

Canadian Churchman

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Vol. 22.]

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Lessons for Sundays and Holy Days.

March 1.—2 SUNDAY IN LENT.
Morning—Gen. 27, to v. 41. Mark 4, v. 35 to 5, v. 21.
Evening—Gen. 28, or 32. Rom. 11, to v. 25.

APPROPRIATE HYMNS for second and third Sunday in Lent, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

SECOND SUNDAY IN LENT.

Holy Communion: 279, 312, 317, 321.
Processional: 109, 248, 265, 465.
Offertory: 86, 95, 104, 256.
Children's Hymns: 92, 384, 338, 567.
General Hymns: 87, 94, 183, 265, 452, 491.

THIRD SUNDAY IN LENT.

Holy Communion: 100, 309, 313, 556.
Processional: 107, 261, 280, 465.
Offertory: 85, 91, 252, 367.
Children's Hymns: 254, 337, 338, 473.
General Hymns: 89, 93, 198, 263, 282, 490.

SECOND SUNDAY IN LENT.

In last Sunday's services we learn something of the struggle which is ever going on between our bodies and our souls. We saw how the flesh is continually lusting against the spirit, and the spirit against the flesh; how the corruptible body is continually pressing down the soul, leading it away from holy things. To keep the body in temperance, soberness, and chastity, a ready instrument in God's service, is therefore urged upon us this day, as the great duty of a Christian's life. It is enforced upon us in the Epistle by precept, in the lessons by warnings and examples; while the Gospel and Collect encourage us to make it the subject of our constant prayers. St. Paul begins the portion of his Epistle which we read to-day, by an exhortation so to walk as to "please God more and more"; and as one means of more effectually doing the divine will, he desires that we should "keep our vessel in sanctification and honour." To understand this expression, we must remember that by baptism our bodies were

sanctified and made holy. The Holy Spirit Who then condescended to dwell in them has vouchsafed to call them temples or vessels for Himself. They are therefore to be kept as "vessels fit for the Master's use," ready and prepared for every good work. As a vessel, then, should be continually kept pure and clean, in order to be ready for service when called for, so must we be continually mortifying those "members upon earth" which might unfit us for the service of God. Remembering that God "hath called us not unto uncleanness, but unto holiness," we must "cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in His fear." Sloth, intemperance, vanity, and a love of ease and pleasure, are amongst those lusts of the flesh which, if suffered to grow up, might defile, and in time destroy the temple of God; and these must be continually subdued and kept in check, if we would present our bodies a living sacrifice, holy, acceptable unto God. From the lessons we learn how fearful are the consequences of following the desires of the flesh, instead of being guided by the motions of God's Holy Spirit. For one morsel of meat, Esau had sold his birthright, and now, when he would inherit the blessing, he is rejected; even bitter cries and tears found no place to change the mind of Isaac, because his sorrow was that of a worldly-minded man; he regretted the earthly blessings he had lost more than the heavenly inheritance which he had forfeited. His "exceeding great and bitter cry" is a faint image of that despair which will one day seize those who have chosen to "enjoy the pleasures of sin for a season" rather than to wait for the glories of the eternal kingdom. The example of Dinah is another warning against the unrestrained indulgence of our natural inclinations. Idle curiosity and love of pleasure led her to mix voluntarily with the idolatrous people of the land. Having thus placed herself in unnecessary temptation, and thrown off the divine guidance, she fell into dangers which ended in her destruction. Had she, on the contrary, subdued and controlled her vain desires, she would not have brought disgrace upon herself, discord and bloodshed into her family. From these instances of a carnal mind we turn to one of an opposite character. The transaction of Jacob in this morning's lesson is one of those histories which Holy Scripture relates as an example to be imitated not in the act, but in the spirit which prompted it. Of course his deceit was very sinful, and it cost him afterwards many hard years of toil and sorrow; yet in him we see the example of a spiritually-minded man, who denies himself earthly meat in order to gain a heavenly blessing, and who leaves no means untried which may lead him to the attainment of God's promises. Thus he reminds us of those who "take the kingdom of heaven by force and with violence," and who use worldly things in such a way as to secure to themselves a place in the "celestial habitations." Seeing then, how our earthly nature, or what is called in Scripture "the flesh" and the "body," may become so powerful an instrument either for good or evil, we should use all the restraints of this holy season to bring it into subjection. If we have "yielded our members servants to iniquity," we must now yield them "servants of righteousness unto holiness"; we must restrain our eyes from wander-

ing after vain objects, our ears from listening to that which is unprofitable or hurtful, our palate from intemperance and self-indulgence, and our tongue from idle words and evil speaking; so will our hands and feet be ready to do God's will, our whole body will be a living sacrifice unto Him. Yet, lest we should be trusting too much to our own efforts and watchfulness, the Collect and Gospel remind us "that we have no power of ourselves to help ourselves." God deals with us in spiritual as in temporal things. He bids us use means for safety; the power to preserve us He keeps in His own hands.

"A PROTEST."

BY T. B. R. W.

From time to time many things have been written on the subject of Church entertainments, yet there is room, and I feel this the very hour for me to endeavour to strike a blow at this giant evil. With the fashion of ecclesiastical amusements, so rapid in growth, of such infinite variety, so artful, and so daringly aggressive, it is quite impossible to deal in detail; therefore I will pen my protest in a general way. I believe that the reason why many of our churches are so encumbered with debt to-day, is because the clergy and their congregations have grievously dishonoured the Spirit of God. Instead of taking the Word of the Lord for matter, and the Spirit of the Lord for power, they have condescended to a base standard, so that their religion is nothing but a spurious mixture, diluted down to the taste of the world. This pandering to the worldly taste is developing at an abnormal rate. Look where you may and you see it manifested. *Amusement for the people* is the leading article in the religious advertisements. It is a hideous fact, proved to the hilt, again and again, that "amusement" is ousting "the preaching of the Gospel" as the great attraction. There was a time when such things were not even dreamed of by the Church, but in the steady "down grade" movement she has seen fit, first, to tolerate, and then to adopt, under the plea of reaching the masses and getting the ear of the people. Surely the devil has never done a cleverer thing than hinting to the Church of Christ that part of her mission is to provide entertainment for her people, with a view to winning them into her ranks. This is terribly sad, and the more so because truly gracious souls, students in our own divinity colleges to-day, who see the ill-effects, are being led away by the plausible pretext that it is a form of Christian work. I contend that it is not, and the ground for my contention is, first, that *providing amusement for the people* is nowhere spoken of in the Holy Scripture as one of the functions of the Church. If it is Christian work, why did not Christ at least hint it? "Go ye into all the world and preach the Gospel to every creature," is clear enough. So would it have been if He had added, "and provide amusement for those who do not relish the Gospel." No such addendum, however, is to be found, nor even an equivalent for such, in any one of our Lord's utterances. Christ, as an ascended Lord, gave to His Church specially qualified men for carrying on His work. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Where do the "entertainments" come in? The Holy Ghost is silent concerning them; and His silence is eloquence. In vain does one look for a promise from God for providing recreation for a godless world. My second contention is that providing amusement for the people is in direct antagonism to the teaching and life of Christ and all His Apostles. The attitude of the Church towards the world, according to our Lord's teaching, is one of strict separation and uncompromising hostility. He says, "Let the dead bury their dead; but go thou and preach the Kingdom of God." His first word of command to His evangelists was, "As ye go, preach." His last, "Preach the Gospel to every creature." Ah! yes, our Lord was in awful earnestness, and the teaching of the Apostles was the echo of His. "Be not conformed to this world; but be ye transformed," is the word of command to the Romans. "Come out from among them, and be ye separate, and touch not the unclean thing," is the call to the Corinthians. St. James declares with holy severity, that "The friendship of the world is enmity with God." St. Peter writes, "As He which hath called you is holy, so be ye holy in all manner of living." St. John writes, "Love not the world, neither the things that are in the world." My third contention is that amusement utterly fails to effect the desired end among the unsaved; and it works havoc among young converts. Let me call for the harlot, and the drunkard, the careless and the scoffers, the men and women who have found Christ through "amusement" or the reversal of Apostolic methods, to stand forth and declare the same. Listen! There is neither voice nor any to answer. O brethren, the call to-day is, "COME OUT"; "Sanctify yourselves"; "Put away the evil from among you." Grasp the Book of God. Trust the Spirit who wrote its pages. Let the Church again confront the world with a ringing "protest" against the false, idle methods now so largely employed to attract the masses, and like her Lord she shall overcome and with Him share the glory.

THE REMEDIAL BILL.

It is forty years ago since A. K. H. B. (who still happily lives and writes) published his brilliant essay "On the Art of Putting Things." Had he to write a new edition, no better illustration can be found than the cleverness by which the demand for Separate schools has been put forward as a claim of justice to a minority. As a matter of fact the Romanists are not a minority in Manitoba, but the largest religious body, and owing to the fact that they constitute the greatest electoral force in Canada, the demands of their leaders are conceded by the legislators of Canada. Take the Protestant City of Toronto as an instance of how this has become the Established Church of the Government of this Province. One of the trustees of the hospital must be a Romanist; one of the house surgeons, even if at the bottom of the list, must be a Romanist; they have the exclusive right to elect one of their body as trustee on the public library, high school board, and similarly in every institution in which the Government can interfere. It is time that the hypocritical phrase "the minority," was given up and the demand of the majority honestly admitted as the reason of the present bill. Had the Government or the Opposition in the House really desired to do justice to the minority, a very different bill would have been introduced. The population of Manitoba may be roughly divided into sevenths; of these sevenths the Roman Catholics comprise

three, and all the rest of the population four-sevenths (we resent the impudent insult of non-Catholic which this body is adopting; we are Catholics, but we are not under the Bishop of Rome.) Of these four-sevenths three are composed of Church people, Methodists, Presbyterians and Mennonites, anxious to have more or less religious school education, and the remaining one-seventh are opposed or indifferent to it. The School Act did away with the religious exercises which were in use in the schools at the time it came into force, and substituted others, which we are told (but may have been misinformed) were prepared chiefly by the Methodists. Dissatisfaction was inevitable; conciliation could have saved a great deal of disturbance. A good deal was done, but not enough. We quoted Principal King's suggestions last week, and can add a reference to the Archbishop's charge, in which he endorsed the adoption of practically the same course, but the Archbishop belongs to the minority and so his opinions are disregarded. Practically the situation is this: The people and Government of Manitoba refuse to be coerced; they say that were they let alone all real cause of grievance would be removed, and Irish Roman Catholics, in the face of insult from the French members of the Government, testified to the practical satisfactory working of the law in their parishes. Since that time the matter has been made a religious question, and no Romanist dare say so under penalty of ex-communication. The Manitoba Government say to all: We give you efficient schools in return for your taxes; if you want private schools you can have them at your own expense. The Dominion Government measure will compel all belonging to the church of the majority to pay their taxes to the private schools, but leaves all the smaller bodies without redress. It is the interest of the State to have an end put to strife, not by repression, or injustice, or truckling to a majority, but by fair and even measure to all. Anything short of this is sure to be opposed by Manitoba, and any measure which gives increased or exclusive privileges to a majority is sure of resistance, so that we fail to see any prospect of the end. We showed last week that, although the Privy Council was technically obliged to refuse relief in our action, it was the duty of the Legislature to give equal relief to us as was given to the Romanists. The Mennonites have, if possible, a greater claim than any one; they were induced to leave Russia and come to Canada on the positive pledge of the Government of Canada that they would be accorded rights equal to those given to any of Her Majesty's subjects. It is still open to the Government to make the bill one, giving fair and equal rights to all religious bodies, and to adopt it to the necessities of a small and scattered population, and we trust in the interests of Manitoba, Canada, and religious education, that this will be done—in better words than we can use, that peace and happiness, truth and justice, religion and piety may be established among us.

ORDAINED PRIEST.

At Woonsocket, R.I., Tuesday, February 4th, the Rev. Henry E. Benoit was ordained priest by the Right Rev. Bishop Hall; Archdeacon Tucker assisted in the service. Mr. Benoit was born in St. George of Winsor, in the Province of Quebec, July 5th, 1863. He was educated and prepared for the Methodist ministry in the city of Montreal. At the age of 21 he was appointed to his first pastoral charge in Zimmerman, near the city of Hamilton, Ont. In 1885 he was called to

Africa by Bishop William Taylor, and the next year he received the appointment of superintendent of schools from the French Government. While in Africa Mr. Benoit was a member of the military staff of the Governor of Loango Province, the celebrated French explorer, De Brazza. Upon his return to the United States Mr. Benoit was appointed superintendent of French Methodist missions within the bounds of the New England Southern conference. He took up his residence in the city of Woonsocket in the spring of the year 1888, and became editor and publisher of *Le Methodist Franco-American*, a religious publication issued weekly in the interest of French Methodist missions. Mr. Benoit received ordination in the M. E. Church from Bishop John F. Huest, D.D., LL.D., Chancellor of the American University in Washington, D.C., but in April, 1894, he severed his connection with the Methodist denomination and quietly entered the fold of the Protestant Episcopal Church. He was received about the same time as a postulant for holy orders by the Right Rev. Bishop Clark, of the Diocese of Rhode Island. Mr. Benoit is the author of several well-known French hymnals, and also of a French liturgy and hymn book for the use of French Methodist people in the United States and Canada. He is a regular contributor to the *CANADIAN CHURCHMAN*, and his articles are read with great interest. In June, 1895, Mr. Benoit accepted a position as agent for the Colonial Church and School Society of the Church of England. He has just made a visit to the United States as commissioner on international French work. We had the pleasure of a call from Mr. Benoit last week. In a few minutes conversation Mr. Benoit informed us that he had taken occasion of his visit to the United States to interview a number of American bishops with a view to placing the French work on an international basis. It is interesting to note in this connection that there are actually more French-speaking people in the United States than in Canada. Within the bounds of one diocese, Massachusetts, are to be found no less than half a million French Canadians who within the last 30 years have emigrated from the Province of Quebec to the United States. Many of these people were French Protestants, and not a few of them Church of England people. In one French Congregational Society in the city of Lowell, it was found that thirty former members of the Church of the Redeemer in Montreal had joined its fellowship. There is no doubt that those who have joined other religious organizations would greatly increase this number. Mr. Benoit informs us that arrangements are being made to place a French missionary from our Sabrevois mission into the United States. In return, the American Church will recognize the Sabrevois mission, and contribute liberally toward its support. Thus it appears that while the politicians have been talking war, Church people have been taking steps to unite the two leading nations on this continent into a closer bond of fellowship. Mr. Benoit was sent with letters to the American bishops at a time when the war talk was at its highest point, yet his reception was most cordial, and the success of his mission assured.

HASTY JUDGMENTS.

"Judge not and ye shall not be judged, condemn not and ye shall not be condemned." So said the Saviour of our souls. Oh, how displeasing these hasty judgments are to God. All judgments are rash, because we are not meant to be judges one of another; and in so

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doing we usurp the office of God. They are rash, because the greatness of a sin depends upon the intension and disposition of the heart, and that is hidden from our sight. They are rash, because everyone has enough to do to judge himself without undertaking still more to judge his neighbour. It is equally necessary if we would not be judged that we must judge ourselves. The Apostle enjoins it when he says: "If we would judge ourselves, we should not be judged." But we do exactly the opposite; for what we are forbidden to do, that we never cease doing, judging our neighbours on every occasion; and what we are commanded to do, even strictly judging ourselves,—we never do. According to the different causes of rash judgments, we must apply different remedies. There are some hearts that are bitter by nature, and that infect everything that they come near with their bitterness. Some judge rashly, not from harshness, but from pride, imagining in themselves that the more they take the credit of others the more they set off their own. Such are presumptuous, proud spirits, who admire themselves and place themselves very high in their own esteem, look upon every one else as little and mean. "I am not as other men are," said the foolish Pharisee. Many addict themselves to hastily judging, for the sole pleasure of making fun of others. But what cure is there for all this evil? Love is the sovereign remedy for all wrong, and especially for this kind. If you have meekness and charity in your own heart, all your judgment of others will be gentle and loving. We should always judge our neighbour as kindly as we can; and if an action of his bears a hundred different aspects, we should regard it in that which is most favourable. A just man, when he cannot excuse the faults of one whom he knows to be good, will not condemn him, but seek to forget the fault, at the same time leaving the judging of it with God. The crucified Saviour could not excuse entirely the sin of those who nailed Him to the cross, but sought to lessen their guilt by reason of their ignorance. So likewise should we, when we cannot excuse sin, let us at least pity it, attributing it to either ignorance or weakness. But ought we never to judge our neighbour? No, truly never. Judgment belongs alone to God. It is forbidden to men to judge one another. After all, those who are careful of their own consciences are not liable to judge others hastily. Like the bees, which in misty and cloudy weather go home to their hives, and there busy themselves in preparing honey, so good souls do not let their thoughts run confusedly upon their neighbour's actions, but to avoid even meeting them, shut themselves up to commune with their own hearts, and make good resolutions for their own profit.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has

appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$239 00
Mrs. Lillicrap, Lakefield	2 00
Rev. Canon and Mrs. Osler.....	10 00
Mrs. Warwick Sr.....	10 00
Old subscriber	1 00
Mrs. Gerald Gwyn, Dundas.....	1 00

THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

GREATER GIFTS THAN HAPPINESS.

Happiness is not the only one, nor the richest one, of the gifts of God. There are two other gifts which every true man values vastly more than happiness. They are light and work. It would be sad indeed if our principle did not apply to them; but it does! To stand in the darkness and yet know that God is light; to want to know the truth about a thousand mysteries, the answer to a thousand problems, and not to find the truth, the answers anywhere, and yet to know beyond a peradventure that God is not hiding from us anything which it is possible and useful for us to know; to stand in the darkness and yet to know that God is light, that is a great and noble faith, a faith to which no man can come who does not know God. To want to do some useful labour in the world, to think that useless life is premature death, to find ourselves apparently shut out from usefulness, and yet to believe that God wants us to grow into His likeness, by whom all the work of the great working universe proceeds, that is indeed a puzzle to one's faith. It may be that God used to give you plentiful chance of work for Him. Your days went singing by, each winged with some enthusiastic duty for your Master whom you loved. Then it was easy to believe that He was

training you; His contact with your life was manifest; the use He made of you was very clear. By and by came a change. He took all that away. He snatched your work out of your hands, or made your hands so weak with sickness that they let it drop themselves. What then? Have you been able still, in idleness, in what seems uselessness, to keep the assurance of His care for you? Have you been able still to be satisfied with knowing just that here you were, ready to be used if He wanted to use you, ready also to be laid aside if He thought best? That has depended upon whether all your old work with Him really brought you to know Him. If it did, if in it all, while you delighted in doing it, the principal blessing of it all was that it permitted you to look into God's soul, and see how self-complete and perfect and supreme He was; how, after all His workings, it was not in His works but in His nature, not in His doing but in His being, that God's true glory lay; if as you worked with Him, you really looked into His nature and discerned all this, then when He takes your work away and bids you no longer to do good and obedient things, but only to be good and obedient, surely that is not the death of faith. That may be faith's transfiguration. You can be idle for Him if so He wills, with the same joy with which you once laboured for Him. The sick-bed or the prison is as welcome as the harvest field or the battle-field, when once your soul has come to value as the end of life the privilege of seeking and of finding Him.—*Phillips Brooks.*

REVIEWS.

MAGAZINES—*The Critical Review* (January) shows no signs whatever of falling off. Theology and philosophy are here reviewed in their contemporaneous representatives. As regards philosophy, the articles are not numerous, but they are valuable. Chief among them we note an appreciative review of Dr. Watson's valuable "Hedimistic Theories." But the article which will attract most attention is a notice of a work on "The Saviour in the Newer Light," by the Rev. A. Robinson, B.D., who appears to be the minister of a parish of the Established Church of Scotland, in Argyleshire. The conclusion of the reviewer, which is certainly our own, as far as we understand the matter, is that "we cannot but regard this book as wholly denying Christ, and wholly subverting the Catholic faith." This would, in any case, be serious; but it is infinitely worse in one who has declared his adhesion to the Catholic faith.

The *Expository Times* (January) is a good number, containing several solid articles of some length, such as that on "Professor Loofs," the most attractive theologian in Germany, whose name must certainly be new to many of our readers. His sermons on the Creed, and his Guide to the Study of the History of Doctrine, are evidently of great value. We would also remark the admirable notes of recent exposition, dealing with the recent work of Professor Sayce, with Professor Mahaffy's article on the Sermon on the Mount, and many other matters of interest. The "Requests and Replies" furnish an interesting and useful feature of the magazine. We again commend this magazine to preachers and teachers. The *Expository Times* begins with an excellent portrait of Professor Sanday, the joint author of the Commentary on Romans, recently published. The Notes of Recent Exposition are unusually excellent, and we would specially direct attention to the deeply interesting details in regard to the return of the late Professor Romanes from Agnosticism to the faith of Christ—a record which must not be forgotten. Some remarks are also made which will be of interest on the question of complete sanctification. We strongly commend them to the attention of some teachers of new things. Many of our readers will be glad to hear that a new Dictionary of the Bible is well on its way, a good deal of it being actually in type. Messrs. Clark, of Edinburgh, are to be the publishers, and will issue it in parts. This is a most excellent number of a most useful publication.

THE ENGLISH CATHEDRALS.

III.—A VISIT TO YORK MINSTER.

No one can enter the city of York without a feeling that he is treading on historic ground. This is the ancient Roman capital of Britain, half city, half armed camp, whose prætorian gate faced the north where hordes of Scottish raiders always hovered. Here Constantine was born, the Christian emperor who quenched the fires of persecution, and, wedding the cross to a new symbol, made it the ensign of his conquering armies. There must have been a church at York even in the early centuries of Roman sway; but when Paulinus was sent by Pope Gregory at the beginning of the seventh century he raised of wood the first place of Christian worship of which we have historic record. Here King Edwin was baptized on Easter Day, 627. The church, like the present minster, was dedicated to St. Peter. Edwin began on the same site a basilica of stone, enclosing the chapel of Paulinus; but before the walls were completed the king was slain at the battle of Heathfield, his head being afterwards deposited in St. Gregory's porch. Archbishop Wilfrid in 669 repaired the early building, which had fallen into decay; but it was burnt to the ground in 741, and in 767 Archbishop Albert built another one in its place. When William the Conqueror devastated Yorkshire in the third year of his reign, the cathedral was razed and fired like the rest of the city. The wall of the crypt underneath the choir of the existing church is the only relic of the Saxon minster which survives to this day.

The history of York minster from the beginning of the Norman period is a history of peace and improvement, and leads up to the completion of the great northern cathedral as we see it at present. The first Norman archbishop, Thomas of Bayeux, was consecrated to the see in 1070. He built the church anew from its ruins. Archbishop Rogers (1154-1181) rebuilt on a larger scale the choir and crypts of Thomas; while Archbishop Gray (1215-1255) rebuilt and left in its present form the south transept. The north transept and a central bell tower were added by Romanus, sub-dean and treasurer of York; and his son, archbishop of the See, pulled down the old Norman nave and built that which still stands in its place. Archbishop Roger's Norman choir, although its size and simplicity did not agree with the increasing splendour of the more recent building, stood till the end of the fourteenth century, when it gave place to the present structure; before the church was reconsecrated on July 3rd, 1492, the central tower had been rebuilt and the two western towers completed.

A singular and interesting fact with regard to the chapter of York minster illustrates the continuity of the Church history in England and the original independence of Rome possessed by British Christians. The minster was anciently served by a body of canons who retained the names of Culdees until the end of the eleventh century. Now Culdee, Gille De, means child of God, a title given by St. Columba to his Scottish converts. It was from Scotland that Aidan came to evangelize Northumbria, after the expulsion of Paulinus, and the term Culdee lingered on during the Norman period, the reminiscence of a period in the history of Christian Britain when Gregory had not had his heart touched with compassion at the sight of the yellow-haired slaves in the Roman market-place.

The history of York minster even now may be traced in its architecture. The inner wall of the crypt belongs to the time of Saxon Edwin, the western and eastern walls of the crypt are of Norman masonry. I traced the plain signature of

Early English in the features of both transepts, in the southern one of which are the famous Five Sisters, five lancets filled with remarkable old stained glass. The nave and chapter house are Decorated of the fourteenth century; the lady chapel and presbytery, choir and three towers are in the Perpendicular style, and exhibit its three phases from 1373 to 1470.

The western front, as seen from the paved square on which it looks, impressed me as one of the most gorgeous cathedral facades in England. The smallness of the portals in comparison with the size of the vast floriated window above them is characteristic of English Gothic, and contrasts with proportions of such continental Gothic churches as Chartres. Probably the English architects were influenced by

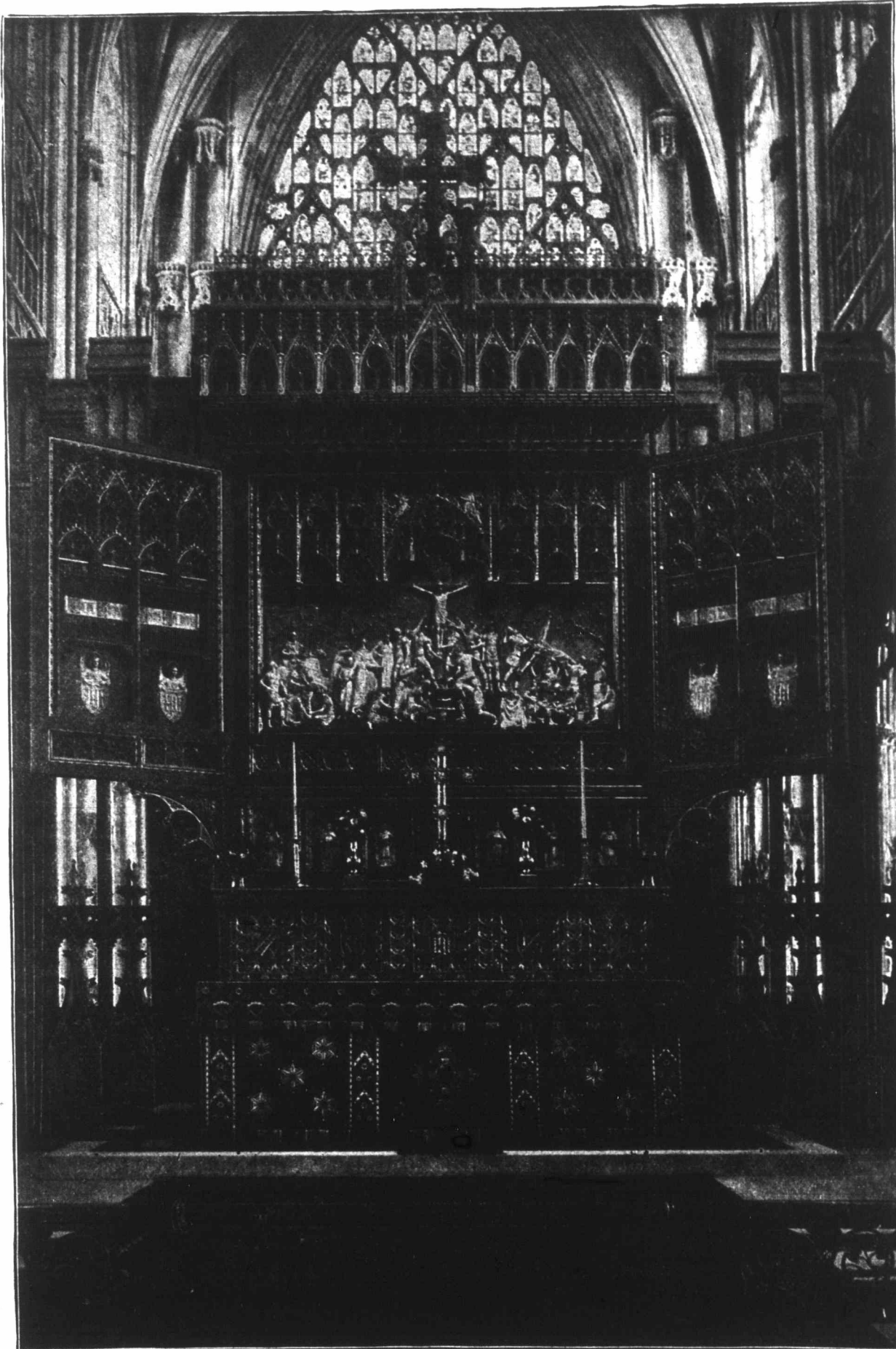
est domus ista domorum," might well apply to the whole fane, and the Church of St. Peter, so long the mother Church of all Northumbria, be reckoned among cathedrals in its neighbourhood as the rose is reckoned among flowers, a queen paramount.

I entered the cathedral through the minster yard, which opens upon Petergate, and passed through the portal of the south transept, the usual entrance. Two flights of steps lead to this portal, above which are three lofty pointed windows, the actual gable being filled with a very elaborate rose window of considerable beauty. I was much impressed, on passing the inner folding doors, by the view which presented itself as I came upon the minster floor. Above me towered the great transept to a height of ninety-nine feet; soaring lancets faced me from the north gable, through whose jewelled glass a dim religious light was drifting; midway was the open space of the vast central tower shedding light from its incomparable lantern, on tall clustered pillars, and arcades surmounted by their fretted tabernacles.

There are four bays in each of the transepts; the pillars are of local stone and Purbeck marble alternately. The capitals are expressed in foliage. There we find a conventional carving of the *Herba Benedicta*, *Herb Bennett*, whose trefoiled leaf symbolizes the Trinity. As we pass along the eastern aisle of this transept, we come upon the tomb, with effigy and canopy, of Archbishop Gray, who built this part of the minster. The figure of the archbishop wears the cope, tunic, dalmatic and alb. One hand is raised in blessing, the other carries the pastoral staff, the end of which pierces the dragon, which is stretched under the feet of the effigy.

Passing into the north transept, which resembles the south one in its main features, I paused for a moment before the "Five Sisters," lancets which are filled with delicate stained glass of the fourteenth century. The pattern has for its body a faint emerald green and is varied in each window. One of the earliest extant brasses of English ecclesiastics attracts attention in the eastern aisle. It appears in the tomb of Archbishop Greenfield, the great ecclesiastic and statesman of the fourteenth century, who was one of the guardians of the kingdom during the campaigns of Edward I. Greenfield championed the cause of the Templars in England, and was present at the Great Council at Vienne in 1312, when Pope Clement V. finally dissolved the order. The brass of the archbishop is full vested and wears the Pontifical pall.

Passing from the transepts to the nave, and looking west, the grandeur of the vaulted roof illuminated by large clerestory windows, burst upon the view. The western window is a striking object; the stained-glass figures of myriad saints and archbishops shine through the foliage of the decorated wreathings of stone, whose tracery is only second in beauty to the great window of Carlisle. Turning back from this window, I reached the choir over whose east end, with its modern reredos, rose the great window, blazing with colour, which almost disproportionately fills the eastern gable and has been well styled "a wall of glass." The wood-work of the choir as well as the roof was destroyed by fire on the night of February 2nd, by Jonathan Martin, a brother of the well-known painter, who had hidden himself behind Archbishop Greenfield's tomb at the conclusion of evening service. In the restoration a close copy of the original work was attempted. Nothing more majestic than the choir of York Minster is to be seen in English cathedrals. The choir screen consists of fifteen compartments, divided by buttresses. In each of these compartments stands a life sized statue of English kings, beginning with William the Conqueror and ending with Henry VI.



REREDOS OF YORK CATHEDRAL.

ideas of defence, or of protection against the weather in their construction of their northern churches. But in spite of this peculiarity, the niches and arcades, the deep buttresses, and airy battlements give room for a play of light and shade to this western front which delights the eye. The outline of the towers is well defined, and their proportions convey the idea of stability. The constructive lines are well emphasized, and strength is not subordinated to beauty in the whole conception. The extreme height of the roof does indeed, to some extent, dwarf all the three towers, while it adds immensely to the impressiveness of the interior. But whether we view the exterior of York minster from old walls of the city, or see it from a distance, dark under a cloudy, or bright with frettings of shadow under a clear blue sky, we can understand the pride which Yorkshire men take in their minster. The inscription in the chapter house, "Ut Rosa flos florum sic

Tabernacle work of remarkable grace, elaborated with smaller figures, surmounts this series, and a parapet of great richness crowns all.

For dignity, completeness and harmony of effect, there is nothing exactly like York Minster in England. It is a building great in history as well as in art, and perhaps a better representative of English Gothic in its prime than any other church of the island. It may indeed be compared with Rouen and Chartres, and is as distinctly English as they are distinctly French masterpieces in the Pointed style.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

QUEBEC.

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

LENNOXVILLE.—*University of Bishop's College and School.*—The College re-opened after the Christmas vacation, on Thursday, January 21st, and the School a few days earlier, each with a slightly increased attendance over that of the previous term.

Visit of Archdeacon Tims.—Evensong, on Sunday evening, January 26th, was made very interesting by the presence of the Van. Archdeacon John W. Tims, of Gleichen, Alberta, in the Diocese of Saskatchewan and Calgary. The venerable archdeacon

Death of William J. C. Faulconer.—It is our sad duty to record the first death that has occurred in the new school building since its re-opening after the last fire, and to extend our most heartfelt sympathy to the household of one of our diocesan clergy, the Rev. W. G. Faulconer, of New Ireland. His only surviving son, Wm. John Cartman Faulconer, had only been a resident of the School since September last. The little fellow was the youngest boy in the School—aged 11 years. He had been in the sick-room for about ten days suffering from an internal trouble, affecting the bowels, but nothing but a favourable termination of the illness was expected until Friday evening, February 14th. In fact his father had been up and seen him, staying from Wednesday evening to Friday morning. When Mr. Faulconer went away his son's recovery was confidently expected. On Friday afternoon a relapse set in, but even late on Friday night, when the doctor saw him again, no immediate danger was apprehended. The nurse, who had attended him all through his illness, perceived a change for the worse in the early morning and sent for the doctor, but in spite of all that could be done for him, the little sufferer sank rapidly, and at 8.30 o'clock on Saturday morning, his soul took its flight to Paradise. Needless to say this caused a deep gloom, as the boy had won many friends by his bright face and winning manners, especially among his younger companions in the school. The various matches and entertainments arranged for Saturday afternoon and evening were abandoned. The body

No fevered daring at Death's mightiness,
No struggle at a strong man's overthrow.
—Just some few hours of moaning, soft and low,
Some hard-drawn breathing, quickly hush'd—ah yes!
And then—and then, small white limbs motionless,
While we who wait must whisper as we go.

A face and voice we looked for lovingly,
Lost from the fellowship of our small band;
One little ripple out of Life's great sea,
Smoothed with stillness by the Master's hand,
And missing here—but a white soul to stand
In the vast mansions of eternity.

Ash Wednesday Services.—Instead of matins at the usual hour, lectures and school-work continued until 11 a.m. on Ash Wednesday, when matins, the litany, the commination, and the office for Holy Communion to the end of the prayer for the Church Militant, were said. Evensong was said as usual at 5.30.

ONTARIO.

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

ADOLPHUSTOWN.—Died at the rectory, Wednesday morning, February 19th, after a short illness, Catherine, the beloved wife of Rev. R. S. Forneri, B.D. We deeply sympathize with Mr. Forneri in his sad bereavement.



CHOIR OF YORK CATHEDRAL.

interested his hearers with a graphic account of labours amongst the Blackfoot Indians in our Canadian North-West by himself and fellow-workers. He went out some twelve years ago under the auspices of the C.M.S. from their college at Islington. For two years he was much handicapped by ignorance of their language, but setting himself diligently to learn it, he mastered sufficient of it in that time to converse with them; and at the end of five or six years had gone so thoroughly into it as to formulate a grammar. He has since translated the Gospel of St. Matthew into the Blackfoot language. Where he found the Indians all heathens he has now regularly every Sunday, at his own stations alone, 100 worshippers, saying the Church's services, hymns, etc., in their own tongue. There are some 4,000 Indians in his diocese, many of whom are now Christians and members of the Church of England. An important feature of the work is the establishment of boarding schools for Indian children, where they are taught the Christian religion and the elements of an English education. The speaker made reference to several touching instances of the native simplicity of these people in adopting the Church's truths. These remarks were listened to with rapt attention. A collection was made in aid of this work.

Ben Hur Entertainment.—On the evening of January 31st, a lecture was given in Convocation Hall on "Ben Hur," illustrated by lime-light slides. The proceeds go to the College School Mission.

was removed to the infirmary, whither Mr. and Mrs. Faulconer and their little daughter came on Saturday evening. Here constant vigil was kept by faithful watchers day and night until the service took place on Monday afternoon in the chapel. Care had been taken that no outward emblems of mourning should be displayed at the service; on the contrary, everything was white—the altar frontal, and other hangings, the stoles of the clergy, the pall-bearers' bands, etc. White flowers were on the altar and in designs on the coffin. The music was simple and touching. Ps. 89 was chanted and Hymn 387 (A. & M.) sung. The service was intended to emphasize that brightness of hope that should especially mark the funeral of a child. The pall-bearers were eight senior prefects of the School. Various parts of the Burial Office were said by the Rev. the Principal, and the Rev. Professors Scarth, Wilkinson and Parrock. The chapel was entirely filled with the residents of College and School. The body was conveyed, after the service, to the C.P.R. station, thence to Cookshire, where the burial took place. The head master accompanied the parents there. Mr. Faulconer has already three children buried at Cookshire. We trust that grace may be given the afflicted parents to bear this sad blow. "Jesus took a child and set him by Him."

IN MEMORIAM, W.C.F.

It fell as softly as the winter's snow;
There was no sound of storm nor any stress,

THE MISSION OF DUNGANNON, MONT EAGLE, NORTH HASTINGS.—Rev. Canon Burke, of St. Thomas' Church, Belleville, who is well known and greatly loved in this mission, visited it on Sunday, January 12th, and in the course of a week held missionary meetings at the following places: Faraday, Coe Hill, Ormsby, Bancroft, L'Amable, Bronson, Bird Creek, Hybla, Mont Eagle, Maynooth, Whitechurch, Peer's Settlement, Hermon, Smith's and Vardey Settlements, travelling nearly 100 miles. The collections amounted to \$24.45 for the Diocesan Mission Fund, being \$3.62 over last year. Surely this work of the aged canon reminds us of primitive zeal.

BANCROFT, NORTH HASTINGS, MISSION OF DUNGANNON AND MONT EAGLE.—His Grace the Archbishop of Ontario administered the Apostolic rite of confirmation in St. John's Church, Bancroft, on Tuesday morning, February 4th. Although the snow began to fall heavily, still at an early hour the candidates began to arrive from the outstations, and assemble at Mr. William Greenfield's. Punctually at 10.30 a.m., Rev. E. Butler, of Combermere, drove to the residence of Mr. Fred. Mullett, where His Grace was entertained, and attended the aged prelate to the church. The candidates for the laying-on-of-hands formed into procession, led by Mr. James Howell, one of the lay-readers, and followed by the priest in charge of the mission. The procession looked quite imposing as it made its way up Flint avenue. The candidates

took the front seats in the church, which had been reserved for them. When His Grace appeared from the vestry, in his ecclesiastical robes, the whole congregation rose to their feet and with full hearts joined in the processional hymn, "The Church's One Foundation is Jesus Christ Her Lord." Mrs. Sargent presided at the organ. The candidates, twenty-three in number—five males and eighteen females—were then presented to His Grace to receive "The Holy and Apostolic rite of the Laying-on-of-Hands." The beautifully solemn service will scarce ever be forgotten by those present. After the confirmation the Archbishop addressed the candidates at some length upon the importance of their privileges and responsibilities as Church members. "You are shortly to receive," said he, "your first communion; take heed that it be not your last." He also desired them to remember three things in particular: 1. "To be reading Church people," so that they might be able to give a reason for the hope that is in them. 2. "To do some definite Church work." 3. "To live the life" which, in a quiet way, could perhaps do more than anything else to assist the spread of the Master's Kingdom. After lunch, His Grace set out amid a blinding snow storm for Coe Hill and Ormsby, where confirmation services were held. A year and a half ago His Grace confirmed sixty candidates in this mission.

TORONTO.

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

St. John the Evangelist.—The young people of this church held their annual "At Home" last week in the school house, which was tastefully decorated for the occasion, and a most enjoyable social evening was spent.

St. Anne's.—The second quarterly "At Home" in connection with the Talent Club, was held in the school-house on Monday evening. The attendance was fair and a very enjoyable evening was spent.

St. Matthew's.—The choir of this church gave a high-class entertainment on Tuesday evening in the school-house. The singing was very much appreciated by those present.

St. Saviour's.—This church held its fifth anniversary on Monday evening of last week. It was a most gratifying success. A dainty tea was provided by the ladies, which was followed by a musical programme.

St. Clement's.—The young people of this church had a sleighing party last week, which was very much enjoyed by all concerned.

St. James' Cathedral.—The Rev. Canon DuMoulin has commenced the noonday Lenten services, and they are exceedingly well attended.

The regular monthly meeting of the Church of England Sunday school Association was held last Thursday evening in Grace Church, the bishop of the diocese presiding. Among the clergymen present were: Rev. Provost Welch (Trinity), Rev. Canon Sweeney, Rev. Canon Cayley, Rev. J. B. Lewis, Rev. A. Hart, Rev. T. W. Paterson, Rev. C. L. Ingles, Rev. C. H. Shortt, Rev. B. C. H. Andrews, Rev. A. J. Brongball, Rev. A. W. DePencier, Rev. C. Heathcote, Rev. J. H. C. Mockridge. There were also present representatives from twenty-two Sunday-schools in the city, including 127 Sunday-school teachers. The prizes and diplomas won at the last inter-diocesan Sunday-school examinations were presented to the successful candidates, which included both teachers and scholars. A most interesting paper was read by Rev. Provost Welch on the subject of the relation of the Sunday-school to confirmation, and a lively discussion followed, in which many of the clergy and teachers took part. The proceedings were enlivened by the singing of several hymns and a most profitable evening was spent. The next meeting of the association will be held in St. Simon's school-house. The Sunday-school lesson will be taught by the Rev. Canon Mockridge, and a paper on "Sunday-school Associations" will be read by Mr. J. B. Kirkpatrick.

The special committee appointed to deal with the question of the increase of the episcopate met last Thursday afternoon in the Synod Chambers, Wellington street. There were present: Rev. Dr. Langtry (chairman), Rev. Dr. Pearson (secretary), Rev. Dr. Mockridge, J. A. Worrell, Q.C., Dr. Hodgins, Q.C., and Mr. Alfred Wilson. The question of subdividing the Diocese of Toronto was fully discussed, and it was resolved to draw up a full report on the subject, based upon opinions already expressed by the leading Churchmen in the diocese. Steps were taken to ascertain how much each parish would be assessed for in any new dioceses that might be formed.

The Rev. J. R. S. Boyd, who lately left Toronto for China, has arrived at Foo Chow. He reports a wonderful movement going on in the province; the preaching houses are crowded. Archdeacon Wolfe, who has been labouring there for many years, has never known such readiness to listen to the Gospel. The country seems quiet, but the British Consul, a new arrival, has refused permission for ladies to go up the country till after the Chinese New Year, which is about the middle of February. Mr. Boyd, with Rev. Mr. Martin, will work in the late Mr. Stewart's district, 90 miles up country, at Kucheng.

The second annual winter convention of the Church Boys' Brigade was held at the Pavilion, Toronto, on Thursday evening, 13th inst. "Old Probs" did not contribute much to the success of the affair, as there was a very heavy snowstorm all day, and consequently the outlying companies did not turn out as well as they otherwise would have done. However, 516 boys managed to get there, representing the following companies: St. Cyprian's, St. Saviour's (East Toronto), St. John's (Norway), St. Stephen's, St. Simon's, St. George's, All Saints', St. Luke's, St. John's (Weston), St. John's (Toronto), St. Thomas' Mission, Church of the Redeemer, St. Anne's, St. Barnabas', St. Mary's, Dovercourt, and St. James'. The Weston company arrived late on account of the storm, and were greeted with an ovation on marching into the building. His Lordship the Bishop of Toronto presided, and with him on the platform were Lt.-Col. Buchan, Col. Otter, D.A.G., Major Manley, Major Pellatt and Mrs. Pellatt, Rev. C. H. Shortt and Rev. G. L. Starr. His Honor the Lieut.-Governor, the first speaker, on rising to address the boys, was received with a general salute. He spoke briefly but encouragingly to the boys. His Lordship the Bishop delivered a brief address, setting forth the Brigade's objects and explaining where the C.B.B. differed from the other boys' brigades. The C.B.B. has made rapid growth, having some 1,300 members as compared with less than half that number a year ago.

ORILLIA.—The Rev. James Stephens, M.A., who, with the Rev. Hay Aitken, has been sent out to Canada by the Church Parochial Mission Society, will conduct a fourteen days' mission in St. James' Church in April, beginning on the 18th. A corps of the Boys' Brigade was formed in St. James' Church last month. Such a number of boys applied for enrolment that the accommodation of the school house was quite insufficient to drill them, and it was decided to form a cadet corps of young men over sixteen years of age for the present, and to enrol the boys later, when the weather will admit of drilling out of doors. Some of them will be able to help in the work of drilling the juniors.

COLLINGWOOD.—*All Saints' Band of Hope.*—The annual festival of the Band of Hope was held on Saturday, February 8th. A pleasing programme of singing and recitations was followed by a plentiful supply of various kinds of delicious cake and steaming cups of tea, partaken of by both the Band of Hope and their visitors, with a cheerful accompaniment of chatting and laughter quite pleasant to witness. The hall was well filled, with not only the Band of Hope members, but also their parents, friends, and a good turn out from the Woman's Christian Temperance Union. This shows how well this juvenile C.E.T.S. work is appreciated, and should strengthen and encourage the officers to go on sowing the seed of what they wish the harvest to be.

NIAGARA.

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

HAMILTON.—*St. Mark's.*—On Tuesday evening, the 11th of February, the formal opening of the beautiful new organ, which has just been placed in this church, was inaugurated by an organ recital given by Mr. W. E. Fairclough, F.R.C.O. The attendance was very large, every available seat in the sacred edifice being occupied. At eight o'clock the surplined choir of 85 men and boys entered the chancel in procession, singing, "Onward Christian Soldiers" to Sullivan's tune. After a brief service Mr. Fairclough rendered the following programme: Fifth sonata, Mendelssohn; Andantino in D flat, Chauvet; finale in D, Lemmens; Cantilene in B minor, Reed; (a) At Evening, (b) scherzo in C minor, Dudley Buck; elevation in A flat, Guilman; Barcarole, Bennett; March, Cortège, Gounod. Mr. Fairclough showed himself to be a thorough master of the musical art. His selections were most suitable and pleasing, and displayed to great advantage the resources of the instrument. During the collection Mr. Fairclough played by request the offertoire in D flat, by Th. Salome. Master Eddie Cook, of All Saints' Church choir, Toronto, who is possessed of a very sweet and sympathetic voice, sang "The Holy City" and "Angels Ever Bright and Fair," in a way which touched the hearts of his hearers. Miss Counsell sang, "Just as I Am," by Aldous, her contralto voice greatly adding to the evening's enjoyment.

HURON.

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

WINDSOR.—*All Saints.*—Miss Holton, who has for many years efficiently filled the position of treasurer of the Sunday-school, has withdrawn from that office. In token of their appreciation of her services and their esteem for one in every way so devoted to the interests of the Sunday-school, the teachers and officers of the school presented her, on January 26th, with an address and a valuable teacher's Bible. The members of the Boys' Brigade presented a handsome Bible to their captain, Mr. W. H. Asten, at the annual Sunday-school entertainment.

LISTOWEL.—Early last Thursday morning fire broke out in Christ Church, and left the building a complete wreck. The fire is supposed to have started from the stove. The building was insured in the British American Insurance Company for \$650, and the furniture and fixtures for \$350.

KIRKTON.—The following officers and teachers have been elected to conduct the Sunday-school for the year 1896: Captain Paisley, superintendent; P. Blackler, librarian; R. H. Robinson, secretary-treasurer; teachers—Mr. D. Brethour, Bible class; infant class, Mrs. R. H. Robinson; intermediate, Miss Jennie Robinson, William Robinson. A Bible class has been commenced in connection with the church. We hope it will be a success. Rev. Mr. McQuillan purposes lecturing on "The Life of Jesus" on Good Friday evening. Rev. Mr. McQuillan changed pulpits with Rev. Mr. Roy, of Hensall, Sunday, February 16th.

STRATFORD.—On Sunday, 9th February, died Mr. J. T. Lacy, at this city. Mr. Lacy was a Churchman and a well-known newspaper man. Besides starting the local paper at Drayton, he commenced the *Palmerston Telegraph*, and was its editor and proprietor for some 18 years.

Mr. George R. Deacon, son of Rev. Rural Dean Deacon, of Stratford, after a brilliant course in medicine at McGill University, Montreal, has been chosen the valedictorian for 1896, and the *Fortnightly*, the college paper, in referring to the choice, speaks in the highest terms of Mr. Deacon.

MITCHELL.—Rev. J. T. Kerrin, of this place, will conduct special services during Lent, and will be assisted by clerical help from Toronto.

RIPLEY.—The congregation of St. Paul's here very cordially welcomed their new incumbent (the Rev. G. M. Franklin), and have given encouraging proofs of their attachment to the Church and their minister. Two social gatherings held recently were largely attended, and proved valuable as a means of getting better acquainted. The Sunday services are now quite largely attended, and some slight changes have been made in their order and times. The week evening service is also very well supported. The Sunday school held its annual meeting a few weeks ago and the following are the officers for the current year: Superintendent, John Taylor; assistant supt., C. F. Goodeve; secretary-treasurer, A. Woodgate; organists, the Misses Hodgins, Irwin and Ayre. The report of the late secretary, T. W. Davis, showed an average attendance of about 45, and something like \$20 in the treasury, after paying all expenses, and spending \$20 upon the basement of the Church. Special Lenten services will be held, and a pastoral card has been prepared. Altogether, the work of St. Paul's Church is in an encouraging condition, and progress will be the order of the season. It is expected that Easter will show a bright state of affairs in the parish, both financially and spiritually.

ALGOMA.

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

The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the sum of £3 from Miss Compson, England, to buy books for St. Mary's, Sand Lake.

British and Foreign.

Canon Knox-Little is about to deliver a lecture on "Holy Matrimony."

Rev. Canon Body will preach at St. Michael's, Camden Town, on all Fridays in Lent.

The new church built for the Cowley Fathers is to be dedicated by the Bishop of Oxford early in May.

The Bishop of Rochester has appointed the Rev

G. S. Streatfield, vicar of Emmanuel, Streatham Common, to an honorary canonry in the cathedral.

The Church of St. John the Divine, Liverpool, is about to be further beautified by the construction of a reredos in the sanctuary.

The important work carried on in all parts of Ireland by the Scripture Reader's Society, continues to enjoy a large share of divine blessing.

Up to the present, thanks to the munificence of the vicar, Canon Haygarth, and other Churchmen, the School Board has been kept out of Wimbledon.

Rev. H. W. Moule and Miss Moule, son and daughter of the bishop, and Mr. A. J. H. Moule, son of the archdeacon, are just starting for mid-China.

Lord Rayleigh has generously offered to pay off the debt on the Terling Church Bells Fund, out of the prizes he has received for his discovery of Argon.

The Bishop of Peterborough has re-opened the Church of St. Leonard, Claphorn, Northamptonshire, restored through the exertions of the rector.

The Rev. H. N. Thompson, who a few months ago was appointed to the vicarage of St. John the Baptist's, The Brook, Liverpool, has resigned that benefice.

The Gibraltar Diocesan Missions to Seamen is referred to as an excellent example of united effort, assisting the seaport clergy to take kindly to the water.

A forthcoming work is "The Mystery of the Cross," being addresses on the Atonement, by the Rev. W. O. Burrows, M.A., Principal of the Clergy School, Leeds.

Canon Durst has been unanimously elected a proctor to represent the Archdeacons of Winchester and the Isle of Wight in the place of the Bishop of Newcastle.

A bishop on a bicycle has not yet been seen in the streets of London, but he is coming, and from New Zealand, in the person of the Rev. Dr. Churchill Julius, Bishop of Christ Church.

A meeting under the auspices of the N. P. C. U. was held lately at Tonbridge, when a lecture on "What our Reformer Bequeathed to Us," was given by the Rev. H. J. R. Marston.

The Rev. Edwyn Hoskyns, rector of Stepney, a son of Canon Sir John Leigh Hoskyns, Bart., has accepted the valuable rectory of Bolton, Lancashire, in succession to Canon Atkinson.

Mrs. Argles, widow of the late Dean of Peterborough, has promised the last stall to complete the full number in the choir, in memory of her son, the late Marsham Frederick Argles.

The beautiful new Church of St. Andrew's, Chefoo, North China, was consecrated lately with appropriate services by the Rt. Rev. Bishop Scott, D.D., missionary bishop for North China.

When Mr. H. M. Stanley, the African explorer, was at Lake Victoria eighteen years ago, there was not one missionary there. Now there are 200 churches and 10,000 native Christians.

The candour of Mr. Purcell, Manning's biographer, has greatly troubled Cardinal Vaughan and other Roman ecclesiastics whose treacherous tactics the biographer has taken no pains to conceal.

A number of the younger clergy in the Diocese of Durham have offered to place themselves in the hands of the bishop in reference to the matter of going out into the foreign mission field.

The Burton-on-Trent Board of Guardians has declined an offer made by Lady Jane Levett to erect a workhouse chapel on condition that only the Church of England chaplain should officiate therein.

The Bishop of Liverpool, at a meeting of the Liverpool Diocesan Church Building Society, stated that during the fifteen years he had been bishop he had consecrated thirty-six churches in the diocese.

In speaking of the Dean of Norwich's scheme for raising a million of money to increase the incomes of underpaid clergy, Bishop Ryle said he did not think there was the slightest probability of success.

The Rev. C. A. F. Campbell has left Addington for the living of Thornham, in the Diocese of Norwich, and the Rev. E. L. Ridge succeeds him as senior domestic chaplain to the Archbishop.

At the Committee of Correspondence of the Church Missionary Society recently, Miss Lillias Sara Digby, Miss Mary Harmar, M.D., and Miss Helen Adeney were accepted for missionary service.

In a Lenten letter, the Bishop of Rochester—after dwelling on self-denial and "that to which such self-denial is only an incident—referred to the use of Lent as the great spiritual opportunity of the year.

The Bishop of Newcastle was recently presented with an Episcopal ring by the ten curates he leaves at Portsea and seventeen who were with him in past years. The ring is of solid gold set with a fine amethyst.

St. Paul's Cathedral has never been empty since the morning of the feast of the patron saint, when thousands were present at the High celebration, while at Evensong, with the oratorio of St. Paul as the anthem, there was not standing room.

The Archdeacon of Middlesex dedicated a large mission church, holding 600 people, at Enfield, near Waltham Cross, recently. A large congregation assembled. The Bishop of Marlborough preached on the "A. B. C. of Salvation."

At the Church of St. Mary's, Kirkdale, the Rev. C. A. Carter, in the course of his farewell sermon, said he had been curate of the church for the past seventeen years, and during that time he had christened no fewer than 14,014 infants, or 824 annually.

Canon Quirk has notified that two services are held in Bath Abbey daily, at 10 a.m. and 4 p.m. His hope is that, as means are placed at his disposal, these may be made choral, as befits a church with such a history, and claims on the support of Churchmen.

Friends of the Church Missionary Society will regret to hear that the financial outlook for the current year is not favourable. While the expenditure up to the end of December was £15,000 more than the previous year, the income was only £4,000 more.

The Rev. W. Durst, M.A., Honorary Canon of Winchester Cathedral and rector of St. Mary's, Southampton, was on Friday last elected Proctor in Convocation for the archdeacons of Winchester and Isle of Wight, in succession to the Bishop of Newcastle.

An interesting event occurred at DeAar, Cape Colony, when three children who had been brought more than 300 miles for the purpose, were baptized. The mother belonged to the Church of England, and was determined that her children should be baptized into the same church.

Seldom have the funerals of two eminent men been held on two successive days in the great cathedral of the metropolis. Indeed, the arrangements for the services for Lord Leighton and Sir Joseph Barnby were fixed for one day, but the latter had to be deferred till the following day.

The Rev. C. H. Titterton, M.A., curate of Holy Trinity, Richmond, has been appointed to the Warsaw Mission, and will take up the work there in April. Mr. Titterton was Senior Hebrew Prizeman at Edinburgh University in 1888, and Vans Dunlop Scholar in Semitic Languages, 1890.

On the afternoon of a recent Sunday, a service of special interest was held in Christ Church, Scarborough, to which the Bishop of Hull (vicar of Scarborough) invited by letter all those who had been sick during the past year, and had been restored to health, together with their friends and families.

For seven years past the Sisters of the Melbourne Diocesan Deaconesses' Home have been quietly working among the fallen women of the city. Through the munificence of an associate, a large new wing has been added to the building, which was opened by Lady Brassey, wife of the new Governor.

A meeting was held on Wednesday week at Stratford of the clergy of the Barking Deaneries. The Bishop of St. Albans presided. The subjects considered were "Home and Foreign Missions," and "Socialism in its Relation to the Ordination Vow." There was an interesting debate on the latter subject.

The church which Sir Charles Seely has built for the new parish of Daybrook was consecrated by the Bishop of Southwell recently. It stands by the side of the high-road from Nottingham to Mansfield. An endowment having been provided for the new church, Daybrook will shortly be constituted a separate parish.

The Rev. T. S. Henrey, late curate of St. Botolph's, Aldersgate, whose name figured so prominently in the dispute between the churchwardens and parishioners of St. Botolph's and the Dean and Chapter of Westminster on the occasion of the recent vacancy in the living, has been appointed to St. George's, Old Brentford.

The Bishop of Durham, at a meeting at Durham on behalf of Voluntary schools, said that after the lessons, the changes, and the growth of twenty-five years, they felt that the time had come when they must consider some readjustment in the relation in which the State stood to those Voluntary schools which supplied the secular education that satisfied all its requirements.

Sir John Gorst, in expressing his regret at being unable to be present at the annual meeting of the Kensington Church Education Board, says he is the more sorry for this as he would have been glad of the opportunity of showing his sympathy with the movement for the Federation of Voluntary Schools, of which the Kensington Church Education Board exhibits the advantages to so conspicuous an extent.

The Right Rev. Wm. Awdry, who has been appointed Bishop of the new Diocese of Osaka, has left England for Japan. Amongst the many responsibilities awaiting him on his arrival, the bishop will find a great British merchant fleet amounting to half a million of tons annually, at Kobe, besides a large United States merchant fleet, for the crews of which a struggling and tentative mission to seamen afloat has just been started.

Correspondence.

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

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

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

The Extension of the Episcopate.

SIR,—Whatever the Provincial Synod may have been driven into doing at its last sitting in the way of opening the door for the formation of new dioceses, there is a large body of Churchmen who are opposed to any such scheme. Their position may be expressed in few words: "We have enough bishops, such as they are." There is no use in extending and multiplying that which, at best, is an expensive luxury—which makes no adequate return for what it costs. If we had Apostolic men for the office it would be all right—men who were willing to be leaders of their people—fathers to their clergy—rulers in the Israel of God. An endowed bishopric in a voluntary Church is a monstrosity. No wonder so many of the Episcopate require change of air and milder climate after assuming the Rochet. What does it mean? Is it not that being placed in a position of independence they can come and go as they please. Why should not a rector, or curate, or missionary be able to do the same? Then think of it. Wanting to divide Algoma—the weakest, poorest, and most neglected diocese in the Dominion. It reminds me of the Irishman who was asked to purchase a stove that would save him 50 per cent. on his fuel. "Give me two of them," says he, "and I will require no coal at all." The Provincial Synod is very generous. It seems willing to retire the present bishop—provide the funds to maintain another—to permit the present diocese to be divided to furnish a field for some ambitious aspirant after the lawn. Call a halt, Mr. Editor. We do not find such things done in any other corporation in the world.

RADICAL.

Church Losses.

SIR,—Mr. John May, in your issue of February 18th, has a letter on the above subject; at least, such is the title of his letter, though the matter is "Conversion." I do not propose to argue the oft-discussed interpretation of the words translated in our English Bible, "Conversion." I have somewhat to say to Mr. May on a yet wider subject—brought specially to our notice last Sunday, namely, charity—which is greater than hope, or even faith. The position taken by Mr. May that repentance, coupled with faith and conversion, are, if not convertible terms, at least so closely united in the Word of God that we may not put them asunder; few will assail—though I do not think that many Churchmen, "advanced," or otherwise, will be as much concerned to "hair-split" the word as is your corres-

pendent. I have always believed, and it will take more evidence than the assertions of Mr. May to disabuse my mind of the belief, that all clergy of the Church of England proclaimed from the pulpit at all times, and more especially at such penitential seasons as those of Lent and Advent, the basal principles of the teachings of Christ, "Repentance from dead works and faith towards God." As to the manner of their proclamation and the due proportion of the Word, and the Sacraments of Christ, in the daily practical life of the repentant, faithful and converted Christian, there is probably a wide field, as there are "diversities of gifts, but the same Spirit." Your correspondent's confusion of mind and rather uncharitable utterances possibly arise from the fact that he has not reached yet that generous love which should be the very best fruit of conversion, as shown towards all who love the Lord Jesus in sincerity and truth—that he does not appreciate the possibility that men impelled by the same Spirit may have different modes of applying the all embracing doctrines of Holy Scripture to the ears and hearts of their hearers. Your correspondent's claim to base his belief on the "thing" rather than the term, on the Bible, the Liturgy and the Catechism, is shared even by those clergy who do not follow in the mode that one man's convictions lead him to adopt as the most in harmony with those standards of interpretation. As to the generalities in which the brother deals, universal observation—the thousands who die unrepentant and unbelieving—though alas! too true, as generalities, yet are not at all adapted to establish the position that he endeavours to uphold—which is the criminal neglect of the "advanced" school to preach repentance. Many of the expressions used, though I will not question their descriptive accuracy, are not drawn from Scripture, Liturgy or Catechism, such, for instance, as "absolute repose on the finished work of Christ," and being "very careful about good works." Some of the strongest appeals to Holy Scripture are capable of a much wider and more generous application than he seems to give them. It is quite true that the "Author of Holy Scriptures" urges "Conversion" with an emphatic amen—but so also does the Lord Jesus Christ impress many other duties upon His disciples; for example, as recorded in the 6th chapter of St. John's Gospel—in the Sermon on the Mount—and in those many words scattered all through the Gospels and accompanied by the solemn "verily." As to the more personal matter of your correspondent's letter, I find that he denounces, as with authority, when he tells of his personal observation of "the watchman who nods on the walls," who cries, "peace when there is no peace"; the "formalist," the "pulpit lady," the "strange composure almost akin to a resigned complacency," "effortless acquiescence, supine folding of the hands," and many other such accusations of the brethren. To whom are these terms applied? We find the "animus" of the invectives as we draw towards the close of his letter. They are not an expression of holy horror, a delineation of the awfulness of sin, or a call to arms, but a set attack upon a "school." Mr. May repudiates polemical hair-splitting, but the burden of his parable is taken up against what he terms "advanced" preaching. "Speak unto the children of Israel that they go forward." Against the preaching of the sacraments or the Church (both of which enter into the preaching of the Lord Jesus Christ and of His Apostles)—against those whom the writer designates as formalists (forgetting the parable of the mote and the beam)—against the school which he says "shakes its head at the Reformers—frowns on dissent, smiles on Rome, lovingly and reverentially,"—restores the "Mass," effloresces with a forest of ritual, and last, in Mr. May's judgment, "obscures the Saviour." O, Brother May, Brother May, "all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." How, brother, can you say that the "advanced," or the "laggard," or any other school, "shut personal religion out with corporate piety." Words, words, empty words, incapable of proof, contrary to fact, wicked words, for, my brother, they may apply to you and to me personally; they are untrue of any school as against any other school of thought in the Church. "Though I have the tongue of men and of angels, though I have all knowledge (without wisdom), though I have faith to remove mountains, and have not charity, I am as nothing in the sight of God." On what grounds of evidence do you base your wholesale attack upon the "advanced" pulpit? Do you know anything about the "school?" Have you been a hearer or a reader of the sermons of the "school?" Have you followed the lives of the members of the "school?" Let one recommend to your perusal some or any of the many works on repentance, conversion, and personal religion, that have reached their manifold editions, and emanated from the "school" which you denounce. If the brother must relieve his soul by comparisons, will a comparison (by fruits) of the daily life of the members of the "advanced" school—either congrega-

tional, clerical or individual—fall so far below the standard of personal religion, care for good works, and repose on the finished work of Christ, of His "school," as to justify the brother's judgment upon them and their ways of pressing home the Gospel of salvation in Christ Jesus, upon the flocks committed to their care? Will Mr. May visit the scenes of the life labours of Fathers Mackenzie and Lowder, or to come nearer home, the parishes of Toronto occupied by the "advanced" clergy, and repeat his denunciations of the "obscuring of the Saviour and of personal religion." My dear brother: denounce sin, lukewarmness, unfaithfulness, and God be with you; but beware how you sit in judgment on your brethren, who do not see eye to eye with yourself; remember that no school of thought has a monopoly of piety or of faithfulness—that there are tares and wheat in every church, in every congregation and in every school. Meanwhile, my brother, be thankful that Christ is preached, though it be in many modes which differ in degree and in kind, in theory or in practice, from that manner which hath been borne in upon your conviction as the truest and most scriptural—in fact as the more excellent way.

CHAS. E. WHITCOMBE.

Superannuation.

SIR—Your editorial on "Superannuation," which appeared about two weeks ago, had, I think, a good deal of truth in it. There are, I grant you, some very objectionable clauses in the Canon relative to that fund, but as there are always two sides to a question, it might be well to consider how they came to be adopted. I might say, in the first place, that a grave mistake was made in not so constructing the Canon as to prevent any one from becoming a beneficiary of the fund until he had, at least, paid five annual instalments into it. The want of this provisional clause has been a source of its weakness ever since, because nearly at the outset it was burdened with annuities which should not have been paid under the circumstances, and, in fact, their payment was an injustice to contributors; but as that mistake is not likely to occur again, there is, perhaps, no need of any amendment on that point. The clause re the \$25,000 capital, though perhaps unfair in some senses, was, in my opinion, adopted with the best intentions for the solidification of the fund, and when the Rev. Canon Logan was appointed to solicit subscriptions to raise that capital, I think it was expected that clergy and laity would put their shoulder to the wheel and help him to accomplish such a herculean task as he had undertaken. In looking over the list of subscribers for the two following years, how many of the clergy were to be seen on that list as subscribers to make up the capital of \$25,000; just two, one a poor country missionary, and the other a city rector. Now, sir, as this fund is chiefly for the relief of the clergy, how can they expect laymen to give liberally to it unless they set them the example? We often hear the principle of liberality preached in our Synods and elsewhere, but the question suggests itself to our mind, "Do the preachers practice what they preach?" Another reference to the Canon and I have done for the present. It is this, the satisfying of the claims of thirty years' men first; this, I think, is a most pernicious clause. I can see no reason that in case of a deficit they should not bear their share of reduction as well as twenty or twenty-five years' men, or in fact, any other man superannuated. Some time ago I promised to point out the reforms needed in the Canons of the Church, and this is my view in reference to the one mentioned above; the others I purpose dealing with in future articles.

JURIS.

BRIEF MENTION.

The King of Korea has ordered the use of the Gregorian calendar, beginning with this year.

The smallest church in the world is at St. Lawrence, near Ventnor, Isle of Wight. It has a seating capacity of twelve persons.

All the correspondence from the Vatican concerning church matters is carried on in Latin.

Ancient Roman and Spartan women used white when mourning for their dead.

In Ethiopia the inhabitants have chosen brown, the color of Mother Earth, as the sign of grief.

The peat bogs of Great Britain and Ireland are

estimated to be the heat equivalent of nearly 4,000,000,000 tons of coal.

The Rev. A. E. Andrews, B.A., who was ordained deacon on Advent Sunday, has been appointed assistant curate to St. Peter's Cathedral, Charlottetown.

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

Prof. C. A. L. Totten, a former instructor in Yale, has issued a calendar for the past and future time, covering a period of 67,713,250 years.

The Duke of Argyll's new book is to bear the title "The Philosophy of Belief." The Duke has been at work on the book at intervals during the past fifteen years.

The total number of children under the care of the Church, excluding those in Dr. Barnardo's Homes, was reported at 14,816.

One hundred and sixty plows started in a row in a recent plowing match at Dartford, England.

For immediate relief after eating use K.D.C.

Encouraged by his success in the penny novel venture, Mr. Stead has announced that he intends to issue "Penny Political Pamphlets for the People."

The Rev. Henry Cochrane, late of Rat Portage, has been appointed to the charge of the Indian mission at Fairford, Man.

Among Victor Hugo's manuscripts has been found a complete melodrama. He left, too, a great number of letters, which will be published soon.

A 50 foot granite shaft, the longest piece of granite ever taken out of a quarry in Vermont, was quarried at Barre a few days ago.

China has a war god to whom they have burned incense from time immemorial, and who has over 3,000 names.

K.D.C. imparts strength to the whole system.

Russia stands third among nations in the number of books published, surpassing Great Britain. As but little fiction is printed, the enormous output of serious literature is the more remarkable.

The Very Rev. Dean Partridge, of Fredericton, has returned from Bermuda, whither he went to recuperate after his long illness.

A London paper reveals the important fact that the church scene in "Michael and His Lost Angel" was arranged in every detail by a clergyman of the Church of England—Prof. Shuttleworth, rector of St. Nicholas Cole Abbey, in the city.

Dimmick, the English elephant catcher, knows more of the habits of that animal than any other living man. He is supposed to be the original of Kipling's "Peterson Sahib." He says that but twenty-four white elephants have been caught since the commencement of the Christian era.

Lord Wolseley is said to be creating great distrust and dissatisfaction among all ranks in the British Army by "pitch forking" junior officers who belong to his particular social set over the heads of older and more deserving officers.

K.D.C. the great Spring remedy.

Dr. Ryle, Bishop of Liverpool, is the oldest prelate of the Church of England, the youngest being Dr. George Rodney Eden, suffragan bishop of Dover, aged 43. The oldest prelate of the Church of Ireland is Dr. Graves, Bishop of Limerick, aged 85; the youngest, Dr. Peacocke, Bishop of Meath, aged 60. The oldest prelate of the Scotch Episcopal Church is Dr. Willoughby Jermyn, Bishop of Brechin and Primus, aged 75; the youngest, Dr. James A. Chinnery-Haldane, Bishop of Argyll and the Isles, aged 54.

Family Reading.

Western Canada Loan and Savings Company.

THIRTY-THIRD ANNUAL MEETING OF SHAREHOLDERS.

The thirty third annual general meeting of the company was held at its head offices, No. 76 Church street, Toronto, Canada, on Monday, the 17th February, 1896, at ten o'clock a.m.

The Hon. G. W. Allan, President, in the chair. The Managing Director, Mr. Walter S. Lee, read the annual report and financial statements, which

were adopted on motion of the President, who said:

In moving the adoption of the report and balance sheet, which have just been read, I think I may say with confidence that they present a very satisfactory statement of the year's business and of the financial position of the company.

Having regard to the decline in the rate of interest, the large amount of money seeking investment, the consequently keen competition, and the difficulty in securing thoroughly good mortgage loans on as favourable terms as in former years, it could not be a matter of surprise if the volume of business during the year which has just closed should suffer some diminution.

I am glad, however, to say that, thanks to the energy and zeal of our inspectors and agents, we have been able to secure such an amount of excellent loans, at fair rates of interest, as have enabled us, upon the whole, to keep the funds of the company safely and profitably invested.

In regard to the distribution of our investments, I may mention that we have about an equal amount in mortgage loans on farm property in Ontario and Manitoba; while in the city of Toronto we have been gradually reducing the number of our loans, until they amount to only about one-fifth of our total investments, and these are all secured on properties in the central and business parts of the city.

The repayments on our loans during the year have been extremely satisfactory, and in this connection I may specially mention Manitoba, where the magnificent crop of 1895 has not only enabled the farmers to reduce their liabilities, but has even lessened, to some extent, the demand for money in that province.

The directors have been fully alive to the necessity for continued care and watchfulness, which the depreciation in the value of real estate requires them to exercise in the selection of their loans; and they have also not hesitated to provide for all ascertained losses by charging them to the Contingent Fund, as may be seen by a reference to the balance sheet now in your hands.

In regard to the borrowed money of the Company, the statement shows that the total amount in debentures and on deposit taken together is less than in 1894. The sterling debentures, however, are some \$91,000 in excess of last year, while the currency bonds are of the same amount. The reduction is in the amount of money held on deposit, which is \$100,754 62 less than in 1894.

The directors have for some time past considered it desirable to reduce the amount on deposit in their Savings Bank Branch, and notified their depositors accordingly. A very considerable amount of the money withdrawn in consequence has been reinvested in currency bonds, which are rapidly becoming a very popular form of investment among all classes of the community.

In looking forward to the future, there is no doubt that the superabundance of money seeking investment, the lower rates of interest, and the keen competition for business, render it increasingly difficult to secure as profitable returns as hitherto; nevertheless, the directors see no reason whatever to doubt, that with their thoroughly organized and excellent staff of experienced and energetic agents in Ontario and Manitoba, the company will always command a large and profitable share of business in both provinces.

Having regard also to the exceedingly favourable terms upon which the borrowed money of the company is now obtainable, both in Great Britain and Canada, thus meeting to a very considerable extent the lower rates of interest on money lent, the directors look forward with confidence to the Western Canada continuing to offer to its shareholders a thoroughly safe and profitable medium for the investment of their money; and believe that the company will continue to maintain the same high and stable position which it has hitherto held among the financial institutions of the country.

I cannot close these brief remarks without again acknowledging the services of our excellent agents in Great Britain, Messrs. Bell, Cowan & Co., of Edinburgh, in the management of our debenture business, and our constant indebtedness to them for many valuable suggestions in connection therewith.

I desire to bear testimony to the strong sense which the directors entertain of the ability and caution with which our Managing Director continues to discharge his most responsible duties, and to express also our sense of the valuable services of the manager at our Winnipeg office. It is pleasant also to be able to speak in equally commendatory terms of all the members of our office staff. In this connection, however, I have with great regret to mention the death of Mr. F. J. Menet, one of our auditors for our last twenty-two years, which took place since our last meeting. The board appointed Mr. A. Wickson, of Winnipeg, in his place.

Scrutineers having been appointed, a ballot was taken, and the retiring directors, the Hon. George W. Allan, the Hon. Sir David Macpherson, K.C.M.G., and Thomas H. Lee, Esq., were re-elected. These

gentlemen, with George Gooderham, Esq., Alfred Gooderham, Esq., George W. Lewis, Esq., and Walter S. Lee, Esq., form the board.

At a subsequent meeting held by the directors, the Hon. George W. Allan and George Gooderham, Esq., were re-elected president and vice-president, respectively.

New Year's Thoughts.

I see not a step before me,
God hangs a mist o'er my eyes;
And so each step in my onward path
He makes new scenes arise.
And every joy He sends me
Comes as a strange and sweet surprise.

I see not a step before me,
As I tread on another year;
The past is safe in God's keeping,
The future His mercy shall clear.
And what looks dark in the distance
May brighten, as I draw near.

It may be the coming future
Has less bitter than I think;
The Lord may sweeten the waters
Before I stoop to drink.
Or if "Marah" must be "Marah,"
He will stand upon the brink.

So I go on, not knowing—
I would not, if I might;
I had rather walk in the dark with God,
Than walk alone in the light.
I had rather walk with Him by faith
Than walk alone by sight.

Haydn.

In his masses, and in his church music generally, Haydn has been thought by many to err in the direction of lightness and secularity. It is quite true that he has not the colossal force of Handel, or the somewhat grim and severe earnestness of Bach. There is a cheerful, joyous spirit in his sacred music which, as has been well said, "seeks rather to glorify God's goodness, than to deprecate His vengeance, and which encourages the sinner to hope when others might bid him despair." To use his own words: "God has given me a cheerful heart and He will surely pardon me if I serve Him cheerfully." Certainly there is a place in church music for brightness, tenderness and beauty, no less than for severity and awe.

Gossips.

The man or woman whose tongue is always clapping like a mill wheel is rarely wise. We long for flashes of expressive silence. As to foolish talking, chatter, babblement, tittle-tattle, it falls under two heads—egotistic talk, chatter, or small boasting about ourselves, and personal talk, consisting of "mems" and "items" and "slurs" about others—what Mr. Lowell used to call "the stagnant goose-pond of village gossip." So, in these days there seems to be an inexhaustible supply, for it spreads its green scum over every newspaper. The principal patron of this style of writing and conversation is Baalzebub, the god of flies. The less we have to do with this flux and incontinence of meaningless chatter, the better. It is worthy only of a wilderness of muck. How infinitely it falls short of God's great rule, "Let your speech be seasoned with salt!" Let us beware, then, of excessive talking, in which, from every corner of the mouth, a folly creeps out or a mischief creeps in.

Read Your Bible.

However it is compassed, the Bible must be read more and studied more and taken more deeply into life by every Christian man. We cannot do without it. It is the very heart of our faith. It contains in the germ the whole of our religion. It is the character of our religious liberties in the deepest sense of liberty. He who reads and knows it can never be made a slave of traditions, or hierarchies, or creeds. It is the perpetual inspiration of the faith of the Church. The victims of unbelief are not the Bible readers. We have known Christian metaphysics to inspire doubt, but never the Christian life. It is the unfailing guide to the progress of the Church. Cast as it is in the life form, it reappplies itself continually to the

changing horizons of thought and society, and it cannot become antiquated or obsolete any more than a deed of heroism or a mother's love.

Ecclesiastical Customs and Ceremonies.

The principal are:

1. To bow at the name of Jesus whenever mentioned in the Service, at the names of the several Persons of the Holy Trinity in the Doxology, and towards the altar on entering or leaving church.
2. To observe the "hours of prayer" as far as our circumstances permit, especially the *third* hour (9 a.m.), when the Holy Ghost descended on the day of Pentecost; the *sixth* hour (noon), when our Lord was nailed to the cross; and the *ninth* hour (3 p.m.), when He died.
3. To communicate, if our health permit, fasting.
4. To devote at least a tenth portion of all our income to God.
5. Not to marry during Advent and Lent.

The Second Sunday in Lent.

Last Sunday was seen the Head of the Church triumphing in His own Person over Satan; to-day we see Him prevailing over the same unceasing foe, for the good of others. His first temptation was through the senses; all through the collect for this day runs a continuity of thought in the same direction. The collect acknowledges the power of the tempter to assault the soul by evil thought, and our utter inability to help ourselves in such unceasing, or it may be fiery trials.

The Epistle brings to mind, amid its exhortations to a holy life, the blessed truth, "this is the will of God, even your sanctification," while the Gospel gives the story of one "grievously vexed with the devil." Nearly all the commentators agree that "possession" was most generally evidenced by an exceedingly impure life. Therefore, the Lenten duty of this week is a call to subdue this essential part of our nature by prayer and fasting, in the power of Him who rewarded the faith of her who prayed earnestly even when hope seemed almost useless, and "whose daughter was made whole that very hour."

The Proper Time

When the most benefit is to be derived from a good medicine, is early in the year. This is the season when the tired body, weakened organs and nervous system yearn for a building-up medicine like Hood's Sarsaparilla. Many wait for the open spring weather, and, in fact, delay giving attention to their physical condition so long that a long siege of sickness is inevitable. To rid the system of the impurities accumulated during the winter season, to purify the blood and invigorate the whole system, there is nothing equal to Hood's Sarsaparilla. Don't put it off, but take Hood's Sarsaparilla now. It will do you good. Read the testimonials published in behalf of Hood's Sarsaparilla, all from reliable, grateful people. They tell the story.

For the Confirmed.

1. Have you determined to avoid whatever you know to be sinful?
2. Will you constantly seek the help of the Holy Spirit to live a Christian life?
3. Will you maintain the habit of prayer, wherever you may be, morning and night?
4. Will you try to be a faithful and devout communicant?
5. Will you come regularly to the services of the Church on the Lord's day, and whenever else you can?
6. Will you do whatever you can for the cause of Christ by personal effort?
7. Will you contribute regularly of your income, whether large or small, to the support of your parish and to other religious purposes?
8. Do you understand that the vows you renew in Confirmation are to be life-long?

—I know now that it is by loving, and not by being loved, that one can come nearest to the soul of another; yes, that where two love, it is the loving of each other, and not the being beloved by each other that originates a *pd* perfects.

"All is Known to Thee."

My God, whose gracious pity I may claim,
Calling Thee Father—sweet, endearing name—
The sufferings of this weak and weary frame
All, all are known to Thee.

From human eye 'tis better to conceal
Much that I suffer, much I hourly feel;
But oh, the thought does tranquilize and heal,
All, all is known to Thee.

Each secret conflict with indwelling sin,
Each sickening fear I ne'er the prize shall win,
Each pang from irritation, turmoil, din,
All, all are known to Thee.

When in the morning, unrefreshed, I wake,
Or in the night but little sleep can take,
This brief appeal submissively I make—
All, all is known to Thee.

Nay, all this is ordered, chosen, planned;
Each drop that fills my daily cup, Thy hand
Prescribes for ills none else can understand;
All, all is known to Thee.

The effectual means to cure what I deplore,
In me Thy longed-for likeness to restore,
Self to dethrone, never to govern more,
All, all are known to Thee.

And this continued feebleness—this state
Which seems to unnerve and incapacitate—
Will work the cure my hopes and prayers await;
That can I leave to Thee.

Nor will the bitter draught distasteful prove,
When I recall the Son of Thy dear love,
The cup Thou wouldst not for our sakes remove—
The cup He drank for me.

He drank it to the dregs; no drop remained
Of wrath for those whose cup of woe He drained;
Man ne'er can know what that sad cup contained;
All, all is known to Thee.

And welcome, precious can His Spirit make
My little drop of suffering for His sake,
Father, the cup I drink, the path I take,
All, all is known to Thee.

The Hidden Treasure.

CHAPTER XXV.—CONTINUED.

"Have a care!" said Father Barnaby. "There are means for wresting truth from unwilling witnesses. We have no time to waste."

"Let them bring hither the old man!" said the prior. "He will perhaps be more complying this morning. My son, if you would save yourself and your uncle from sharp pains, you must answer freely. Did you have your book from Sir William Leavett?"

"No!" answered Jack. "So far I can satisfy you, but I answer no more questions."

There was a short pause. The inquisitors consulted together in low tones while the messengers were dispatched for the old shepherd. Brother Joseph presently returned with a startled and awe-struck expression of countenance.

"Well! Why have you not brought him?" demanded Father Barnaby.

"Please your reverence there is no use!" stammered the subordinate. "The man is dead!"

"Dead!" exclaimed the two priests.

"Yes, your reverence! He lies on the floor of his cell, his hands clasped and his limbs composed, as if he had died in sleep. On the wall at his head are written these words: 'I know in whom I have believed!'"

"Thank God!" exclaimed Jack fervently. "He hath escaped the malice of his foes and hath won an eternal crown of glory. The Lord be praised, who hath not delivered him as a prey to their teeth. The snare is broken and he is delivered. Thank God!"

"He hath escaped an earthly only to fall into an eternal fire!" said Father Barnaby sternly; "but we have you still. I am willing still to show mercy, and I promise that your life shall be spared if you will recant your errors, and confess the name of your seducers. Else in three hours time, namely, at noon, you shall burn in the pile prepared for that accursed Lollard."

"I am in God's power, not in yours!" returned Jack steadily. "He can yet deliver me out of your hands, but if not, know that I will neither bow down to your idols nor deny His truth."

At this moment there was a knock at the chamber door, and a monk entered.

"What now, brother?" asked the prior.

"Here come the bishop's sumner and two other men, who have ridden express with a letter from the bishop to Father Barnaby!" returned the brother. "He will not deliver it but into the reverend father's own hand."

"Bid him come in!" was the reply, and the sumner or summoner entered, a stout, good-natured looking man, whose air and complexion savoured more of the ale house than the church. Father Barnaby opened and read the letter which was presented to him, and as he did so a look of intense vexation and annoyance passed over his face. He crushed the letter in his hand, and then, as if recollecting himself, he smoothed it once more and restored it to its cover. The prior cast an inquiring glance at him.

"It is from the bishop himself!" said Father Barnaby in a low tone. "The peevish old man hath taken great offence at my proceeding in this matter, and requires me to send young Lucas at once to him, that his chaplain may examine him."

"So much the better!" said the prior, evidently not at all sorry to be rid of his own share in the business. "We shall be well rid of him. But had you not consulted the bishop, brother?"

"Not I, I never thought of him. My commission was from the cardinal, and the bishop hath lately been so infirm and so careless of ought but his books and his table—"

"Nevertheless I think it was taking a good deal on yourself!" said the prior, clearly not ill-pleased at Father Barnaby's discomfiture. "The bishop is the bishop so long as he is alive, and deserves all due respect. What are your orders concerning the prisoner, Master Sumner?"

"My orders are to carry him back with me!" returned the sumner, somewhat bluntly. "I would lose no time, so please you, for the days are short. We will but refresh ourselves and our beasts and then ride without delay. I have a spare horse for the young man, and my master bade us treat him with courtesy."

"It is well!" said Father Barnaby. "The bishop's order shall be obeyed. How he will answer the matter to the cardinal is his concern, not mine."

"Exactly so!" said the sumner, who seemed to have scant reverence for the monk. "In an hour then we set forth."

It was, however, something more than two hours before the sumner was ready to set out, and then it was observed by some persons that his face was redder than ever and that his speech was something thick. It was said also that he was met at the tavern where he stopped by a strange gentleman, who professed an acquaintance with his brother in London, and who was very free in treating him and his assistants with both ale and strong waters. There was a great crowd around the convent gates as they came forth, and Jack found himself almost jostled off his feet.

In the press, somebody thrust a heavy purse into his hand and whispered in his ear: "Treat the men well and look out when you come to the wood!" Jack pocketed the purse, and being at last mounted and placed between the sumner and one of his men, they set off at a good pace, and were soon clear of the town. They had ridden three or four miles almost in silence, when they drew near a decent looking ale-house, and Jack remarked:

"If it were not against your orders, Master Sumner, I would ask leave to buy some refreshments. I have fasted from both meat and drink since yesterday even."

"Who says it is against my orders?" returned the sumner. "If men be hungry, I see no reason why they should not eat, always supposing they have wherewith to pay."

"That have I!" said Jack; "and I dare say you and these good fellows will be none the worse of a horn of ale to wet your throats withal!"

"Not a whit! Not a whit!" answered the sumner. "Here, good host! What, are you all asleep!"

The host appeared at the door, all deference to the great man, who was not an unfrequent cus-

tom. The party alighted, and Jack soon had a good meal set before him, while his guards were accommodated with foaming pots of ale. Jack was not much disposed for food, but he made the best figure he was able, and the ale being discussed, he asked the landlord if he had no strong waters, remarking that cold ale was sometimes thought unwholesome to horsemen. The medicine was produced, and a goodly dose swallowed by each of the patients with but little reluctance. Jack paid the reckoning and the party were soon again on their way. They were approaching a thick wood on the borders of Lord Harland's estate, when Jack bethought himself of a grisly tale of murder and ghosts which he had once heard of this same wood, and asked the sumner with an appearance of interest whether the tale were true. The sumner had never heard it, and Jack repeated it at length with all its supernatural horrors. This brought on another story of robbers and then another.

(To be continued.)

Hints to Housekeepers.

As an inhalation, turpentine has proved of great service in bronchitis, pneumonia, pleurisy, and other throat and lung affections. If you have a cough, sprinkle a little on a handkerchief, and hold it to your mouth and nose for a few minutes, breathing the vapour, and note the relief.

A simple remedy for slight attacks of biliousness is a little lemon juice and baking soda. Squeeze the juice of a small lemon into half a glass of cold water, then stir in a pinch of soda and drink while effervescing.

If there be dust, sand or an eyelash in the eye, it should be removed tenderly by means of a camel's hair brush, or the rolled point of a fine cambric handkerchief. Hold down the lower lid with the forefinger of the left hand, and turn up the upper lid with the first finger.

OYSTER FRITTERS.—Chop the oysters, add a like quantity of milk, season with salt and pepper, and stir in sufficient flour to make a thin batter. Before the flour is put in, baking powder should be mixed with it, one or two teaspoons according to quantity of batter. Fry them in butter, and be careful to drop them in small spoonfuls.

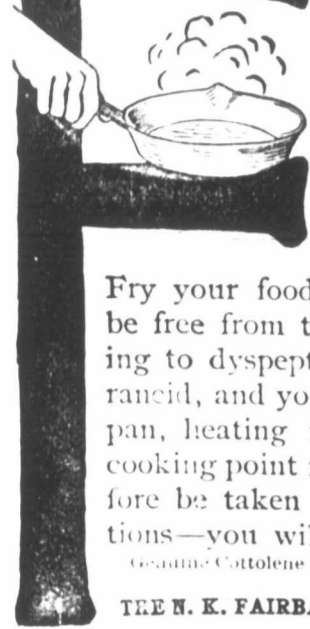
SALMON CROQUETTES.—Cold mashed potatoes, half can of salmon, pepper and salt, one tablespoon of Worcester sauce. Mix together and shape into balls. Beat one egg and dip the balls in it. Then roll them in fine rolled cracker crumbs. Fry in butter till brown. If any of the egg is left, pour it over the balls when frying. Lobster or cold meat may also be served in this way.

STEWED SALMON.—Heat a can of salmon in its own liquor and dish as nearly whole as possible. Over this pour a drawn butter sauce, seasoned with cayenne, salt, two minced, hard-boiled eggs, and two tablespoonfuls of capers or chopped gherkins, a beaten egg, and a tablespoonful of Worcestershire sauce.

CELERY AND APPLE SALAD.—This may seem a singular combination, but it has been tested and found a most valuable addition to the list of desirable salads. The celery must be cleaned and crisped by putting in a damp napkin on ice just before using. Cut in very thin bits. Pare and core four or five mildly tart apples, cut into eighths or smaller and then each piece into very thin slices. Equal parts of celery and apple are to be used. Add just enough mayonnaise to hold them together, and put it by small spoonfuls into crisp, cup-shaped lettuce leaves, with a teaspoonful of mayonnaise on top. A simple French dressing is sometimes used instead.

A good relish for lunch is pickled fish. Take cold boiled fish, and, the day before it is to be used, sprinkle salt over it, and pour on a moderate quantity of vinegar. Lemon juice is especially good as a substitute for vinegar, and gives the fish a more delicate flavour. The fish should be carefully prepared beforehand by removing all the bones, and separating it into pieces about as large as half your hand. A fish that has very few small bones is the best kind to use in this way. The dish should be garnished with parsley and sliced lemon.

FRY IT in Cottolene



Fry your food in Cottolene instead of lard and it will be free from that greasiness and "richness" so distressing to dyspeptics; the flavor will be delicious instead of rancid, and your food will do you good. Put it in a cold pan, heating it with the pan. Cottolene reaches the cooking point much quicker than lard—care should therefore be taken not to overheat it. Follow these instructions—you will never use lard again.

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THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

Children's Department.

The Child's Face.

There's nothing more pure in heaven,
And nothing on earth more mild,
More full of the light that is all divine,
Than the smile of a little child.

The sinless lips, half parted
With breath as sweet as the air,
And the light that seems so glad to shine
In the gold of the sunny hair.

O little one, smile and bless me!
For somehow—I know not why—
I feel in my soul, when children smile,
That angels are passing by.

I feel that the gates of Heaven
Are nearer than I knew.
That the light and the hope of that
Sweeter world,
Like the dawn, are breaking through.

If you would always be healthy,
Keep your blood pure with Hood's
Sarsaparilla, the one true blood purifier.

Headache

Horsford's Acid Phosphate.

This preparation, by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

DR. F. A. ROBERTS, Waterville, Maine, says: "Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

Descriptive pamphlet free on application to

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

For sale by all Druggists.

The Sunshine of Religion.

Our Lord when on earth was not a friend only for dark days. He could stand by the grave of Lazarus and weep with the sorrowing sisters, but could as well be present at the wedding at Cana of Galilee, an honoured and welcome guest. In our deep realization of the solemn mission of our Lord to this sinful world, we are too apt to forget that He came as an image and expression and embodiment of the God of Love. The morose reformer is not likely to be bidden to feasts where his presence is only a gloomy shadow and his countenance as a threatening cloud. We may be sure that even in His holy purity this was not the impression made by Him whose "compassions are new every morning." There was sunshine about Him, or the mothers would not have thronged around Him with their little ones, the despised sufferers would not have looked trustfully to Him for help, the outcast sinner would not have turned to Him for pardon. We seem to fancy that God made our eyes for tears, and that from some other power came their glad twinkle of merriment, or their expression of innocent joy, in the midst of social converse. Who wreathed the mouth with smiles that answer to smiles? Who made the dimples in the baby's face? Who lit the glad loving light in its eyes, as it begins to be aware of the tender care of its mother? Why will we not remember that joy is as much the gift of God as sorrow, and to be as freely accepted as His present?

The Truth Ought to be Known.

The Rev. T. Dunlop, Alliston, Ont.: "Your K.D.C. has done all it claims to do. Two members of my family have been wonderfully helped, though, so far, they have used but one package. This is the first testimonial I have given to any remedy, but the truth ought to be known."

Old men and women, young men and maidens, should test our wonderful remedies. They prevent indigestion and cure dyspepsia. Samples free to any address. K.D.C. Co., Ltd., New Glasgow, N. S., and 127 State street, Boston, Mass.

Our Puppies.

Four puppies made their home in our barn one Spring, and they had so much to eat that they were nearly as wide as they were long. But this only made them all the "cunninger;" and much fun was reaped by all of our family at the little fellows' expense.

Just behind the barn were a series of terraces, which the pups seemed very anxious to climb. Every day or two they would try anew to scale them to the inaccessible heights; and just as often they failed.

At last one day, while we were watching them, Jip, the spryest of the lot, actually gained the top. His success seemed to fire the others with renewed energy, and two reached the second embankment after innumerable tumbles; but Pug, the fattest of all, tried again and again without success.

At last, just as his little round body seemed to be balanced on the edge, over he went rolling quite to the bottom, where he lay for some moments too much chagrined to try to gain his feet. He never tried to mount the terraces again.

The Bird's Little Mother.

It was a bitterly cold winter, the snow was frozen hard and long icicles hung everywhere from the windows and palings. What would the poor birds have done if a brave, kind little girl had not looked after them and carefully fed them every morning? Little Mary Bright was the daughter of a farmer; a happy, busy little maiden, who was a veritable sunbeam in her home. She loved all the dumb animals about the place, regarding them really as friends; and all through the winter she made the care of the birds her special charge. "There goes the little mother of the birds," the women in the cottages said to each other as Mary came along every morning with her basket of bread crumbs and scraps from the table. At each cottage she stopped and picked up the little wooden pail, full of odds and ends, that was always waiting for her, and when she had emptied it into her own basket she passed on to the next. In this way she made up quite a large basket of provisions for her feathered pets, and the scraps that once found their way into the fire helped to keep the birds from dying of starvation. The women at the various cottages were quite ready to do this little service for one who always greeted them with a bright smile and a kind word, and was willing and glad to do anything she could for them. All through the cold weather Mary looked after the birds; and when the spring came, and the air was full of their sweet songs, everybody said, "We must thank the Little Mother for providing us with this delightful music of the poor, for if she had not fed the pretty creatures during the frost and snow they would all have died." But Mary wanted no thanks for what she had done, and was well rewarded for all her trouble in listening to her dear songsters, who

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Hood's Pills cure all Liver Ills. 25 cents.

your child

You note the difference in children. Some have nearly every ailment, even with the best of care. Others far more exposed pass through unharmed. Weak children will have continuous colds in winter, poor digestion in summer. They are without power to resist disease, they have no reserve strength. **Scott's Emulsion** of cod-liver oil, with hypophosphites, is cod-liver oil partly digested and adapted to the weaker digestions of children.

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always seemed to sing their best in the garden of her home in gratitude for her kindness to them during the winter.

Expect not Praise.

Expect not praise without envy until you are dead. Honours bestowed on the illustrious dead have in them no admixture of envy, for the living pity the dead, and pity and envy, like oil and vinegar, assimilate not.

Walter Baker & Co., Limited.

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PURE, HIGH GRADE Cocoas and Chocolates



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CANADIAN HOUSE, 6 Hospital St., Montreal.

The Children's Friend

O little child, lie still and sleep!
 Jesus is near.
 Thou need'st not fear—
 No one need fear whom God doth keep,
 By day or night;
 Then lay thee down in slumber deep,
 Till morning light.

O little child, thou need'st not wake;
 Though bears should howl,
 And wolfish howl,
 And watch dogs' bark the silence break;
 Jesus is strong;
 And angels watch thee for His sake,
 The whole night long.

O little child, lie still and rest—
 He sweetly sleeps
 Whom Jesus keeps;
 And in the morning wake, so blest,
 His child to be.
 Love everyone, but love Him best—
 He first loved thee.

O little child, when thou must die,
 Fear nothing then—
 But say "Amen"
 To His command, and quiet lie
 In His kind hand;
 Till He shall say, "Dear child, come fly
 To heaven's bright land."

Paths of Peace.

"It is so hard to be a Christian,"
 said Alma, in talking with her Sunday-
 school teacher. "There are so many
 hard things to do."

"Who told you it was a hard way?
 Did you ever hear a Christian say
 so?"

"Maybe not. But it seems a hard
 way to me."

"You never tried it. How can you
 tell? You did not listen to the min-
 ister's sermon this morning I am afraid.
 He said it was a great mistake to call
 the way of life hard. The Bible says,
 'The way of the transgressor is hard,'
 but wisdom's ways are 'ways of pleas-
 antness, and all her paths are peace.'"

Alma looked as if she had not thought
 of these words before.

"Try the path of peace before you
 call it hard," said her teacher. "It
 is sin that makes everything hard, not
 trying to do right. Trust God and
 please Him, and see if that is not
 pleasanter than pleasing yourself."

The Time for Building

Up the system is at this season. The
 cold weather has made unusual drains
 upon the vital forces. The blood has
 become impoverished and impure, and
 all the functions of the body suffer in
 consequence. Hood's Sarsaparilla is
 the great builder, because it is the one
 true blood purifier and nerve tonic.

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Handel's Obstnacy.

A child's obstnacy does not always
 bring as fortunate results as was the
 case with Handel, the great musician.

His extraordinary resoluteness as a
 boy doubtless led to that great success
 which crowned the later years of his
 life. When he was some seven years
 of age his father had occasion to visit
 a son by a former wife, who was valet
 to the Duke of Saxe Weissenfels.
 Travelling in those days—two hundred
 years ago—was tedious and expensive,
 and Doctor Handel did not desire to
 be delayed with the care of an "infant"
 during a journey which the demands
 of a responsible profession would prob-
 ably make as short as possible.

But the future giant of music would
 go. He cried, bellowed, and eventually

ran along the road after the vehicle,
 until the tender feelings of the doctor
 could refuse no longer. In an evil
 moment for his jurisprudence scheme
 he took the child with him.

No sooner did the little fellow reach
 the ducal residence than he gave rein
 to his fancy on the keys of every in-
 strument that he found open. The
 remarkable music that came from the
 finger-tips of the child's hands was
 soon the object of wonder and conver-
 sation throughout the palace, and all
 this was intensified when he secured
 an opportunity of touching the keys of
 the chapel organ within the hearing of
 the duke.

Such a throb started from that chapel
 organ when little Handel's trendrilled
 fingers chose the keys, and the soul of
 the duke was touched as it never had
 been touched before.

Truly a momentous occurrence, since
 but for it Handel's sacred music might
 never have been written.

The Duke's attention having been
 arrested, he inquired of Doctor Handel
 concerning the child's future, and
 eventually succeeded in placing him
 for three years' study under Zachau,
 the organist of Halle Cathedral. This
 was the beginning of Handel's musical
 education.

A Soft Answer.

"A soft answer turneth away wrath."
 A great many children do not believe
 this. When somebody says anything
 that is unkind to them, speaks to them
 loudly or rudely, they think the best
 way to answer is as the echo answers
 —to give back to the boy who speaks
 rudely to them a rude answer, or to be
 angry with an angry girl—to speak
 loudly to the one who speaks loudly
 to them.

But that is not right. If anybody
 says a rude or angry word to you, and
 you answer in the same way, do you
 know what you are doing? You are
 adding fire to fire; you are helping to
 make a bad thing worse. But "a soft
 answer" is like water to fire, it helps
 to put the flame out. That is what
 the firemen do; they pour water over
 the fire, and so put it out. If you give
 a soft answer to angry words you will
 be one of God's firemen; you will have
 helped to put out a fire that might
 have done great harm. So remember,
 when you are spoken to rudely or
 roughly, to be like a fireman and give
 back a soft answer; for a grievous
 word, an angry, rude word, stirreth up
 anger.

"When I was a Girl."

"Oh, grandma; was you once a
 little girl, as little as Tiny and I?"
 asked Maggie Brown, one day, after
 she had heard her grandmother tell of
 something that happened in the long
 ago.

"Why, certainly I was," answered
 grandma, quite amused at the ques-

tion. Then, pausing a moment, as if
 thinking of something, she continued.
 "I have a picture of myself, painted
 on ivory, which was done when I was
 no older than you are now. I will
 look for it this afternoon, and if you
 will come to my room to-night, I will
 show it to you, provided I have it with
 me in my trunk," she added, as she
 remembered that possibly she might
 not have brought it with her, after all.

But she found it without trouble;
 and that night she showed it to the
 children. A very bright, pretty face
 laughed up at them from the tiny case.
 The rosy cheeks, merry blue eyes, and
 little knots of short golden hair, seemed
 so strange when they thought of their
 belonging to grandma.

And many questions were suggested
 by the picture of "Grandma as a little
 girl." In fact, one of the greatest
 treats of the winter, while she visited
 them, was to get in grandma's room,
 and seated in their little chairs by her
 side, to listen to the tales she would
 tell of that "long ago." Who enjoyed
 it most, grandma or the children, it
 would be hard to tell.

Childhood's Faith.

Some time ago a little child of five
 years old was brought into the hospital.
 She had been terribly burnt all about
 the lower parts of her body, so terribly
 that from the first it was evident that
 it was impossible to save her life. All
 that could be done was to soothe her
 agony. She was put to bed, the lights
 were turned down for the night, and
 all was silent in the ward. And then
 a little voice was heard to begin the
 evening hymn:

As now the sun's declining rays
 At eventide descend,
 So life's brief day is sinking down
 To its appointed end.

She had said her evening prayers
 softly to herself; now she sang steadily
 through each verse, as she had been
 used to do at home. The strange
 place, the pain she had endured, could
 not stop the childish sacrifice of praise,
 and the Angel of Death stood by until
 it was done.

Lord, on the Cross Thine arms were
 stretched
 To draw Thy people nigh;
 O grant us, then, that Cross to love,
 And in those arms to die.

All glory to the Father be,
 All glory to the Son,
 All glory, Holy Ghost, to Thee
 While endless ages run.

AMEN.

And as the last notes died away into
 silence she passed into the peace, and
 rest, and eternal light of the Presence
 of Him whom she had worshipped
 with her latest breath on earth.

Child-love for Mother.

Happy they whose first years have
 been enfolded in parental piety, who

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begin their course in this world with a religious atmosphere about them, taught as the beginning of all instruction and all discipline. Thank God if you are so fortunate as to be a child of many prayers. "Who cares for mother?" said a boy one day to his sister, who told him that mother wished him to leave his play on the sand and come home. "My boy," said a gentleman who overheard the remark, "don't speak thus. I despised my mother, and took my own way, and broke her heart. But, after her death, oh, what I would have done to be able to call her back! I was miserable until I remembered how she taught me to pray, and I cast myself on her God. Oh, how much I owe to my mother and her prayers!" The boy's eyes kindled and his voice trembled, as he said, "I will never speak lightly of my mother again, sir; no never!"

Happy Every Day.

Sydney Smith cut the following from a newspaper, and preserved it for himself: "When you rise in the morning, form the resolution to make the day a happy one to a fellow-creature. And if you're young, depend upon it, it will tell upon you when you are old; and if you are old, be assured it will send you gently and happily down the stream of time to eternity. If you send one person, only one, happily through each day, that is three hundred and sixty-five in the course of the year, and suppose you live on for forty years only, you have made 14,600 beings happy—at all events for a time."

Our Real Taskmaster.

If we would always remember that it is God who sets us our task, we could neither be slothful nor worldly-minded.

Censure and criticism never hurt anybody; if false, they cannot hurt you unless you are wanting in character; and if true, they show a man his weak points, and forewarn him against failure and trouble.

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 For quick and easy work
 For cleanest, sweetest and whitest clothes
 Surprise is best

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 For every use about the house Surprise works best and cheapest.
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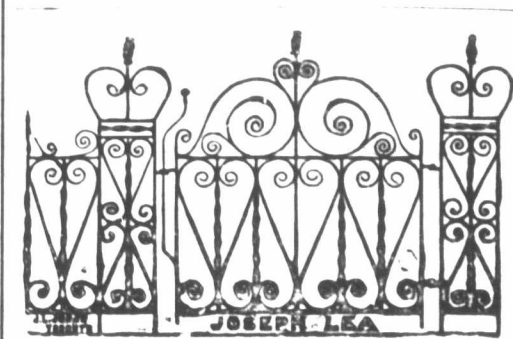
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