

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.
(ILLUSTRATED)

Vol. 28.]

TORONTO, CANADA, THURSDAY MARCH 11, 1897.

[No. 10.]

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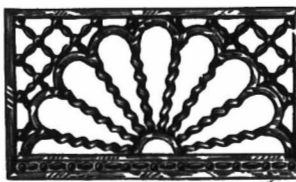
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TORONTO Feb. 16 1897.

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Lessons for Sundays and Holy Days.

March 14th.—SECOND SUNDAY IN LENT.

Morning.—Gen. 27, to v. 41. Mark 11, v. 27, to 12, v. 13.
Evening.—Gen. 25; or 32. 1 Cor. 7, to v. 25.

APPROPRIATE HYMNS for Second and Third Sundays in Lent, compiled by Mr. F. Gatward, 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, 309, 312, 552.
Processional: 100, 109, 265, 465.
Offertory: 85, 95, 256, 528.
Children's Hymns: 107, 280, 334, 342.
General Hymns: 8, 87, 90, 108, 183, 263.

THIRD SUNDAY IN LENT.

Holy Communion: 106, 310, 313, 320.
Processional: 92, 194, 197, 466.
Offertory: 86, 91, 104, 492.
Children's Hymns: 94, 335, 338, 568.
General Hymns: 89, 93, 181, 244, 254, 491.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE.
Third Sunday in Lent.

Ephes. v. i.: "Be ye therefore imitators of God as beloved children."

Men have formed different conceptions of the chief good depending upon their ideas of man's nature and destiny. Most of these conceptions have had an element of truth. Here St. Paul gives his judgment as the outcome of previous argument. Same as that of Christ, "Seek ye first the Kingdom of God." In this all good is contained.

- i. A tremendous demand to imitate God! We in whom no good thing, and God, not only holy, but infinite! What can there be here in common?
- ii. Yet other considerations may persuade. Pascal well remarks that man's misery is a witness

ness to his greatness. Here surely a hint of a Divine purpose and a human possibility. And note some considerations:

1. The original idea of man likeness to God—made in the image of God—his true nature realized in no other way. Here a primary reason for being "imitators."

2. The idea was realized by the God-man. The life of God shown in a human life. Not only example, but reconciled in His person and in His work.

3. Further, we are made children of God—children and beloved children, *Tekna Agapeta*. Whom then should children resemble? Not merely the privilege of a new relation; but actual participation in nature.

4. The new spirit of the child a reason. "Because ye are sons, God sent forth the Spirit of His Son, etc.," Gal. iv. 4. So that the power of God is with us.

5. A special reason for the special form of imitation. "Be ye, therefore, imitators." Why? Points back to end of chap. iv. "Be ye . . . as God forgave you." Can we rebut the argument?

iii. How give effect to the exhortation? A negative aspect and a positive.

1. Grieve not the Holy Spirit (iv. 30.)

(1) No imitation of God without His aid. To grieve is to disable.

(2) Done by sin and neglect. Anger, evil speech, uncleanness of thought, word, or deed.

(3) Watch against evil—resist, watch and pray.

2. Positive instruction. Sum of all: "Walk in love" (v. 2.)

(1) Begin with the Golden Rule (St. Matt. vii. 12.) A homely kind of virtue—yes, but fundamental; without this, no reality or possibility of progress.

(2) Take the example of the Lord Jesus. No self-pleasing—supreme regard to the will of God.

(3) Get renewal of strength by fellowship with Christ—prayer in the Holy Ghost. "Beholding as in a glass the glory of the Lord," etc. (II. Cor. iii. 18.)

PROFESSOR SMITH'S GUESSES.

If we turn again to Mr. Goldwin Smith's "guesses," it is not because we have any expectation of being read by him, much less of having any consideration from him. A man who could write as Mr. Smith does in this book, knowing that he must be giving great pain to some of the best men and women of his acquaintance, knowing also that he would probably weaken the moral purpose of younger men—a man who would do this without any such call as may be thought to be involved in a special equipment for such work—will not easily be moved. But although we do not write with any expectation of obtaining redress from Mr. Smith, we may perhaps induce some of his readers to pause before they adopt his dismal conclusions, before, in short, they come to the opinion that what we call the Sacred Scriptures are only human compositions; that Jesus Christ is not God manifest in the flesh, and that a future life is more or less uncertain; before, to put it plainly, they think they are justified in exchanging the worship of the Christian Church for the exercises of the Unitarian Chapel or the prelections of the Hall of Science. We have already noticed some of Mr. Smith's remarkable

utterances on the Atonement. Still more curious, if that were possible, are his flings at (we can hardly call them criticisms of) the Inspiration of the Scriptures. According to Mr. Smith, those who believe in the Inspiration of the Scriptures believe that they were "dictated" by God, and also that the religion of the Old Testament and that of the New are identical, and many other wonderful things. Thus, at p. 52, he asks: "Is it conceivable that the Holy Spirit, in dictating the record of God's dealings with mankind for our instruction in the way of life, should simulate the defects of human evidence?" Again, at p. 94, he says, "an inspiration which errs, which contradicts itself, which dictates manifest incredibilities, etc." Again, "we have bound it all up together as a single book, and bound up that book with the New Testament, as though the religion of the two were the same." Many other passages are found to the like effect. Now, Mr. Smith may not be aware how cautious the Church has been in this respect, how she has avoided any sharp definition of Inspiration. But surely he ought to have known this before he put forth such utterances. The dictation theory has been held by hardly any reputable theologians of any communion. That certain books were written by inspired men has been and is a very common belief among Christians. But such inspiration does not extend to other than doctrinal, moral and spiritual truths. Because St. Paul was an authorized expounder of the Gospel of Christ, he was not therefore a scientific man or a learned historian. But Mr. Smith will have it that if a book has been written by an inspired man, its geology and its history must be infallible. This has the merit of being a new kind of assault on the walls of Zion. And then of all men, Mr. Smith falls foul of King David, as if David were not to be judged by the age in which he lived, as if David had not been endowed with some of the most noble qualities that a man ever possessed, as if David's repentance were not one of the prominent lessons of the Old Testament, as if his punishment were not most fully and freely recorded. If Mr. Smith will turn to Carlyle's "Heroes and Hero Worship," he will get some words there which may do him good; and if he thinks it worth while to turn to the article "David" in the Dictionary of the Bible, he will find those words of the Sage of Chelsea quoted with approval by no less a person than Arthur Stanley, Dean of Westminster. We pointed out that Mr. Smith does not know the Church doctrine of the Atonement. We have here indicated that he criticizes a theory of Inspiration which hardly anyone now holds, which very few ever held; and we might go through his whole volume in the same manner. We believe that any decently taught Christian may read these essays from beginning to end without having the shadow of a doubt cast upon his faith; and we lay them down chiefly with regret that a man so accomplished and so benevolent should have done such work.

THE NEW BISHOP OF ST. DAVID'S.

The Rev. Canon Owen, Principal of Lampeter College, Wales, has been appointed by the Queen to the bishopric of St. David's. The new bishop was born in Wales; and received his early education in that country, going up in due course of time to Oxford, where he obtained a scholarship

at Jesus College. In 1879 he was appointed Professor of Welsh and Classical Lecturer at Lampeter College, and he was ordained deacon in the same year by the same Prelate (Dr. Basil Jones), whom he now succeeds. He was priested the following year. In 1885 he was appointed Warden and Head Master of Llandoverly College, a position which he held for the four following years. On the resignation of Dr. James (now Head Master of Rugby) in 1889, he became Dean of St. Asaph, but in 1892, at the unanimous request of the members of the professorial staff of Lampeter College, he resigned the deanery to become its Principal. In the same year he was nominated by the Bishop of St. Asaph to one of the canonries in his cathedral. The bishop-designate speaks the Welsh language fluently, and took an active part in the recent movement for the defence of the Established Church in Wales. In that capacity he did yeoman service for the cause of the Establishment in that country. Canon Owen makes a boast of the fact that he is the son of a working man and was brought up a Methodist. He is 40 years of age, and the whole of his time since he took his degree at Oxford in 1876, with the exception of the three years (1889-92) during which he was Dean of St. Asaph, has been spent in purely scholastic work. He is a staunch and sound Churchman, and his appointment to the vacant bishopric is a really admirable one in every respect. The new bishop can both speak and preach with fluency and power in the Welsh language, which is indeed his native tongue. The whole of his clerical career has been passed in Wales.

SUPPLEMENT TO THE ENCYCLOPÆDIA BRITANNICA.*

Here is an admirable continuation of a great work. The Encyclopædia Britannica is, beyond all question, the greatest thing of the kind ever produced in any country, as the writers were certainly the most distinguished company ever got together for such a purpose; and these remarks apply in an eminent degree to the ninth, the latest edition. But it is now some years since the great work was completed, and it is a great many years since it was begun; and several enterprising American publishers have added appendices to the several volumes, bringing them more or less up to date. One of these—an excellent and comparatively inexpensive edition—was brought out by the Werner Co., and was largely sold in this country. But more seemed needed, and accordingly more is supplied in the shape of a supplement of five quarto volumes, uniform with the original work, the first of which is now before us. The aim of this supplement is to bring all the developments of history, discovery, arts and sciences down to date; to extend biography so as to include living men of distinction (the Encyclopædia had no names of living persons); to enlarge the view of American interests; and to supply references to the original text, making the whole work available for easy consultation. There can be no question of the utility or even of the necessity of such an attempt. The publishers have done their best to render it effectual. They have entrusted the work to an editor who has spent twelve years in the study of the Britannica, who

*New American Supplement to the latest edition of the Encyclopædia Britannica: A standard work of reference in Art, Literature, Science, History, Geography, Commerce, Biography, Discovery and Invention. Edited under the supervision of D. O. Kellogg, D.D. In five volumes; vol. i. New York and Chicago: The Werner Co. 1897.

has had an office staff of twenty and a special staff of sixty-seven persons, including experts and men of distinction in their various departments, the names of whom are given at the beginning of the volume. The full value of a book of this kind can be ascertained only after continuous use; but a very careful examination of the first volume has satisfied us of its fullness and accuracy. We have not failed in a single instance to find what we sought for, and the kind of information we needed; nor have we discovered any error of the least importance. The articles, as a rule, are extremely well written. We ought to add that a most useful companion volume has now been prepared for the whole work, including the supplement. It is entitled a "Guide to Systematic Reading in the Encyclopædia Britannica"; and is very complete indeed. Any subject which one desires to study is here presented with references to all the places in the Encyclopædia in which anything is given which bears upon that subject. Any one who follows the lines here laid out will become a well-read and an educated man.

THE SEASON OF LENT.

The season now called Lent (from an old English word meaning spring) had its first beginning in a fast of forty hours, in commemoration of the time that elapsed from the noon of Friday, when our Saviour began to yield to the power of death, to His resurrection. This fast was gradually extended until, in the fifth century, it was kept for six weeks, or thirty-six days, Sundays excluded. In the eighth century the first day of the fast was put back to the previous Wednesday, in order that the number of days might be raised to forty, probably in commemoration of our Lord's fast in the wilderness, of which those of Moses and Elijah were types. The season was formerly devoted to the preparation of catechumens for baptism, and excommunicated persons, who were penitent, for participation in the Communion at Easter. On the first day of Lent these penitents appeared in the church; their heads were covered with sackcloth and ashes, and they were formally driven from the sacred edifice; whence the Latin name of *Dies cinerum* (Day of ashes), corresponding to our Ash Wednesday. The Epistles and Gospels read during this season set before us the duties of self-denial and resistance to temptation, after the example of Christ, which example is so beautifully summed up in the Epistle on the Sunday next before Easter, whilst in the Gospel for that day our thoughts are directed to the climax of His self-denial and His final victory over Satan in His atoning death. The Collects partake of the penitential character of the season, being, for the most part, confessions of our own helplessness and sinfulness and our need of Divine grace and mercy.

SUGGESTIONS FOR LENT.

1. Be present, as far as possible, at all the services in the church.
2. Read every day some portion of the Holy Gospel, and add to your usual devotions some special prayers.
3. Let no day pass without some act of self-denial, and if possible let this act be to the comfort of a poor or sick person.
4. Let self-examination be a daily duty, before rest at night.
5. Deny yourself some luxury, often, and let the cost of it be added to your Easter offering. The cost of self-denial should be given, not saved.

6. Refrain from parties and places of amusement.
7. Let your reading be such as to aid you in keeping the Holy Season.
8. Give more time and care to daily private prayer.
9. Receive the Holy Communion as often as it is administered.
10. Forgive, and seek reconciliation, if any are at variance with you.

RESOLUTIONS FOR LENT.

- 1st. If hitherto I have been neglectful of religion I will think about it now.
- 2d. If I have never had faith in the Lord Jesus Christ as my own personal Saviour, I will now believe that He "loved me and gave Himself for me."
- 3d. If I have never been baptized, "what doth hinder me" now? I will be baptized into Him who died for me.
- 4th. If I have not been confirmed, I cannot delay it longer; my heart is "ready and desirous to be confirmed" into that faith I now know to be so precious.
- 5th. If I have never "drawn near in faith" to the Holy table, I approach it now, for my soul longs for its Spiritual food and refreshing Grace.
- 6th. If I have been indifferent about attending services, I dare not be so any longer; the God I serve is present to bless me; can I be absent?
- 7th. If I have never worked for Him in His Church and its organizations, Oh Lord hear now my prayer, "What wilt Thou have me to do?"
- 8th. If I have kept back from the Lord what has been His, not mine, I offer all to Him now, freely, cheerfully, not grudgingly, but with a willing heart. I dedicate myself and all I have to Him who has given all to me.

REVIEWS.

THE LOVE OF GOD. ADDRESSES ON THE LAST SEVEN WORDS, TOGETHER WITH A SERMON FOR PALM SUNDAY AND ONE FOR EASTER DAY.—By Henry B. Starick, Rector of St. Paul's Church, San Diego, Cal. 12mo.; pp. 103-60s. New York: Thomas Whittaker. Toronto: Rowell & Hutchison.

This small volume has many commendations. It keeps hold of one line of thought from beginning to end—the love of God. The writing is singularly clear, and suitable for reading at a short service in Lent. As readings the addresses are short and easily followed. Nothing could be better adapted for public or private use in the approaching season. The Easter sermon is beautiful and very suggestive in its simplicity of quiet Christian thought.

THE MISSIONARY REVIEW OF THE WORLD.—New York and Toronto: Funk and Wagnalls. \$2 50 a year.

The March number of this excellent missionary periodical has an article by the Rev. Dr. Pierson, the editor in chief, on "Prominent Spiritual Movements of the Last Half Century," and on "Taking Strongholds" by Rev. A. F. Schaufier. "The Gospel for the Destitute," by the Rev. W. T. Elsing, reveals some noble work done in New York in the way of teaching and helping the unfortunate and the ignorant in that great city. There is no city in the world except London where more is being done to point the lost to the Son of God than in New York; to give even a brief summary of its Christian activity would fill a large volume. Systematic endeavours are made to evangelize the Chinese and other heathen in its midst. This is a work which, as a rule, is much neglected in our cities. While missionaries are sent to China, the Chinese living in our midst are sometimes, with a strange inconsistency, unthought of and neglected. The article on "Those

from the Land of Sinim," by Miss Charlotte C. Hall, dwells practically on this subject. Besides other articles there is a mass of missionary intelligence from all parts of the world, which gives some idea of what is going on in the great cause.

THE PRACTICE OF THE INTERIOR LIFE.—By the Bishop of Chicago. Milwaukee: Young Churchman Co.

This work of Bishop McLaren's sufficiently declares its character by its title; and its contents are admirable. If any one wishes to add to his readings for Lent, he could hardly have a better book. Simple, earnest, spiritual, its words go straight to the heart and the life. As a specimen of the subjects treated, we give the first six: A quiet Day at Bethany; The Interior Life and Externalism; The One Thing Needful; The Sin of Externality; The Duty of Perfection; The Striving of the Spirit. Here is a sample of the direct and forcible exposition of spiritual truth which abounds in this volume: "Penitent love, soothed to peace by His pardon, will find a thousand ways of proving itself; but all these will be found to fall under three generic classes, namely, alms, fasting, and prayer. Fasting stands for all forms of cross-bearing, all acts of discipline, and all mortifications of the flesh and the fleshly soul. Alms represent all good works whether spiritual or temporal. Prayer includes all those states of the soul which own the supremacy of the Divine Will, and the affluence of the Divine Benignity, and which aspire to union with God as the acme of spiritual progress."

MAGAZINE.—*Self-Culture* (February). Here is a magazine of unusual excellence for those who would unite entertainment with serious instruction. Our old and able townsman, Mr. Mercer Adam, is editor, and among the contributors we find Professor Clark, of Trinity University, who writes on modern history. Some of Mr. Adam's literary papers are of high excellence. We will give a more detailed account of this capital periodical hereafter.

THE LENTEN FEAST.

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

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

(2.) Or there may be a need of reconciliation with man, the granting of forgiveness, the offering an explanation, the endeavor to overcome an estrangement. In our village life petty feuds are among the greatest obstacles to true religion.

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

(4.) Many who attend our churches have been holding back, for one reason or another, from the Sacraments—some from baptism, more from the Holy Communion, and from confirmation. Lent is a time in which to put away moral obstacles that keep us back, and to seek instruction and aid in preparation for means of grace which our Lord has ordained for our help, and which we can only neglect at our peril.

(5.) Our religion, if it is Christ's religion, cannot be selfish, nor must our Lenten self-examination and amendment concern ourselves alone. Our endeavours and our offerings for others' spiritual and temporal welfare will require consideration. Do these show a real acknowledgment

ment of the commandment to love our neighbor as ourselves, any real attempt to fulfil the law?

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

EXTRACT FROM LETTER OF THE REV. E. J. PECK, BLACKLEAD ISLAND, CUMBERLAND SOUND, MOOSONEE.

"And now with deep sorrow I must tell you the sad loss we have suffered in the death of Mr. Parker. He was drowned near Blacklead Island on the 11th of August. A boat's crew had been organized to go to a river some twenty miles from the post to catch salmon. This is quite an annual event, and in ordinary circumstances is attended with no danger. As our brother Parker needed a change, and as he had been invited by Mr. Hall, Mr. Noble's chief agent, to join the excursion, I really thought the trip would be beneficial, and therefore raised no objection. The party, in leaving, consisted in all of seven souls, Mr. Parker, a Captain Clisby (who was on a visit from Frobisher Bay to Blacklead Station), Mr. Hall and four Eskimos. Three days after the boat left, an Eskimo who had been away hunting brought me the awful news of his having found a boat with a dead body inside. I immediately went in search of the boat, and after rowing some four miles found the ill-fated vessel with the body of Captain Clisby inside. Search parties were sent out in different directions, but not a vestige of anything could be found, and there is only too much reason to suppose that no one could have possibly kept afloat in the bitter cold water in such a climate. As far as I can judge I am led to believe that after the boat was out of sight of Blacklead, a squall struck her, she heeled over, the boom of the boat caught in the sea, while the vessel was thus, as it were, held down, a sea washed in and swamped her, succeeding seas only numbed those who held on to the boat, and we think that they must have been finally washed out and drowned. The "Alert" arrived on August 22nd, bringing Mr. Sampson to be our helper in the work. The question now confronted us, what shall we do? What is God's will concerning us? Would it be best, after making due provision for Mr. Sampson's safety and comfort, for me to go home next year? But this arrangement is but for the one winter, if necessary. I am strongly of the opinion that for various reasons I ought to return (D.V.) next year. Mr. Sampson ought not to be left alone for long; there are now some candidates for baptism; I take home with me three of the Gospels; St. Luke is already in print; the four Gospels will then be ready, I trust, to take back, and before I go anywhere else it seems the right course to pursue under existing circumstances, viz., to return to Cumberland Sound. I arrived in England on the 12th of October. On the 13th I had the pleasure of meeting Mrs. Peck and our dear children, who, I am thankful to say, had been kept in safety and health during our absence. Nothing definite so far has been arranged by the committee, as far as I know, regarding our future movements. Speaking of the work at Cumberland Sound, the last year I can truly say, in spite of our great sorrow, has been one of great advance and blessing, and we look back upon our stay in Cumberland Sound with feelings of thankfulness to God. Never in all our experiences have we enjoyed such opportunities of teaching the Eskimos. For months they remain at the whaling stations, and we have utilized the time by giving the people a connected idea of Old Testament history, and a clear knowledge of our Lord's life and teaching. In connection with New Testament teaching I was able to write out in large characters the whole of St. Matthew's Gospel. This was read twice over by the people, and every portion of it was explained, either by Mr. Parker or myself. The result of this is that three of the people are candidates for baptism and we believe that many more will join us later on. God has enabled us to prepare three of the Gospels in syllabic character for the press while at Cumberland Sound. I am now revising the other (St. Luke), and we hope to pass all into the hands of the printers by the middle of January. As there is but little difference in the dialects spoken at Cumberland Sound, Whale River and Churchill, I trust these portions of God's Word will be useful to our brethren, Revs. J. Loft-house and W. G. Walton. We were also able to journey from place to place, and the work at Mr. Noble's other establishment is full of encouragement. But in connection with the unevangelized Eskimos in other parts to the north of Hudson's Straits we have done as yet nothing. In one of your letters to

Missionary Leaves, you most truly remark: 'In fact the Eskimos generally demand our best additional efforts.' We have only scratched the surface of that field, the vastness of which we do not fully know. If we glance at the map of North Canada we see vast regions where numbers of Eskimos live who, I believe, have never seen the face of a white man. It is not easy to get people to realize here at home that such a people need their help and sympathy. They can enter with zeal into anything partaking of an Arctic exploration, but, alas! the souls of the isolated, scattered people are not considered; but the day will come, I firmly believe, when we shall see an expedition fitted out to preach the Gospel to the Eskimos who cannot be reached either from Churchill or Cumberland Sound. Native teachers cannot reach some of these lands now occupied by Eskimos, from our present stations. We must, when God raises up the teachers, take such to their destinations. We have no way of doing this but by means of some vessel manned and sent out from home. Whaling vessels call at comparatively few places. We need therefore a ship manned with God's people who will bring God's message of life and peace to this race. We are hoping through Mr. Noble's kindness to take out next year a small church for Blacklead Island. I think you will fully agree with me that such is really necessary. We cannot worship God with any degree of comfort in a building some 18 feet long by 10 wide, and made of such material as our present meeting place. I have now over £40 toward the building and many friends will help as soon as our need is known. I received a letter from the gentleman in charge of Fort Chimo, Ungava Bay. He seems to be willing to have a man for a year or two in the event of the H. B. C. Board at home giving their consent. Perhaps God may make an opening there soon. It is a capital position for reaching the Eskimos who travel to this station from the Northern Coast of the Labrador Peninsula.

"Extract from letter from Mr. A. Buckland, lay missionary to Eskimos: Aug. 28th, 1896, found us at Fort Chimo, Ungava Bay. Here there are seven families in residence and a large number of Indians camping out, around the Fort. The officer in charge would be pleased to see a mission established there, and wonders why the Church of England has so long neglected such a field as Ungava Bay. He expressed his willingness to assist in settling any mission sent by the bishop, as far as his duty to the H. B. C. would permit. He was very kind to me during my stay at Fort Chimo, giving me the use of a large hall in which to hold services, and in which to gather the children from time to time. It was suggested that I should stay for a year to teach the people, but that I could not do without your permission. I am told, too, that in the winter there are some 400 or 500 natives camping around the Fort. The Eskimo here speak very much the same as those to the north of Churchill. Some of them told me of a clergyman who passed through there some years ago; it must have been Mr. Peck. The next place we stopped at was Davis Inlet, where there are about 30 or 40 families, Eskimo and Indian. The next day we arrived at Nagvak, where there is only one lonely family. Seven days from Nagvak brought us to Rigolet, where we received a warm welcome from the master in charge. There are many Eskimos and Indians at this place. The officer in charge most kindly takes service on Sunday, and his wife holds a Sunday school for the children, both white and native. Here also a mission worker would be most kindly received and his accommodation arranged for. But I think this is in the Newfoundland Diocese. The Eskimos' houses here were very clean and in good order. Now I will give you a sketch of my work up in the North. We left Churchill August the 26th, 1895, for Repulse Bay. On the evening of the 30th we got caught in one of those terrible gales, driving us from Repulse Bay down on a lee shore above Chesterfield Inlet. I never want to experience such again. From September till October we did not see a single native. The natives thought we would go back again, but Captain Murray would not risk it, as we had only one anchor, having lost the other during the gale, which lasted ten days. On the 23rd of October we were frozen up. Then my work commenced. I found it very hard at first to pick up any of the words, and it was not until February last that I could make any headway. The trouble was we had three different tribes who spoke differently from one another. We had the Kin neip-too, the Nit-cher-linge and the I will-ticks; the last two tribes come from the North, the first from Churchill and Marble Island. I visited them every day in their snow houses, and at Christmas they came and built their houses round the ship. Captain Murray used to let me have the use of the cabin for a long while; afterwards one of the natives built me a very large house made of block ice and snow; the inside was lined with fur, which the natives gave me in abundance. These poor people are so grateful for any little thing done for them. I never wanted for any single thing, thank God. Every

*Extracts from a pastoral letter by the Bishop of Vermont

day they would bring me blubber for my sore hands. The children are very obedient, and delighted to be taught. They are very fond of singing. It is a very inhospitable country, and I do not see how a white man could live up there; not a stick or a blade of grass to be seen, and the country is ice bound from year's end to year's end. What a grand thing it would be if we could get the children together near Churchill so that they could be instructed; and not only at Churchill, but at Fort Chimo, where timber and food are in abundance. May God grant that the work will be pushed forward! My school was built, and every morning I had 20 or 30 children present and often adults. No one could desire more encouragement than I had, when one looked upon all these bonny and bright faces. At times I felt a little down, as I had a great deal of opposition from some of the sailors. The time seemed so long to wait without hearing any news from home. All these things I had weighed in my mind before starting on that long journey. In April I left the ship and accompanied a few Eskimos who were travelling north to Whale Point. Arriving there I was given a hearty reception by the natives who had heard of my work amongst the people below, and the school for children. The natives built me a school of old spars, and sails, and seal skins. I saw a great deal to make my heart sad; one afternoon I was talking to an old Eskimo, one who seemed to take such an interest in the work, and the next morning it had been decided by council that he must commit suicide, as he was too old to live. He got hold of a spear and plunged it into his breast; his eldest son took a knife and severed the main arteries of the wrist. Another case was of an old woman, too old to work or walk, so they took her one night and buried her alive. Bartering their children is nearly an every day occurrence. I heard of several cases of cannibalism to the further north. Hunger and starvation stare these people in the face if deer are scarce in the winter. Their life is a hard one. Go into their snow houses, and if they have no seals you will see the children's faces frozen often. Many a little child you will see minus ears, toes or fingers. They are cheerful through it all, but they are so dirty; it was very hard for me when first I went and lived with them, slept and took my meat with them. I had to bear very unpleasant things which I need not mention. I have tried to do my duty well to God, and to those who sent me. I have tried to learn the language as well as I could. I left all comfort behind me at Churchill when I went to live with these people, amongst whom I hope it will be my lot to go and work in the near future. I do not think there was anything to be gained except the affection of these poor people, and to carry to them the Gospel of Jesus Christ. But so much has to be done before one can hardly touch such a subject. The month of April was very cold, 22 below zero; every hour or so we would run over the ice to warm ourselves, and very seldom we could get anything warm to drink. Every night for three months we slept on the floe ice on the lee side of an iceberg, but once in our bags we were very warm and comfortable. The Eskimos are very fond of singing.

SOCIAL EXTRAVAGANCE.

BY REV. J. WATSON, CANON OF YORK.

The prominence given at the present time to social questions is an indication of the increasing seriousness of the problems which face every thoughtful man. Some striking social phenomena confront us and demand our serious attention—phenomena which are indeed exercising the minds of many earnest reformers, both Christian and non-Christian. There are rude and drastic remedies proposed in some quarters for social ills. Whatever we may think of these proposals, the policy of the ostrich will not do any longer.

The subject of social extravagance is not without its difficulties. What is and what is not extravagance is not always a very easy thing to settle. Culpable luxury is not an easy thing to define. . . . The tendency observable in what is known as society, is such as to occasion serious misgivings. The widespread and general luxury of the richer classes in England, and the extravagance of their living, spreads insensibly below, and is constituting a very grave peril to the nation. I believe it is true what they tell us who know, that luxury, ease, love of pleasure, and selfish indulgence are producing a decadence which is to be deplored, and undermining our society as surely as they sapped that of ancient Rome. It is high time that the Church made a determined protest against a tendency which is as much condemned by the laws and principles of political economy as it is by the laws and principles of the religion of Jesus Christ. The existence side by side of urgent need and wasteful extravagance—of grinding poverty and lavish expenditure—the sharp contrast of want and misery at our very doors with the luxury and ostentation

around us—are facts so glaring as to demand the most earnest consideration. The discontent at the misuse of wealth is very widespread. I believe myself that we are on the eve of no inconsiderable change in our social conditions. The rich are strangely obtuse if they do not see which way things are tending. But it may be asked, Do you want us to go back and live on acorns and clothe ourselves with skins? Well, I am not one of those who think that the best man is necessarily the man who lives on bread and water. But I do say that what we need is a very much simpler life than that which a large number of us live. I am convinced that a simpler living would bring increased happiness. Few realize how easily the current mode of life, so needlessly complex and expensive, may be simplified, and with how much advantage to health and happiness. Now, at what point does expenditure become luxurious in a bad sense? When does it become unjustifiable and wrong? This question is by no means an easy one to answer. I think, however, that we should not be far wrong in replying, When a man becomes the slave, and not the master of his wealth: When that which ought to be a mere instrument, becomes an end in itself: When money is spent in mere pomp and pride and self-gratification. It is of the highest importance that men should be made capable of refined enjoyment, and money is well spent when it is made the instrument of cultivation—a source of pure and disinterested pleasure, helping to purify the taste, and contributing to the general progress of the people.

It is luxury in a bad sense when money is spent in vulgar ostentation and display, and ministers merely to men's vanity and self-love; when the new-made millionaire dashes his wealth in your face, and expects you to admire him for it on the ground that he has more money than his neighbours. But is not this spending a benefit to the State? Does it not find work for the labourer and circulate money? Does not luxury, in short, uphold the State? Yes, I reply, as the rope upholds the hanged man! Surely there can be no doubt that this wasteful, extravagant living is a mere bonfire which burns up the product of labour! Good for trade! Why, you may as well say that to burn down London would be a benefit to industry! and that Nero, when he fiddled (if he did fiddle) at the burning of Rome, was acting on true economic principles. I believe that one of the chief sources of all this mischief is the social power of mere wealth. The greed for wealth is greatly augmented by the worship paid to the wealthy. Wealth and respectability are regarded as two sides of the same thing. Another element of the shameful extravagance of our time lies surely in the conspicuous tyranny of fashion. Our women spend year after year more and more upon their dress, and seem to adorn themselves not so much to please men as to outvie one another. And now comes the question, What are we to do? Can we do nothing towards the awakening of our national conscience in this matter? I believe all this extravagant living is utterly incompatible with Christianity. It gives a constant lie to the doctrine of human brotherhood. The selfish and unprincipled use of wealth is absolutely condemned by Christian ethics. I maintain that the Christian Church is pledged to fight a battle against this terrible sin of our age—the shameless extravagance, and the unblushing pursuit of luxury which is darkening the spiritual vision, and hardening the heart of our people. Primitive Christianity reproved it in the name of charity and humility. Political Economy condemns it in the name of utility, and Right in the name of equity. The old Fathers of the Church were ignorant of political economy, but they were inspired by the instinct of justice and right, and by the idea of charity and human brotherhood. What we have to do is to help men to realize that the possession of wealth entails serious obligations and responsibilities. This is emphatically a Christian principle. We must be ready in season, and out of season, to remind men that they are responsible not only for the way they make their money, but also for the way in which they spend it. I believe that the only force that can regenerate society—the only power that can cope with this serious and growing disease of modern life, is the religion of Jesus Christ. The old faith of Christendom will teach men that luxury is the misuse of the material world. It will teach them that man's life consisteth not in the abundance of the things which he possesseth. It re-echoes the voice of old taught men to seek first the Kingdom of God and His righteousness. It will teach men that in every Christian life there must be something of the love, the earnestness, the seriousness, and self-sacrifice of the Cross of Jesus Christ.

The Church of St. Nicholas, Plumstead, which is over 900 years old, was recently much damaged by the explosion of cordite which occurred at the new butts, Woolwich arsenal.

THE HOLINESS AND HAPPINESS OF OUR DAY OF REST.

BY CANON JELF, ROCHESTER.

"Remember the Day of Rest, to keep it holy."—Exodus xx. 8.

Which day are we to remember? Which is your day of rest? And why are you specially to keep that day? The Hebrews kept—the Hebrews were charged to keep—the seventh day. For them the Sabbath ended the week, crowned it with a sense of completion, and a season of peace. Ours is the first day—the bright opening of the week, however sadly it may close—the day for the renewal of our strength, for the re-creation of soul and body in the Lord. Why this change? Why for nearly nineteen centuries have we observed the first day of the week? It is, as you all know, because this is the Lord's day:

And week by week, it bids us tell
How Jesus rose from death and hell.

Is this, then, less a day of rest? Has the joy of the day taken away its restfulness? Surely it has rather made it better. God has translated to it the sacred rest of the Sabbath. He would not have us lose our weekly quietness, our weekly refreshment. Had He taken it from us, we Christians would have been in far worse condition than the Hebrews, so far as this world is concerned. God forbid that we should think so! Much more truly may we say that the Lord's Day brings us a much better, much deeper, rest than the Jewish Sabbath could possess. For a man's Sundays, as they come quickly round, remind him that we now "have peace with God through our Lord Jesus Christ"—that when He had overcome the sharpness of death He really opened the Kingdom of Heaven to all believers; and bade all the weary and heavy-laden to come unto Him, that He might give them rest. How can we forget such a day as this? Ay, though you have forgotten it too often hitherto, you will do so no more. It will cost you some trouble to remember it rightly, to honour it always. You will have to give up some passing pleasures, some self-indulgence, some worldly cares. But what of that? It is not much to give up for His dear sake, who died for you and rose again. Look at His Cross; think of His great deliverance of you, His all-prevailing prayers for you on high; and then make a sacrifice for conscience sake, and you will never repent it! And if you are ready to make this sacrifice you will enter into the full meaning of what God says to you and me: "Remember the Day of Rest to keep it Holy." His word is in perfect harmony with His deed: for "God blessed the seventh day and sanctified it: because that in it He had rested from all His work which God created and made." This is the chief mark of our weekly festival of rest and joy—holiness. This shows us the inner character of our rest, the hidden root of our joy. The day is always holy for the continual glory of the Holy Trinity: Our Lord and Saviour, as God and Man, one with the Father and the Spirit, and one with us, is the centre of it all. He is not above us only, but among us, and within us, that in Him we may find rest unto our souls. His heavenly life is our life on earth, and this makes us really joy in God. His resurrection is more than a pledge of our own. We are, in a manner, already risen with Him, able in Him ever to renew our "newness of life." Yes; we are not only called to do this, but enabled to do it. For "the Spirit of Him which raised up Jesus from the dead dwells in us," and though on the workdays we have our work to finish, and can do little more than begin and end the day with earnest prayer to Him, and try to do all in His name, the Sunday lifts us up in the gladness and liberty of Christian worship, and quickens our faith, and hope, and love, in our Lord Jesus Christ. This helps us to understand what St. John, the beloved disciple, means when he says: "I was in the Spirit on the Lord's Day." The other days had brought him trial and tribulation, suffering and martyrdom, calls to patience and perseverance in the life of pain, or in the life of loneliness. But the first day, which the very heathen named the day of light, the day of the sun—Sunday—brought him some respite, and at all events the glorious memory of Jesus risen, and the sure and certain hope of the resurrection to eternal life. And so his heart was lifted up within him, the love of God was shed abroad in his heart through the Holy Ghost which was given unto him, and in the power of that Spirit he was filled with prayer and praise. Great and wonderful, as you know, was the revelation granted to him on that day. Heaven was opened unto him, and he saw visions of God. And, my friends, though he who speaks to you is no prophet, he dares to say to everyone among you who will honour God on His holy day, and enter His house, and join in His worship, that the Lord will make Himself known to you in His Word and in His sacraments, and give you the blessing of peace.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—*Christ Church Cathedral, Mar. 4th.*—The sacred cantata "The Daughter of Jairus," composed by Sir John Stainer, was rendered last Tuesday evening by the choir of Christ Church cathedral. A few minutes after eight o'clock there was not a vacant seat in the whole cathedral. The opening voluntary was followed by two choruses by the choir, "O be joyful in the Lord," and "How lovely are the Messengers," both sweetly rendered. The soloists in the cantata were:—Soprano, Miss Cláribel Reyner of Emmanuel Church choir; tenor, Mr. J. C. Barlow of St. Paul's Church choir; bass, Mr. Ernest J. Chambers of the Cathedral choir. The accompanist was Mr. John B. Norton, organist and musical director of the choir. The programme, including as it did some of the masterpieces of the highest class of Church music, was a good test of the capacity of the Cathedral choir, which has been completely reorganized since the present organist and musical director was appointed.

FARNHAM.—*Feb. 25.*—The Clerical Union of the district of Bedford met in Trinity Church hall. The Rev. Canon Mussen, M.A., rector, presided. An interesting part of the proceedings was a paper read by the Rev. W. P. Chambers of Knowlton on "Uniformity in the Conducting of Public Worship." The discussion following was participated in by the Rev. Canon Davidson of Frelighsburg, and the Rev. C. G. Rollit of Stanbridge East. The next meeting of the Union will be held at Farnham on April 6.

POINT ST. CHARLES.—A concert was given in the Grand Trunk Ry. Literary and Scientific Institute hall last week under the auspices of the young ladies of Grace Church. The programme consisted of various selections of vocal and instrumental music, all of which gave great pleasure.

HOCHELAGA.—A pleasing entertainment was given last month in the hall of St. Mary's Church, by the Cathedral Band of Hope. The hall was comfortably filled. The rector, the Rev. H. Jekill, presided. The programme consisted of instrumental and vocal music, dialogues and a kazoo band, which added greatly to the evening's pleasure. Before dispersing, refreshments were served to those entertaining. Much credit is due to Miss Phillips, leader of the Cathedral Band of Hope, for the excellent programme provided.

ONTARIO.

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

GANANOQUE.—*Christ Church.*—The Ven. Archdeacon Bedford Jones, of Brockville, Commissary of His Grace Archbishop Lewis, visited this parish on Wednesday, 24th February, to interview the lady of Christ Church with a view to the placing of an associate rector in charge of the church in consequence of the ill health of the present esteemed rector. Under this arrangement Mr. Auston would become rector emeritus, and although at times taking part in the services of the church, would take no part in the management or work of the parish. The archdeacon met some 25 or 30 of the leading laymen in Mr. Carroll's office on Wednesday evening and steps were taken in the above direction.

LANSLOWNE FRONT.—The ladies of St. John's Church held a most successful social at the St. Lawrence Hall, Thursday evening, Feb. 18th. After all had partaken of a bountiful supper, a good programme was presented. During the evening Mr. Murray, the photographer, of Brockville, took a flash light exposure of those present.

PITTSBURGH.—Rev. Dr. Nimmo, of Brockville, and Rev. Mr. McTear, of Maitland, were announced to hold the annual missionary meeting at the Church of the Herald Angel, South Lake, on Tuesday, 2nd March.

MAITLAND.—In the absence of Rev. Mr. McTear, who was on a missionary deputation, Judge McDonald, licensed lay-reader, conducted services in St. James' Church, Maitland, Sunday evening, 28th February.

BROCKVILLE.—*Trinity.*—In the absence of the Rev. Dr. Nimmo, who was speaking at Kingston on behalf of Diocesan Missions, the Rev. G. R. Beamish, M.A., curate of St. George's Cathedral, Kingston, took the services and preached at Trinity Church, Sunday, Feb. 28th.

NAPANEE MILLS.—The annual missionary meeting held in St. Jude's (English) Church was well attended. Rev. Prof. Worrell and E. J. B. Pense, of Kingston, addressed the meeting and were very much appreciated; at any rate as a result of the speaking nearly everyone doubled the subscriptions of last year.

NORTH HASTINGS.—Rev. E. Costigan held missionary meetings at Ormsby, Coe Hill, Faraday, Bird Creek, Reeve's, Maynooth, Whitechurch and Mont-eagle, North Hastings.

KINGSTON.—*St. James'.*—At the close of his sermon in St. James' Church, on Sunday morning, February 28th, Rev. J. K. McMorine, speaking of "Christian Love," paid a loving tribute to the memory of Mrs. Penn, wife of Mr. E. J. B. Penn, treasurer of the Diocese of Ontario, who had passed away on the morning of the same day.

St. George's Cathedral.—Missionary meetings on behalf of Diocesan Missions were held on Sunday, Feb. 28th. Rev. Dr. Nimmo, of Brockville, preached in the morning, and Rev. Mr. McTear, of Maitland, in the evening. The collections were about 80 per cent. in excess of last year, being about \$80 as against \$60 last year.

St. James'.—Rev. Dr. Nimmo, of Brockville, gave an address on behalf of Diocesan Missions on Sunday evening, Feb. 28th.

BARRIEFIELD.—*St. Mark's.*—The collections on behalf of Diocesan Missions on Sunday, Feb. 28th, were greatly in excess of former years.

OTTAWA.

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

CHRYSLER.—The Rev. R. L. M. Houston, M.A., rural dean of Stormont and rector of Cornwall, visited this parish and made a very successful canvass of the congregation of St. John's in order to renew the subscription list for the clergyman's stipend. The new list is dated from Nov. 15th, 1896, and is made payable half-yearly for three years. On Wednesday, 25th ult., Mrs. Houston, wife of the rural dean, and organizing secretary of the Woman's Auxiliary for the deanery of Stormont, organized a branch of the W. A. in this mission. After a short service in St. John's and an interesting and instructive address by the rural dean, Mrs. Houston took the chair and proceeded to organize. Fourteen ladies (the whole meeting) enrolled themselves as members; officers were elected and the meeting adjourned, all singing the Doxology. The new auxiliary held their first meeting on the following afternoon at the parsonage. The new president took the chair and the meeting opened with the regular form of prayer. Delegates to the annual diocesan meeting were appointed, a cordial vote of thanks tendered to Mrs. Houston for her kindness in so efficiently discharging her duty as organizing secretary, and the meeting was closed with the doxology. Much enthusiasm is evinced among the ladies in this new undertaking, and we confidently look forward to good work being done by this branch of the W. A. for Christ and His Church.

Clergy Trust Fund Dispute.—The dispute over the \$12,482 claimed by the Synod of Ottawa from the Synod of Ontario as a result of the divisions of the Trust funds, upon the erection of the Diocese of Ottawa, has been adjusted by J. A. Worrell, Q.C., the sole arbitrator. Under what is known as the "Macaulay Award," the Church Society of Toronto paid the Synod of Ontario \$3,024, subject to the Synod's agreeing to set aside \$9,400 to meet the payments of the bishops and the archdeacon of Ontario. The Synod never set aside the sum, but paid interest on the \$9,400 of the Commutation Trust Fund. The award gives to the Synod of Ontario the \$3,024, subject to the trusts and conditions under which it was paid to the Synod of Ontario by the Church Society of Toronto, under the Macaulay Award, and directs an equal division between the Synods of Ontario and Ottawa, of the balance of \$9,408, after the deduction of some \$5,700 to be retained by the Synod of Ontario to cover incomes of the bishops and archdeacon.

TORONTO.

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

St. Albans Cathedral.—The Rev. Provost Welch will preach each Sunday evening in the Cathedral during Lent.

St. Stephen's.—The annual concert was held in the school-room on Monday evening, March 2nd. The attendance was good. The proceeds will go to defray Church expenses.

Grace Church.—A concert was held in the lecture room on Monday evening. It was a very pleasing entertainment. The proceeds were for the choir fund.

St. James' Cathedral.—The Lenten noonday services are held in this church by Bishop Sullivan.

St. Matthew.—The teachers of the Sunday school gave a tea and social evening in the school house on DeGrassi street last Monday evening, to which they invited the parents of all the scholars, of whom a large number attended. The superintendent, Mr. Johnson, presided. The Rev. J. Scott Howard, the rector, stated the object of the gathering, which was the first of its kind in connection with the church, was to make the parents acquainted with one another and with the teachers, and to understand the working of the school. There are 500 scholars in attendance, with an average attendance of 400. The senior scholars attend in the school-house and the juniors in the church rooms.

Church of the Epiphany.—The choir master, Mr. Wm. Wedd, Jr., has been presented with a silver mounted baton as a slight token of the appreciation of his services.

St. Clement's.—On Thursday evening of last week the Rev. John Osborne and Mrs. Osborne gave a farewell At Home in the school-house to the members of that congregation before leaving for Honolulu. During the evening the members of the congregation and also the members of the choir testified to their affectionate regard for their former rector, and for Mrs. Osborne, by the presentation of three very handsome gifts as souvenirs of the years they had spent so pleasantly together. Street Commissioner Jones, in well-chosen words, on behalf of the congregation, handed Mr. Osborne a beautiful silver-topped travelling bag, while Mrs. Osborne was given an equally beautiful case of silver-handled scissors. The organist on behalf of the choir then presented a richly engraved travelling clock, and a large copy of "Hymns, Ancient and Modern," bound in Russian leather. Mr. Osborne replied to both addresses in feeling terms, and expressed grateful thanks, and the sincere regret felt by Mrs. Osborne and himself at parting from those with whom they had been so closely linked for the last few years.

Church Boys' Brigade.—All who are interested in work amongst boys will have a good opportunity of seeing something of our biggest Church organization for that purpose, on Thursday, March 11th, when all the companies of the Church Boys' Brigade within reach of Toronto are to assemble in the Horticultural Pavilion at 8 o'clock. The lord bishop will occupy the chair, and there will be a programme of music, and short addresses by Rev. Rural Dean Sweney, J. C. Roper, and H. C. Dixon, on boys' promises, besides some of a more military character, by Cols. Otter and Demson, and Major Manly. There will be some fencing again, as at last year's meeting, and some stereopticon views of Camp Sweatman (1896.) There is no price of admission, but a collection to defray expenses will be taken up.

Lecture at Trinity.—The Convocation Hall of Trinity College was about three parts full Saturday afternoon, February 27th, when the Rev. Dean Rigby delivered the first of a series of lectures dealing with the two great Universities of Oxford and Cambridge. This lecture was entitled "The Story of Cambridge," but as he warned his hearers at the commencement, the lecturer did not confine his remarks entirely to his *alma mater*, but dealt rather with the rise and growth of universities during the early history of Europe, confining his remarks about Cambridge to the latter part of his lecture. The Dean dealt in the first instance with the word "Universitas," and showed how the word university at the first did not of necessity mean a seat of learning, which is the general significance of the term given to it at the present time and for many years previously. He told his audience that in early times the word university was another word for the term guild, and simply meant a number of persons banded together to protect the interests of the body as a whole. Thus, at one time, a university of coachmen existed. The lecturer during the course of his remarks spoke at some length in regard to the rise of the two earliest universities of any size in Europe, viz., those at Bologna and Paris, as also of the earliest medical college in existence in Europe at Palermo, and he said that the records of that university, which existed in the 10th century, clearly showed that women were amongst its students. He caused a general laugh when he referred to some of the, to modern ears, curious rules which were in existence at the university of Studium Generale at Bologna, where instead of the Senate or teaching staff of the university making rules for the guidance of

the students, the students laid down certain rules and regulations which the different professors were obliged to observe under certain dire penalties. Mr. Rigby went on to show how the University of Oxford had its inception in great part through the exodus of a large number of English students from the University of Paris, and how that 82 years later Cambridge University practically came into existence through the migration of a large body of students from the banks of the Isis to those of the Cam, although, undoubtedly, for some years previous to that migration there had been a school of learning in existence at the latter place. The Dean was careful to point out that, although Oxford as a university was 82 years older than Cambridge, yet the latter place was far older as a town than its dark blue rival, for both in Saxon and Roman times Cambridge was a place of some considerable importance. In bringing his lecture to a close, Mr. Rigby pointed out that St. John's College was the oldest foundation at Cambridge, although it is generally stated that Peterhouse possesses that distinction. The lecturer finished with a glowing panegyric on the glories of Trinity College, which is, as everyone knows, the largest college corporation in the world, having on its books some 500 undergraduates, in addition to a large number of Bachelors, Masters and Fellows. The lecture, which was a most interesting one, was listened to throughout with the closest attention and with evident pleasure by those present.

NIAGARA

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

THOROLD.—The congregation of St. John's Church have formed a society called St. John's Parish Guild, with the text, "Being ready to every good work," as their motto. The object of the society is to do work in their own town. Committees have been formed for different duties, such as visiting the sick, welcoming strangers, taking care of the chancel, etc.

On the 18th ult., an entertainment, "Thorold Illustrated," was held under the auspices of the Guild, and was largely attended. Mr. Spencer has lately given several interesting lectures on the "Holy Land," illustrated with the magic lantern.

HURON.

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

St. Mary's.—St. James' Church has contributed about \$75 to the diocesan debt. For the Indian famine its offerings were \$57.15. A very pleasant social gathering was held a few days ago in the house of Mr. and Mrs. Chas. Richardson, when the amount realized was a little over \$21. The following are the preachers in this church during the season of Lent: Rev. A. Murphy, Ingersoll; Rev. Carl Smith, Berlin; Rev. W. I. Cuff, Thorndale; His Lordship Rev. Maurice Baldwin; Rev. A. Brown, Paris; Canon Dann, London. During Holy Week services will be held each evening. On Good Friday the rector will conduct a three hours' service with addresses upon the Seven Utterances of our Lord upon the Cross.

STRATFORD.—*Home Memorial Church.*—Monday, March 1st, a social in connection with this church was held at the residence of Mr. and Mrs. Bloxam. A good programme was gone through, consisting of vocal solos, duets, choruses, recitations and instrumental music. Then followed refreshments served by the ladies of the church, then games and amusements. Mr. Jacobs was chairman, and the rector, Rev. Rural Dean Deacon, may congratulate himself on the enjoyable character of the social which his congregation furnished.

India Famine Fund.—Up to February 23rd the secretary-treas. of Huron Diocese was able to report \$1,141.97 received from the diocese for the famine fund. Many churches, however, remitted direct to the *Montreal Star* Fund.

ALGOMA.

ILFRACOMBE, ONT.—A meeting was held at the residence of Mrs. De la Fosse, on Thursday, Feb. 25th, for the purpose of organizing a "Women's Church Aid Society," in connection with Christ Church, Ilfracombe. Owing to a severe snow storm the previous night, it seemed doubtful, on account of the bad state of the roads, as to whether anyone would be present or not. However, at the time appointed a goodly number came and a very successful gathering was held. The Rev. J. Pardoe opened the meeting with the reading and exposition of a portion of Holy Scripture suitable to the occasion, and prayer. He then explained the object of such a society and some of its advantages viewed from spiritual, intellectual, social and financial stand-

points. Eight persons joined the society at once. Mrs. De la Fosse was appointed president, Miss Standly, secretary, and Mrs. Charles Smith, treasurer. It was decided to hold the first general meeting at 2 p.m. on the first Thursday in Lent. At the close of the meeting Mrs. De la Fosse kindly had tea/served, and those present expressed themselves as being hopeful for the bright future the society has before it. The incumbent wishes to thank Mrs. De la Fosse for so kindly placing her house at the disposal of the society for the meetings, until the much needed church room is erected; also for her generous gift of a roll of material for making up.

BRIEF MENTION.

Rev. E. Costigan, Queensboro', is about to leave Ontario diocese.

The Westminster Shorter Catechism is nearly 250 years old.

Morocco's Sultan has engaged an Aberdeen man to play the bagpipes at his court.

Rev. J. C. Davidson, Peterborough, has been appointed honorary chaplain of the 57th battalion.

Carlotta, Maximilian of Mexico's widow, whose physical health during her long insanity had been good, is now said to be rapidly declining.

The present population of Canada is estimated by the department of agriculture at 5,125,436.

An "automatic singer" has been exhibited in Paris. The voice can be heard 220 yards off. The apparatus is said to be simple.

It is announced that the Island of Trinidad will celebrate the centenary of its subjection to British rule by six days' festivities.

George Frederick Watts, R.A., is building a church near Guisford, England, in which he will paint frescoes himself, while his wife will design the terracotta decorations.

Horseflesh is now sold in London for beef, and goat's flesh for mutton, according to the report of a Government meat inspector.

The left wing of the monastery of St. Bernard has been destroyed by an avalanche, and the monks had to tunnel through the snow to make their exit.

The most valuable fur is that of the sea otter. One thousand dollars has been paid for a single skin of this animal not more than two yards long by three quarters of a yard wide.

A bronze figure just discovered in the Amsterdam Museum is believed by the director to be by Michael Angelo. It represents King David dancing naked before the ark.

The Scilly group consists of forty islands; five only are inhabited, and they contain about 1,800 people.

Prince George, of Greece, is regarded as an expert in torpedo work. He is a very large man, fully six feet tall and strongly built.

A guard on the Great Western road in England, who has travelled over four million miles in forty years, recently received a purse of one hundred guineas for being the greatest traveller in the world.

The Paris Figaro asserts that King George of Greece intends to abdicate his throne in favour of his eldest son, Crown Prince Constantine.

If the armies of Europe should march at an eight-mile gait, five abreast, fifteen inches apart, it would require nine and one half days for them to pass a given point.

The Queen's coronation ring is never out of her sight, and is worn by her every evening. It is a band of gold containing a cross in rubies, surrounded by white brilliants. A coronation ring is supposed to symbolize the wedding of the sovereign with the nation.

The celebrated Hertford Wallace collection of pictures bequeathed to the British nation by Lady Wallace, is estimated to be worth \$7,500,000. Her magnanimity is all the more noteworthy because she was struck off the Queen's visiting list many years ago.

A canny Sunderland woman recently lost her ring in some cake she had baked. Instead of cutting up all the cake to find it, or running the risk of endangering her family's lives by "leaving it to be swallowed, she put the cake under the "X" rays, and marked the place where the ring was hidden.

Animals can endure hunger better than man. Thus dogs deprived of food will sometimes live for as long as four weeks. Birds, on the other hand, die after having been deprived of food for a few days.

Church cars are a recent Russian improvement. They are intended for the Siberian railroad. The cars look like ordinary first-class carriages, but the windows are shaped like those of Byzantine churches. One third of the space, shut off by the holy gates, is devoted to the priests; the rest is for the congregation.

Nearly three minutes are required to bring a big steamer, like the *Etruria*, to a full stop; and in that time she will have advanced almost half a mile from the place she was when the first movements were made to stop her.

British and Foreign.

The Bristol Bishopric re-endowment fund has been completed by a gift of £500 from Mr. E. P. Wills.

The Rev. Canon Body has taken the Bishop of Dover's place at Cambridge as teacher in pastoral theology.

The death is announced of the Rev. Canon Hodgson, Master of Greatham hospital in the county of Durham.

The restoration of the roof of Winchester cathedral, which has been in hand since last April, is now completed.

The National Welsh Festival was held in St. Paul's Cathedral on the 27th ult. There were 250 voices in the choir.

The death is announced of the Ven. G. G. Perry, Archdeacon of Stow, in the diocese of Lincoln. He was 77 years of age.

A pastoral staff was recently presented to the Bishop of Graton and Armidale (Dr. Green) by Miss Turner, sister of the late bishop.

The Rev. C. S. Bruce, M.A., rector of St. Luke's, Cork, has been appointed the dean of Cork, and rector of St. Finbar's Cathedral.

The Rev. J. E. C. Weldon, M.A., head master of Harrow school, has been appointed Hulsean Lecturer at Cambridge for this year.

The Rev. Canon Owen, M.A., principal of Lampeter College, Wales, has been appointed to the vacant bishopric of St. David's.

The Rev. Canon Brameld, vicar of Wortley, Leeds, has accepted the living of St. Stephen's, Lewisham, which was offered to him a short while ago.

The tower of St. John's church, Cardiff, is about to be restored at a cost of £2,000. It is over 400 years old and its foundation was laid in 1473. It is 130 feet high.

Donations of £500 have recently been received by the secretary of the East London Church Fund from the Duke of Westminster and Mr. Charles Morrison respectively.

A mission to men is to be held shortly in St. James', Piccadilly, in which the Bishops of London, Rochester, and Bishop Barry, the rector of the church, will give the addresses.

The great north transept window in Doncaster parish church, which was destroyed by a gas explosion some time ago, has been filled with new stained glass illustrative of the Te Deum.

A course of Sunday afternoon lectures is being given to the prisoners in the gaol at Carlisle. The first of the series was given recently by Dr. Ware, the bishop-suffragan of Barrow-in-Furness.

The bishop-suffragan of Thetford (Dr. Lloyd) will be, in all probability, the new Bishop of Bristol. Dr. Lloyd was for some years prior to his consecration bishop, the vicar of Newcastle-on-Tyne.

Mr. Harmar Bass, M.P., has offered to give £15,000 for the purpose of providing a church and vicarage for the proposed new district of All Saints', Burton-on-Trent, on condition that an endowment of £800 is raised.

The Archbishop of Canterbury will preside over a great Queen's reign temperance demonstration to be held in the Queen's Hall, Piccadilly, on the 21st of May next, under the auspices of the National Temperance League.

A new chancel and east window were recently dedicated by the Bishop of Llandaff in Chepstow parish church. This old priory church, dedicated to St. Mary the Virgin, is undergoing a general restoration. During the work, which is still being carried on, the Norman foundations of the north aisle with a nearly perfect plinth, were discovered.

The Rev. W. B. Vere Stead, who has been for the past 24 years rector of Hantsbury, Bideford, Devon, has been appointed by Mr. Balfour to the vicarage of Bovey Tracey, Devon, in succession to the late Bishop Knight-Bruce.

It is proposed to completely restore the parish church of St. Mary's, Chatham, as a permanent memorial of the Diamond Jubilee. A new tower will be built in which a peal of eight bells will be hung. This latter will be the townspeople's memorial to the Jubilee.

The members of the Gladstone family, as a thanksgiving for the extended years of life granted to their parents, intend to erect a memorial stained-glass window in Hawarden parish church. A design drawn by Sir E. Burne Jones, representing the Nativity, with the visit of the shepherds and the adoration of the Magi, has been accepted by Mr. Gladstone's sons and daughters.

Canon Wilberforce, who officiated recently at the memorial service of St. John's, Westminster, to the late Mrs. Massingberd, somewhat startled the congregation at the close of his address by saying that he intended to offer a prayer for the dead. Those who did not approve need not join, and two or three left the church, while the congregation listened to an appeal for "light and rest, peace and refreshment in the companionship of saints, and sweet employment in the spacious fields of eternity." The "pioneers" who went out were, after all, behind the times.

A novel railway wagon has been built for the Trans-Siberian line, and will shortly be dispatched thither. This is the "church-wagon." In form it is like the ordinary long first class carriages on two four wheeled bogies; but the window frames are surrounded with mouldings in the Byzantine church style. Inside, two-thirds of the length are taken up with the standing space for the congregation and the triple entrance door, the other part being divided off by the holy gates and devoted to the officiating priests. There are the usual railway carriage doors at either side.

Re-opening of St. Saviour's, Southwark.—A very dignified ceremonial was the re-opening of St. Saviour's, Southwark, which took place on the 16th ult., and it was an occasion of more than ordinary interest in Loudon Church circles. This collegiate church, which will eventually be the cathedral of South London, was re-opened in the presence of T. R. H. the Prince of Wales and the Duke and Duchess of Teck, the Archbishop of Canterbury, eleven bishops and a large number of both civil, military and naval authorities. Many members of both Houses of Parliament were also present. The service itself was barely more than a Te Deum, followed by a sermon preached by the Bishop of Winchester. The church has been in the hands of workpeople for the past six years and during that time some £50,000 have been spent upon the fabric. The Chapter consists of a dean, a sub-dean, six canons and four laymen. The church, which has so recently been beautified and restored, has already a historical record of more than 1,000 years. Amongst others whose remains lie buried in this noble fane are Philip Massingberd and Edmund Shakespeare, the younger brother of the immortal bard.

Three very ancient MSS. have recently been unearthed at Luton, Bedfordshire. They were found up the chimney by workmen employed on the demolition of an old house. One parchment is in book form, and the other two are scrolls. The volume is elegantly engrossed and artistically illuminated in colours and gold. The engrossing on the scrolls is also an exhibition of fine penmanship. The documents have been cleaned by the officials at the MSS. department of the British Museum, and Canon Puchard, Vicar of Christ Church, Luton, who has interested himself in the discovery, finds that one of the scrolls is a Bull of Pope Urban V. or VI., and issued to the Vicar of Shefford—presumably the village in the north of Bedfordshire of that name—in the fourth year of his Holiness' pontificate, commencing with the papal greeting, and setting forth that certain persons shall be rebuked unless they discontinue certain behaviour. The date would seem to be the fourteenth century. The other scroll is a manor roll, and records the transference of land. The volume is incomplete. After translation the documents will be presented to the corporation, to be held in trust for the town.

All the year cannot be a Lent, just as all the twenty-four hours cannot be devoted to labour. God teaches us variety in life by the changes of the seasons. God appointed one day in seven for special devotion and worship.

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.

Crossley and Hunter's Statement.

SIR,—During a series of revival meetings recently held in this town by Crossley and Hunter, the statement was frequently made by them that they have preached in Anglican pulpits in the Province of Ontario, and that the Church clergymen in that province co-operated with them in their work. As much of their teaching is in direct opposition to Anglican principles, this statement is doubted by very many who have heard it. Can any of your readers enlighten us? If their statement be true there must be some of your readers in Ontario who remember having seen them on the occasions to which they refer. Will some of them kindly give particulars through the columns of the CHURCHMAN. Lunenburg, N.S., Feb., 1897. DOUBTFUL.

A Welcome Visitor for Twenty Years.

SIR,—Enclosed find \$1.00 for renewal for CANADIAN CHURCHMAN for 1897. I have taken your valuable paper for about 20 years, and it has been a welcome visitor. I feel as though I could not live without it; even the children watch the mail every Friday for the Church paper. I keep the post office in this place, and consequently we get it on time and regularly; it has the right ring to suit me, and deals with all questions in a straightforward manner, without fear or favor of any party, and at the same time with a Christian spirit. I wish I could get a score of subscribers for you. The family reading is excellent, and we are interested very much in the continued stories. Wishing you every success, and praying that God may long spare you to continue in the good work, I remain, sincerely yours. GEO. N. YOUNG.

Guesses at the Riddle of Existence.

SIR,—I admire much your article in your issue of Feb. 25th, on the book with the above title, written by Goldwin Smith, D.C.L. I would have admired the article more if it had not left the author of the work just where it found him; and leaving on his mind, and on the minds of others, the false idea that the human intellect, unaided by light from above, of itself is able to grasp the high and holy things of eternity, and write intelligently about them, as if they were ordinary occurrences of earth. The article states that "Mr. Goldwin Smith has taken in hand to write on subjects which he understands very little." Now, a man may understand the histories of Greece, of Rome, or of England. These are the products of the brain of mortals, such as we are ourselves, and there is not so great a difference between members of the human family that one man cannot understand the writings of another man, by bestowing on them ordinary care and attention, even though these writers be inspired. What pious student of God's Word has not seen this when he strives to undo the knots—blessed be God, there are knots which no mortal can untie—in the Gospels and Epistles. He sees in the Epistles that the difficulties are merely those of form, not of thought, but of the setting forth of the thought, of the theological sequence, which only requires a patient disentangling and all is comparatively clear. But in the Gospels it is not the form of the thought, for that for the most part presents little or nothing perplexing, but the thought itself; the divine fact, or statement, which itself constitutes the difficulty. For while there must be deep things everywhere in Scripture, things past man's finding out, else it were no revelation, surely it is nothing surprising that the Son of God, who moved in all worlds as in regions familiar to Him, who was not the illuminated but the illuminator of all others, not inspired, but the inspirer, should utter the words of widest range and mightiest reach, those which should most task even the enlightened spirit of man to understand. These deep things few can understand fully, but the believer feels he knows enough, and that plenty is revealed for all the practical purposes of the Christian life. "What I do thou knowest not now, but thou shalt know hereafter." And if it be the will of God that we never know all, His will be done. The supposed ignorance in which He wishes His people to remain is far better and safer than the knowledge so called which the philosophers so prate about. The Father

of us all is not to be blamed if the soulless man who rejects the facts of revelation can go no farther than a "guess," or the man wholly absorbed and lost in his own carnal wisdom is only able to look upon Christ, the power of God and the wisdom of God, as an "enigma." The whole to him is guessing—the whole to such is a riddle, "he cannot know them," for they are spiritually discerned. This state of mind is most deplorable to the unfortunate possessor of it. A child "guesses" at that portion of his lesson which he has not properly learned, so Dr. Smith guesses. He understands it not; he does not recognize himself as standing in any relation to the word which he writes about, or to the kingdom of grace which that word proclaims. All speaks of man's connection with a higher, invisible world, all that speaks of sin, of redemption, of that holiness, is unintelligible to him and wholly without significance. But how has he come to this state? He has brought it upon himself, and we may say of this unhappy publication that the pride of an overloaded and fastidious reason hereby gives itself vent. One of the brightest jewels in the chaplet encircling the brow of the late Post Laureate was that no sentence, thought or conception in his writings does an injury to the moral or spiritual life of the millions who have read him. The same can be said of the immortal Scott, and of the immortal Dickens, but a book which may shake the faith and destroy the hope of the weak and vacillating, and ruin a soul for eternity, is a terrible production to come from the pen of any man, and doubly terrible coming from the pen of one who, ere long, will pass into that land where there are no "guesses" and where a riddle does not exist. Dr. Smith "guesses" about the book of Genesis, about the Incarnation, about Redemption, &c. Job has no guesses. His language is "I know that my Redeemer liveth. I know that in my flesh I shall see God." Dr. Smith says existence is a "riddle." St. Paul says "I know whom I believed," and "the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." No guess, no riddle in these announcements. J. H. W.

Feb. 25th, 1897.

Appeal to the Younger Clergy, Theological Students and all Earnest Christian Young Men.

SIR,—I send this appeal with the accompanying extracts with the earnest hope that you will be able to publish them in your paper at an early date. May I ask you for space in your columns to set forth the inducements and encouragements to Missionary work in Moosonee, and to invite applications for admission to our ranks. The encouragements can best be set forth by quoting extracts from letters just received from those now in the field. The invitation must be briefly given, but is cordially intended and extended. Letters from Rev. E. J. Peck, Blacklead Island, and Mr. Buckland, who has been to the far north of Churchill, will be found in this paper. Other laws can be found in various Church papers. I would advise all to read them. They speak loudly of the "open doors" and of the readiness, nay avidity, with which the Eskimos and remote Indians receive Christian teaching whenever they have the opportunity, and tell us of the happiness of the missionary engaged in this work. In the far north among the whalers, in from Hudson Bay towards the Saskatchewan among the reindeer, or along the borders of Hudson's Straits, at Fort Chimo, and in the northern part of Labrador, as well as nearer one at Split Lake and Fort York, there are hundreds of Christian Indians without a pastor, and down here at Moose, where we are losing workers and have none to replace them, in all these places there is work waiting for young men to take it up, while at home, in Canada and England are young men waiting (so they say) for work for Christ. The solution is obvious to all. I have yet to make arrangements whereby some of these recent reports would become eligible; but I think I could soon do this if the men are forthcoming; while in other cases everything is ready for the proper men to step in and get to work. As to the means, we have some. I believe the rest will come if we undertake the work. It is a life of loneliness, some hardships, fatigue, and extreme cold, and one that demands an active, healthy, holy, and contented mind. But it is a healthy, happy, free, manly life that ought to appeal to men. I want (1) clergy, (2) theological students or candidates for the missionary field, who will finish their training in the actual field as lay teachers and catechists, or (3) those who will remain lay teachers always, and (4) an earnest Christian teacher who is ready to come and teach school more for the love of God and from missionary zeal than as a means of living. The standard of diploma need not be high, and the salary cannot be high. I have at present only room for unmarried men, or those who are content to leave their wives behind for a few years. I invite corres-

pondence at once. Address letters to the Bishop of Moosonee, care Canon Empson, Synod Hall, Montreal, as I hope to be in Montreal, or within reach of that city and Toronto, from about the middle of June till the end of August. Trusting I shall find many applications awaiting me, and that my only difficulty will be in deciding on the best, and thanking you for this opportunity, I remain, yours sincerely and hopefully,
JERVOIS A. MOOSONEE.

Family Reading.

How Pussy was Saved a Whipping.

Dear pussy, I love you, and I's your true friend
'Cause I saved you a whippin' to-day,
When cook missed her custard, and every one said
It was puss that had stole it away.
You know you are naughty sometimes, pussy dear,
So incourse you got blamed, an'—all that!
An' cook took a stick an' she clared she would beat
The thief out that mizzable cat.
But I—didn't feel comfor'b'le down in my heart,
So I saved you the whippin', you see,
'Cause I went to mamma, an' telled her I 'spect
She'd better tell cook to whip me,
'Cause the custard was stole by a bad little girl
Who felt dreffully sorry with shame.
An' it wouldn't be fair to whip pussy, in course,
When that bad little girl was to blame!
"Was it my little girlie?" my dear mamma said,
I felt dreffully scared, but I nodded my head,
An' then mamma laughed.
"Go find nurse, for I guess
There's some custard to wash off a little girl's
dress."
Well, then, 'course they knew
It was I, an' not you,
Who stole all the custard an' then ran away.
But it's best to be true
In the things that we do,
An'—that's how I saved you a spankin' to-day.

Prayer.

Every one who desires to be lifted into the sweet, warm atmosphere of communion with Christ must use the wings of fervent prayer. Those who make it their business to battle down besetting sins, and to build themselves up in Bible holiness, cannot make headway without constant laying hold of the promises of divine strength. Prayer keeps us in the love of Jesus; and while keeping in that warm, pure, healthy atmosphere, we find that praying has wonderful power. Jesus told His disciples that if they would only abide in His love they might ask what they would "and it shall be done unto you!" Then, my good friend, do you want to be happy? Do you want to have power with God and peace with yourself? Do you want to get some instalment of Heaven in advance? There is only one sure way, and that is to live in the light-giving, warmth-giving sunshine of your Saviour's love.

March, April, May.

Are the months in which to give especial attention to the condition of your physical health. If you pass safely through these months and find yourself strong and vigorous, on the arrival of warmer weather, you may reasonably expect that you will be well in summer. Now is the time to take Hood's Sarsaparilla, because now is the time when the blood must be purified, enriched and vitalized, and because Hood's Sarsaparilla is the only true blood purifier prominently in the public eye to-day. Hood's Sarsaparilla has power to make you healthy and guard your system against disease.

The Day of Judgment.

It is not the day of man, but it is the day of God. It is a day of disclosure; when everything is brought to light; and when you, and I, and all things, and all men shall be known to be what we really are. Brethren, it is a sufficiently formidable conception. "We shall all appear," we are told, "before the judgment seat of Christ." "Appear"—more correctly, "be manifested." Possibly when we have thought about the solemnities of the day of judgment, we have attempted to picture to ourselves the blaze of the great white throne, and Him that sitteth thereon, before whose face the heaven and earth flee away; the multitude of the holy angels, rank after rank,

lining the firmament, all intently watching the dread procedure; and then, in the profound hush, the opening of the books, in which the deeds of men are inscribed, and the approach of each of the children of men in turn, to receive the award of the Judge—to enter, as the case may be, into glory, or to depart miserably and shamefully into the realms of outer darkness. And no doubt there will be something corresponding to this imagery, and which this imagery is best fitted to describe. But is it not more awe-inspiring and perhaps more closely resembling that which will actually take place, to conceive of the light of eternity falling on the individual who stands before the throne, and in a moment—not after a long process of sifting and deciding, but in a moment clearing away the mists of disguise, the films of appearance which surround him, and causing him to be seen by all as God sees him, in the reality of his inmost being? Then there will be no possibility of mistake, as there is a possibility now. The man will know himself. Does he belong to Christ? He will know it. Is he in enmity against Christ? He will know it. Ay, and the whole universe will know him too. There is a power—nay, I ought rather to say a necessity—of self-registration in the human soul. Each unrepented and unforgiven sin leaves its trace; each good deed, each holy thought, the effect of the Spirit working, reports and records itself. And so when the great day comes the result is manifested—stamped in glory or in shame, and stamped indelibly on the outward appearance, before assembled men and angels; and, in one case, heaven claims its own, welcoming the new companion into the shining ranks of the redeemed; and, in another case, hell groans at the prospect of another addition to its sad accumulation of woe.

Why Keep Lent.

"What mean ye by this service?" the Jewish child was to ask his parents at the yearly celebration of the Passover. Many who endeavor to keep Lent lose much of the profit they should derive from its observance, because they have not clearly before them the object and purpose of the season. The recurrence of Lent is a call to renewed spiritual effort. This is the great object of the Lenten Season, that we may grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ" (2 S. Peter iii. 18). To this end all its exercises are to be directed. The chief duties of Lent, to be undertaken with this purpose constantly in mind, are Retirement, Prayer, Fasting, Repentance and Almsgiving.

Offerings.

"Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."
"Not grudgingly nor of necessity, for God loveth the cheerful giver."
"Upon the first day of the week let every one of you lay by him in store as God hath prospered him."
"Ye know the grace of our Lord Jesus Christ that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."
"Vow and pay unto the Lord your God."
"And none shall appear before me empty, saith the Lord."
"Honour the Lord with thy substance, and with the first fruits of all thine increase."
"The liberal soul shall be made fat, and he that watereth shall be watered also himself."
"Freely ye have received, freely give."
"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts."

No Bible.

Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

The Bible.

Forever, O Lord, Thy Word is settled in Heaven.
Psalm cxix. 89.

This book contains—the mind of God—the state of man, the way of salvation, the doom of sinners and the happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveller's map, the pilgrim's staff, the pilot's chart, the soldier's sword, and the Christian's charter.

Here Heaven is opened, and the gates of Hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, prayerfully.

It is a mine of wealth, a paradise of glory, and a river of pleasure.

It is given you in life, will be opened at the Judgment, and be remembered forever.

It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

The Prodigal in Lent.

"I WILL ARISE"

And go to my Father,
And will say unto Him,
"Father, I have sinned."

The Secret of Happiness.

One of the happiest Christians that I know is happy on a small income and in spite of some very sharp trials. The secret of happiness is not in the size of one's purse, or in the style of one's house, or the number of one's butterfly friends; the fountain of peace and joy is in the heart. If you would only throw open your heart's windows to the sunshine of Christ's love, it would soon scatter the chilling mists, and even turn tears into rainbows. Some professed Christians pinch and starve themselves into walking skeletons, and then try to excuse themselves on the plea of ill health or "constitutional" ailments.

The medicines they need are from Christ's pharmacy. A large draught of the Bible taken every morning, a throwing open of the heart's windows to the promises of the Master, a few words of honest prayer, a deed or two of kindness to the next person whom you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors. If you want to get your aches and trials out of sight, hide them under your mercies.

Bear in mind, my friends, that your happiness or your misery are very much of your own making. You cannot create spiritual sunshine any more than you can create the morning star; but you can put your soul where Christ is shining. Begin every day with God. Keep a clear conscience and a good stock of Bible promises within reach. Keep a strong, robust faith that can draw honey out of a rock and oil out of a flinty rock. Never spend a day without trying to do somebody good; and then keeping step with your Master, march on towards home over any road, however rough, and against any headwinds that blow. It will be all sunshine when we get to heaven, and "there is no night there."

The Spirit in Which to Keep Lent.

1. Trusting God to bestow His blessing.
2. Humbly obedient to Church authority.
3. Seeking out to do something.
4. Determining to grow holier.
5. Working in love and forgiveness.
6. Forgetting self, remembering others.
7. In cheerfulness and good will.
8. In prayer and perseverance.
9. In cessation from worldliness.

Her Hands.

Sometimes I sit and try to trace
In memory's records dim and faint,
The features of my mother's face
With the calm look of gentle grace
That marked our household's quiet saint.

The innocence of her blue eyes,
The winning smile about her lips,
Child-simple and yet woman wise,
Her shining hair, her modest guise,
All come in turn; each fades and slips.

I try to fix them, but in vain;
They waver, and yet will not fuse.
How'er imagination strain
To form the face that it would feign—
Till on a sudden, as I muse,

There comes a thought of her dear hands,
All wrinkled, tanned, and labor-worn—
And there the simple woman stands,
To meet her duty's hard demands,
Among the children she has borne!

Nor work nor written word remains,
Nor picture worthy to approve;
But read in knotted joints and veins,
And tendons strong, and honest stains,
The tale of service and of love!

O hands of ministry, that wrought
In constant care, through weal and woe,
Nor rest by crib or coffin caught,
This pang is mine—I never thought
To kiss your fingers long ago.

Why Forecast Trials?

Faith carries present loads, meets present assaults, feeds on present promises and commits the future to a faithful God. Its daily song is:

Keep thou my feet; I do not ask to see
The distant scene; one step enough for me.

So we exhort you again and most earnestly to take short views. Let us not climb the high wall till we get to it, or fight the battle till it opens, or shed tears over sorrows that may never come, or lose the joys and the blessings that we have by the sinful fear that God may take them away from us. We need all the grace that He can give us for to-day's battles. I would not penetrate into the secrets which to-morrow hides if I could. It is far better to know Whom we trust, and that He is able to keep all that we commit to Him until the last great day.

Why forecast the trials of life
With such sad and grave persistence,
And look and watch for a brood of ills
That as yet have no existence?

Strength for to-day is all we need,
For we never will see to-morrow;
When it comes the morrow will be a to day,
With its measure of joy and sorrow.

The earnest Christian who lives by the Day not only faces each duty or each trial as it comes, but he is also on the look-out for each day's opportunities for serving his Master.—*Dr. Cuyler.*

The Minister of Christ.

Two views may be taken of the minister of Christ as regards his personal condition in his work; and two totally different systems pursued according as one or other of these views prevails. He may be regarded as a solitary being, who has abjured the world and its lies, and is simply and entirely bound to the office which he bears. He may be trained in strict self-denying discipline, and thus sent forth on his lonesome toll. It may be urged, on the other side, that, fitted as the solitary minister may be, and has been proved, for certain portions of the work of the Church, he is by no means so fitted for her ordinary and normal requirements. The strength of a body of solitary men is rather theological and ecclesiastical than pastoral; and the ordinary work of the Church is undoubtedly pastoral. It is in the bosom of the family, in the unwitnessed growth of thoughts and habits of faith and purity and love; in the silent progress of enlightenment and confidence and kindly feeling, that the real advance of our holy religion is to be seen in the world. Whenever this has been forgotten by the Church, consequences disastrous to religion

have ensued. We cannot, therefore, too carefully recall to our minds the proper work and province of our most holy faith: that it is not to propagate a system, not to disseminate a science, not to produce a uniformity of profession, but to change men's lives; to persuade men, by the agency of our exalted Saviour and Head, who is ever with us and helping us by His spirit, of certain living facts which, if received by them, must bring about purity and holiness and love—the reception of which cannot co-exist with a double heart and a hypocritical life. And to such an end who are the labourers? Not, in the main, the lonely student, standing aloof from society, identified in interest with an artificial organization, with which society has no sympathy. The minister of Christ who is to work on society, should be himself a part of society, should stand in, and be a leader of, the same conflict in which all Christian society is engaged; whose influence will be not only precept personally illustrated, not only example in his family, but also—which is a most important element in the matter—will be extended and continued by the fact that he himself mingles in among the laity, those who have been born and fostered, as it were, under his roof, and in the light of his Christian character.

Parish Societies.

GOOD ADVICE.

On a parish card we find the following hints by a Parochial Society as suggestions for the general congregation and in particular to its own members:

1. Make it a rule of your life to say your daily morning and evening prayers.
2. Determine to know just what it is that Jesus your Lord said and did; to this end read the Holy Gospels thoroughly.
3. Take the sermon on the mount as a rule for self-examination.
4. Never fail to be in church Sundays, and at such other services as it is possible for you to attend.
5. Make your Holy Communion at regular times. Prepare for it.
6. Give according to your means for the support of the Church and its benevolence.
7. Induce the wandering and the lapsed to return to the Church.
8. Resolve not to live for yourself alone, but find and do some definite work for Christ.

The Grandeur and Harmony of God's Works.

The works of God on which we look in the world may not be infinite in themselves, but the grandeur of the scale is, at least, a sign of boundless power and existence. It may be true that yonder mountain must one day fall or melt away, but nothing but the force of an Almighty arm could have built it where it stands, and crowned it with its flowers and snows, and girded it with its battlements of rock. That sea may at some coming date cease in its flow, and rest from the tossing of ten thousand years; yet it could hardly have been a might short of Omnipotence which poured forth its waters, or a mind less than Omniscient that compassed its span or conceived its fathoms. The sun and the firmament may have a term fixed for their shining, and a girdle given to their orbits, but there can be no date to the life from which their light was born, and no belt to the glory out of which they flashed, and into which they shall absorb. And we see Jehovah's glory written no less upon the vastness than the *harmony* of his works. He not only makes, but manages; not only creates, but controls. He has not made a cosmos which He cannot sway or govern. He has not, as sceptical science would aver, indicted a code of laws He is not able to administer, or, if it please Him, to arrest. He has made all things to work together; has attuned, as well as originated, the laws of his creation. The seasons, and the changes and developments move in order, because He guides them; there is harmony in the progression because He marshals the elements. Storms, winds, and calms all sing in tune, because He wields the baton of the orchestra, and

with a tuned, as well as mighty voice, "The heavens declare the glory of God, and the firmament showeth his handiwork."

On Wings of Faith.

On wings of faith mount up, my soul, and rise,
View thine inheritance beyond the skies;
Nor heart can think, nor mortal tongue can tell,
What endless pleasures in those mansions dwell:
There our Redeemer lives, all bright and glorious;
O'er sin, and death, and hell, He reigns victorious.

One distant glimpse my eager passion fires!
Jesus, to Thee my longing soul aspires!
When shall I at my heavenly home arrive?
When leave this earth, and when begin to live?
For there my Saviour lives, all bright and glorious;
O'er sin, and death, and hell, He reigns victorious.
Joseph Straphan (1787)

"Who Mind Earthly Things."

If anything for a moment shows us to ourselves as we are, stripping off the disguise by which we commonly impose not upon others only, but also upon ourselves, does anything strike us so painfully as this one conviction?—that we are predominantly earthly-minded: that, whatever else we may be or may not be, we have things on the earth for our thought and for our feeling. There is a quietude and self-complacency in worldly success which puts us, as it were, in good humour with both worlds: with God above and with man below. But take one world away, and what has become of the other? It is a mistake to suppose that affliction, in any form, drives men to God. It may in time, with pain and prayer, and many struggles, make the heavenly-minded man more heavenly-minded; but it might almost be said to have an opposite effect upon the godless and the earthly-minded: at once showing him his state and fixing that state upon him. Depend upon it, he, and he only, who has a country above will ever sit loose to interests below; and if he would ever escape the terrible condemnation of having minded earthly things, it must be because God, in His infinite mercy, has given us the comfort and joy of being able to say from the heart: My home is not here; my citizenship is in heaven.

Let It Rest.

Let it rest! Ah! how many hearts on the brink of anxiety and disquietude, by this simple sentence, have been made calm and happy!

Some proceeding has wounded us by its want of tact; let it rest, no one will think of it again. A harsh or unjust sentence irritates us: let it rest; whoever may have given vent to it, will be pleased to see it is forgotten.

A painful scandal is about to estrange us from an old friend: let it rest; and thus preserve our charity and peace of mind.

A suspicious look is on the point of cooling our affection: let it rest; and our look of trust will restore confidence.

Fancy! we who are so careful to remove the briars from our pathway, for fear they should wound, yet take pleasure in collecting and piercing our hearts with the thorns that meet us in our daily intercourse with one another. How childish and unreasonable we are!

The Church and Lent.

Consider during this Lent the Church as:

- The family of God.
- The fold of the sheep.
- The school in which we are taught.
- The hospital in which we are healed.
- The lifeboat in which we are saved.
- The home in which we are happy.
- The vineyard in which we work.
- The Court of Justice and Mercy.

My Plan for Lent

Close to God in prayer.
In His Church for worship.
For my fellow man in love.
Against sin in firm resistance.
For all that's good, all the time.

Per Pacem Ad Lucem

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load;

I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead;
Lead me aright—
Though strength should falter and though heart
should bleed—
Through Peace to Light.

I do not ask, O Lord, that Thou shouldst shed
Full radiance here;
Give but a ray of peace that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand,
And follow Thee.

Joy is like restless day: but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine—
Through Peace to Light.

—Holy Family

Gold, Frankincense and Myrrh.

A STORY OF THE HOUSE BY THE CATHEDRAL.

BY EMILIE SEARCHFIELD.

(Continued.)

CHAPTER II.—WHAT ETHEL GAVE UP FOR HER BROTHER.

The remembrance of how her father had yielded to her desire, with the love of nature, beauty, and springtide flooding her soul, her face was a sweet picture, so childishly fresh and changeable was its expression while still the Lent lilies nodded, danced, and quivered in the air and the sunshine without. The room behind her was homely; its carpet faded and worn, as by the tramp of many little feet; it also required the touch here and there of tidy, feminine fingers to restore it to neatness, for a doll lay here, a book there, the cloth on the centre table was awry, and on a work-table near Ethel stood a basketful of socks and stockings, some lying untidily on the floor waiting for some one to darn; but the girl only stood and dreamed out her beautiful dream.

"Ethie, do you so much wish to be a painter, and all that?" The speaker was a tall lad of about her own age, who had entered the room and come up behind her unobserved—a lad with a fair, flushing, ardent face, and golden locks, very like her own. There was a sort of wistful hesitation in his tone as he spoke.

"Wish to be a painter! of course I do; or why do I work and study, and glory in it as I do?" She spoke half-petulant, as if not liking to be thus called out of her trance.

"I thought perhaps—perhaps—" There was something dying out of the boy's face, and his voice quivered.

"Well, what did you think, Bertie?" Ethel spoke more gently now, and turned her head to look at him, as he stood behind her, one hand on her shoulder.

"Ethie, father is going deaf, and he can't afford to make you a painter, and me an architect." Another poor, aspiring spirit was this same bright-haired Bertie.

"Bertie, how do you know? Did pa—did he tell you?" Ethel turned away from the window and the Lent lilies with a strangely troubled countenance.

I heard him tell Dr. Beale so, now, not long ago. I was standing at the front door—not listening, I hadn't a thought of it—and I heard Dr. Beale say, 'I fear it is true, Graham. I fear it is paralysis of the nerve; it will not grow less, but rather increase.' 'To stone deafness?' father asked, and he said, 'Ay, it may be.' Our father groaned, and I moved further away, but I could still hear. Then he spoke of us—the boy's voice shook with emotion—"Bertram is to be an architect, is he not?" remarked Dr. Beale; and papa answered, 'No; if this is true he will have

to earn his living, he cannot learn to be an architect. Ethel is studying under Guivani; I can't afford to do this for Bertram, poor boy—not if the worst should linger for a few years—not in justice to my other children.'

Ethel sighed as her brother paused. Was it true, or some terrible dream? But she did not speak.

"And I thought, Ethie, I thought that perhaps it wouldn't be so hard for a girl to give up her—her talent, because in a few years she would, perhaps, be married; and not mind." There was a craving hope in the boy's voice pitiful to hear.

Not mind! Not so hard for a girl to give up! Ethel felt, in a dazed, half-bewildered sort of way, that it would be hard, very hard.

"O Bertie, Bertie! I will think of it," she said, and her brother, mutely kissing her, went out of the room slowly, half reluctantly, very unlike his quick, bounding, impulsive self.

His sister turned again to the window, where the Lent lilies were still dancing, the sunshine glinting, the cool breeze romping hither and thither at will, the blue sky still telling of love, calm, and peace; but Ethel looked upon all as if she saw not; nay, she saw, and the beauty and the joy of the scene wrung her very soul with intense, sorrowful longing. Oh, she loved her beautiful dream grown to be a reality—she loved it, she loved it! Could she thus give it up, as Bertie had asked her, because it would be less hard for her than for him? For him, her twin brother, who had begun life with her, whose soul had been knit to her soul through all their sunny childhood, through all that weary time when the loss of their mother was so fresh upon them and home seemed a strange place. She sighed heavily as she pondered it over, but she did not cry, the blow was too stunning, too bewildering as yet for tears. And then, about her father; could it be true? Her heart told her it was true; instance after instance recurred to her which told her also it was true—her father's hearing was leaving him. This explained many little strange ways she had noticed in him, which had perplexed her of late. Could she do this?—could she give it up—this which she had gathered to her as her all in all? The joy, the rapture, the exultation of the laughing earth seemed to cry out against it; something within her craved that she would not let it go, but her sisterly love triumphed—triumphed though her very being thrilled with a sense of loss even now; and what would it be when the grey certainty settled down upon her life? Time enough to answer that question when the weary days were come. She simply resolved not to stand in the way of her brother's well-being, his heart's desire—her best-beloved twin brother, who was to her almost as her own soul. And she shed no tears now, only stood and gazed, and mused with a heavy weight at her poor little quivering heart.

Another step, and her father came in. A jaded-looking man of forty-five or so, whose face once glowed and flashed with inspiration like his children's, and may now at times, but not to-day—it was very worn and weary to-day.

"Papa, come and look at those lilies, and see how lovely they are in the sunshine," said his daughter in a tender little voice, because of the great pain sweeping over her at her dear parent's approach, knowing what she knew.

"Ah, dreaming as usual, Ethel!" was the half-impatient, half-reproachful reply. "Life is made up of more than day-dreams and pretty fancies, my child. 'T would be better if you gave more heed to household matters, and kept a room decently tidy, or tried to hush a little of the hub-bub going on in the house at this very moment."

There was indeed a wild commotion going on outside on the stairs—a tramping of many feet, shouts and laughter from many young voices, as if a game of fox and hounds were in full cry.

"Papa, I didn't heed the noise." A choking sensation rose in Ethel's throat, and tears came welling to her eyes now.

"No, child, we never heed, perhaps, what we do not wish to heed"; so saying, Mr. Graham left the room, sighing as he went.

Out at the front door, and along through the quiet Close he passed, that sorrowful certainty going with him that he was growing deaf—he whose very living depended upon an acute recog-

niton of blending tones and harmonies. Ethel's tears burst forth as she heard him shut the door, partly because conscience told her that her father's reproach was just, partly because nobler feelings and promptings than pleasing herself were springing to life within her. What might not this giving up—this crowning calamity settling down upon her father—do for her? The girl sobbed wildly now, and was rushing away, when in swept the whole bevy of her brothers and sisters—Bessie, Jack, Willie, Feddie, and Baby Nellie—filling the room with a tumult of noisy merriment; Bessie, a somewhat untidy girl, next to Ethel in age, armed with a brush and comb.

"Ethel, Nellie won't let me do her hair." This was her complaint to her elder sister, while Nellie herself shook her thick locks defiantly.

"I wanted to do it myself, and Jack, and Willie, and Freddie said I was old enough." Thus the little one excused herself.

"So she is. Let Bessie set her own rough head to rights before she lords it over anybody else," asserted Jack.

(To be Continued.)

Hints to House-keepers.

If a clean cloth wrung out of water, to which half a teaspoonful of ammonia has been added, is used to wipe off a carpet which has been recently swept, it will remove the dusty look and brighten colors.

SPICE LOAF CAKE.—Two eggs, one and one-half cups milk, one tablespoonful butter, three cups flour, one teaspoonful of baking powder to each cup of flour, two teaspoonfuls of cinnamon, two teaspoonfuls of all-spice, a little salt.

LEMON PIE.—Grate the rind and squeeze the juice of one lemon in one egg and one even teacup of sugar. Beat all well together. Line a very small pie-plate with pastry; fill with the above mixture and bake at once. Make a meringue for the top of the whites of two eggs, beat until very stiff; add gradually two teaspoonfuls of powdered sugar, beating carefully but thoroughly in. Spread over the top of the pie, and return to the oven, allowing to stand there only until it becomes a delicate brown. For a large pie use the same proportion.

BAKED APPLE PUDDING.—Pare, quarter and core six good-sized apples, and boil them in a small quantity of water until they are soft enough to mash. Pour off the water, and when thoroughly mashed add half a pint of bread-crumbs, sugar to taste, the grated peel of a lemon, three eggs well-beaten, and one ounce of melted butter. Bake in a moderate oven, and serve with a hard sauce, made by stirring to a cream one cup of butter and two of pulverized sugar, and flavoring with vanilla.

TO ROAST OYSTERS.—Wash the shells and dry them, then put them on a bed of hot coals. When done, they will open a little. Take off the upper shell, and serve the oyster in the lower one; season with salt and a little melted butter on each.

OYSTER CROQUETTES.—Take one quart of oysters, drain through a colander, scald them and chop fine, just the solid part: add one pint of mashed potato, one-fourth cupful of butter, half teaspoonful salt, a dust of pepper and two tablespoonfuls of sweet cream; make in small flat cakes, beat the yolks of three eggs, dip the croquettes in the egg, then in cracker crumbs, and fry in a kettle of hot fat.

Take a fair sized haddock and cut it from the bone in good filets, trim off all superfluous skin and cut into a neat shape. Throw into boiling water and blanch for a few moments. Place one ounce of butter in a frying-pan, add to it a large tablespoonful of flour and a few pieces of sliced onion; fry all without browning for a few moments, and then add slowly half a pint of white stock. Place the fish in a stew-pan, pour over the strained white sauce and cook very slowly till the fish is done. Just before serving add a tablespoonful of cream and a squeeze of lemon juice. Dish the haddock carefully, so that it does not break, and pour the sauce over it. Chopped capers may be added as a garnish. The haddock may be also cut into steaks and skinned after scalding

Children's Department.

Not the Idler.

Who goes climbing up the hill
Steadily, nor stops until
He upon the summit stands,
Waving laurels in his hands?
Not the idler!

Who delves into nature's books
Solves her secrets, learns her looks?
Who on wisdom's sacred scrolls
On each page his name enrolls?
Not the idler!

Who wins honour and renown?
Who receives the victor's crown?
Who becomes a pattern man,
And a leader in the van?
Not the idler!

Who accomplishes with vim
All the tasks assigned to him?
Who the arbiter may be
Of a nation's destiny?
Not the idler!

Who, when his last sun has set,
Sinks to rest without regret?
Who, when in the grave he lies,
Leaves a name that never dies?
Not the idler!

Lucy's Lamb.

(concluded from last week.)

"Lucy is kind to everything," said Mrs. Graham. "I never knew her to hurt any living thing. If even a fly should light on her bowl while she is eating her bread-and-milk she will never drive it away, but wait patiently until it has done drinking. The other day a butterfly flew in at the window, and Lucy wished to know if she could touch it without hurting it. I told her that I was afraid not, as after a butterfly had been handled it could never fly so well as before. 'Then I will never touch a butterfly' she said."

"I wish all children were like her," returned the old gentleman. "Nothing grieves me more than to see the want of good feeling on the part of many boys and girls towards the lower creatures."

Exhaustion

Horsford's Acid Phosphate.

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

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

Descriptive pamphlet free on application to

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Beware of Substitutes and Imitations.
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Paint 'em!

The houses, barns, out-
sheds, fences, roofs, floors, cupboards,
shelves, tables, furniture, baseboard,
window-blinds, bath tubs, iron bed-
steads, flower-stands, garden tools,
children's toys, and in fact every-
thing. This is the way to keep the
home bright and attractive; that's
the way to double its value as a place
to live in or a place to sell.

Our booklet, "Paint Points," tells
how to paint all these things, and
what paint to use for the different
surfaces. It tells all about good
paint and bad paint. It's a practical,
money-saving book. Write to us
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Sherwin-Williams' Family Paint is
the very best paint for painting base-
boards, benches, brackets, flower-
stands, and in fact all the little things
about the house. It is made for this
one purpose. Over 10,000 dealers sell
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Your anxiety is for your delicate child; the child that in spite of all your careful over-watching, keeps thin and pale. Exercise seems to weaken her and food fails to nourish. That child needs Scott's Emulsion with the Hypophosphites—not as a medicine, but as a food containing all the elements of growth. It means rich blood, strong bones, healthy nerves, sound digestion. No child refuses Scott's Emulsion. It is pleasant and palatable.

SCOTT & BOWNE, Belleville, Ont.

When Lucy's mother and grandfather returned into the house they found that she had spread a nice warm blanket in a basket and laid the lamb upon it, and was feeding it with warm milk from her own little china bowl. She tended it thus carefully until its hurt was healed, and of course it became very much attached to her, and used to follow her about wherever she went.

At length the time came for Lucy's grandfather to return to his distant home; he told Lucy one evening that she must be up very early on next morning to bid him good-by. She was up betimes, of course, and finding that her grandfather was in the garden, ran gaily out to him. He was sitting on the garden seat waiting for her. The lamb lay on the grass beside him, but on seeing Lucy approach, it jumped up and ran towards her. There was a pretty little collar round its neck with a small bell attached, which tinkled merrily as the pretty creature trotted along towards its little mistress.

"Why, my little pet, what have you got here?" she said, as she folded her arms around it. "A bell! and a collar too! Oh, how pretty! Did you

put them on her, grandfather? Of course you did," she went on, answering her own questions; and running quickly to him she climbed on to his knee, put her arms lovingly around his neck, and exclaimed between her kisses, "You—*are*—a—*dear*—grandfather!"

"Look at it again, Lucy," he said, smiling; "examine it carefully."
"Come here, baa-lamb," cried Lucy, jumping down from the old gentleman's knee; "let me see your pretty bell and collar again. Oh, there's writing on it! What does it say?" and she read the inscription engraved upon the collar, "Little Lucy's Lamb."

Shortly afterwards Lucy's grandfather bade her good-by, and started to his distant home. Lucy never saw him again; but he often wrote kind letters to her, never forgetting to ask about the lamb, and expressing his hope and prayer that Lucy would grow to be as kind and lovable a woman as she was a child.

The People are Convinced

When they read the testimonials of cures by Hood's Sarsaparilla. They are written by honest men and women, and are plain, straightforward statements of fact. The people have confidence in Hood's Sarsaparilla because they know it actually and permanently cures, even when other medicines fail.

—Hood's Pills are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

Knowledge Gained by Lent.

1. We know God better.
2. We know the Church better.
3. We know ourselves.
4. We know the beauty of holiness.
5. We know the horror of sin.

A LENTEN ADVICE.

Determine to be blessed.
Resist all that is wrong.
Persevere in all that is right.
Aim for all that is good.
Believe all that is pure.

—That Hood's Sarsaparilla purifies the blood and relieves a vast amount of suffering is not a theory, but a well known fact.

The Elder Brother.

We all long for a loving, tender, personal sympathy—a sympathy that takes hold of the perplexities and trials which press so heavily upon us, but which are so seldom understood even by those who stand nearest to us, and which would seem even more trifling to others if they knew of their existence. It is sometimes one of the heaviest trials of our faith that the Heavenly Father allows us to suffer

Spring

Is the season for purifying, cleansing, and renewing. The accumulations of waste everywhere are being removed. Winter's icy grasp is broken and on all sides are indications of nature's returning life, renewed force, and awakening power.

Spring

Is the time for purifying the blood, cleansing the system and renewing the physical powers. Owing to close confinement, diminished perspiration and other causes, in the winter, impurities have not passed out of the system as they should but have accumulated in the blood.

Spring

Is therefore the best time to take Hood's Sarsaparilla, because the system is now most in need of medicine. That Hood's Sarsaparilla is the best blood purifier and Spring medicine is proved by its wonderful cures. A course of Hood's Sarsaparilla now may prevent great suffering later on.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

such utter isolation, such poignant sorrow, which no tender human voice, no carefully ministering human hand, can relieve and cure. How slow we are to understand the secret of all this—to understand that all this longing for a deeper personal sympathy than we can find here teaches us to seek it where we too often forget that it can always and certainly be found! When we go confidently and trustingly to the dear Elder Brother who is always "troubled with the feeling of our infirmities," we always find the perfect and peace-giving sympathy we crave.

Baby Eczema and Scald Head.

Infants and young children are peculiarly subject to this terrible disorder, and if not promptly arrested it will eventually become chronic. Dr. Chase made a special study of Eczema and disease of the skin, and we can confidently recommend Dr. Chase's Ointment to cure all forms of Eczema. The first application soothes the irritation and puts the little sufferer to rest.

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on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.

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Why Begin Early.

"It will do just as well by and by. I don't feel like beginning now."

A boy made this excuse to his teacher, who begged him to become a Christian at once. Thousands and thousands of young people have felt in the same way and have said the same thing. It saddens the hearts of older people more deeply than those younger can know.

"John," said the teacher, "when I was a boy at school a great, overgrown fellow came in one day, who scarcely knew more than his letters. He had had a hard time, early in his life, and this was his first chance, poor boy. He was very much in earnest, but you have no idea how hard it was for him to learn what seemed the simplest and easiest things to us. The reason was that he did not begin soon enough."

"When the mind is trained very early, and begins to learn lessons before it falls into bad habits, it is easy to learn, but the longer one puts off the lessons, the harder they are. A little friend of mine who was born in China learned to speak Chinese long before he was as old as this big boy who found it hard to learn English, because he began sooner."

"So it is in the school of Christ, John. Young scholars find it easy to learn, and those who begin early, and keep on for a long life-time, are surely wiser, if they use their time well, than those who begin later. It can not do as well by and by. Begin now, in Christ's school."

HAVE YOU BLEEDING PILLS?—Dr. Agnew's Ointment has thousands of testimonials as to its merits in giving almost instant relief, and a sure cure for Piles in the most aggravating forms—Bleeding, Itching, or Blind, external or internal. Comfort in one application. Cure in three to six nights. 35 cents.

The Folded Hands.

Long ago, in quaint old Nuremberg, lived two boys, Albrecht Durer and Franz Knigstein. Both wished to be artists, and both studied and wrought with great earnestness. Albrecht had genius, but Franz had only love for art, without the power to put on canvas the beautiful visions that haunted him. Years passed, and they planned to make each an etching of the Lord's Passion. When they compared their work, that of Franz was cold and lifeless, while Albrecht's was instinct with beauty and pathos. Then Franz saw it all, and knew that he could never be an artist. His heart was almost broken, but he said in a voice choked with tears, yet full of manly courage: "Albrecht, the good Lord gave me no such gift as this of yours, but something, some homely duty, he has waiting somewhere for me to do. Yet now, be you artist of Nuremberg, and I—"

"Stay, Franz! be still one moment," cried Albrecht, seizing his pencil. Franz supposed Albrecht was adding some finishing touches to his exquisite drawing, and waited patiently in his attitude of surrender, his hands folded together. With his swift pencil Albrecht drew a few lines and showed the sketch to his friend.

"Why, those are only my hands," said Franz. "Why did you take them?"

"I took them," said Albrecht, "as you stood there making the sad surrender of your life so very bravely. I said to myself, 'Those hands that may

never paint a picture can now certainly make one. I have faith in those folded hands, my brother friend. They will go to men's hearts in the days to come.'"

Albrecht's words were true. Into the world for love and duty has gone the story, so touching and helpful in its beautiful simplicity; and into the world of art had gone the picture—for Albrecht Durer's famous "Folded Hands" is but a picture of the hands of Franz Knigstein as they were folded that day in sweet, brave resignation, when he gave up his heart's dearest wish, yet believed that the Lord had some homely duty still worth his doing.

The story teaches us that if we can not do the beautiful things we see others doing for Christ and which we long to do, we can at least do some lowly work for him. It teaches us, too, that self-surrender to God, though our heart's fondest hope is laid down, is, in God's sight, really the most beautiful thing we can do with our life. It teaches us, also, that the hands that can do no brilliant thing for God may yet become hands of benediction in the world. If we are truly fellow-workers with God, He can use whatever we have that we really surrender to Him. And oftentimes He can do more with our failures than with our successes.

O. S. Doan, of Clinton, says not to go on suffering as he did for years with Salt Rheum, when a few boxes of Dr. Chase's Ointment will cure you.

Dr. Chase's Ointment cured Hiram Frey, of Norwood, after suffering ten years with Eczema of the leg. Chase's Ointment also cured his little girl of Eczema on her face.

What Shall We Give.

Have you noticed that from the beginning the law of sacrifice meant always giving something that cut close to the affections?

The shepherd had among his sheep certain that were stronger and more beautiful than the rest. It was only natural that he should dote upon them and take special pride in caring for them. But it was from these, and these alone, that he could make an acceptable offering to his God. So it is to-day; giving up for Christ's sake means giving that which it costs us a pang to relinquish. It is a very cheap, and a very disrespectful, mode of service for us to offer our brother nothing that is of value to us. There are some men who love to work, but there are not a few who are excessively fond of ease and luxury. To these the Master says, "Give up the life that you love, and buckle on the armour of service." The young man who had great possessions was asked to give them up, because he loved them. It was not that Abraham was wrong in loving his son; it is not that it is wrong for us to love.

The man who doesn't love can never bring a fit sacrifice to his God. But that which He requires of us must rise above the highest earthly passions.

WITHOUT A PEER. WORDS MIRACLES.—Dr. Agnew's Cure for the Heart is without a peer. This great remedy relieves instantly the most aggravated and distressing forms of heart disease. It is the surest and quickest acting formula for heart trouble known to medical science, and thousands of times has the hand of the grim destroyer been stayed by its use. If there is Palpitation, Shortness of Breath, Pain in Left side, Smothering Sensations, don't delay or you may be counted in the long list of those who have gone over to the great majority, because the best remedy in the world to-day was not promptly used.

—Things which never could have made a man happy develop a power to make him strong. Strength and not happiness, or rather only that happiness which comes by strength, is the end of human living.

Nip at the Seaside.

Who does Nip belong to, you wonder? Well, I will tell you. He belongs to a little girl called Ida. Nip was given to Ida when he was quite a tiny puppy. He could hardly walk. Indeed, his walk was a very awkward proceeding, more a sort of sprawling scramble than an orderly dog-walk, and he had no more idea of barking than you have, or indeed half as much, for I daresay you have some idea of imitating a dog's bark. In spite, however, of his backwardness in dog accomplishments, Ida was more delighted than I can tell you when little Nip was given to her. He was such a dear, fluffy little ball of a creature. Then how attached he became to his little mistress, and when he did find out the way to bark, how he used to give vent to his joy at being taken out for a walk, in short sharp yelps of delight. He was always beside his mistress. He could not bear Ida to stir out of his sight, and when she went to the seaside, and taking off her shoes and stockings waded in the great pool of sea-water left by the tide as it went down, Nip would run beside the little girl, now keeping as good a footing as he could on the slippery green rocks, or even floundering along in the sea-water—although a bath of any sort was a thing Master Nip greatly objected to at any time, I am sorry to say.

Ida would fill her little pail with all sorts of curious creatures—little hermit crabs, shrimps, a pawn or two, and sometimes some beautiful sea-anemones. These things Nip did not think much of, and, indeed, sometimes felt pity for his little mistress, finding it a foolish fancy to set store upon what he considered useless and not very attractive objects. Still the good doggie

Photographing!

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would beg to carry Ida's pail for her, and if she trusted it to him, would take great care not to let it fall.

Mrs. S. James, Seaforth, suffered for years with what is called old people's rash. She was treated by many physicians without any result. Mr. Fear, the local druggist, recommended Dr. Chase's Ointment, which relieved the irritation at once and speedily effected a permanent cure of the skin eruption. Mrs. James also says Dr. Chase's Ointment cured her of Itching Piles which she had been troubled with for years.

Girls Should be Girls.

Is there anywhere a lovelier sight than that of a bevy of girls—real girls, who have not forgotten how to be natural; whose smiles are the reflections of honest joy; whose laughter rings out such music as can only come from a heart in which vanity and affectation have no resting place? There are still a great many of them left, although I fear cheap materials and ready-made garments have been anything but a blessing to the rising generation.

The "rose-bud garden of girls," Tennyson sang sweetly of may yet be found in obscure corners, but if the average groups we see at receptions, socials and entertainments furnished by "home talent" are to be likened to any particular flower, it must be the poppy, full blown, and already drooping from the effects of bad air and forcing process.

Occasionally, however, one sees a bright-eyed, rosy-cheeked girl who has no ambition to be called a young lady; whose healthy interest in those about her keeps temptation far away. She is her mother's companion, her father's comfort; comrade to sister and brothers and frequently the admiration of her more fashionable friends, who cannot understand why she is so cheerful. They try in vain to fathom the mystery of her peculiar charm. She isn't always stylish and her dressmaking is often done by an unpretending seamstress who lives on a side street where fashionable women never come. What a fate!

And the young ladies who look pityingly on the natural girl go on in their blindness, failing to realize that honesty, sincerity and love of one's kind are more truly admirable than any beauty that can be borrowed from fashionably made clothing.

Best for Wash Day

USE SURPRISE SOAP

Its remarkable lasting and cleansing properties make SURPRISE most economical and Best for Every Day

makes clothes sweet, clean, white, with the least labor.

Unspoken Prayers.

Every thought that flies through your brain is heard in heaven. God hears wishes, heart-longings, aspirations, soul-hungerings. Do not grieve, then, if you cannot find words in which to tell God what you want, if you cannot put into well-defined thoughts the hopes and longings of your heart. When words, and even thoughts fail, pray in silent yearnings, in unutterable longings; God will understand just as well as if you spoke in common language. Much of our best praying is done when we sit at God's feet and do not speak at all, but only let our hearts talk.

Prominent Business Man of Peterboro' Cured of Eczema

Mr. Thos. Gladman, bookkeeper for Adam Hall, Esq., stove and tinware dealer, Peterboro', writes the following facts: "Have been troubled for nine years with Eczema on my leg, and at times the itching was something terrible; tried many eminent doctors and was pronounced incurable. I had given up hopes of ever being cured when I was recommended by Mr. Maddill, druggist, to try a box of Dr. Chase's Ointment, and I am happy to testify that after using two boxes I am completely cured."

Where Van Left Off.

Van is four years old and very proud of the fact that he can dress himself in the morning—all but the buttons "that run up and down ahind."

Van isn't enough of an acrobat yet to make his small fingers thus do duty between his shoulder blades, so he backs up to papa and gets a bit of help.

One morning Van was in a great hurry to get at some important work he had on hand, the marshalling of an army, or something of the sort, so he hurried to get into his clothes, and, of course, they bothered him because he was in a hurry and didn't take as much pains as usual, things would get upside down and "hind-side fore," while the way that the legs and arms of these same things got mixed was dreadful to contemplate. So I am afraid it was not a very pleasant face that came to papa for the finishing touches.

"There, everything is on now!" shouted Van.

"Why, no, Van," said papa, soberly, "you haven't put one thing on yet."

Van carefully inspected his clothes from the tips of his small toes up to the broad collar about his neck. He could find nothing wanting.

"You haven't put your smile on yet," said papa, with the tiny wrinkles beginning to creep about his eyes. "Put it on, Van, and I'll button it up for you."

"And, if you believe me, Van began to put it on then and there. After that he almost always remembered that he couldn't really call himself dressed for the day until he had put a sunny face atop of the white collar and the Scotch plaid necktie."

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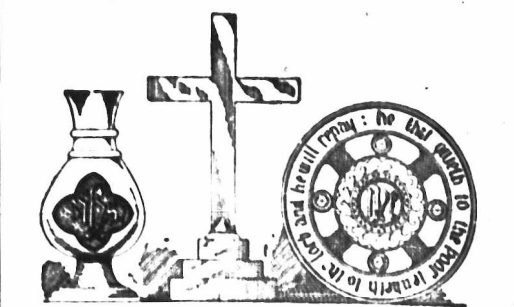
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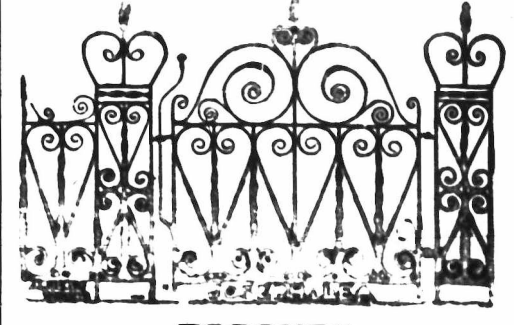
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