

the Church of England, and all Protestant denominations were brought into one Church, what a glorious consummation. If all Christians were in a united Church, and all the clergymen of the various denominations were its ministers, we should have a full supply for at home and abroad. If all the money which is paid by the different denominations in support of their preachers and institutions, were collected into one sum, there would be enough for the liberal support of all the ministers of the united Church, and millions of dollars for the heathen. How shall the unity of the Church be restored? It is the Spirit of Christ within us must do it, springing from the love of God, or it will never be accomplished. "We pray for the good estate of the Catholic Church, that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in the unity of spirit, in the bond of peace and in righteousness of life."

PHILIP TOCQUE.

Toronto, Feb. 10th, 1898.

Balance Sheet.

SIR,—I beg to enclose a copy of the balance sheet of this mission for the year ending June 30th. If you can publish it in the CANADIAN CHURCHMAN, I shall be grateful. Through the medium of your paper, I beg to thank all those who have aided us in our work. I regret that the balance sheet has such an unfavourable showing. I will explain how it has happened. Last winter I proposed to erect a building for our Indian children—a home where we could take the entire charge of them for a term of four or five years. I sent out a special appeal to some one hundred and twenty-seven Sunday schools in different parts of the Dominion, asking them for \$10 out of their "Lenten offerings." In this way I fully expected to realize from four to five hundred dollars, and I had so much faith in its success that I went ahead with the work, got quite a pile of boards sawed (with us this has to be done by hand); then I ordered in windows, nails, roofing paper etc. When the returns came in I was bitterly disappointed to find that my special appeal had only brought in \$46, so that I have been compelled to charge the expenditure against the receipts for general purposes, with the result that it leaves me without one cent of stipend, and what is worse still—in debt, and our work of enlargement is at a stand-still, and I am sorry to say our school work is suffering in consequence.

If any of the readers of the CANADIAN CHURCHMAN can possibly aid us for this special object, we shall be deeply grateful. Over ten years experience in the work in this country has convinced me of how sadly our education work is hindered by the camp and home influences to which these children are exposed. Mr. Editor, I am not pleading for myself—stipend or no stipend, as long as I can get the bare necessities of life I shall stand by my work; it is for these poor Indian children who know nothing of a Christian home for whom I am asking help. And we shall be grateful for clothing, especially for boys, of which we are in need; we have had to cut down men's jackets for some of our boys attending school this winter. Bags or bales of clothing should be addressed REV. J. G. BRICK, Peace River, care of Brown & Curry, Edmonton, N. W. T.

J. G. BRICK.

BALANCE SHEET CHRIST CHURCH MISSION, PEACE RIVER,
JUNE 30th, 1892.

Receipts.

Adjala Sunday School.....	\$ 7.00
Chatham Christ Church boys' mission.....	10.00
Caledonia, J. Roper, Esq.....	10.00
Darlingford, A. Bruce, Esq.....	25.00
Fredericton, Right Rev. Bishop Kingdon, D.D.....	5.00
Glanworth W.A.M.A. and S.S.....	18.32
Hamilton, Miss Twoling.....	10.00
Kingston, St. James' young ladies.....	25.00
London, St. Paul's W.A.M.A.....	28.00
Lucan, W.A.M.A. or S.S.....	19.00
Montreal, St. Martin's S.S.....	53.00
" A merchant, per Rev. S. Massey.....	10.00
" A lady, per ".....	2.00
" Beach Ridge S.S. " ".....	10.00
" St. James, "special for Mrs. Brick".....	15.00
Mimico Christ Church Sunday School.....	3.42
Mulmer, St. Luke's Sunday School.....	10.00
Ninnette, Mrs. F. J. Lowe.....	2.00
Owen Sound, St. George's Sunday School.....	21.77
Portsmouth, St. John's Sunday School.....	10.00
Port Hope, St. John's W.A.M.A.....	20.00
Pictou, St. Mary's Bible Class.....	15.00
Strathroy, W.A. & Young Ladies' Society.....	20.00
Stratford, St. James' S.C.D.....	3.00
Sarnia, St. George's W.A.M.A.....	20.00
Toronto, Mrs. Robert Gooderham.....	25.00
" H. S. Northrup, Esq.....	100.00
" F. Crompton, Esq., gen. fund, \$25; special for Mr. B., \$25.....	50.00
" W. H. Worden, Esq.....	8.50
" St. Peter's Sunday School.....	25.00
" " Mission Sunday School.....	7.66

Toronto, Church Ascension Sunday School.....	25.00
" St. Philip's Boys' Hannington Mission.....	4.00
" Junction, St. John's Sunday School.....	4.07
Thorold, St. John's Sunday School, etc.....	30.00
Woodstock, New St. Paul's.....	10.00
Weston, Mrs. T. A. Wadsworth.....	5.00
Wallacetown, a sincere well wisher.....	2.00
Rosemont, Rev. F. J. Lynch.....	1.00
Missionary Leaves Association, England.....	13.25

Subscriptions for special building fund.

Brantford Grace Church Sunday School.....	10.00
Hamilton Christ Church Sunday School.....	10.00
Ingersoll St. James' Sunday School.....	5.00
St. Catharines St. Thomas Sunday School.....	10.00
Simcoe Trinity Sunday School.....	10.00
Rev. Canon Bull, Stamford.....	50
Mrs. H. C. Mewburn.....	50

Ac. of farm produce.....	\$723.99
Deficit.....	386.68
	927.45

\$2,038.12

Expenditure—Purchases on mission account.

Brown Bros., Toronto, school material.....	\$ 7.41
Wheeler & Co., " iron, stone ware.....	6.70
Rice Lewis & Co., Toronto, hardware.....	55.85
Brock & Co., Toronto, web ducking.....	7.75
Massey & Co., " mower sections.....	13.70
Duncan Forbes, " roofing paper.....	10.25
Stark & Co., Toronto, sundries.....	15.10
Withrow & Co., " windows.....	14.40
Chatham wagon and freight.....	107.25
Ross Bros., Edmonton.....	49.25
Houston & Co., ".....	3.00
Paid for 1 dozen chairs.....	5.50
" " pig and feed.....	5.00
Goods bought from Mr. Garrioch.....	11.00
Provisions and groceries for school.....	50.00
Hudson Bay Co., blacksmith, etc.....	10.43
Freight charges on merchandise.....	98.00
" " on Indian bales.....	55.48
Permanent improvement acct.....	258.05
Board and wages for farm help.....	424.00
Missionary's stipend.....	750.00
Travelling expenses.....	40.00
Special subscriptions paid to Mrs. Brick.....	40.00

Total.....\$2,038.12
MISS DIXON, 29 Wilton Crescent, Toronto,
Secy. & Treasurer.

Sunday School Lesson.

2nd Sunday in Lent. February 26th, 1893.
THE COMMUNION OFFICE.

1. THE FIRST INSTITUTION.

Our Lord and His disciples were keeping the Passover Feast for the last time. He was about to establish a new covenant for the old one; which having "decayed and waxed old, was ready to vanish away" (Heb. viii. 13). The blood of the Passover lamb had saved the Jews (Ex. xii. 13), being the "figure of the true" sacrifice which could alone atone for sins (Heb. x. 4, 10). Being about to fulfil the type, He changes not only the covenant but also the outward sign. The unleavened bread and the wine always used at the Passover, were placed in a new position, taking the first place of the new ordinance.

Let us examine this first Communion Service to see whether it resembles our own. First, there was a new commandment given to "love one another" (S. John xiii. 34). Our Lord Himself has told us that love included all the commandments. Our service also begins with the *Commandments*. Then followed many words of instruction and comfort (xiv., xv., xvi.) which have also their place now, viz.: *Gospel, Epistle and Sermon*. Then came the prayer for the Apostles and the Church; *comp. our prayer for the Church Militant, etc.* For the consecration of the elements and the Communion proper, Christ's own words are used (S. Matt. xxvi. 26-28). He sang a hymn with the disciples, so we all join in the grand hymn of praise, "*Glory be to God on High*," which is one of the most ancient hymns of the Church. Our service ends with the beautiful Benediction, "The peace of God," etc., and those earliest communicants also received the blessing of peace (S. John xiv. 27).

II. THE CUSTOM OF THE APOSTLES.

The first converts on the Day of Pentecost "continued steadfastly . . . in the breaking of bread" (Acts ii. 42). Having no churches then, they celebrated this Sacrament in the houses of Christians—first instituted in an "upper room,"—"breaking it was bread from house to house" (Acts ii. 46). So they gathered together for prayer in the house of Mary, the mother of John Mark (Acts xii. 12). They seem to have always met together on the first day of the week "to break bread." It is mentioned as a matter of course at Troas (xx. 7), and was probably the usual custom (1 Cor. xvi. 1, 2).

III. THE CUSTOM OF THE EARLY CHURCH.

Pliny, a heathen writer, who lived in the age immediately succeeding that of the Apostles, says that the Christians were accustomed to unite in a simple, temperate meal, which was connected with their religious observance. Justin Martyr, a writer of the second century, describes the service held on the day "called Sunday," which consisted of reading the Scriptures, a sermon, prayer, and participation of consecrated bread and wine, which was called the Eucharist, i. e., *giving of thanks*. In the third century we read of the Christians of Carthage receiving the Communion *every day*, but this seems to have been in time of persecution, for the Bishop of Carthage says, "they, therefore, drink the cup of Christ's blood every day, that they may be able to shed their blood for Christ."

The Church still walks in the same paths, and still her faithful children meet together "on the first day of the week," not so much to hear sermons as "to break bread." The custom of a weekly Communion is becoming more and more general even in country parishes; surely this is a good sign.

IV. THE ENGLISH COMMUNION SERVICE.

This was derived from the Gallican Liturgy brought from Ephesus by missionaries, S. Pothinus and others, soon after the death of S. John. This, which was called *S. John's Liturgy*, is very similar to the other great primitive liturgies, the *Oriental*, ascribed to S. James, the *Liturgy of S. Peter*, and *S. Mark's Liturgy*. They seem to have had a common origin, as, although slightly different in arrangement, they are substantially almost identical. All contain the *prayer for the Church Militant, Lift up your hearts, etc., Therefore with Angels, etc., Consecration, Breaking of bread, and Lord's Prayer*. See Lesson II. for a further account of the history of our Liturgy.

Hood's Cures.

In saying that Hood's Sarsaparilla cures, its proprietors make no idle or extravagant claim. Statements from thousands of reliable people of what Hood's Sarsaparilla has done for them, conclusively prove the fact—Hood's Sarsaparilla Cures.

Hood's PILLS act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

Family Reading.

Harry and Archie; or, First and Last Communion.

Continued.

"Oh, sir," said the dying boy, "if you knew how much I long for it, if you knew what it is to die, and feel you have neglected everything till it is too late, you would do all you could."

"That I will," said the other, "but you must first be carried to a better place than this; I must find some cart to carry you to some house."

"No, thank you," said Archie, "I would die here in the open air."

The officer saw there was no time to lose; he went into the town, and on his way he passed a small tumbrel; a man or two were idling near it, the men were French; the officer gave his orders to them, and pointed out the place where Archie lay; he bid them go and carry him to a farm which he knew stood on the brow of a hill near to which he intended to bring the minister if he found one.

A town after siege was not the most likely place for such a discovery; but the kind man went off earnest on doing his best for the poor sufferer.

The sunset glow had given way to twilight; on the brow of a rising hill stood a farm house; the people in it were French, they had barred up all the windows from terror of the battle which they had heard roaring in the distance. The household consisted of an old woman, two young women, and a lad; they had not yet retired to rest, a candle still shone through the window, and hearing the tumbrel approaching up the uneven brow of the hill, half frightened, half curious, they undid the window, and looking out they saw beneath the starlight the cart, being pulled by three or four men; the dog in the yard set up a loud bark, "Don't shake it so, pray don't," said the voice of a boy. But it was a useless request, for his language was not understood by those who carried him. As the cart passed by they saw the figure

of a wounded soldier's cloak and his coat in vain trying which the tho constantly pale as death agony of the relieved. "I up at the farm brel in a quic mit the poor was quickly c now knocked of the innat French arose

The woma protected, ar admit any men pleaded the order of well paid fo disputes the mitted amid A room ups taken and la "Oh, my mercy," said

The elder spoke to him but the tone to dress his understand: poor Archie God for His ing on his would he r before he di did lie and might hear Fever was l bore it wit patiently w might show lonely; no word to him left your bl I have put my first Co will be don poor soul,

By degra was fixed e the officer look of disaj

"My poc vain; I ha a mile fron God you m Archie s

"Oh," s if I had ne without m Harry in t O will G think, wh Him and t and the dy He was e accustom at such a s boy, and t impression away to th were watc

"God is "Yes, s have so n mercy! wh "You s and ca said the s

"Oh, y he was dy I do," sa what have poor life ing; I ha Harry sa hope?" s officer.