

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO, CANADA, THURSDAY, JANUARY 29, 1891.

[No. 5.

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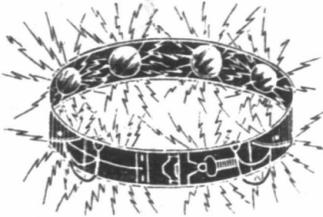
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Canadian Churchman.

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Lessons for Sundays and Holy Days.

February 1.—SEXAGESIMA.

Morning.—Gen. 3. Mat. 18 to v. 21.
Evening.—Gen. 6; or 8. Acts 19. 21.

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

"GREEK MUST GO" seems to be the war cry of a radical party at Oxford just now. The time-honoured custom of requiring the study of this beautiful and chaste ancient tongue is being attacked in the very "house of its friends." The old theory of the special utility of training in the classical languages seems to be getting out of date in these pushing days, when people are in haste to grasp the quickest means to every end.

THE IRISH-ROMAN PRIESTHOOD are having a hard time with Parnell. He is bold and desperate enough to scout their attitude toward him as being neither virtuous nor religious. He says that if they really cared for the moral question, as they pretend, they would have spoken at once, and in clarion tones. Instead of that there was only a feeble squeak here and there at first uttered as a "feeler." His accusation looks much like the truth.

THE WELSH CHURCH delights in the prospect of the Church Congress being held this year at Rhyl. Year before last it was held at Cardiff. This shows not only brotherly interest, but practical wisdom on the part of the managers. They are bringing the concentrated Church influence and talent to bear upon the weakest part in the field: by a repeated blow, the good done at Cardiff will be confirmed. The Vicar of Oswestry is principal secretary of the committee.

ST. PAUL'S, HALIFAX, is—for Canada—a very "venerable pile." Its history carries us away back beyond the century, and lets us into many interesting points in the early days of the old Canadian seaport and military station. Its seating

capacity is said to be 2,000, and, under the present able incumbent, is said to be well filled. Rev. Dyson Hague has a noble "Coign of vantage" from which to influence the Church field of Nova Scotia.

"THE CHURCH ASSOCIATION," so called in England, is being left "severely alone" in its appeal against the Archbishop's judgment. Other "Evangelical" societies, such as the "Protestant Churchman's Alliance" and the "Clerical and Lay Union," are backing out of the scene, and refuse their support to the appeal. In attacking such a Bishop as Dr. King, the Association showed supreme folly and want of policy; in pursuing the case to a higher court, they will prove themselves in a condition little short of insane—if they care anything for public opinion.

"THE GALILEE MISSION" is the name of an enterprise in connection with Calvary church, New York, lately started as an experiment. Its latest effort is a "Coffee House"—an honest eating-house "for temperate working men." The Church-Temperance Society does not only cry "shut the saloon"; but in order that the saloon may be shut, it cries "open the coffee house." Two cents will pay for a cup of coffee, tea, or cocoa, a game of billiards, a cigar, a bath; conversation, reading, cards, dominoes, and checkers can be enjoyed for nothing. A good dinner is provided (a square meal) for 12 and 15 cents.

TASMANIA is a diocese of which we do not hear very much, and yet they show signs of life that may well shame some dioceses in this Canada of ours. At Hobart, lately, a meeting was held to consider the completion of the cathedral, by building the chancel, side-chapels, tower and spire. For this about \$40,000 are still required. Sir Robert Hamilton, the local Governor, presided and spoke encouragingly of the enterprise. A large subscription was realized in the rooms.

CHURCH WARMING is a subject which has proved very interesting of late in England, owing to the abnormally cold weather this winter. Every one who has been there knows the comparative discomfort of their churches in cold weather—and their houses too. Now, some of them are disposed to out-do us in their excessive provision of warmth. One correspondent of a Church paper advises the fires to be lighted on Wednesday for Sunday warmth, and all the chinks of windows, doors, beams, roof, carefully stopped up, so as to keep the thermometer up to 57 degrees. This is "doing it up fine."

BISHOP ANSON OF QU'APPELLE could ill be spared by the Canadian Church. There are, however, disquieting rumors of his impending resignation within a few years. It seems that the long journeys in his thinly settled diocese, and the various difficulties connected with life and work in such a climate and with such a population, have told severely upon him. One would fain hope that the next two or three years may induce him, by new encouragements, to withdraw his resignation, if already proposed.

SCHLIEMANN AND TROY.—The decease of the remarkable man who has devoted the last years of

his life to unearthing the ancient Troy and verifying Homer's account of the siege, reminds us of the curious features in his career. He got his "inspiration" for his life-work from a picture of the walls of Troy in a gift-book from his father while a boy. As a clerk, a pauper, a merchant, a traveller, he kept this one idea uppermost, and when he became wealthy and independent, devoted his riches to his favourite "monomania."

INDIAN OUTRAGES are too often easily traced to "white outrages" precedent. Bishop Tuttle of South Dakota, and Bishop Whipple of Minnesota, have had several accounts and charges to bring against the United States Government as regards the Indians in their vicinity. Long continued and unrelieved oppression naturally leads to a fierce outburst of resentment and revenge. A patriotic crank or deceiver can easily lead away the victims of such treatment. Is Canada quite free from guilt in this matter, and her hands quite clean?

CANON GREGORY, the new dean of St. Paul's, is a man of sterling qualities and of commanding talent. He is one of the Church's foremost champions of the great question of "Religion in the Schools." It is a good many years now since he distinguished himself in that way so much as to well earn his canonry. As canon, he has been the mainspring of much needed reform at St. Paul's Cathedral; and, though over 70 now, he seems to have good stuff in him for many years of work.

THE BISHOP OF SYDNEY (Australia), where the great strike lately took place, has been addressing his Synod on the subject. He said that "unless Christian principles were brought to bear on both sides, the present peace (after that struggle) would be shallow and short-lived. The only way to preserve men from injustice and oppression was to intensify the religious spirit so that it might bring to bear upon the intellectual, political and commercial activities of a reckless and wealth-seeking community the inspiration of higher ideals."

THE BISHOP OF CORK is proud of his diocese. Though situated in the unprotestant South of Ireland, they contribute \$80,000 per annum to the Central fund of the Church, according to the plan of "parochial assessment." Over \$50,000 are contributed by 5,000 persons in sums under \$125 each. He boasts of 4,000 children taught in the 120 primary schools, and 2,500 annually examined in the Holy Scriptures and Church formularies. One naturally asks, where did all this go before disestablishment? Out of evil, good!

CHRISTMAS VICTORIOUS.—The Presbyterians, Baptists, and Congregationalists who ruled England from 1640 to 1660 did their best to abrogate the great festival of Christ's Nativity. All the engines of Parliament were brought into play against it. In 1644 it was said, "This anti-Christian feast was buried in a fast," for the annual "Parliamentary Fast" fell on 25th Dec. that year. Still it survived. The *Church Times* has a long article showing how the recognition of the day now by dissenters is an illustration of the utter decay of their original Puritan principle.

A BROTHERHOOD FOR LONDON has at last been definitely projected by the Bishops. It is to be called "The Brotherhood of St. Paul" and to have warden, sub-warden, chaplain, brothers, probationers, associates, and serving brothers. They are to live a common life in the monastic manner. They are to rise early and to retire late, the mornings being chiefly devoted to study, the afternoons and evenings to external work. The stated "Hours of Prayer" are 7 a.m., noon, 5.30 p.m. and 10.45 p.m. They have a great future before them.

"DOUBLE BENEFIT" is the name of a kind of benevolent work for which the "Sisters" of the "Church Extension Association" have become famous, and which the "Sisters of the Good Shepherd" in New York have taken up. The steps of the process are (1) to get donations of second-hand clothing from the well-to-do. (2) To pay poor seamstresses and tailoresses for repairing these. (3) To sell the better articles to poor people at a very small price, and (4) to carry the profits to the credit of other charitable reliefs, whereby the utterly destitute are helped freely.

ST. ANDREW'S BROTHERHOOD is proving itself a splendid success in Church work. It is progressing brilliantly in the United States. On our own side of the lakes great advance is being made in the formation of branches—"two or three gathered together" often showing themselves capable of being the nucleus of wide spread influence. Great credit is due Mr. F. DuMoulin,—a son of the talented rector of St. James', Toronto—and those who assist him in extending the Brotherhood throughout the Dominion. A convention of the Brotherhood in Canada will be held in Toronto next month, particulars of which we give in another column.

AMERICAN CHURCH PAPERS are a very good index of the amount of zeal which the laity evince in the cause of church support and extension. No one can look over the pages of the *New York Churchman* without coming to the conclusion that "the mammon of unrighteousness" is being turned to very good account, when that fine weekly magazine of Church opinion and news—notwithstanding its high price—receives such handsome support as to enable it to make so fine an appearance—second to no weekly published in America, and not inferior in volume and enterprise even to the famous English *Guardian*. Then there is the *Living Church* of Chicago, the splendid *Church Review*, *The Eclectic*, &c.—a galaxy of Church literature quite amazing, when we consider how comparatively few and feeble the numbers of the Protestant Episcopal Church have been in the past. They deserve success and progress.

REV. FATHER HUNTINGTON.—This famous man has done what none of his countrymen—nor all of them put together—could do. He has "taken Canada by storm." From Quebec to Hamilton, and round about, he has bent all hearts and he has charmed all ears and eyes by the eloquence of his earnestness. Manly, fearless, with the full courage of his opinions as a Churchman, yet full of tender sympathy and consideration, he attracts even those who differ from him. The poorer classes look with eager interest and encouragement upon one who is trying to find a way out of the forest of their difficulties. The sight of 1,000 men trying to get into a church seated for

500 is a sight not often seen, even in New York, but that was the state of affairs at St. Margaret's, St. Matthias' and other churches in Toronto when he preached. The effect was the same when he lectured, though he never on any occasion lays aside his priest's cassock and the symbol of the "Holy Cross" Order of which he is the leader.

HOME RE-UNION.

This is a phrase invented to describe the efforts being made to unite to the Anglican Church those fragments which have, at one time or another, split off from her or from one another. The two words are well chosen, and sweet in their union; the gathering back of sundered ties, the re-formation of a dis severed "home"—the nation's Church. In the case of branches of the Holy Catholic Church—they may and often do *grow asunder*; but these fragments of the "Home Church" have been *torn asunder*, in rage, in despair, in caprice, in disgust. To recover these straying sections of Christendom and weld them again together is a noble work. No wonder that the Divine aspiration, "that they may be one as We are," finds its echo in many a heart to-day—hopefully,—when we note the signs of the times; when we see the various sub-sections of Methodists and Presbyterians able to forget their differences and compose their disagreements, we need despair no longer, but take courage.

IMITATION IS THE SINCEREST FLATTERY.

Another sign is the tendency of these sections of national Christianity to admire some features of the Church which they formerly disliked, to imitate certain points which they formerly avoided. One sets up a shell of episcopal form in its polity, another introduces forms of prayer for public worship, another goes in for surpliced choirs, choral services, floral decorations; all of them adapt their meeting houses to the traditional Church architecture. Organs and "Steeple-houses" are no longer confined to Anglican places of worship. Nor is there wanting some show of elasticity on the Church side. Her rulers have shown their willingness to "strain a point" for the sake of more union; individual Bishops and Priests are tempted to overstep the usual limits of courtesy in order to manifest sympathy with the *good intentions* of those who have gone astray. We may not approve literally some of the proceedings which are the "outcome" of the spirit of unification—but the spirit is good!

BIGOTRY.

It is amusing to observe people skulking behind the hedge of anonymity, to hear the cry of screaming bigotry against this journal, because it is devoting its energies in setting forth the principles of the Church as laid down in our Formularies. Such things we do not ordinarily notice, but as they represent a certain class of floating opinion, we think it opportune to say a word or two for the sake of those who might be misled into supposing that such opinions as expressed by these writers were anything but false notions. It is a peculiarity of theirs that they cannot distinguish between principle and bigotry. What they perhaps would dignify by the name of "Principle" they deem it bigotry to oppose. On the other hand, when we state the laws and principles of the Church by which we are bound, they oppose us and also cry "screaming bigots." It is nothing less than the blindness of fanaticism that they exhibit; for the Church of England, with her strict laws and rules for her clergy and people, is the

most comprehensive of all religious bodies, tolerating within her pale almost every variety of opinion consistent with the Apostle's Creed. It is a mere matter of common sense, appreciated by every religious or secular society, that its rules and by-laws must be adhered to and enforced; but if the Church of England is concerned, common sense is forsaken, and every rule must be cast aside, or else the Church incurs the stigma of bigotry. It is not to the purpose to quote the opinions of persons or personages who have set the Church's law at defiance or expressed the opinion that it could be with propriety ignored. Any one who understands the purport of a clergyman's ordination vows, must, unless he is wilfully blind, see that such actions or opinions cannot form a precedent. A writer in the *Mail*, is wide of the mark in stating that the rubric requiring confirmation, or a desire for confirmation previous to receiving the Holy Communion, only "relates to the admission to the full communion of members of our own Church." This is absurd, because it is not likely nor is it common sense to suppose that members of religious communities outside of the Church should receive privileges denied to our own members!

The Formularies of the Church proceed upon the assumption that all who avail themselves of her rites and privileges, and *a fortiori*, those who assume any ministerial dignity within her pale, must be in full communion with her. No religious body not having the Historical Episcopate is recognized as a church by the Church of England. Another writer asks "wherein the conduct of Rev. Rural Dean Wade is more reprehensible than that of Rural Dean Mackenzie, who, it is alleged, has a staff of lay preachers (properly lay readers)." Now the case is altogether different. In the first place, lay readers in the Church of England must be communicants of the Church, and they must have the sanction of the Bishop, but only as a sort of apprentices in the Church, looking forward to the ministry. In any case they are under his care and guidance, directly or indirectly, and they are responsible to him; but members of outside religious bodies are not amenable to the Church's discipline, nor can their acts be called in question by the Bishop as such.

BISHOP BLYTH'S PRIMARY CHARGE.

We lately referred to this remarkable document, which we see the Bishop says is intended for the Church at large, and to be scattered broadcast in pamphlet form. Meantime, the following extracts will prove interesting. Speaking of the C.M.S. schools in Palestine, he says: "Had the Church Missionary Society adopted the line taken by Dr. Hill, of the American Church at Athens, these schools would have been of incalculable and lasting value to the country. . . . No one can say that we are called to interference with the members of other churches. . . . It is a question if a missionary society has a right to enter the diocese or jurisdiction of a Bishop, and, under private rules of their own, suspend the general order of the Church, and introduce a policy which is against that order. . . . The Church Missionary Society is not the sole offender but a prominent one. . . . The missionary work that occupies seventeen out of twenty-three clergy resident in Palestine is professedly Mohammedan work. . . . It is principally otherwise. . . . The Bishop of Nazareth lately complained strongly to an English traveller. . . . The same complaint was made to the Patriarch of Jerusalem. . . . I must now require that all cases of desire to enter the communion of the Church of England from other

Christian churches, in any part of my jurisdiction, be first officially notified to me as Bishop, that I may satisfy myself about them." He then goes on to describe the vast Mohammedan field, which the C.M.S. are practically neglecting for mere proselytism.

WORK AMONG THE JEWS

is his next topic. He estimates the Jewish census of the world at eight millions; 80,000 of whom are in Palestine, and 40,000 of these in and about Jerusalem. He says: "I think we should remark one fact, at least, so far as Bible lands are concerned, and that is the oriental character of the people and of the work." A somewhat different service might be directly presented from that now sanctioned. His friends in London may think that he ought not to desire it. Nevertheless he does; we must deal with facts, and not with the theories of fifty years ago.

THE PATRIARCH OF JERUSALEM

recently told him that the Jewish missions of the Church of England had his sympathy and his blessing, though he was not himself able to undertake the work: and that our Mohammedan missions also had his good-will, where there was not divergence from them to the members of his own Church. He says, "I look upon . . . the aggressions which have been made by superintending missionaries, upon the position of the native clergy protected by my license, upon the divergence from direct line of missionary duty, on the neglect of the provision of places and decencies of Divine service, and of the week day services and holydays of the Church, upon the insufficient administration of the Holy Communion—and I ask, have we not much to do at home, before we are in a position to press upon our neighbours the advantages of incorporation with our own Church?"

INTERCOMMUNION

is a subject which naturally arises out of this. On this he says, "Various peoples and the priests concerned have solved such difficulty for themselves in various places and in different churches of the East. . . I need not forecast a very distant day when such an act of brotherhood in Christ may become common, for our minds have been prepared for it by the presence at Church congresses and at great Church festivals of the prelates of the East. . . The Patriarch of Jerusalem has expressed a desire of promoting union, and a similar feeling has been expressed by other prelates of the orthodox Church, by Syrian and Coptic bishops, and notably by the Armenian Patriarchs.

CHURCHES, SERVICES AND FESTIVALS.

On this point, he says, "Our churches, when there are churches, should not be closed from Sunday to Sunday in a land where a weekly celebration of the Holy Eucharist is perhaps less the rule than a daily one. We should certainly not be content with an occasional, a quarterly, or a monthly celebration, avoiding even the claims of some of those great festivals, notably Ascension Day, when the Church appoints a 'proper preface' in the Communion service, days when the cardinal doctrines brought before us demand most special notice. . . The Church Missionary Society decline to allow any church of theirs to be consecrated . . . for fear the worshippers might subsequently prefer to be Presbyterians. But is it right to forecast such a result of Church of England teaching? I can only say that it cannot be entertained by the Bishop. . . The rubric should be strictly observed in baptism, either

by immersion or affusion, instead of sprinkling." The Bishop declines to administer confirmation to those who, having been baptized in the Greek Church, have received "Chrism" from the Priest immediately after baptism—the validity of which species of confirmation the Bishop admits. He goes on to deprecate "Evening Communion" as an unnecessary violation of Eastern customs. He next refers to the C.M.S. prohibition (!) of the Eastward position of the celebrant, and says, "If I were to observe that line I should ratify the denial of the Eastward position on behalf of the Anglican Church in the presence of these Churches who all adopt it . . . and of the Lutherans who adopt it with ornaments which are held to be superstitious in our case." He speaks similarly of the mixed chalice.

COMING INTO LINE.

Here is a wonderful testimony to the Church and her methods. A writer in the *Andover Review* proposes a re-organization of Congregationalist churches; and his proposed re-organization is simply the adoption of the old Church methods of a three-fold ministry! "New presbyter is old priest writ large," but what are these new orders in the ministry? Whilst we think the writer would have done well to acknowledge where he got his ideas from, we also think that Churchmen should take courage and make their own divine system as vigorous as possible. Truly this is a case of "he that hath to him shall be given" and "from him that hath not—?" Well, we will not finish our quotation, but give our readers the proposed re-organization:

The re-organization which I propose, then, includes:

1. New orders in the ministry. Let the bishopric, to which now every pastor is inducted, be reserved for those fully educated, or who, by their experience and work, have proved themselves fitted for the larger responsibilities of that office. Let there be an order of pastor's assistants for those who labour directly in connection with the local church, or independent branches and missions. Let the order of deaconess be regularly recognized and defined, and let laymen who have developed fitness for it be set apart as an order to conduct religious services as Sunday-school superintendents and local preachers.

2. A new arrangement of the parishes. Let each parish, as now, be independent and self-governed; but let it be enlarged as far as is necessary to make it self-supporting and strong. A country district five or six miles in diameter might contain one church centering around the largest building of the principal village, with several branches in charge of assistants and deaconesses, but with one pastor. The general organization of the whole body would not be materially changed by this method, but its effectiveness might be greatly increased.

The plan is not only actively in operation in some Congregational churches, but it is also unquestionably scriptural. In apostolic times there was, often at least, but one church for a town or city. The Church at Corinth and the Church of the Thessalonians embraced all the Christians in either place, though there was undoubtedly more than one worker in each, and though there were but two orders of those ordained in government of the Church, there were various offices filled by persons who had peculiar duties and responsibilities, as we learn from I Cor. 12: 28-30.

At any rate, the methods of administration found by experience to be most effective and economical in spreading the gospel and maintaining the churches are approved of God. The method here discussed has been already tried with increasing favour in cities, and has been more or less loosely adopted at home and abroad in missionary work. Without some application of it, home missionary work in our newer sections of country would prove a failure; in many older

sections it is sadly neglected. The practical importance of the subject commands attention. It is one, and perhaps the only, solution of the pressing problem of pastorless churches and churchless pastors; of the way of evangelizing the neglected corners and waste places of both city and country; and of providing for financial necessities. The question still to be answered is, Has congregationalism life and influence enough to use such methods to adapt itself to the changing conditions of society." Pp. 455, 461, 463.

The paper is pervaded by careful thought and will repay study by all who are interested in church and denominational polity. The problem here considered is one which bears on the future union of Protestant churches.

CHRISTIAN UNITY.

COMMUNICATED.

One of those epoch-marking occasions in which thoughts and forces long smouldering in secret, suddenly burst forth into great prominence has just excited the attention of thoughtful and Christian men in the neighbouring Republic. We refer to the delivery of the closely-reasoned, affectionate, and persuasive address on Church unity by request of the Presbyterian union in the city of New York, and before that body by the Right Rev. F. D. Huntington, D.D., Bishop of Central New York. The address has been deemed of sufficient importance to be re-printed *verbatim* in one of the leading New York dailies, the *Mail and Express* through whose enterprise and interest we are enabled to give to our readers a brief synopsis of its contents. It will be noted with much interest by many Canadians both within and without the limits of our communion that the points so well made by the Bishop were mainly those which seemed largely to commend themselves to the delegates at the similar conference in Toronto last year.

With the master touch of a scholarly and devout Theologian the Bishop began by clearing the ground, as to the essential nature of "Church Unity" as found in the very being of the Church, the necessary outcome of the mystery of the Incarnation rightly grasped.

"We apprehend 'Church unity' only as we apprehend the Church itself, and we apprehend the Church only in Christ, not so much by a comparison of tests or the devious course of human history, as by a reverent study of *His nature and Person*.

On His own authority and according to the visible facts, the living body is a continuation of his life amongst men in a manner which never was elsewhere, and which could not be unless He is Son of God and Son of man. The origin of the Church is in the mystery of the Incarnation. It flows from One who not only was its source but is also its perpetual principle and organic power. All His language about it whether literal or tropical bears this profound significance marking it off from every earthly product and from everything like a *purely individual religion*. It must be one, because of the unity of His person. The members are bound together, not primarily by a sentimental or doctrinal consent, or by mutual agreement, or by any abstract idea. Something lies above and behind all these, an original vital one-ness with God in the God-man, the word made flesh—the body is veritable—the unity is spiritual and sacramental.

"In the superhuman as in the material sphere life runs in appointed lines, and is self-created, that is distributed in His servants is one in Him who is always Shepherd, King, High Priest and Diakonos. The body is the same always, everywhere because the Son of Man is the same. We are sons in Him, and if we are sons, we are brethren." After an impassioned appeal that "in America between the opening shores of two oceans, in a republic gathering a population of all nationalities, a church not consistently Catholic would be an anachronism and an apostate, a wrong to the Redeemer of the world," the conclusion is easily deduced from the dogmatic basis above laid down that "it is not our business as Christians to make ourselves one. We are one now. We are to recognize that unity, rejoice in it, con-

firm it, make it manifest to the world, and have ourselves accordingly. You and I have not to go about making ourselves a brotherhood. We are brothers already—how dearly beloved is our question."

In speaking of the four points of the preliminary basis laid down in the declaration of the American House of Bishops in 1886, and afterwards ratified by the whole Anglican Episcopate, at the Lambeth conference, the Bishop recalled that "the House was solemnly and religiously moved by a sense of obligation to the Head of the whole Church. It was thinking of terrible actual rents in Christ's body and a possible healing of them. It meant to contribute its own part in good faith and simple truth to the oneness of believers for which the Master prayed."

These motives operated as much in the fourth specification which has been most canvassed as in the other three, which have commanded general acceptance. "Why then," demanded the speaker, "should the fourth be treated differently from the other three?" If the general acceptance of these is possible notwithstanding the great diversity of critical interpretation, of doctrinal standpoint, and of eucharistic doctrine. "Why not the fourth, touching the ministry, notwithstanding differences as to the origin, nature and powers of the Episcopate?" What is proposed is "the acceptance of a threefold ministry of Christ as derived from his taking upon him our humanity, and continuing His mediatorial virtue in the body of His church." The question "whether and how far this carries with it what is called a special sacerdotal character and impression is not the least necessary to be determined in order to such acceptance."

The "continuance" above spoken of "could only be secured, so far as we can see in one of these ways, by an immediate and audible supernatural call as held by Edward Irving and his successors, by some other miracle or by a succession stated and maintained by a tangible sign and seal of transmission. When it is considered that we scarcely know of any official power or human trust conveyed or certified without the use of some material instrument or agency, The somewhat cheap disparagement of a "tactical" succession seems to disappear. What is momentous and essential is the fact that all Divine power and grace must proceed from above downward, not from below upward. The complicated network formed by these lines united in last each of consecration sufficiently disposes of the apprehension of a break." We have rarely seen the doctrine of Apostolic succession more clearly and persuasively put. Would that the Bishop's words might be pondered by every layman and every clergyman in the Canadian Church.

(To be Continued.)

REVIEWS.

THE CRITICAL REVIEW.

We wish to speak a special word of welcome to a new review published by Messrs. T. & T. Clark, Edinburgh, (McAinsh, Toronto.) It is called the *Critical Review of Theological and Philosophical Literature*, and it will be of the greatest utility to all who are specially interested in the study of theology, and especially to those clergymen who wish to keep abreast of the theological thought of the day. It is often asked by some of the clergy, especially the younger ones, how they may get acquaintance with the results of German theological criticism without undergoing the labour of reading all or many German books of this kind. Of course the best thing is to learn German and study the writings of Germans. As, however, the manifold employments of the clergy render such studies well nigh impossible, we can confidently and earnestly recommend to them the new *Critical Review*, which is, in all respects, so far as the first number enables us to judge, worthy of its distinguished publishers. Messrs. Clark have rendered services to the English-speaking students of theology which are simply inestimable. Their Foreign Theological Library embraces a series of works of the highest value, and chosen with such judgment that we can never make a mistake by ordering any of them. The new *Review* is quite

worthy of such antecedents. We have read every article in it from beginning to end, and there is not one which is not of interest and utility. From the first, by Principal Rainy, on Dr. Martineau's recent book on the Seat of Authority, down to the notices of books, there is not an article or a paragraph of an article which does not deserve careful perusal. No clergyman who keeps himself thoroughly acquainted with the contents of this *Review* will be in ignorance of modern theological movements. It is only 16^{ths} a number, or 6 (about a dollar and a half) a year. In connection with the *Review*, we must speak a good word for the new number (December) of *The Expository Times*. It is of a more popular character than the *Review*. It is published every month, and the subscription for the year is 3/-—two-thirds of the price of the *Review*. In its own way it is no less excellent.

RAISE THE FLAG, AND OTHER PATRIOTIC CANADIAN SONGS AND POEMS. Toronto: Rose Publishing Co., 1891.

This volume, in its entire extent and in all its parts, has the true ring of patriotism and of devotion to the "Flag that braved a thousand years the battle and the breeze." If any in the Mother Country—the "Home," as we still call it here—should have any doubts as to the loyalty of Canada, any misgivings as to her preparing to slide away into the Great Republic, a perusal of these stirring songs and poems will speedily undeceive them. When they know that these things are not only written by Canadians and sung by Canadians; but moreover, that no words or sentiments ever evoke such enthusiastic response from Canadian audiences as those which are here embodied—then perhaps they will get to believe that we are no favourers of the parochialism of Mr. Gladstone, which would leave the colonies to shift for themselves. We are a proud people, as descendants of our fathers ought to be; and, if Great Britain does not want us, we shall not go crouching at her feet, begging for shelter and protection. In that case we will try to take care of ourselves. But so long as the mother that bore us loves her children, this one of them at least will be faithful to her. The contents of the volume before us will do much to foster these sentiments. It is being circulated throughout the whole Dominion, and especially among the pupils of our high schools, for whom it has been specially prepared. Thanks are due to those devoted and patriotic gentlemen who have not only undertaken the task of compilation, but have also borne the cost of circulating the book. May it have a prosperous journey and do its admirable work effectually, as it can hardly help doing, if it has fair play.

We have three short Tracts from the Church of England Sunday School Institute which we can strongly recommend to parents, teachers, and preachers. They are entitled respectively, "Arrows in the Hand of a Giant," an address to parents (by the Bishop of Ballarat); "My Old Album," an address to elder boys (by the Rev. Thomas Turner); "The Hand upon the Bow," an address to Sunday school teachers (by the Bishop of Ossory). They are admirable and calculated to be of great service; and they cost only a few cents.

THE ARCHBISHOP'S JUDGMENT.

COURT OF THE ARCHBISHOP OF CANTERBURY.

(Before His Grace the LORD ARCHBISHOP of CANTERBURY, with the BISHOPS of LONDON, HEREFORD, ROCHESTER, OXFORD, and SALISBURY, and the VICAR-GENERAL, SIR J. PARKER DEANE, Q.C., sitting as assessors.)

4. THE EASTWARD POSITION.—It is stated in Article 9 that the Lord Bishop of Lincoln, officiating in his Cathedral, on a day named, "stood during the whole of the Communion Service down to the ordering of the Bread and Wine before the Prayer of Consecration on the West Side of the Holy Table and not on the North Side thereof." By 'North Side' is here understood the short end towards the north. The Responsive Plea (10) states that "down to the Creed he (the Bishop) stood or knelt, as required by the Rubrics, in front of the Holy Table, and at the northern part thereof, this being the north side of Table as directed by the Rubric," and that "during

the reading of the Ten Commandments he turned to the people as directed by the Rubric." The Court remarks that there is no proper allegation of illegality brought against the Lord Bishop on this particular; any charge of offending against any Statute, Rubric, or Canon being markedly omitted from Articles 13, 14, 15, which summarise the offences charged. Nevertheless, inasmuch as the responsive plea contains a defence of the action described, as well as out of deference to the arguments of the learned counsel on both sides, the Court has thought it advisable to consider, and give its opinion upon, the question. To pass over the apparent difference as to the point of the Service up to which the position presumably intended to be charged as illegal was kept, and the apparent statement that the posture of standing was used during the prayer of humble access—the Lord Bishop claims to have precisely observed the Rubric, but contends for a different interpretation of the term 'north side' from that which the promoters attach to it. The dean of the Arches in *Elphinstone v. Purchas* (3 A. and E. 110) adopted the sense taken by the promoters; remarking that possibly the term bore the other sense, but that, as the question had not been argued before him, he took the *prima facie* meaning. The same meaning has been taken by other authorities, but no argument had yet been heard upon it until the learned counsel in this case treated it forcibly on each side. The meaning and application of the term have now to be subjected to historical enquiry, which it is not possible for this court to waive by affixing at their own choice a meaning to the term as it stands by itself. The line of this enquiry will be to learn the conditions which called for the introduction of the term 'north side' into our liturgy and what was understood by it at the time; whether any later variation of conditions affected the application of the term since the last Revision of the Prayer Book: what the practice has been and upon what grounds.

I. The First Prayer Book of King Edward became the one in use in the realm on Whitsunday, 1549. Its Rubric ran that "the priest should begin the Communion Service standing humbly afore the midst of the altar." The principal altar was then set against the east end of the chancel or against a screen near and parallel to the east end, with its longer measure from north to south. This Rubric was in continuation of usage until then practically universal.

II. Very shortly afterwards (at some places in the same year—*Strype M. II. i. 356*) 'altars' began to be 'abolished,' and tables to serve instead of them were set lower in the chancel or in the body of the church. In the following year, 1550, on the 5th of March, Bishop Hooper preached before the King an effective sermon in favour of that change. In April Bishop Ridley was translated to London, and in June, in the Injunctions at his Visitation, he observes that already "in divers places some used the Lord's board after the form of a table, and some as an altar," and that "dissension is perceived to arise among the unlearned" in consequence (*Cardwell, Doc. An. i. 94*). He went on not to order (Burnet comments on the soft words) but to "exhort the curates, churchwardens and questmen present to erect and set up the Lord's board after the form of an honest table, decently covered, in such place of the quire or chancel as shall be thought most meet by their discretion and agreement." He did not order altars to be removed, which probably he felt might exceed his powers at present. He was held to have 'defended his doings by the King's first book' (*Strype An. i. i. 240*), and no doubt he acted "to appease the diversity" which he speaks of, upon the authority assigned to the Bishops in the Preface to the Common Prayer "to take order for the quieting and appeasing of all doubts" (*Foxe II. p. 700, 8th Reason*). This use of it, however, went beyond the definition. In his own cathedral on June 11 he substituted a table, and by removing the screen behind it threw it into the midst of the choir; and tables were shortly after placed in the other churches in London. (*Foxe, Bk. ix. v. II. p. 700; Ridley 324 P. S.; Stow, annals, p. 604, ed. 1614; Wheatly VI. i. 227.*) In the end of June the Council commissioned the High Sheriff of Essex, then in London Diocese, not only to give effect to the Bishop's 'Exhortation,' but also to remove the altars (*Strype, A. I. c. 28*). And on the 19th or 24th November, a letter from the King and Council, apparently addressed originally to Bishop Ridley (*Cranmer's Remains, p. 524; Cardwell I. 101*), was sent "to every Bishop" to cause "all the altars to be taken down, and instead of them a table to be set up in some convenient part of the Chancel." In Hooper's Visitation begun within the year this direction is added to words adopted from Bishop Ridley's Injunctions. (*Hooper, Later Writings, p. 128, P. S.*)

There at once arose doubts—"great contests" (*Burnet*)—both as to whether the table was to be placed 'lengthwise' or 'crosswise,' and also as to how the minister should stand.

(To be Continued.)

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HERESIES.

First, Touching God.—God is three distinct persons in one undivided substance.

It is evident that it was only possible to deny this truth in a very limited number of ways; and heretics exhausted all those ways.

(I.) God being one in substance, His Tri-personality could be denied by confounding the persons, instead of leaving them distinct. This was done by Sabellius, a priest in the third century.

1. *Sabellianism.*—Sabellius asserted that the Word and Spirit, instead of being separate persons from the Father, were only separate aspects assumed temporarily by the single Divine Person, to whom he reduced God; that Person assuming at one time the character of a Saviour to work out our redemption, and then afterwards that of the Spirit to infuse life into the Church. Thus, instead of admitting that there were three distinct persons, he claimed that God was one Person only, assuming three distinct functions.

(II.) But besides denying the truth of the Divine Tri-unity by thus "confounding the persons"—making the three only one Person, heretics could attack the truth of the Trinity by denying the personality of God the Son. This was done by Praxeas in the second century, and by Noetius in the third century. Their heresy was called Noetianism, or

2. *The Patripassian Heresy.*—It denied the Divine and separate personality of the Son. It declared that there was no God the Son; but that it was God the Father, who united Himself to human nature in the being we call Jesus Christ. And that it was, therefore, God the Father who suffered on the cross in a human body.

(III.) Again, the truth of the Tri-unity of God could be attacked by denying in another way the Divine personality of Jesus Christ. This was done in the third century, by Paul of Samosata. And his heresy is called

3. *The Paulianist Heresy.*—Paul taught that the Son and Spirit were not persons, but exist in God merely as the faculties of reason and activity exist in man. And then there arose, early in the fourth century, the great Arian Heresy, under Arius, a priest of Alexandria in Egypt.

4. *Arianism.*—Arius and his followers, while escaping Sabellianism, Patripassianism and Paulianism, by admitting the distinct personality of Jesus Christ, denied His God-head. They taught that He was created some time in the distant past; that He was greater than all other creatures, but only differed from them in degree and not in kind. There was also in the same century a modification of this heresy called

5. *The Semi-Arian Heresy.*—It taught that the Son differed from the Father in substance, by being only of "like or similar substance" to his, and not of "one and the same substance with the Father." This would have "divided the one substance of God." These five great heresies in the second, third and fourth centuries created much consternation and turmoil in the Church. And so, finally, the first great General Council, the Nicene, was convened A. D. 325, and condemning them all, defined as the unalterable Catholic truth that the Son, while separate in person from the Father, was of "one substance with the Father," and was "God of God" and not a creature.

(IV.) It being settled that the Son was both God and separate in person from the Father, it was still left possible to deny the truth of the Trinity by denying the personality and God-head of the Holy Ghost. This was done by

The Macedonian Heresy.—Some time in the fourth century after Arius, Macedonius arose and denied the divinity and personality of the Spirit. Trouble arose in the Church on account of this heresy; and finally the second general Council met and condemned it. What we call the Nicene Creed was mainly drawn up at the Nicene Council; but additional definitions touching the Holy Ghost were inserted at the Second General Council; and thus that form of the Faith might properly be called the Niceno-Constantinopolitan Creed.

The Nicene Creed was introduced into the Liturgy A.D. 471.

(To be Continued).

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Church Society.—The annual meeting of the Church Society of this diocese is to be held in the Cathedral Church Hall on Wednesday, Feb. 4th, for the reception of the various reports and accounts, the election of new members, vice-presidents and officers for the Central Board, Diocesan, and Clergy

Trust Committee. A number of alterations and additions to the by-laws, which were read a first time last year, will be made, among them the following, viz.: A new clause to be added to Article XIV. to be numbered No. 9. Nos. 9, 10, 11, 12 to become Nos. 10, 11, 12 and 13 respectively, viz.:—

The Widows and Orphans of Clergymen who may die while in the performance of temporary or occasional duty in the Diocese, shall not participate in any of the benefits of this Fund.

In Article XV., By-Laws, Page 61, add a new clause 14: Any Clergyman who shall leave his Diocese for a period of more than two years, whether on leave of absence or otherwise, shall not in the event of his return to work in the Diocese be allowed to count the period of his former services in determination of Pension.

Such new scale to apply to those participating in the benefits of this Fund at the time of its adoption.

Also for the election of a rector for the parish of Drummondville in this diocese and for the transaction of general business.

St. Matthew's.—The annual festival in connection with the prosperous branch of the Ministering Children's League, was held in the Parish Room on the evening of the 21st inst. The little ones enjoyed themselves very much.

Missionary.—The Rev. W. Burman, of St. Paul's Indian school, Manitoba, is expected shortly to visit this city to plead the cause of missions, and especially Indian missions in the North-West.

MONTREAL.

Pastoral Letter.—The Lord Bishop has issued a circular letter to the clergy of his diocese, announcing that Sexagesima, the first day of February, has been set apart for an appeal to the congregations on behalf of the mission work of the diocese; and that Quinquagesima, the following Sunday, is appointed by him for the taking up of the offerings of the people. He puts forward the Home Mission field as first in its claim upon the people, showing that there are thirty-eight missions, the missionaries in which get less than \$600 per year, and must, nevertheless, keep a horse and vehicle, and travel in some cases fifty or sixty miles to reach scattered settlers in the backwoods. His Lordship purposes placing a missionary in the Coulonge district. The Bishop appeals directly to the pastors and people to examine the subscription list of last year, and decide, as in the sight of God, whether or no they have done what they could. He shows that had it not been for the liberal subscriptions of some of the congregations, the Mission fund would not have been able to meet the claims of the missions without debt. His Lordship concludes by remarking that one of the chief reasons for the lack of spiritual life complained of, is the withholding from God's cause the rightful offerings.—*Witness.*

AYLMER.—The appointment of Rev. H.L.A. Almon, B.D., of the diocese of Nova Scotia, to the vacant rectorship of Christ church, Aylmer, is reported.

ONTARIO.

SHARBOT LAKE.—A concert and Christmas tree was held in the school room here on the 19th Dec., arranged and provided for by the members of both sexes of the mission, aided by Santa Claus, who presided and distributed toys, trinkets and sweetmeats, not only to the children of the Church Sunday school, but to every child in the village; even the little babes, who were left to kick and crow in their cradles at home, rattles and other baby things were sent. Altogether, nearly one hundred little hearts were made glad by this event. One of the most pleasing parts of the very interesting concert programme was the staging of "What Some Folks do," and a criticism of these actions, by several "Twenty-woenty" old women dressed in caps and gowns of "ze olden times," who emphasized their criticisms by looking knowingly at particular members of the audience over gold-rimmed spectacles; these little ones acquitted themselves exceedingly well, and reflected great credit upon the patience and teaching ability of Mrs. C. J. Hutton, who taught them to "say their piece." This event was, probably, the most successful affair of the kind that has ever taken place in this mission. There were between three and four hundred people present. A collection was taken up in aid of the public school library.

KINGSTON.—The Bishop of Ontario is in poor health and has left Kingston for Washington for the sake of the milder climate. Mrs. Cummings, of Toronto, gave an interesting address before the Women's Auxiliary recently. She delighted her audience. Rev. Father Huntington recently addressed a large audience in the City Hall on the subject, "God's Gifts to God's Children."

All Saint's.—The rector of this church has introduced a new kind of amusement. What was called a Smoking Concert was held under the auspices of that church. About 100 were present, and all the men enjoyed their pipes well. Songs were sung and recitations given.

OTTAWA.—Mr. Archibald Lampman, who has won no mean fame as a writer of verse, delivered a lecture on the 21st inst., on "Literary Style." This recalls the tribute paid to the young poet in Parliament when Mr. Davin declared that Mr. Lampman had "a song all his own."

TORONTO.

St. Matthew's.—One of the most successful entertainments of the season took place last week in the school house, corner of Cummings and De Grassi streets, under the auspices of the East End Harmony Orchestra. The selections by the orchestra included a number of Scottish airs, which were highly appreciated by the large audience.

Trinity University.—Rev. Prof. Grant, of Kingston, lectured on Saturday, 18th inst., in the Convocation Hall, on the principles set forth in Henry George's "Progress and Poverty." The second lecture of Trinity's course of this season was that of Rev. Allan Pitman, on Saturday, 25th, on "Shakespeare's Heroines." Both these lectures were well attended, and afforded a treat to the people of Toronto for which the University and the lecturers deserve the hearty thanks of an intelligent public.

The Toronto deanery passed the following:

Resolved.—That we, the clergy of the rural deanery of Toronto, at this our first meeting since the death of our deeply lamented brother, the Rev. Dr. Carry, Rural Dean of East York, place on record our deep sense of the great loss which the diocese of Toronto and the whole Canadian Church have sustained. Dr. Carry's wide and accurate learning, able pen and eloquent speech have ever been at the service of the Church which he loved; and his sudden decease leaves a gap which will not soon be filled. We also record our sense of personal loss in the removal from us of a warm-hearted brother and affectionate friend.

Brotherhood of St. Andrew.—The following is a programme of the second annual convention of the Canadian Chapters of this organization, to be held in Toronto on the 7th, 8th, and 9th of next month.

Saturday, Feb. 7th.—8 p. m., opening business meeting in St. James' Cathedral school house.

Sunday, Feb. 8th.—8 a. m., Holy Communion at the Church of the Holy Trinity; 11 a. m., special service in the Church of the Redeemer, preacher, Rev. Canon Dumoulin; 3.30 p. m., Litany service at St. Stephen's church.

Special Addresses: (i) "Is the Spiritual Life Inconsistent with the Busy Life?" Mr. J. W. Wood, of New York, General Secretary of the American Brotherhood.

(ii) The Brotherhood idea; (a) "The Bond of Humanity," (b) The Bond of the Spirit," by Rev. Prof. Du Vernet, of Toronto.

Seven p. m., special service in St. James' Cathedral; preacher, Rev. Dr. Adams, of Buffalo.

Monday, Feb. 9th.—2.—3.30 p. m., St. James' School House Conference, led by Mr. Wm. Aikman, jr., of Detroit.

"Chapter Work in City and Country," general discussion.

Half-past three to half-past four p. m., business.

Half-past four to six p. m., conference, led by Mr. Henry A. Sill, of New York.

"A Work to do and how to do it," general discussion.

Eight p. m., open meeting in St. James' school house; chairman, the Lord Bishop of Toronto.

(i) "Conflict of Interests in a Young Man's Life," by Mr. Henry A. Sill.

(ii) "The Social Crisis and the Church's Opportunity," by Rev. Dr. Adams.

(iii) "Christian Manhood in the Home, State and Church," by Mr. C. R. W. Biggar, of Toronto.

All Churchmen are earnestly invited to attend the convention and participate in its conferences. Any one wishing to be present may obtain return tickets at one fare and a third. Write at once and notify Mr. James W. Baillie, 26 King St. East, the Convention Secretary.

Deanery of East York.—At a meeting of the chapter of this deanery, held at Sunderland on the 13th inst., the Rev. Canon Fletcher being in the chair, the following resolution of condolence to Mrs. Carry was moved and carried unanimously: "Whereas it has pleased our Almighty Father in His inscrutable wisdom, to remove suddenly from among us our late revered Rural Dean, the Reverend John Carry,

D.D., this chapter of the rural deanery of East York, at its first meeting after his lamented death, desires to place on record the very high degree of esteem in which he was held by every member of it; his Christian deportment, genial disposition, unbounded hospitality, and vast erudition endeared him to all, and cause them to fear that his loss is well nigh irreparable. The chapter desires to express to Mrs. Carry its sincere and fervent sympathy with her in her bereavement, and earnestly prays that He who does all things well may pour into her heart the fullest measure of the balm of spiritual consolation and enable her to look with undimmed eye of faith to that heavenly inheritance where the souls of the righteous—separated from each other for a short time by death—will be reunited where partings will be no more, where sorrow and sighing will be done away, and where God will wipe away all tears from our eyes." It was moved and carried that copies be enclosed to Mrs. Carry and to the Church papers.

AURORA.—A very encouraging missionary meeting was held here on Thursday, Jan. 15th. As the meeting for the rural deanery of West York was fixed for the following morning, there were present a much larger number of clergy than could otherwise have been brought together. The clergy present were Rev. Rural Dean Shortt, Rev. Canon Osler; Revs. C. D. Mussen, Aurora; Silbold, Loyd town; Harris, Weston; Farncombe, Newmarket; Tremaine, Ballard, Bell, and three lay readers. Evensong was at 8 p. m.; the prayers were read by Rev. Mr. Harris, the lesson by Rev. Professor Lloyd of Trinity College, Toronto. After the prayers, the addresses on mission work in Japan were delivered by Rev. Prof. Lloyd, and by Mr. Kakuzen Masazo, a Japanese Christian who was one of Prof. Lloyd's pupils in Tokyo. There was a very good congregation of attentive listeners. The following day was spent by the clergy of the deanery in holding their quarterly rural-deaconal meeting, and in the discussion of Ho'y Scripture. It was decided by the chapter to hold a united choral service at some convenient centre in June; to have the meeting of the chapter in May at York Mills; and that a retreat for the clergy of the Deaneries of Peel and West York should be held at Woodbridge in July. St. Jude, ver. 9 to end was then read, the Rev. R. H. Harris taking the lead in a very interesting discussion of subjects suggested by the text. In the evening there was another most encouraging meeting held at St. John's church, Oakridges, when Professor Lloyd and Mr. Kakuzen again delivered addresses which were listened to with very great interest. Mr. Mussen and his parishioners are to be congratulated on the spirited way in which these meetings were conducted.

PERRYTOWN.—The annual missionary meeting of this parish was held in St. Paul's church on Monday evening, the 19th of January, and was as usual a success. The deputation was the Revs. Baker and Daniel of Port Hope, who delivered stirring and appropriate addresses which were listened to with rapt attention and highly appreciated.

ETOBICOKE.—Rural Deanery of Peel.—The first Sunday school convention of this deanery was held in St. George's church on Wednesday, Jan. 14th. There was a good attendance of clergy and Sunday school teachers representing six out of the eight parishes in the deanery. The proceedings were begun with a celebration of the Holy Communion at 11 o'clock, the Rev. Rural Dean Swallow being the celebrant, assisted by the Rev. Canon Tremayne. At 12 o'clock a meeting of the chapter was held, at which some important business relating to the deanery was transacted. It was decided to hold the next meeting on St. George's Day, April 23rd, at Caledon East. The convention met at 2 p. m., the Rural Dean in the chair, papers on the subject, "How to Teach Church Principles to the Young" were contributed by Revs. W. Walsh, G. B. Morley and A. J. Galbraith, Esq. A discussion then followed on the papers and of the general subject of Sunday school teaching. It was carried on with great spirit and brought out many diverse opinions on the subject. At the close of the discussion the Rural Dean catechised a class of children from the St. George's Sunday school. The evensong was said by Rev. G. B. Morley at 7.30 p. m., and a most impressive sermon was preached by the Rev. J. C. Roper, of St. Thomas', Toronto. He chose for his subject "The Gospel for the Week," being the narrative of the boy Jesus in the temple, and spoke of the joy and blessedness of the faithful teacher. During the day the delegates were the guests of the teachers and ladies of the congregation, and were entertained at luncheon and tea held in Jubilee Hall, kindly loaned for that purpose by Mr. R. H. Tier. It is to be hoped that this convention is but the first of many, for the coming together of so many delegates from different parishes tends to break down that wretched "Parochialism" which is such a curse to the Church.

NIAGARA.

BEAMSVILLE.—St. Alban's Church.—It will be remembered that on account of the continued illness of the mission priest, Rev. F. C. Piper, he last September was compelled to resign the mission, greatly to the regret of all concerned. The Bishop, however, appointed in his place Rev. C. Scudamore, late of Grand Valley; and since his arrival in October last the work so ably done by his predecessor has been most ably continued. Amongst other means chosen to lighten the heavy debt resting upon the church were two very successful socials, and it is said that before Lent a church concert will have been held in the Town Hall. On Thursday, 15th inst., the annual missionary meeting was held, when excellent addresses were delivered by Revs. E. M. Bland, M.A., Thos. Geoghegan, Dr. Reade, O. Edgelow, and by the mission priest. By reference to the published statistics of the Synod of the diocese of Niagara, it will be seen that during the year ending March 31st, 1890, the handful of 25 communicants, none of them wealthy, raised the sum of one thousand and eighty dollars for all purposes. Yet three years ago, in January, 1888, the congregation had no existence, nor was there any service held, the first cottage meeting taking place in February of that same year.

ARTHUR.—On Tuesday evening, the 6th inst., the little Orange Hall on the 4th line, West Luther, was crammed to overflowing with members of the Anglican Church and others who came there to partake of the good things provided in the shape of a tea and entertainment. Tea was served at 7 p. m., and after tea, the chairman, Mr. Bassett made a speech, urging upon the people the necessity of their building a church of their own, and telling them that he was quite sure that if they would only put their shoulders to the wheel, and pull all together, it would not be long before they had a church built worthy of the worship of God. The chairman then called upon the ladies and gentlemen to give the various glees, songs, readings, recitations and instrumental music they had so kindly provided to help enliven the evening's proceedings. After a glee, "Good Night, Ladies," by the good folks from Arthur, came the greatest event of the evening (always excepting the tea), viz.,—the presentation to Mr. Bassett, who has had charge of the mission under the Rev. S. Bennetts since May last, of a purse containing \$20 as a small token of the love and esteem of the congregation at West Luther, and of their appreciation of the services held there so regularly since May of last year. Mr. Bassett replied with an excellent speech, thanking them for their kindness and asking for a vote of thanks to the ladies who had provided the tea, the ladies from Arthur and the members of the string band from Luther. The thanks and appreciation were shown in the good old English fashion with three times three; a most enjoyable evening was then brought to a close by the singing of the National Anthem.

DUNNVILLE.—The annual entertainment of St. Paul's Sunday school took place on the first of January, and was a great success financially and otherwise. By request it was repeated in part on the 13th, and was again most successful, the proceeds in all amounting to \$110. In appreciation of the part Mrs. Motherwell took in training the scholars, the congregation presented her with a well filled purse and the Sunday school with another on the night of the 13th. These, with a Christmas offering of \$83 to the Rector, show the kind consideration of the congregation for their clergyman and his wife at the joyful season of Christmas-tide.

FORT ERIE.—St. Paul's Church.—On Sunday the 18th inst., two exceedingly instructive missionary addresses were delivered in this church by the Rev. Rural Dean Mellish. The subject of the morning one was "The True Gospel," that of the evening, "The True Church." A deep impression was made upon the audience, which, it is to be hoped, will not soon pass away. The offertories for the Algoma and N. W. missions amounted in this church, for morning and evening services, to \$28.25. At the afternoon service, St. John's, Bertie, \$3.62. On Monday a gentleman belonging to St. Paul's congregation, Mr. W. Rainsford, handed over to Mr. Mellish \$25 for the Algoma missions. This, in all, made up the amount of \$56.87, to be placed to the credit of the apportionment of Fort Erie and Bertie. This parish seems to be making a steady, sure progress. The number of communicants show a considerable increase, and the congregations keep well up to the mark. *Laus Deo!*

HAMILTON.—Church Mission.—The following notice appears in one of our Hamilton journals:—"Hamilton Church Mission, Thursday, Jan. 29th, to Sunday, Feb. 8th.—Christ Church Cathedral, Rev.

Melville Boyd; Church of the Ascension, Rev. G. A. Garstenson; All Saints church, Rev. J. G. Norton, D.D.; St. Mark's church, Rev. C. H. Shortt; St. Peter's, Rev. C. I. Roper, M.A. Come! Seats free at all services, everybody welcome."

HURON.

LONDON.—Pursuant to a memorial from ten members of the City Council, the Right Rev. the Bishop of Huron was invited by his worship Mayor Taylor to offer prayer at the first meeting of the Council for the New Year.

St. Thomas.—In a recent issue of the *Times* was published a history of the English Church in this city, in which the following reference was made to the commencement of the ministerial career of the eloquent Bishop of Huron: During the incumbency of Mr. Burnham the Rev. Maurice S. Baldwin, a graduate of Trinity College, Toronto, was ordained in the old church and then became curate to the Canon. He even then distinguished himself for the earnest eloquence which has marked his subsequent career as Rector in Port Dover, of Christ church cathedral in Montreal, and as Bishop of Huron for the past seven years. When the Bishop is at St. Thomas he not only draws a large number from his own, but all churches, a feature which also marked his curacy here.

ALGOMA.

ILFRACOMBE.—During the Christmas season a very kind donation of books, clothes, &c., was sent for the benefit of the parish to the Rev. L. Sinclair, from Mrs. Boddy, of 21 Winchester street, Toronto, and also from the ladies of St. Peter's church in the same city. Mrs. Greville Harston also forwarded a very liberal sum of a similar description. During the past year over 100 parcels of clothing have been distributed with careful judgment in this division of the parish, in addition to toys, books and prizes to the Sunday school children.

RAVENSCLEIFF.—On Wednesday, Dec. 31st, the annual Christmas Tree in connection with St. John the Baptist's church was held in Mr. John Tipper's house. The tree was well decorated and there were gifts for all the children present. A very happy evening was spent, and the Rev. L. Sinclair being present, stated his high appreciation of the superintendent, Mr. John Tipper, who has regularly superintended the school for the past twenty years. Mr. Sinclair called upon all present to join him in thanking Mrs. Tipper for her kindness in providing for and preparing tea for the meeting.

BROADBENT.—On Monday, Jan. 12th, the members of St. Stephen's, Broadbent, were afforded a pleasant amusement in the shape of a Christmas Tree, held for the children of their Sunday school; a large and varied quantity of toys and useful presents were generously supplied by the ladies of the Toronto W.A.M.A. Central Rooms, through the kindness of Miss Paterson, Toronto. A valuable box was also sent by the children of St. Luke's, Peterboro, Band of Hope, per Mr. Webb. Sufficient were sent to weigh down the branches of a goodly sized balsam tree. Not only were the little folks pleased with the display, but the parents and friends could not refrain from expressing their delight and admiration. Messrs. Bartlett Brothers kindly placed their house in Holmes at the disposal of the committee of management. Fifty-seven persons sat down to a substantial dinner, after which the whole party passed on to the school house to witness the distribution of the prizes by Mr. Cobb, which were given strictly according to merit. The catechist, and the superintendent, Mr. William Bartlett, wish to acknowledge with gratitude the liberal aid bestowed by the above mentioned societies.

RUPERT'S LAND.

WINNIPEG.—An important conference of C. M. S. Missionaries was held at Winnipeg on the 12th January. The proceedings opened on Monday with a celebration of the Holy Communion at St. John's Cathedral at 9.30. The Bishop of Rupert's Land preached on the spiritual condition leading to Missionary work. After an adjournment was made to St. John's school house, where a devotional meeting was held, at which addresses were delivered by the Rev. J. J. Roy and Rev. Canon O'Meara.

On Monday evening, at Holy Trinity school house, there was a large attendance to hear the missionaries of the Church Missionary Society, who were attending the conference. The Bishop of Rupert's Land, in opening the meeting, gave a very interesting sketch of the work of the missionaries in this country, commencing with that of the Rev. Mr. West, who came out as chaplain to the Hudson's Bay Company in 1823, under whom the Indian boy, who was baptized

as Henry Budd after the Rev. Henry Budd, one of the founders of the Church Missionary Society, became the Rev. Henry Budd, whose labours in this country in converting the heathen are in the memory of living men. After him came the Rev. Mr. Jones, the first C. M. S. missionary in this part of the country, who was followed by the Ven. Archdeacon Cochrane, whose great work is known to all. His Lordship then gave a rapid sketch of the missions of his own diocese, and spoke of the great work done by the missionaries, but still he had to say that there were about 3,000 heathen Indians to whom no Protestant had carried the Gospel.

His Lordship then introduced Chief David Landon, of White Dog, on the Winnipeg river, who spoke eloquently through the Rev. Mr. Anderson as his interpreter, of the wants of the heathen.

The Rev. Mr. Anderson himself was the next speaker, followed by Rev. Mr. Owen, Rev. Mr. Burman, Rev. Mr. Settee and Rev. Canon O'Meara. Councillor Kent, who spoke through Ven. Archdeacon Phair as his interpreter, spoke most touchingly of all that God had done for him, and how much he wanted the white people to send the Gospel to all the heathen. The addresses of all were most interesting and were listened to with great attention.

On Tuesday an interesting deputation of Indian Missionaries and other clergy waited on His Honor the Lieutenant-Governor of Manitoba at Government House.

The deputation consisted of David Landon, Chief at White Dog; Joseph Kent, Councillor at Fort Alexander; Ven. Archdeacon Phair; Rev. Canon O'Meara; Rev. A. E. Cowley; Rev. J. Settee; Rev. W. Owen; Rev. J. G. Anderson; Rev. Alfred Cook; Mr. Hartland; Mr. J. Johnston. Archdeacon Phair presented the members of the deputation to His Honor and then read an address signed by Chief David Landon and Councillor Joseph Kent on behalf of their respective bands of Indians, as follows:

To His Honor the Lieutenant-Governor of Manitoba and Keewatin:

SIR,—We are pleased to stand before you this morning. We know you stand before the Queen and have power. We do not stand here for ourselves; we have come to speak for others as well. We believe you will hear us for them and for ourselves, and that the words we say this morning will be put away in the right place.

The first thing we would like to speak about is that which has brought us here—our religion. It has changed not only ourselves, but almost everything about us. Our tents have been turned into houses and our dog-trains into horse sleighs. Our food used to come largely from the nets and snares, but now it comes largely from the land. There has been a power to do all this, and that power is the power of the great Book. We have heard, you have heard, and perhaps our great mother, the Queen, has heard of much power in this big country; but it has been the power to break the laws and make more trouble and thought for the head steersman standing where you are. We would like to remind you this morning of a thing that we think is very well known, that among all the people that we represent, this great Book and its teachings have been able to keep us, in all times of trouble, law keeping Indians; and we would like to say this morning, on behalf of our people, that we who believe in the Father in Heaven feel as keenly as any other people the trouble and mischief that disturb our land; and we wish we could say to everyone that there is but one thing to make men live in peace together.

One thing more: our people would like us to say that we thank those who have given us schools, and we feel glad that our young people are profiting by them. We have never had them, and feel behind in this matter; but we think that the schools might be much better managed. The men you send are too small. We do not mind small men; but these seem to be the smallest men you have. We think this because you give them so little. Sometimes we feed them with rabbits and other things, for we don't like to see them starving. Cannot you send us bigger men, men that you can pay a little better, men that are not afraid of the great Book.

Then we want to speak again about the houses our children are to-night in. They are too small, some of them not so big as one room in your teaching houses here. The Indian needs rooms; he has a big country, and you give him a very small house in it.

Our young men will be pleased when we tell them of the things we have seen and heard in this large village, and when we tell them that we stood before you and gave their words to you. We are thankful to you for hearing us; we are thankful to the praying people for hearing us and speaking nice words to us. We are very thankful to be able to go back and tell our people that the white people are not tired of sending us the great Book. We have always been taught to think about it coming from across the big water, but now we see for ourselves it is coming from nearer home; and we hope all our people will hear it soon.

We want to finish this by asking you to use all your power and any power the great Mother gives you to keep wicked men from bringing fire water and other bad things among our people at treaty times.

We wish you, on behalf of our people, all blessings and good things that our Father in Heaven can give. (Signed)

DAVID LANDON, Chief,
JOSEPH KENT, Councillor.

His Honor replied (Ven. Archdeacon Phair interpreting) in substance as follows:—

"I see you here with much pleasure, for since I came to this country, a very young man, I have known the band whose chief and councillor you are, and it pleases me to be able to say that all I know of you is good, and while it is not in my power to do many of the things you ask, I have always, and will always bear testimony to the loyalty to the Queen and general good conduct of your bands at times when sorely tempted to do otherwise." His Honor then gave instances highly creditable to the Winnipeg and English River Indians, and having briefly alluded to the hospitality he had himself received in the wigwams and houses of these bands when he sorely needed it, in passing through their country, said that he felt pleasure in being able to extend to the Chief and Councillor, both of whom he knew, a hearty greeting and some slight return, and said that in memory of their good conduct in former days he would present the Chief and Councillor with a flag which they were to hoist on every Lord's Day, and on the birthday, the accession day and the day on which the crown was placed on the brow of our temporal Sovereign. Regarding many of the matters contained in their request, he would advise them to see Superintendent McColl, who was a friend to the Indians, before they went back, but promised that, while he had no power himself, he would ask the consideration of the heads of the Indian department to the various matters of which they had spoken, and from the great head of the Government down they have friends. He stated that they must not suppose, when far away at their homes, that they were forgotten, and paid a high tribute to the work of the late Ven. Archdeacon Cowley, the work of Archdeacon Phair, and the earnest zeal of the younger missionaries who stood around.

With reference to the complaints of the evils consequent upon the introduction of liquor, His Honor explained the boundaries of the District of Keewatin, in which only he had power to deal summarily with the evil they complained of, and giving a summary of the law prevailing there, he promised to rigidly enforce it in that part of the country where the southern Keewatin boundary touched the Winnipeg, English and Albany rivers; and speaking of its destructive effect on all missionary effort, he closed by a reference to the manner in which they had spoken of the great Book and its glad tidings to Indians and white alike.

Councillor Kent, for whom the Rev. Mr. Anderson interpreted, then made a short and appropriate speech, for which he was thanked by his Honor; and that venerable native missionary, the Rev. James Settee, followed in the same strain in excellent English, after which Rev. Canon O'Meara made a brief but eloquent comment upon the address and reply, the reception closing with refreshments in the dining room and a visit to the conservatory, which both chief and councillor declared to be a return to summer again.

CARMAN.—On Sunday, January 4th, we had a most enjoyable visit from the Rev. Canon O'Meara, of St. John's Cathedral, Winnipeg. Service was held at Miami in the morning at 11 a.m., when the Rev. Canon preached a most powerful and impressive sermon to a large and appreciative congregation. An evening service was also held at Carman, at which service the hall was crowded to its utmost capacity, there being fully 200 people present. Canon O'Meara again preached, taking for his text Psa. 36, 9, "With thee is the fountain of Life," from which subject he deduced many practical and profitable lessons. The Holy Communion was administered at both services. The Canon has left behind him a very favourable impression, and all will be glad to see and hear him again.

I now take the liberty of informing our friends that we are making a strenuous effort this winter to raise sufficient funds to build a church next summer. As our present place of holding service is too small and otherwise inconvenient to allow us to carry on the work satisfactorily, and as the wheat crop in this section of the country has been almost ruined this year, partly by the drought in the early part of the summer, and partly through the excessive rains and frosts in the fall, it will be impossible for our people to contribute but little toward this object. We should, therefore, be very glad if our friends and readers of the CANADIAN CHURCHMAN would help us in this respect; by doing so they would thus supply a very pressing need and materially help forward the work of the Church in this part of the Mas-

ter's vineyard. All subscriptions should be addressed to the Rev. F. Robertson, Carman, Man.

QU'APPELLE.

QU'APPELLE STATION.—The Lord Bishop of the diocese is on a visit to Winnipeg, where he is to preach in All Saint's church. St. John's College school reopened for Lent term on Jan. 12th, the Rev. W. Nicolls, B.A., principal, being now assisted by the Rev. T. Greene, B.A., of Trinity College, Dublin.

Mr. F. W. Johnston, now a theological student of St. John's College, is a specimen of a successful farmer in the North-West. After repaying all his outlay and taking a trip to England, he has let his farm near Chickney to a gentleman from Minnedosa, having taken up this autumn a splendid harvest. He has acted for several years as lay-reader in the church, and is now studying in St. John's College with a view to ordination. A new font has just been erected in the pro-cathedral of St. Peter, the result of the children's sale of work last August.

British and Foreign.

It is reported that Miss Cusack, the "Nun of Kenmare," has decided to become a Methodist deaconess.

It is said that the Bishop of Lincoln will not appear before the Privy Council on the forthcoming appeal by the Church Association against the Archbishop's judgment, either in person or by counsel.

The Rev. John Elliott, of Randwick, Gloucestershire, the oldest clergyman in the Church, entered upon his hundredth year last month, and next month he will have completed the seventy-second year of his incumbency of Randwick. His principal infirmity is deafness. He is a widower, and his youngest son is sixty years of age.

With the special confirmation recently held at Manchester Cathedral, the round for the present year was concluded. The total number of confirmees presented to Bishop Moorhouse and his coadjutor, Bishop Crammer Roberts, at various churches during the year is officially returned at 13,504. Of these 5,248 were males and 8,256 females.

A benevolent Scotchman, Dr. Henry Muirhead, of Glasgow, has expressed his sympathy with women's work by leaving a large sum of money in his will, to endow a college where women may be taught medicine, surgery, dentistry, chemistry and electricity.

Though the Diocese of Liverpool is still without a cathedral, the deficiency does not prevent a great deal of good Church work being done. The Bishop, who is approaching his four score, has this year confirmed over 7,000 persons at 57 different centres. The females confirmed were 4,522, the males 2,551.

A Moravian missionary named Leizen, with his wife, certainly is to be written with those who love their fellowmen. For thirty years he has been preaching and working at a station in the Thibetan Mountains, without the sight of a European face, and with the post-office fourteen days distant, separated from them by the high passes of the Himalayas and dangerous streams.

Some particulars are given of the foundation of the first Roman Catholic Mission of Kilima-Njaro, the site selected being in territory of the Sultan of Matschame, a vassal of Mandara, 3,937 ft. above the sea. A large caravan is on its way to the place, under two German Fathers, accompanied by twenty-five Christian youths from the orphan home at Bagamoyo. When they have built their huts and cultivated lands, these young men are to return to fetch Christian wives from the girls educated by the sisters at Bagamoyo.

A missionary movement has arisen within the walls of Trinity College, Dublin. A body of men, who desired a mission to work in some place where they might be allowed to be together and maintain their connection in some way with Dublin University, have been met in a warm spirit by the Society for the Propagation of the Gospel, and are to be located in Chotanag Pool, in India. The Society for the Propagation of the Gospel will contribute £100 per annum per man, and the College Committee £40 per annum per man for maintenance and personal expenses; but the missionaries will get no settled stipend.

In his recent letter on the judgment in the Bishop of Lincoln's case, the Archbishop of Canterbury made use of a phrase which is well worth paying some attention to. He spoke of the Roman Catholic Church in England as 'the Italian mission,' and he gave it as his opinion that this Italian mission would neither amongst English laymen or clerics have very wide permanent success. The phrase is an exceedingly happy one, a phrase which is likely to stick, because it so exactly hit off what is the truth about the Roman Church so far as she has established herself in England and seeks to bring us all into communion with her.

The Bishop of Chester, concluding his diocesan visitation at St. John's Church, Chester, last week, referred to the Lincoln judgment, and described it as a great utterance, and prayed for more unity in the Church. Then, referring to General Booth's book, his lordship said that deep as their sympathy must be with the object, much as they might admire the boldness of the scheme, the more they knew of it the less they were able to open their arms to it. On the contrary, they were bound plainly to put well-intentioned and impulsive Churchmen generally on their guard against supporting the scheme.

WEST INDIES.—It is gratifying to observe how much that truly wonderful old man, the Bishop of Guiana and Primate of the West Indies, is everywhere loved and venerated. At the recent meeting of the Barbados Diocesan Synod it was reported that the Bishop is now in his eighty-fourth year, and in a few months will enter on the jubilee year of his episcopate, and the following resolution was carried unanimously:—That this Synod approves of the proposal that the Church in Barbados should mark its sense of the value to the West Indian Church of the episcopate of their Primate by some suitable memorial of the approaching jubilee of that episcopate. It was then resolved:—That a suitable memorial would be a lectern, to be placed in the new Cathedral in Demerara. This form of memorial has been approved by the Primate.

The Vicar of Rhyl having written to Mr. Gladstone asking him to act as a vice-president of the forthcoming Congress, has received the following reply:—'Being laden with engagements already beyond my power duly to discharge, and at my years, I have found it necessary to eschew new undertakings. On this account I have never taken any part in Church Congresses, and on account of this inability have also withheld, and must still withhold, my name. But I have observed from the first, with much pleasure, their decisive success, which in my opinion has met a real need, and has been due to the open and truth-loving spirit alike to the country and the Church.'

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.

Japan.

(A Letter from Rev. J. G. Waller to the Bishop of Niagara.)

DEAR SIR,—After a very rough passage, we reached Yokohama on Nov. 24. Miss Gregory, of Hamilton, a Mus. Bach. of Trinity, and also Trinity's first M.A., was a fellow-passenger, and her experience of the sea was most bitter. (Both she and Mrs. Waller, with several others, were sick almost the whole three weeks of the unusually long time we occupied in crossing from Vancouver.)

Having left home in such haste, we were not expected here, and so had to make our way alone to Tokyo. For although we have had 21 adult missionaries on board, of whom 12 were going out in the service of the Church—and of these, 10 were for Japan (8 were from England)—yet only Mrs. W. and I were going to Tokyo; the others were for the south. Miss Gregory accompanied us, and by a mistake of the jinricksha men, we were taken to the house of Archdeacon Shaw. He warmly welcomed us—it was late at night when we arrived—and by his kindness and our presumption we have continued his guests ever since. However, I have rented a small Japanese house (with 3 rooms) a short distance away, into which we hope to move towards the end of next week. You may wonder at this delay, and with reason. But in the first place, the Bishop was away in the south when we arrived,

and he came home only last Friday. No definite move could be made before he came. Again, it is a matter of great importance—I may say of the greatest importance—that the permanent field chosen for a missionary should be from every point of view the most suitable, and most promising. To find this field requires a careful consideration of the map, statistics, public sentiment, &c., of each locality. Again, arrangements must be made by which you become employed as a teacher in a Japanese institution—and to make these arrangements, amid the red tapeism of an Eastern Government (directly from which permission must be received) requires some time. And every missionary who lives out of the foreign settlement must teach. Even the Bishop himself resides in Shiba, Tokyo, only on condition that he fulfil his agreement with the Government as a secular teacher. We get permission to live in our little house by Mrs. Waller entering into a contract to teach, one hour per day, English to the nurses in a hospital close at hand. This will leave me free to pursue my studies of the language and make arrangements for the future, as I may have time and opportunity. We might live in a treaty limit, but if we did, we should be in a very poor sense among the Japanese. The foreigners in these places live side by side, and come in contact with the Japanese only as their servants.

Our present idea, as to my permanent post, is Mito, about 80 miles north of Tokio. It is reported to have between 25,000 and 30,000 inhabitants, and to be in the midst of a populous district. To find out the real state of affairs, Archdeacon Shaw and I propose visiting the place early next week, and if we find it unsuitable we shall proceed to several other points which we have in view. I expect to be six weeks or two months yet in Tokyo. This is not only to allow time for making an engagement at Mito (or any place else thought suitable) and to procure our outfit—for almost every article of furniture (e. g., stove, bed, table, chairs, &c.) must be brought from Tokyo, as there are no foreigners in Mito—but more especially to procure a suitable teacher, and to make some advancement with the language. You will see the importance of this when you know that Tokyo is the Paris of Japan. The purest Japanese is spoken here, and one speaking the Tokyo dialect is understood in any part of Japan. Whereas, in every place outside of Tokyo, you acquire a provincialism, understood in that locality, but in that alone. Again, at Mito, I should be almost helpless, not yet knowing the language, while at Tokyo the whole population seem to be learning English, and in the 19 days since my arrival, I have delivered 8 sermons, instructions and addresses—in all but one case, it is true, by the aid of an interpreter. But the passion for English here is almost incredible; scarcely a shop have I entered but the salesman has addressed me in broken English. While you are buying an article, a small crowd will at once assemble around you, and when you refer to anything, giving it an English name, the word will be immediately re-echoed through the crowd. If you would speak to them in English, you might have a Bible-class of 500 just as easily as of 5—almost every one of whom would look upon it as a free lesson in English, of which, perhaps, he would not understand one word in ten. If you are in conversation with an English friend on the street, or in the train, every head near you is bent forward, or you are followed closely down the street by listeners—not eaves-dropping, but desirous only of picking up an English word or two, to find the meaning of which they will probably draw their dictionary from their sleeve and open it. Many other instances could I give of this popular mania here, but these must now suffice.

The state of belief among the sects of Christians here is on the whole appalling. The Unitarians, who had come over to Japan at the urgent solicitation of a prominent Congregationalist (as I heard him proudly confess, or boast, in a meeting last week), seem to be making great havoc among those who could not give "a reason for the hope that is in them." The "Missionaries" themselves are badly in need of missions. One has been writing to the newspapers (and he is not a Unitarian by profession) ridiculing the idea of the Resurrection; and at this same meeting last week, of 25 missionaries present, only 8 voted that they could unite in setting forth (i) The existence of God, (ii) The Divinity of our Lord, (iii) The inspiration of Holy Scripture. May God help His Church to hold fast the Faith once delivered to the Saints.

I am, my Lord, your son and servant in Christ.

JOHN G. WALLER.

13 Rokuchome, Sigura, Tokyo,
Dec. 13, 1890.

Prayer Books for Home for Incurables.

SIR,—Allow me through your paper and on behalf of the inmates of the Home, to thank those friends who so readily and generously responded to our appeal. We acknowledge receipt of twenty-five from Henry

Pellale, Toronto; thirty from Rev. C. R. Bell, Roach's Point; six from L. Bethune, Seaforth; two sent anonymously, and we have thankfully declined the generous offer of Miss Magrath, Erin, Ont., to send us all we required, stating that we have now quite sufficient for our present needs.

BERNARD BRYAN.

Notes and Queries.

SIR.—Please inform me (1) what heresies were condemned by the General Councils of the undivided Church? (2) Which of these heresies characterized modern religious bodies?

ENQUIRER.

Ans.—(1). These heresies were all in relation to the Godhead, and will be found briefly explained in another column. (2). Arianism and Sabellianism are represented in modern Unitarianism, Patripassianism, and Sabellianism by Swedenborgianism; Palagininism is represented by Unitarians and Seventh-day Baptists, and a large number of nominal Christians, who deny the existence of original sin. The Macedonian heresy is represented by a number of people in many religious bodies, who take the Holy Spirit to be only an influence from God, and not a Divine person in the Trinity?

SIR.—What were the peculiar duties of the Scribes mentioned in the New Testament.

W. B.

Ans.—The Scribes were the custodians and interpreters of the writings upon which the polity or system of government of the Jewish nation rested. The Scribe was "to seek the law of the Lord and to do it," and to "teach in Israel statutes and judgments." They devoted themselves to the careful study of the text, and laid down rules for transcribing it with the most scrupulous precision. Frequently the idolatry of the letter was destructive of the very reverence in which it had originated. By a system of mystical interpretation by which they drew fantastic meanings from the text, they came to believe themselves able to prove anything therefrom, even things contrary to the literal sense.

Family Reading.

Beautiful Things.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterances prudence girds.

Beautiful hands are those that do
Work that is earnest, and brave, and true,
Moment by moment, the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God so wills.

Beautiful shoulders are those that bear
Ceaseless burdens of home by care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountain but few may guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well won;
Beautiful rest, with work well done.

Beautiful grave, where grasses creep,
Were brown leaves fall, where drifts lie deep
Over worn-out hands—O, beautiful sleep.

Fourth Sunday after Epiphany.

BEING THANKFUL.

Has it ever struck you that when you kneel down to say your prayers, there is something else to do besides asking. That is important, but it is not all. We have not only to get, we have to give too.

People don't always think of that, however, do they? A good many are pretty sure that they get good by praying, and of course this is quite true. But there they stop short. They never think that there is something higher and nobler than asking for and getting even the very best things in all the world.

That something is *Giving*.

What can you give to God? Or, at least, what can you offer Him? That is, hold it out to Him that He may take it. You are inclined at first to answer, "Nothing. God is so great that He does not want anything. And certainly nothing that I could give Him."

Are you quite sure of that? Get your Prayer-book and look at the 50th Psalm.

"Offer unto God Thanksgiving."

What does that tell us? That God loves to have our thanks. And that we may and can offer them. Why does He care about our thanks, do you think? For just the same reason that your father likes you to smile and look pleased, when he gives you some nice present. A book on your birthday, for instance. It is ungrateful, and it is also sadly ungracious not to show you are pleased. Well, I am afraid a great many of us are sadly ungracious to God!

What do you think? Out of every hundred people who say prayers to God, is there more than one who remembers to thank Him? Ninety-nine forget it and one remembers it! Don't you think that is about the proportion?

Or shall we say one in every ten gives God thanks? Well, it is best to be on the hopeful side, and there is another reason too why I say one in ten. Do you guess what it is?

Why, because there is a story in the Bible that points to this conclusion, as you will see.

Once when Jesus was going about from place to place, He reached a village where He saw a group of ten men standing by themselves, apart from everybody else. Not daring even to come near Him. What was the reason? Why, they had every one of them a terrible disease. That was leprosy. People who had it could not mix with their friends and neighbours, but had to live apart, quite by themselves. They could seldom or ever get cured, and after a time one limb after another would actually drop off, until at last death came to end their misery.

What a fate! Don't you think a leper would have given anything, all he had in the world to get well? No words can describe the blessing that would be to him. And no words, we should think, would be strong enough to express his gratitude, if he did get cured.

Well, what happened? The ten men did not dare to come close to Jesus, but they could call out to Him. They said, "Jesus, Master, have mercy on us." And then in a moment, a wonderful thing happened. When they had spoken, the group of lepers probably moved farther away. And as they did so, they found the leprosy had gone, they were quite well!

Now what did they do next? Didn't they thank Jesus fervently, with all their hearts? Oh, no. Nine of them never spoke a word, not a single word of thanks. They simply walked away. One only turned back and "glorified God." Why didn't the others do the same? Perhaps it was *too much trouble*. When they were cursed, they were some distance from Jesus. So it would have been a little trouble to go back and thank Him. And they were in a hurry, I dare say, to get to their friends, from whom they had been parted some time. So it was easier not to give thanks at all.

The story shows that people are not very ready with their thanks, doesn't it?

Did you ever go into a hospital? I dare say you have. Well, I wonder if seeing the sad pale faces made you thankful for your own health and strength. Thankful for the ease with which you could run up the hospital stairs, stairs that are like mountains to the poor sick people.

I have felt ashamed of myself sometimes, at seeing how thankful sick people can be. Once a lady was shut up in a sick-room for many months. And it was a room that had no view from the window; at least so most people would have said. For there was only a slate roof and some chimney-pots and a bit of sky to be seen.

"How dull you must be," a friend said one day who called to see her.

"Dull!" she exclaimed. "Why I'm always seeing wonderful changes there," and she pointed to the sky. "I've been watching the clouds, and they have changed three, or four times to-day.

Rosy first, and then white, and now golden! And I don't know which are the most beautiful. Surely God is very good to me."

What have you to thank God for? "Food and clothes," is always the answer. Well, God certainly does give you those. The wisest and cleverest man in the world couldn't make a grain of corn come up out of the ground, although he might put it into the ground. And he couldn't make the wool grow on the sheep's back, or the cotton come into the pod, and without wool or cotton we shouldn't have clothes to wear. So there is something to thank God for on quite common days, when we do quite common things, like eating and dressing.

Dressing in the morning, too, recalls the delightful refreshed feeling with which most of us wake up, ready and eager to begin a new day.

Then there are often *special* good things to thank God for. Things that don't come every day, but only now and then. Little unexpected blessings. Praise from a master, a present, a nice holiday, an expedition into the beautiful country.

A little boy once said, after he had finished his prayers on his birthday, "Thank God for my happy birthday." I think he was right, don't you? Perhaps a good deal more right than the grown-up men who think it fine to grumble at and abuse everything. Or the boys who consider it manly not to seem too much pleased about anything, but fancy it is grander to be bored than to be happy and thankful.

Professor Max Muller said the other day in a speech, that the people he liked taking round Oxford best were the clever people. And why? For a very simple reason. Because they found so much to admire. But there were other people who admired nothing and always found fault. And curiously enough these discontented people were generally very ignorant. So we see it is ignorance, not learning, that makes people stupid and thankless.

When you kneel down to-night, try and think of one thing at least for which you may thank God.

"Offer unto God Thanksgiving."

In the Snow-Time.

CHAPTER I.—Continued.

LITTLE GERALD.

When nurse came back into the oak-room, she found Gerald lying back insensible in his chair. Mrs. Prendergast, who had not yet seen her boy this morning, came in at the same moment. They at once sprang forward to the child, and busied themselves to bring back lost consciousness.

"What is this, nurse?" asked Mrs. Prendergast alarmed. "Is Gerald ill to-day?"

"Poor little soul!" said nurse, "he's been upset, I don't know how, and I can't get him to tell, and wouldn't worry him, seeing he was excited."

"Was it Percy?" asked Mrs. Prendergast, and she frowned as she saw the remains of the snowballs on the window-panes. "That boy is too rough with my darling. Nurse, you should not let Percy tease the child."

"No, ma'am, indeed it wasn't Master Percy." Nurse always stood up for Percy, who was invariably accused whenever anything was wrong. "No, ma'am, and indeed it wasn't Master Percy. He did throw those snowballs sure enough, but it wasn't that did Master Gerald harm; and as for that, he's never more pleased than when his brother can be with him."

"Percy is too rough," said the mother, who was ignorant of the tender depths of gentleness that were in Percy's nature.

"Oh no, mamma, Percy is never rough," said Gerald feebly. He was reviving, and had heard the last sentences. "He is never rough with me. Don't scold Percy, please don't; he wanted to amuse me with the snowballs, and it wasn't that, mamma. Indeed and indeed, it wasn't that." The pleading eyes filled with tears.

"There, there, my darling; lie quiet and don't excite yourself. Nurse, had he not better have something?"

"I'll go at once and get some beef-tea, ma'am, if you'll stay here meanwhile."

"I would like to go to bed, nurse; please put me to bed first. You won't scold Percy, mamma? promise me you won't. He had nothing to do with this."

He held out his hand to his mother in dumb entreaty.

"I promise you I won't. Ah! my poor darling, my sweet boy, are we going to have you ill again?"

"I shall always be ill," he murmured faintly.

"What did you say?" she asked. She doubted whether she had really caught his words.

"Oh, nothing, nothing, ma'am. Master Gerald is excited to-day and a little nervous."

Nurse took him up in her arms and cast a significant look of silence at her mistress.

When Gerald had dropped off to sleep from exhaustion, nurse told Mrs. Prendergast the little she knew, and then proceeded to seek for the talkers who had done this mischief—irreparable mischief, they both felt it to be. The mother's heart quaked with fear as she wondered how her sensitive darling would bear the terrible knowledge that tenderness had kept from him, and which had now been so roughly imparted. Her soul sickened with fear and grief. Gerald, her poor stricken boy, had been the mother's favourite from his babyhood. At all times Gerald was uppermost in her thoughts, her heart yearned over the boy who might never taste the pleasures of health, who must always be an outsider and spectator of life's drama; and she loved him more than she loved her other children because of his great sorrow.

For some days Gerald was ill, very ill. Once or twice his mind wandered, and then unconsciously he poured out the whole story of his sorrows. It was well, perhaps, that his parents learnt it thus; consciously the child would never have spoken so freely, lest he should give pain; and now they knew all that swelled his poor heart with sorrow. When he was getting better, he asked for Percy. Mrs. Prendergast's face clouded.

"I think you had better not have Percy, my love," she said. "He is too noisy. Wouldn't you like Ethel to come instead?"

"Ethel never sits still, mamma; she wants to look at everything, and run about."

"But surely Percy doesn't sit still?" laughed Mrs. Prendergast.

"Percy never moves," said Gerald. "If I say, 'Percy, I'm ill, don't be noisy,' no one is quieter than he. Do let Percy come, mamma. I want so to see him."

"Tell Master Percy his brother wants him, nurse."

In a few moments the door was pushed open, and Percy stepped in, so gently that Mrs. Prendergast could hardly believe her eyes. Was this the wild, romping boy whom she was accustomed to see tumble into a room head foremost, turning a somersault, or banging up against chairs or tables?

Gerald's face lighted up with pleasure.

"Percy," he said, and held out his hand.

"Why, Gell, old fellow," said Percy softly, and he bent and kissed the pale cheeks, "I am glad you are all right again. You're just in time, you know. In five days now it will be Christmas, and you'll be well then to be wheeled into the great drawing-room to see the tree. Won't he, mamma?"

"Yes, dear, we quite hope so."

"You must be well, Gell: I tell you to be, and I'm your elder brother," Percy put on a mock air of dignity, "so you must obey me. Why, Gell, you've been ill each time at Christmas, and have never seen the tree. We can't and won't spare you this time. Promise me you'll get well in time, Gerald."

"I'll try," said Gerald, smiling gently.

"Oh, but you must try hard, very hard. I do so wish it, Gell." And the voice, that loud noisy voice, was lowered to such a whisper that Mrs. Prendergast hardly heard the sound. "Gell, when they told me you were ill again, you don't know how I cried; I stamped all about the snow. I was so angry and vexed. I so wanted you to be well for Christmas, and I'd just begun to build you such a tall snow-man before the nursery window. Now, because I'm so unhappy, you'll get well, won't you?"

"Yes, Percy, yes, I'll try my hardest."

To be Continued.

The Wonderful Hand.

There is a Hand that leadeth me!
When night may hide the land
And all my paths dark shrouded run;
I feel that guiding Hand.

There is a Hand that checketh me!
When I would leave the way,
It holdeth back from steps of shame
The feet so quick to stray.

There is a Hand that faileth not!
Have others turned away
And left me all alone to walk?
That Hand doth cling to-day.

O Hand of wonder, Hand divine!
Whence are those wounds I see?
"Dear child"—a voice doth whisper low—
"That Hand was nailed for thee."

O Hand, now seen and held by faith,
What joy in Heaven 'twill be
To take, to feel, behold the Hand
That did so much for me.

Odd Old Religious Titles.

One of the early religious books published bore the title "The Snuffers of Divine Love."

In the seventeenth century a quaint title given to a book was "High Heeled Shoes for Dwarfs in Holiness."

"Crumbs of Comfort for the Chickens in the Covenant" was the title given to one of the early religious works.

"A Pair of Bellows to Blow Off the Dust Cast Upon John Fry" was a religious book published in the seventeenth century.

In Cromwell's time was published a book on charity whose title was "Hooks and Eyes for Believers' Breeches."

An old-time pamphlet had for its title "Salvation's Vantage Ground of a Louping Stand for Heavenly Believers."

A religious pamphlet published in 1626 is called "A Most Delectable, Sweet Perfumed Nosegay for God's Saints to Smell At."

An odd name given to a religious publication in the olden time was, "The Spiritual Mustard Pot, to Make the Soul Sneeze With Devotion."

Another religious writer in the early days called his book, "A Shot Aimed at the Devil's Headquarters Through the Tube of the Cannon of the Covenant."

An imprisoned Quaker published a book which he called, "A Sigh for the Sinners of Zion, Breathed Out of a Hole of the Wall of an Eastern Vessel, Known Among Men by the Name of Samuel Fish."

An ancient work was called, "Seven Sobs of a sorrowful Soul for Sin, or the Seven Penitential Psalms of the Princely Prophet David, whereunto are also annexed William Humuis' Handful of Honeysuckles and Divers Godly and Pithy Ditties, Now Newly Augmented."

Another lengthy religious title was, "A Reaping Hook, Well Tempered for the Stubborn Ears of the Coming Crop; or Biscuits Baked in the Oven of Charity, Carefully Conserved for the Chickens of the Church, the Sparrows of the Spirit and the Sweet Swallows of Salvation."

The Slate on the Kitchen Wall.

"What is the big slate for that hangs upon your kitchen wall?" said a visitor to a young house wife the other day. "Oh, that's my memorandum book," was the reply. "When I first began to keep house out in this suburban spot, we would frequently sit down to a meal and discover there was no pepper in the pepper-caster, or vinegar in the cruet, or only one-quarter of a loaf of bread in the box, or some little thing like that, which had slipped my memory among the number of more important things I had to think of—by themselves of little account, but just big enough to take the completeness away from a good meal which it needs to be thoroughly enjoyed.

"As our grocer, and baker, and butcher, you see, are all two or three miles away, one cannot tell the girl to clap on her hat, run out and supply the want, as you can who live in the city, so I told John that I must have a memorandum book

for the kitchen, to jot these wants down in, so that when I did go shopping, or when the tradesmen did call, I would be sure to tell them of everything I wanted.

"The very next day the dear boy brought me home a lovely little book with ivory covers, silver-tipped pencil and celluloid leaves, from which the writing could be erased after the book was full. I tried it for a week, but it was so pretty that if I were baking pies, say, and observed that the cloves were almost gone, I would have to stop and wash the paste from my hands before I could handle that pretty book. Consequently I used to say, 'Oh, I'll not stop now. I'll just remember that and put it down when I have some others to go with it.' Of course, I forgot all about the cloves until the next time I went to get some and found not half enough. So I relegated the pretty book to the recesses of my bureau drawer and bought a common school slate with a pencil and a sponge attached to it by strings. Whenever I find anything running low in the larder, I jot it down on the slate, one half of one side of which is reserved for the grocer, and the rest for the butcher, the baker, etc. If I'm not in the kitchen when they come, Bridget shows them the slate and they copy down the orders. Then, on the other side of the slate I write instructions for Bridget to follow when I go out, or the page and number in the cook book of the recipe by which I want her to cook certain dishes while I am away. Altogether I find it exceedingly useful and handy, and would advise all young housekeepers to try it."

Caught by a Lump of Sugar.

A gentleman from Aspinwall tells the following curious story of the manner in which the natives of the interior of the Isthmus of Panama capture monkeys. The surrounding country is swampy, and covered with a dense mass of luxuriant vegetation. At nightfall a thick miasma rises from the ground and hangs over the forests like a cloud. This place is the monkey's paradise. They travel through the forests in troops, going wherever the king monkey leads. When the natives have been apprised of the presence of a troop they go about warily to capture them. Their plan is a simple one. A hole is cut in the shell of a cocoanut large enough to admit a monkey's paw. The cocoanut is scooped out and a lump of sugar placed in the hollow. A string is then attached to the novel trap, and the negroes conceal themselves until the monkeys pass by. Curiosity is one of the chief characteristics of these little creatures, and, when they spy the cocoanut lying upon the ground, they come down from the trees and proceed to inspect it carefully. The lump of sugar does not long escape their notice, and one of them thrusts a paw through the aperture to grab it. With the lump of sugar clasped in his hand he finds it impossible to withdraw it: nor will his greedy nature allow him to abandon his prize. The negroes have no difficulty in drawing him nearer to their ambush, the whole troop scampering madly about him, chattering and gesticulating as only monkeys can. When they have arrived within easy reach a large net is thrown out and they are made prisoners.

Hints to Housekeepers.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N.Y.

TURKEY SOUP.—People who like the old-fashioned, rich soups, will find the following recipe for using the carcass of a turkey delicious:

Cut off the meat from the bones and break the carcass into several pieces. Add two or three quarts of water—proportioned to the quantity of

meat—two slices of carrot, two of turnip, two large onions, two stalks of celery, three table-spoonfuls of butter, and three of flour. Set on the fire and cook three hours, then add the vegetables and cook another hour. Strain, and put back on the stove. Brown the flour and butter together, add it to the soup, season with salt and pepper, and simmer for half an hour. If any fat rises, skim it off. Small squares of toasted bread may be added just as the soup is sent to the table.

CREAM FISH.—A favorite lunch dish at a hospitable country-seat was made of fish left from the preceding day's dinner, but many of the guests laughingly protested that they should never have patience to wait for chance left-overs, and intended to buy the needful quantity.

The hostess' directions follow:

Mash one pound and a quarter of boiled halibut fine, adding potato in the same proportion as for fish-balls; season nicely with butter and salt, and make very moist with cream. Put the mixture into a baking-dish, and brown in the oven. Serve with an egg-sauce, if preferred.

MEDICAL HINTS.—The quickest, surest and best remedy for rheumatism, neuralgia, lumbago, sore throat, soreness and lameness, is Hagyard's Yellow Oil. It quickly cures sprains, bruises, burns, frost-bites, chilblains, etc. For croup, colds, quinsy, etc., take 10 to 30 drops on sugar, and apply the oil externally also, when immediate relief will result.

SCALLOPED FISH.—Break one pound of boiled or broiled fish—cold—into small pieces, carefully removing the bones and skin. Add one gill of milk, one gill of cream, one tablespoonful of flour, one-third of a cupful of bread crumbs. Boil the cream and milk, mix the flour with one-third of a cupful of cold milk, and stir into the boiling cream and milk. Season to taste with salt and pepper. Put a little of the cream sauce in the bottom of a small pudding-dish, then a layer of fish, seasoned with salt and pepper, then another layer of sauce, and another layer of fish. Finally cover with the bread-crumbs and bake until brown. This quantity will probably require about twenty minutes cooking.

COMING EVENTS.—Coming consumption is foreshadowed by a hacking cough, night sweats, pain in the chest, etc. Arrest its progress at once by taking Hagyard's Pectoral Balsam, which never fails to cure coughs, colds, bronchitis, hoarseness, etc., and even in confirmed consumption affords great relief.

HAM PATE.—Housekeepers are often puzzled to devise a way to make the hard parts of a ham palatable. But after the better portion has been sliced off, the remainder can be converted into a very tempting dish. Cut all the meat from the bone and chop it fine, boil six eggs hard and chop also. Put in the bottom of a small, deep pudding dish a layer of the chopped ham, then a layer of egg. Moisten with cream sauce, add a second layer of ham, another layer of eggs, moisten again with cream, and cover the top with bread-crumbs, dotted with bits of butter. Bake about half-an-hour or until the top is brown. The cream sauce consists of one tablespoonful of butter, one table-spoonful of flour, and a cupful of milk. Melt the butter and flour together and stir in the milk.

BEEF AND POTATO PIE.—A very appetizing way of serving beef is to cut the meat into slices, make a gravy of flour and water, seasoned with pepper and salt, put the beef in, and two or three tomatoes pared and sliced, and warm the whole quickly—do not let it become tough by stirring a long time. Then part the mixture in a platter, and arrange around the edge a border of mashed potato. Set in the oven till potato is brown, and serve at once.

Mutton can be used in the same way and is equally relished.

Read These Lines.

1 to 2 bottles of B. B. B. will cure Headache.
1 to 2 bottles of B. B. B. will cure Biliousness.
1 to 4 bottles of B. B. B. will cure Constipation.
1 to 4 bottles of B. B. B. will cure Dyspepsia.
1 to 6 bottles of B. B. B. will cure Bad Blood.
1 to 6 bottles of B. B. B. will cure Scrofula.
In any case relief will be had from the first few doses.

Children's Department.

Hold Fast, Boys.

Hold on to your tongue when you are just ready to swear, lie or speak harshly or use an improper word.

Hold on to your hand when you are about to punch, strike, scratch, steal or do any improper act.

Hold on to your foot when you are on the point of kicking, running off from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited or imposed upon, or others are angry with you.

Hold on to your heart when evil associates seek your company and invite you to join in their mirth, games and revelry.

A Drop of Ink.

"I don't see why you won't let me play with Robert Scott," pouted Walter Brown. "I know he does not always mind his mother, and smokes cigars, and sometimes swears. But I have been brought up better than that. He won't hurt me, and I should think you would trust me. Perhaps I can do him good."

"Walter," said his mother, "take this glass of pure water and put just one drop of ink into it."

"O, mother, who would have thought one drop would blacken a whole glass so?"

"Yes; it has changed the colour of the whole, has it not? It is a shame to do that. Just put one drop of clear water in and restore its purity," said his mother.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty won't do that."

"No, my son; and therefore I cannot allow one drop of Robert Scott's evil nature to mingle with your careful training, many drops of which will make no impression on him."

Indigestion

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Thoroughly in Earnest.

It was a stormy evening in North America when a poor Christian Indian ventured forth from his home, and set off on a lonely walk of a mile to reach the missionary's house.

Presently he came to a river which he must cross; but he was far too much in earnest to be stopped by that. On, on he went till the mission-house was reached.

What had he come all that way for? He soon explained his reason. Taking a precious Book he was carrying under his arm, he opened it, and pointed to a text in which one word had puzzled him. "What is that word?" he asked. The missionary soon explained. And then, without another word, the Indian got up and prepared to start on his homeward journey. He had come all that way simply to learn what one word in the New Testament meant; and was too polite to stay longer for fear of disturbing the missionary. But the missionary would not let him go till he had rested awhile, and they spent the time in reading through the chapter together in which that one word was.

Dear children, which of us would walk a mile on a stormy night because we were so much in earnest to know the meaning of one word of the Bible?

A Little Child Shall Lead Them.

From the Bible-woman's school at FuhChow fifteen workers have been sent out to different districts to work among their own people. Not long ago the Rev. L. Lloyd baptized one of them and her two daughters—the first-fruits of this school who have been won for Christ. Her little daughter, who is only about eight years old, listened most attentively whenever the Bible-woman came to visit her mother, and became deeply interested in the Bible-story; so much so that she carried the good news to the day-school she went to, and persuaded the schoolmaster to come to the service, and hear for himself what the Lord Jesus had done for mankind. For months he has attended the services every Sunday; nor has he come alone, but has persuaded several people from his own village to come with him. His mother is among those who want to learn more about the truth. Thus God has been using a little child to lead these poor people into the light. The younger sister, who is only about four years old, has learnt the hymn, "Jesus loves me," and often repeats the words to her playmates.

May these dear children learn more how much the loving Saviour loves them, and thus their own hearts be drawn to love Him. Dear young readers, pray earnestly for your little Chinese sisters, and be sure God will hear and answer your prayers if you pray in faith.

Must and Musn't.

"A fellow can't have any fun," growled Tom. "It's just 'must' and musn't from morning till night. You must do this, you must learn that; or you musn't go there, you musn't say that, and you musn't do the other thing. At school, you're tied right up to rules, and at home—well, a shake of mother's head means more than a dozen musn'ts. Seems a pity a boy can't have his own way half the time, and do something as he likes."

"Going to the city this morning, Tom!" asked Uncle Thed from the adjoining room.

"Why, of course," answered Tom, promptly.

"Going across the commons?"

"Yes, sir; always do."

"I wish you'd notice those young trees they've been setting out the last year or two. Of course the old trees will die sooner or later, and others will be needed, but—well you just observe them carefully, so as to describe their appearance, etc."

"What about those trees, Tom?" asked Uncle Thed after tea, as they sat on the piazza.

"Why, they're all right; look a little cramped to be sure, snipped short off on top, and tied up to poles, snug as you please, every identical twig of them; but that's as it should be, to make them shipshape—don't you see? They can't grow crooked if they would. They'll make as handsome trees as ever you saw, one of these days. Haven't you noticed the trees in Mr. Benson's yard?—tall and scraggy and crooked, just because they were left to grow as they pleased. The city fathers now don't propose to run any risks"

"But I wonder how the trees feel about the must and musn't," remarked Uncle Thed, dryly.

Exit Tom, wishing he had not said quite so much on the subject of trees—and boys.

A Primal Duty.

Loyalty to the church and Sunday school with which you are connected is a primal duty. They may not be up to your ideas; the rector may be lacking in "push," the congregation may be "slow," the Sunday school in need of discipline and effectiveness. But these are not likely to be remedied by criticism simply. The church and Sunday school have a claim upon your love and sympathy and devotion. It is your church, your Sunday school. Other churches may be larger, other ministers may be more aggressive, other services may be more hearty; but why are they so? Is it not because their members have been at work to make them so? It is the people that make the church what it is. Let them talk it up and not down, and they will see what a difference it makes in attendance, in enthusiasm.

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My Medical Discovery seldom takes hold of two people alike! Why? Because NO TWO PEOPLE HAVE THE SAME WEAK SPOT. Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, INWARD HUMOR makes the weak spot. Perhaps it's only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps it's a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

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A Remarkable Incident.

Bishop Whipple, of Minnesota, at the last annual meeting of the American Missionary Association, related the following remarkable incident: "I can tell you the story of Indian missions by relating one incident. Some years ago a Bishop from England went with me to the Indian country. We had delightful services. After the Holy Communion, we were sitting on the greensward near the house. The head chief said, 'Your friend came across the great water; does he know the Indian's history?' I said 'No.' He said, 'I will tell him. Before the white man came the forest and prairies were full of game, the rivers and lakes were full of fish, the wild race was the Manitou's gift to the red man. Would you like to see one of these Indians?' There slipped out on the porch an Indian man and woman dressed in furs, ornamented with porcupine quills. 'There,' said the chief, 'my people were like these before the white man came. Shall I tell you what the white man did for us?' He told us we had no fire horses, no fire canoes. He said that if we would sell him our land he would make us like white men. Shall I tell you what he did? No, you had better see it.' The door opened, and out stepped a poor, degraded-looking Indian, his face besmeared with mud, his blanket in rags, no leggings, and by his side a poor, wretched-looking woman in a torn calico dress. The chief raised his head and said, 'Mamdo, mamdo, is this an Indian?' The man bowed his head. 'How came this?' The Indian held up a black bottle, and said, 'This is the white man's gift.' Some of us bowed our heads in shame. Said the chief, 'If this were all, I

would not have told you. Long years ago a pale-faced man came to our country. He spoke kindly, and seemed to want to help us, but our hearts were hard. We hated the white man, and would not listen. Every summer when the sun was high, he came. We always looked to see his tall form coming through the forests. One year I said to my fellows: 'What does this man come for? He does not trade with us; he never asks anything of us. Perhaps the Great Spirit sent him.' We stopped to listen. Some of us have that story in our hearts. Shall I tell you what it has done for us?' The door opened, and out stepped a

I took Cold,
I took Sick,
I TOOK

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EMULSION**

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FLESH ON MY BONES
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SCOTT & BOWNE, Belleville.

young man—a clergyman—in black frock coat, and by his side a woman neatly dressed in a black alpaca dress. Said the chief, 'There is only one religion in the world which can lift a man out of the mire and tell him to call God Father; and that is the religion of Jesus Christ.—*Spirit of Missions.*

A Boy's Love for his Mother.

Next to the love of her husband, nothing so crowns a woman's life with honour as this second love, the devotion of her son to her. We have never known a boy to "turn out badly" who began by falling in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant to the girl may cruelly neglect the poor and weary wife. But the big boy who truly loves and honours his mother at her middle age is a genuine knight who will love his wife in the sear-leaf autumn as he did in the daisied spring. There is nothing so beautifully chivalrous as the love of a big boy to his mother.

How to Read.

Lord Macaulay says: When a boy I began to read very earnestly, but at the foot of every page I stopped and obliged myself to give an account of what I had read on that page. At first I had to read it three or four times before I got my mind firmly fixed; but I compelled myself to comply with the plan until now, after I have read a book through once, I can almost recite it from beginning to end. It is a very simple habit to form in early life, and is invaluable as a means of making our reading serve the best purpose.

Home Hints.

An hour lost in the morning cannot be found through an all day's search. Let down one window in your bedroom an inch at the top, even when the thermometer stands below zero. Don't be poisoned by impure air.

Cupid can live on a light diet before marriage, but he soon calls for something substantial afterwards. He cannot long survive on slovenly house-keeping.

Powdered alum scattered on shelves will drive out ants.

The white of an egg is a good thing to apply to a burn.

A mass of cobweb pinched into a wad and applied to a fresh cut will stop the flow of blood at once.

When bathing add a teaspoonful of liquid of ammonia to a basin of water.

Kerosene emulsion is one of the very best insecticides. Take three table-spoonsfuls of kerosene, put into a pint bottle and fill with sweet milk. Shake well and then add to a tub of water; apply with a sprinkler.

A crack in a stove can be mended with a mixture of wood ashes and common salt moistened with water; it soon becomes very hard.

What Can You Do.

It is related of a man who stands very high in the country that once when he was young and poor, seeking a situation in order to make a living, he went into a rich man's office and enquired if he wanted to hire a boy. The rich man who was sitting at his desk, leaned back, looked at the weakly little child



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before him, and quizzically asked:
"Why, what can a little fellow like
you do?"

"I can do what I am bid," was the
reply given, promptly and respectfully,
yet decisively.

He was so pleased with the boy's
answer and manner that he hired him
at once. The little fellow was diligent,
honest, faithful and successful, and is
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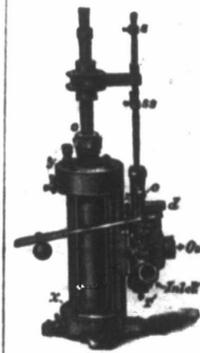
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