

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO CANADA, THURSDAY, DECEMBER 24, 1891.

[No. 52.]

**STRICKLAND & SYMONS,**  
ARCHITECTS.

11 and 12 Masonic Hall, Toronto Street,  
TORONTO. ONT.

WALTER R. STRICKLAND WILLIAM L. SYMONS

R. C. WINDEYER R. C. WINDEYER, JR.

**Windeyer & Son,**

Canada Permanent ARCHITECTS.

18 Toronto Street, Toronto

**R. GILDAY,**  
FELT AND GRAVEL ROOFER.

Sparham Cement Fire-Proof Roofing.  
New Roofs Guaranteed For Ten Years.  
Old Leaking Tin Iron and Zinc Roofs Coat-  
ed, Made Tight, and Guaranteed.

Fire-Proof Paint. Orders Promptly Attended to  
16 LOMBARD ST., TORONTO.

**DR. G. STERLING RYERSON,** Oculist  
and Aurist  
60 College Street, Toronto.

**REMINGTON**  
TYPEWRITER.

Machines sent to any part of Ontario on  
rental.

**GEO. BENGOUGH,** 4 Adelaide West,  
Toronto.

SCHOOL ENTERTAINMENTS.

BOUQUET OF  
KINDERGARTEN AND PRIMARY SONGS  
With notes and gestures. Postpaid, paper, 50c.;  
cloth, 75c.

**SELBY & CO.,** Publishers,  
42 Church St., Toronto.

TO THOSE BUILDING OR ABOUT TO BUILD.

Call on, or write for quotations on Lumber and  
all kinds of Building Material to

**Toronto and Midland Mfg. Co**  
WHOLESALE AND RETAIL LUMBER DEALERS  
Foot of Spadina Ave., TORONTO.  
Most complete stock in city.

**CANADIAN**  
WHITE ENAMEL SIGN CO'Y.

Agents for Caesar Bros. celebrated Dome Let-  
ters for Window Signs, Door Plates, House and  
Few numbers, etc.

4 Adelaide St. West, Toronto.

**WANTED.**

A LAY READER. Apply to  
REV. J. R. SERSON,  
Tamworth, Ont.

**POSITION AS GOVERNESS WANTED.**

YOUNG LADY of experience, clergyman's  
daughter, desires position as governess,  
resident or daily. Subjects, elementary French,  
English, and successful music teacher. Highest  
references. Apply 33 Shannon St., Toronto.



A Choice Selection of the Latest Designs  
in

**FRENCH CHINA.**

A. D. Coffee Cups and Saucers. A. D. Chocolate  
Cups and Saucers. Tea and Breakfast Cups  
and Saucers. Afternoon Tea Sets and  
Goods Suitable for WEDDING GIFTS.

WHITE CHINA for decorating. China Fired  
Daily on the Premises.

**WILLIAM JUNOR,**  
109 KING ST. W., TORONTO

C. P. LENNOX, L.D.S. C. W. LENNOX, D.D.S.

**Chas. P. Lennox & Son,**

DENTISTS

Room B, Yonge St. Arcade  
TORONTO.

TELEPHONE 1846.

**Geo. Harcourt & Son.**

BE sure and call on us this month, as we are  
showing choice goods in both Tailoring and  
Furnishings

Our Furnishing Department will be very busy,  
so many articles that are useful and yet suitable  
for Christmas presents, such as Underwear,  
Hosiery, Gloves, Collars, Handkerchiefs, Ties,  
Clerical Collars, Shirts, Dressing Gowns, Jackets,  
etc., etc.

57 King Street West. TORONTO

**Central Canada Loan and Savings Co.**

10 KING STREET WEST, TORONTO.

Interest allowed on saving accounts from day  
of deposit to day of withdrawal. Special rates  
on term deposits. Money is obtainable from  
this Company on approved real estate security  
at the LOWEST CURRENT RATES OF INTEREST.

**GEO. A. COX,** President. **FRED. G. COX,** Manager.  
**E. R. WOOD,** Secretary.

Everybody  
Speaks  
well  
of  
**Sunday**

THIS is one of the best an-  
nuals for young people. It  
has become one of the popu-  
lar annuals, being the weekly numbers  
of the English Periodical SUNDAY, con-  
taining reading suitable for Sunday or  
week day.

It has upwards of 250 original illus-  
trations.

Illustrated board cover, cloth back...\$1 00 POST  
Cloth, extra, bevelled, gilt edges..... 1 50 PAID

**WILLIAM BRIGGS,**  
29-33 Richmond St. W., TORONTO.

**GEORGE BAKIN, ISSUER OF MARRIAGE**  
LICENSES, COUNTY CLERK

Office—Court House, 51 Adelaide Street East.  
House—138 Carlton Street, Toronto

**WANTED** For the Diocese of Algoma three or  
four active, earnest, energetic mis-  
sionaries, in full orders, if possible. Full par-  
ticulars may be had by correspondence with the  
Bishop, addressed to THE ARLINGTON, TORONTO.



Our Unrivalled Communion Wine  
**"ST. AUGUSTINE,"**

The Ottawa  
convictly packed. Chosen  
by Special Analysts In-  
some, Ottawa.

**J. S. H. & CO.,**  
Sole Agents for Canada.

Fine Funeral Goods.

**J. A. Gormaly,**

751 QUEEN ST. WEST,  
Toronto.  
TELEPHONE 1320.

**ANNUAL VOLUMES**  
FOR 1891.  
JUST RECEIVED.

Boys' Own Annual, 22. Girls' Own Annual, 22.  
Leisure Hour, 22. Sunday at Home, 22. Little  
Folks, 1.25. Wide Awake, \$1.25. Chatterbox, \$1.  
Holiday Annual, \$1. Our Darlings, \$1. Sunday,  
\$1. The Pansy, \$1. Pansy's Sunday Book, 75c.  
Babylond, 50c. Child's Companion, 50c. British  
Workman, 50c. Child's Magazine, 50c. Child-  
ren's Friend, 50c. Family Friend, 50c. Cot-  
tager and Artisan, 50c. Friendly Visitor, 50c.  
Mothers' Companion, 50c. Our Little Dots, 50c.  
The Prize, 50c. Sunday Chat, 50c. Band of  
Mercy, 35c. Band of Hope Review, 35c. Child's  
Own Magazine, 35c. By mail, post paid.

**JOHN YOUNG,**  
Upper Canada Tract Society,  
102 YONGE ST., TORONTO.

**BARGAINS**  
—IN—  
**XMAS CARDS**  
—AND—  
**BOOKLETS**

Send one dollar for package of Booklets, con-  
taining 10 worth 25c. each. Orders for Xmas  
Trees and Sunday School Prizes a specialty.  
Fancy Goods and Presents of all kinds.

**G. H. BIRCH & CO.,**  
94 QUEEN ST. W., TORONTO.

**THE NAPANEE PAPER CO'Y**  
NAPANEE, Ontario.

Manufacturers of Nos. 2 and 3  
White, Colored & Toned Printing Papers  
News and Colored Papers a Specialty.  
Western Agency - - 112 Bay St., Toronto  
**GEO. E. CHALLES,** Agent.

**ARTISTIC DESIGNS**

Gas and  
Electric  
**Fixtures**

Assortment Complete.  
Prices Right.

**R. H. LEAR & CO.,**  
19 and 21 Richmond St., West.

**WATERTOWN**

**AGRICULTURAL INSURANCE CO.,**  
ESTABLISHED 1853.

Assets, \$2,133,893 25  
Dominion Deposit, 140,000 00  
Losses Paid, 6,824,398 19

**WILLIAMS & LYON,** City Agents.

Office, 26 Victoria St., Arcade Building, Toronto.  
Telephone, 1690.

Insurance of private residences and personal  
property a specialty.

**DINEEN'S**  
**Duchess Wraps**  
Fur-Lined

LADIES wear these stylish fur-lined  
Circulars over full dress costumes  
to parties, receptions, the opera,  
theatre, etc., and they are especially  
comfortable, fashionable and convenient  
for carriage driving, shopping, etc. At  
Dineen's ladies can see these wraps in  
over 20 different brocade patterns, sumptu-  
ously lined with fashionable furs and  
other trimmed, at from \$25 upwards.

**W. & D. Dineen,**  
Corner King and Yonge Sts.

**20 Per Cent.**  
**DISCOUNT.**

HAVING determined on mak-  
ing a thorough clearance of  
my Furnishing Stock, I offer  
the above large discount. The  
stock is well known as one of the  
finest, and the opportunity is a  
rare one for procuring first-class  
goods cheap.

**R. J. HUNTER,**  
MERCHANT TAILOR AND FURNISHER,  
Cor. King and Church Sts., TORONTO.

**HOMŒOPATHIC PHARMACY,**  
394 Yonge Street, Toronto.

Keeps in stock Pure Homœopathic Medicines, in  
Tinctures, Dilutions, and Pellets. Pure Sugar of  
Milk and Globules. Books and Family Medicine  
Cases from \$1 to \$12. Cases refitted. Vials re-  
filled. Orders for Medicines and Books promptly  
attended to. Send for Pamphlet.

**D. L. THOMPSON, Pharmacist.**

**Cardinal Newman's Works.**

Parochial and Plain Sermons. Edited by  
the Rev. W. J. Copeland, B. D., late  
Rector of Farnham, Essex. Popular  
edition. 8 vols..... \$1 25

Selection, adapted to the Seasons of the  
Ecclesiastical year, from the Parochial  
and Plain Sermons. Edited by the Rev.  
W. J. Copeland, B. D., late Rector of  
Farnham, Essex..... 1 25

Fifteen Sermons Preached before the Uni-  
versity of Oxford, between A. D. 1826  
and 1843..... 1 75

Sermons Bearing upon Subjects of the Day.  
Edited by the Rev. W. J. Copeland, B.  
D., late Rector of Farnham, Essex..... 1 25

Discourses Addressed to Mixed Congrega-  
tions..... 2 00

Sermons Preached on Various Occasions... 2 00

Lectures on the Doctrine of Justification... 1 75

Essays on Biblical and on Ecclesiastical  
Miracles..... 1 25

Verses on Various Occasions..... 1 25

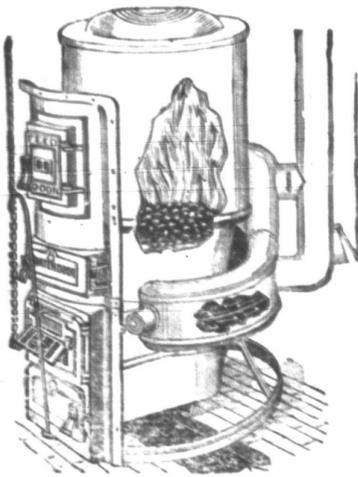
An Essay in aid of a Grammar of Assent... 1 25

Certain Difficulties Felt by Anglicans in  
Catholic Teaching Considered. (2 vols.)  
Vol. I. Twelve Lectures. Vol. II. Let-  
ters to Dr. Pusey concerning the Blessed  
Virgin, and to the Duke of Norfolk in  
Defence of the Pope and Council..... 2 50

Callista: A Tale of the Third Century..... 1 25

Apologia Pro Vita Sua..... 1 25

**ROWSSELL & HUTCHISON,**  
76 King Street East, Toronto.



### Preston . . . . . . . Furnaces

ARE acknowledged to be the  
BEST VALUE IN THE MARKET.  
We manufacture a full line of Furnaces,  
Hot Water Boilers, Registers,  
Ranges, Stoves, etc.  
Send for our new "FURNACE BOOK." It  
will interest you.

**Clare Bros. & Co.**  
PRESTON, ONT.

### DOMINION LINE STEAMSHIPS

Montreal and Quebec to Liverpool.  
Superior Accommodation for all Classes  
of Passengers.

LIVERPOOL SERVICE	
From Montreal	From Quebec
"Oregon" . . . . . Wed. Sept. 16	
"Toronto" . . . . . Wed. Sept. 23	
"Vancouver" . . . . . Sat. Sept. 26	Sun. Sept. 27
"Sarnia" . . . . . Wed. Oct. 7	

Steamers will leave Montreal at daylight on above dates. Passengers can embark after 8 p.m. on the evening previous to sailing. Midship saloons and state rooms, ladies' rooms and smoking rooms on bridge deck. Electric light, speed and comfort.

**RATES OF PASSAGE.**  
Cabin to Liverpool, \$45 to \$80; return, \$85 to \$150. Intermediate, \$30; return, \$60. Steerage, \$20; return, \$40.  
For tickets and every information apply to  
**C. S. GZOWSKI, JR.,** G. W. TORRANCE,  
24 King St. East. 18 Front St. West.  
Or to **D. TORRANCE & CO.,**  
General Agents, Montreal.

**Bates & Dodds,**  
UNDERTAKERS,  
931 Queen St. west,  
Opposite Trinity College.  
SPECIAL.—We have in connection with the Combination or Ring of Undertakers formed in this city. Telephone No. 513.

### Ladies' Dress Slippers.

Bronze, Grey and Black Kid.  
Plain and Embroidered.  
Satin In Cream, White, Pink, Blue, Orange, and Garnet.  
**J.D. KING & CO.**  
Newest and Most Pleasing Styles.

79 KING STREET E., Toronto.

THE  
**Accident Insurance Company,**  
OF NORTH AMERICA.  
HEAD OFFICE, - - MONTREAL.  
Issues policies on the most liberal terms. No extra charges for ocean permits.  
**MEDLAND & JONES,**  
General Agents Eastern Ontario,  
Mail Buildings, King St. W.,  
TORONTO.

**MISS DALTON,**  
356 1/2 YONGE STREET, TORONTO.  
ALL THE SEASON'S GOODS NOW ON VIEW.  
MILLINERY,  
DRESS AND MANTLE MAKING.  
The Latest Parisian, London and New York Styles.

### THE NOW WELL KNOWN ISLAND OF BERMUDA,

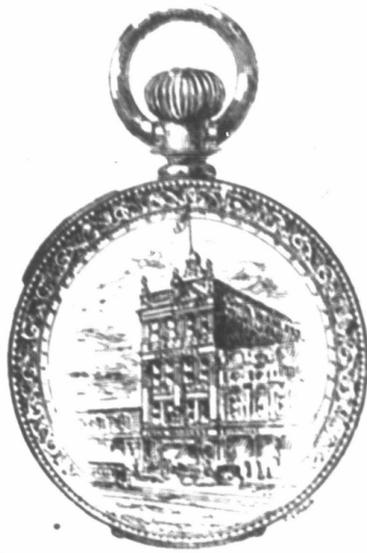
BERMUDA.  
With cable communication, is reached in 60 hours from New York by the elegant steamers of the Quebec SS. Co., sailing weekly. The situation of these islands south of the Gulf Stream renders  
**FROST UNKNOWN**  
and the porous Coral Formation PREVENTS MALARIA. The Quebec SS. Co. also despatch Highest Class Passenger Steamers every 10 days for SANTA CRUZ, ST. KITTS, ST. LUCIA, BARBADOS, TRINIDAD and the principal WEST INDIA ISLANDS, affording a charming tropical trip at a cost of about \$4 per day. For all particulars apply to **ARTHUR AHERN,** Secretary, Quebec, Can.; **A. B. OUTERBRIDGE & CO.,** Agents, 39 Broadway, New York, or to **BARLOW CUMBERLAND,** Agent, 72 Yonge St., Toronto.

**FULL GOVERNMENT DEPOSIT.**  
POPULAR, VIGOROUS,  
PROGRESSIVE.  
**North American**  
Life Assurance Co.  
HEAD OFFICE, - - TORONTO, ONT.  
PRESIDENT:  
HON. ALEX. MACKENZIE, M.P.  
(Ex-Prime Minister of Canada.)  
VICE-PRESIDENTS:  
JOHN L. BLAIR, Esq.,  
HON. G. W. ALLAN

**THE COMPOUND INVESTMENT PLAN**  
Combines all the advantages of insurance and investment, and under it the Company guarantees after the policy has existed for ten years if the insured so desires, to loan to him the annual premiums as they mature, thus enabling him to continue the policy in force to the end of the investment period. Should death occur after the tenth year the full face of the policy will be paid, and loan (if any) cancelled.  
For agencies and territory apply to  
**WM. McCABE,** Managing Director

**HEREWARD SPENCER & CO.**  
Indian and Ceylon Tea Merchants  
63 1/2 KING STREET WEST,  
TORONTO.  
Telephone 1807.

**R. FLACK** Groceries and Provisions  
Canned Goods in Great Variety.  
**CROSSE & BLACKWELLS'**  
JAMS, JELLIES Etc.  
466 GERRARD ST. EAST, TORONTO.



### PRESENTS

FOR Fathers, Mothers,  
Sisters, Brothers,  
Wives, Husbands,  
Children, Neighbors,  
Friends and others.

New,  
Low Priced,  
Abundant.

**JOHN WANLESS & CO.,**  
JEWELLERS,  
172 Yonge Street, TORONTO.

Toronto Pressed Brick & Terra Cotta Co., -  
**R. C. DANCY,** Managing Director  
52 ADELAIDE STREET EAST.  
One Million Bricks now in Stock  
**PLAIN, MOULDED & ORNAMENTAL PRESSED BRICK.**  
GREAT VARIETY OF  
Fancy Brick from \$3 to \$10 per 100.  
Facing Brick from \$10 to \$18 per 1000  
Hard Building Brick \$8 per 1000.  
These prices are F. O. B. cars at Milton, Ontario  
CATALOGUES AND SAMPLES ON APPLICATION.

### Heintzman & Co's. SQUARE & UPRIGHT PIANOS

ALL STYLES.  
Send for Illustrated Catalogue.  
117 King Street West, TORONTO

The Canada  
Sugar Refining Co., Ltd.  
Montreal  
OFFER FOR SALE ALL GRADES OF REFINED  
Sugars and Syrup  
OF THE WELL-KNOWN BRAND OF

**Redpath**  
Certificate of Strength and Purity.  
CHEMICAL LABORATORY,  
Medical Faculty, McGill University.  
To the Canada Sugar Refining Co.  
GENTLEMEN,—I have taken and tested a sample of your "EXTRA GRANULATED" Sugar, and find that it yielded 99.88 per cent. of pure sugar. It is practically as pure and good a sugar as can be manufactured.  
Yours truly,  
G. P. GIRDWOOD.

ESTABLISHED 1836.  
**James & Ellis & Co.**  
Watch Makers & Silversmiths  
FINE WATCHES  
COR. KING AND YONGE STS., TORONTO

**WALKING MADE EASY.**  
FOR TENDER, TIRED FEET TRY  
**Woods' Walking Made Easy Foot Powders.**  
AND FOR CORNS AND BUNIONS TRY  
**McCreedy's Corn Solvent.**  
Sure Cure in Eight Hours.  
AND LAST BUT NOT LEAST, WEAR  
**H. & C. BLACHFORD'S**  
FOOT-FITTING BOOTS AND SHOES.  
TO BE HAD ONLY AT  
87 AND 89 KING STREET E., TORONTO

**GRANITE MARBLE MONUMENTS.**  
MASONRY, SCAFFOLDS, ETC.  
F. B. G. L. M. OPEN SCULPTOR  
100 CHURCH ST. TORONTO

# Canadian Churchman.

TORONTO, THURSDAY, DEC. 24th, 1891.

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

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.  
Liberal discounts on continued insertions.

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

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

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

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

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

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

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

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

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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.

FRANK WOOTEN,  
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

## Lessons for Sundays and Holy Days.

December 27th.—1st SUNDAY AFTER CHRISTMAS

Morning—Isaiah 35.  
Evening—Isa. 38, or 40

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. An additional 50 cents will secure you one of our beautiful premiums.

RESPONSIBILITY FOR ACCIDENTS.—It is sad when a man accidentally shoots his friend, or a hero is killed in the attempt to rescue; but the fact that one can usually point out "too late" how each disaster might have been avoided, proves that "some one has blundered."

"HALF MAST" BISHOPS.—An English verger who had the Church flag at half mast on the occasion of a confirmation visit from the Bishop suffragan, explained the "use" by saying:—"We only flies it half way for, he—he is not the real Bishop—only the suffering Bishop!"

ASSYRIAN CHRISTIANS seem to be gravitating very steadily towards the Protestant Episcopal Church in America, as well as towards the Anglican Church in England. Quite a number of men and women from that quarter are being trained and educated in the United States for work in their native land.

TEA INTOXICATION—to judge from recent remarks of Sir Andrew Clark—is no false alarm of danger, but is a real peril. "Black China Tea" seems to be free, according to Sir Andrew, from the dangerous qualities of the new Indian teas—which produce "a form of nervous disturbance most painful to witness."

MALTHUSIAN THEORY UPSET.—The argument of Malthus for the limitation of population was that population increased in geometrical ratio, while food only increased in arithmetical ratio—ultimate result, starvation! "Further consideration" tends to put these premises in reverse order—a way goes another scientific (?) theory!

PROFESSORS DIFFER.—It so happens that both Dr. Driver and Dr. Chayne have had occasion without any collusion—to treat of the authorship of the Book of Psalms. While the latter leaps at the wildest conclusions in the most confident manner, the former states his arguments dispassionately, and formulates the possible inferences with modest hesitation.

A NUT FOR DARWINIANS.—The general idea of the Evolutionists is that all life-forms have been developed from a few original types—possibly only one. The insect fossils of Colorado argue, as it were, the other way: that (millions of?) ages ago, in the beginning, there were almost infinite varieties created, which have been ever since dying out! So Darwin gets upset!

PRESERVED (MAMMOTH) MEAT.—A hundred years ago there was discovered in Russia, the whole carcase of a tender young mammoth preserved in an ice-cliff—thousands, if not millions, of years old. The people (Tunguzes) got hard up for flesh meat presently, and cut up for use the mammoth calf found in the natural refrigerator. The "remains" are kept in St. Petersburg museum.

SACRED TABLEAUX VIVANTS, after the style of *Ben Hur* in Canada, are being devised and produced in various English towns. They are founded, chiefly, upon remarkable scenes and stories in Church History, such as the "Martyrdom of St. Agnes," to which we lately referred when speaking of the beautiful tinted engraving ("Diana or Christ") which we offer as a premium.

THANKSGIVING FOR SPURGEON'S RECOVERY is to be rendered in his parish church—St. Mary's, Newington—where prayers had been offered on his behalf. He has written a friendly letter to the Vicar (Canon Palmer) from Mentone, in which he speaks of his recovery as very slow, but absolutely sure, "for," he says, "our Lord does not half hear prayers, but He answers them wholly."

"THE WHOLE WORLD OPEN to missionaries," said a speaker at a recent C.M.S. Layworkers' Union, "for the first time. Tibet might be an exception, but there had been two Moravian missionaries there: these men were dead, but their widows remained there as witnesses for the faith." Other speakers emphasized the fact that the British Empire was in contact with every nation in the world.

THE DOUBLE BASIS of the C.E.T.S. has an earnest champion in the present Bishops of Manchester and St. Asaph. The latter says "if they cut off the moderate platform they cut off their right arm, because great movements in England were carried to success by the strong moderate men." The former says those members of the Church ought to be ashamed who do not favour the C.E.T.S.

HOW CATHEDRALS ARE BUILT.—"How does it happen," said a friend to Heine, as they stood admiring the Titanic strength and minute gracefulness of detail to be found in Amiens Cathedral—"that we do not erect such edifices in our day?" "The men of that day," Heine answered, "had convictions, while we only have opinions, and something more than opinions are required to build a cathedral."

OUR LEPROSY MARTYRS.—The death of Mr. Wilshire, of Robben Island, has brought to light many interesting details of his heroic life; nor has he been long without a successor—the Rev. W. N. Watkins—having himself succeeded there his own brother-in-law, Canon Baker. The chaplain of Lancing College writes to the *Times* to the effect that there is "room still" for others to "follow in their train."

BISHOP TEMPLE ON THE BOOTH SCHEME.—In his recent charge the Bishop of London, while approving of the general principles of "General" Booth's scheme, puts it in its proper level as an ordinary expedient. "The Army, as far as I see, lays hold of a large number of people, but does not keep them. . . . Now if they are only to rescue small numbers here and small numbers there—that we have already been doing."

A TRUE SCIENTIST ON PRAYER.—Professor Agassiz has left on record his opinion from experience, that "belief in God—a God who is behind and within the chaos of vanishing points of human knowledge, is a wonderful stimulus to the man who attempts to penetrate into the regions of the Unknown. . . . I never make the preparations for that. . . without breathing a prayer to the Being who hides His secrets."

SCOTCH CHURCHMEN GET THEIR INNINGS.—It has been a long wait—that of the Scottish Episcopal Church since the days of disestablishment and disendowment—but the clouds are at last rolling by. While the Presbyterians are rending one another either on the subject of organs or of the Westminster Confession, the old Church has been making headway, hand over hand—new churches, new mission stations, everywhere.

PASTORAL STAVES seem to have reached the same place of acceptance in the Church as that long occupied by surpliced choirs—these things are no longer a badge of party. Churchmen of all kinds use them. Bishop Temple and Bishop Ellicott have both accepted these insignia of office lately. The latter—accepting also amitre and cope—expressed his intention of using these things to enhance the dignity of the services.

"THE ITALIAN MISSION" as a phrase descriptive of the present Roman Catholic Church in the British Empire, is justified by a Roman publication, Humphrey's *Divine Teacher*, bearing Cardinal Manning's imprimatur. It says: "I do not believe it to be true that we represent the pre-Reformation Church of England in the sense of being a continuation of that body. The Church of England represents it. We are a new mission."

THE OLD CATHOLIC MOVEMENT is meeting with a check—in the way of persecution—in Bavaria, where the Ultramontanes are using their influence to prevent the priests from wearing the priestly garments. Count Henry de Campello in Italy and Pere Hyacinthe in France are active and successful in their separate spheres. The latter is to deliver a series of lectures in London next January on Theosophy and kindred subjects.

TESTAMUR TO FATHER HALL.—The letter of certain American bishops protesting to the Bishop of Oxford against this eloquent "Cowley Father" being recalled to England, is an emphatic testi-

1891

Mothers,  
Brothers,  
Husbands,  
Neighbors,  
and others.

& CO.,  
TORONTO.

BRICK.

VARIETY  
OF  
\$10 per 100.  
18 per 1000  
per 1000.  
London, Ontario

S.  
NOS

gue.  
ONTO

JAMES WELCHES  
COR. KING AND YONGE STS., TORONTO

EASY.  
RED FEET

Made Easy  
ers.

DRINK AND  
TRY

's  
orn Solvent.  
re Cure in  
light Hours.

WEAR  
ORD'S  
SHOES.

TORONTO

mony to the value of his work. They speak of "his practical wisdom, his manliness, his spiritual earnestness, his character, his excellent sense and judgment" as giving him great influence not only in the diocese of Massachusetts, but in the Church at large.

**MAINE LAW A FAILURE.**—The Prohibition policy for which Maine became famous, nearly fifty years ago, is pronounced a *dead failure* by the local Pharmaceutical Association. President Partridge says "it is a moral, political, semi-religious fraud. . . . It has shown total inadequacy for its avowed purpose of promoting real temperance and good morals. It is a miscarried effort to legislate the Kingdom of God into the heart of man by indirection." A sweeping indictment!

**A MASON INDEED** is the Rev. F. W. Ragg, vicar of Marsworth Church (Bucks). For several years he has been working at the church fabric with his own hands as a skilled mason. He has restored both inside and outside work; windows, walls, battlements, buttresses, roof and even the tower itself. When the funds failed, he went to work literally. The Chapter of his deanery proposes to fill his beautiful east window with memorial glass—memorial of his singular achievement!

**FASTING COMMUNION**, as Green-Armytage reminds us in the *Church Times*, was not a cast iron rule of the primitive Church—provision was expressly made for cases of "infirmity or other necessity." Even in the "Roman obedience," priests on the South African coast are permitted breakfast before celebrating. So, it is pleaded, our bishops can waive the rule for "invalids, travellers, and single handed priests offering later after a previous service the same morning."

**"WITTY INVENTIONS."**—Those who patent small but useful things have large profits. The inventor of the stylographic pen gets \$200,000 per annum; of rubber tips for pencils, \$100,000; a clergyman invented a toy, and has an income at the rate of \$100,000; another toy brings \$50,000; another \$75,000. The heel and sole plate invention netted \$1,000,000; the children's copper toe-cap, \$2,000,000; the Singer machine, \$15,000,000! God gave the original power (Prov. viii. 12); what "royalty" is paid Him?

**"POLYCHURCHISM"** is the term which the Bishop of Chester has recently applied to union-mission movements—as "a practically unlimited aggregation of perpetually subdividing religious organizations. . . . I regard this undenominationalism which is at present the one State-paid religion in the country, as the great imposture of our day, the offspring of an unhallowed alliance between bad logic and worse theology, the youngest pretender to religious supremacy, the smooth-faced minion of a designing secularism."

#### PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the CANADIAN CHURCHMAN the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium to our country subscribers being one dollar and fifty cents. The subject of one of these engravings is "Diana or Christ,

from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. See advertisement.

As we are nearing the end of the year, let every "Canadian Churchman" Subscriber whose subscription expires at New Year, renew without delay; also get some neighbour or friend to subscribe, and send fifty cents extra and get one of our beautiful tinted Engravings.

#### BISHOPS ANCIENT AND MODERN

No little sensation has been occasioned by the declaration of Bishop Talbot (of Indiana) the other day that the Church in the United States ought to have 500 bishops. Men asked themselves whether such a statement could be justified by any reasonable view of the subject. Those well versed in primitive Church history would answer the question in the affirmative, and begin to consider what changes would be wrought in the status of American Christianity if the Episcopal staff were multiplied *tenfold* all at once. We do not propose to advocate an increase of the Episcopate on the lines of the Church of Rome—by the creation of hundreds of bishops *in partibus*—bishops of nothing! Such a proceeding would only make a laughing stock of the office—which, in the Church of Rome, does not matter much, as their bishops are in reality only tools of the Pope, who absorbs into his papal office all real episcopal authority in the Communion of Rome. What we do mean to advocate with all our might henceforth as a special crusade, is the practical revival of the idea of

#### THE PRIMITIVE BISHOP.

It is not necessary to go the length of the Hatch theory as to the origin and evolution of the Episcopal office, although modern misuse of the office has inevitably suggested a reaction in that direction—a revival of the notion that Episcopacy was developed gradually out of the matrix of the Presbyterate in the early Church. The only question is, how early, and by what process, the change, if any, was made—the fact being that leading priests of the Apostolic Church were naturally advanced to the Apostolic or Episcopal bench as the dying out of the Apostolic "College of Twelve" made it necessary to transfer their functions to successors. There is something, however, in the recent pertinent enquiry of an eminent Canadian Methodist minister (Rev. Hugh Johnson), "How else could there have been at an early Council forty-two bishops for the province of Proconsular Asia, and 470 Episcopal towns in the province of North Africa?" He solves the difficulty—cuts the knot!—by assuming that the bishops of those days corresponded with our parish priests. The actual explanation, however, is different.

#### THE ANCIENT DIOCESE.

was not so large as that of modern times. As time went on, people were too conservative of the old state of things and thought too much about the gradually increasing Episcopal dignity—too

little about the proportionately increasing responsibilities. The ancient bishop was, in scope of action, more like our "Dean" (*decanus*), head of ten priests. The "Dean" is, perhaps an innovation to fill a gap, caused by the enlargement of diocesan populations without corresponding increase of the Episcopate. So "Chorepiscopi," or rural bishops, were devised as the number of Christians increased in the smaller towns and larger villages which yet were neither large enough for regular sees, nor near enough a large town to be included in its suburbs or *parochia*. The Council of Laodicea in the fourth century thought fit to check this tendency to create little rural bishoprics alongside those of the chief towns. In truth, the only standard ever properly observed was that of making a workable diocese, and a workable number of bishops. This rule of practice has been, to the Church's loss, too much lost sight of for centuries past, but the reaction has begun!

#### ENGLAND IS ALIVE

to the necessity of modern Church work, and the result is not only the multiplication of new dioceses, but a vast increase in the number of suffragan bishops notwithstanding the local trammels of State and the traditions of social status. It will not be long establishment or disestablishment—before every considerable town in England will become a city in the English sense—that is, will have its bishop. To say that there will be a bishop for every 100 priests or parishes—200 bishops or more very soon, would be a small thing to say. England's Church requires many more than that, and when fully awake will have them. They are thorough, when they go to work! It only needs such a lead to set the whole Communion in America and Australia "on the move" in the same direction. It is full time to utilize in Canada the large endowment of towns like Charlottetown, St. John, Ottawa, Peterboro', Guelph, Barrie, &c. In places like Quebec, Halifax, Kingston, Toronto, Hamilton and London, there are immense parochial endowments going to waste for want of such use. There should be fifty bishops in Canada to-day, and might be at once, if we thought more of the *work* and less of the dignity of the Episcopate.

#### THE BIRMINGHAM BISHOPRIC

is an illustration of the careful and cautious way in which English Churchmen proceed in such matters. The persons concerned aim at endowments yielding £1,000 per annum and a residence. One of the existing churches—St. Philip's—has a revenue of £2,777 7s. 2d; the Bishop of Worcester promises £500 per annum to the scheme presently; the Rector of St. Philip's will be content with a minimum income from his benefice of £1,500, the rest going in equal proportions to certain daughter churches and to the bishopric—about £1,200. The public are asked to supplement these funds by furnishing £50,000 for endowment, to yield (at 3 per cent.) £1,500. So the foundation of the bishopric according to English notions comes within measurable distance. The figures quoted are, of course, far beyond the requirements either of an ancient or an American bishopric: one quarter or even one-tenth such an income would suffice, where the travelling expenses are reduced to little or nothing, and the expenses of dignity do not exist to any appreciable extent. As a matter of fact, many American bishops have smaller incomes than the priests of the wealthier congregations in their dioceses—an anomalous fact which only shows how much material is being wasted in such powerful parishes which should be

utilized for the increase of the Episcopate! The rectors of such churches, would, as a rule, make very good bishops just as they are—so far as funds are concerned, at least.

CHRISTMAS DAY

That prescription in our Prayer Book in the table of Fasting Days—"All the Fridays in the year, except Christmas Day"—speaks more than volumes could express as to the genius of the Christian religion, the effect of the Gospel's influence, in overcoming darkness with Light, sorrow with Joy, evil with Good. It shows how exquisitely careful the Church Catholic is to guard this precious idea from obscurity, how anxious to give it all due prominence. The duty and utility of self-denial, and self-chastening is well provided for: Easter has its Lent, every great festival of saintly life has its vigil on the Eve; every week even has its Friday; but even the great weekly humiliation which commemorates the Sacrifice on Calvary, must give way when, as this year, the Day which heralds again and again the First Coming of the Saviour happens to concur with that day of the week. No fasting can be thought of on the day when all thoughts are necessarily thoughts of Peace, Goodwill—Glory to God, Joy to men! So the year 1891 is signalized by the omission of this one particular Friday fast.

FROM THE VERY FIRST

that day of the month seems—as one would naturally expect, to have been marked for Christian merriment—and so we have always had *Merry Christmas*. We can readily understand how the Virgin Mother would always remember and mark the yearly recurrence of the Birthday of her wondrous Child: how outside the roof of their home, there would be some—her cousin Elizabeth at least—to sympathize with her on the occasion of the family festival day. As years rolled by it would not—could not—be forgotten, or lost sight of for a single year. So when we open the pages of Clemens Alexandrinus, a hundred years or so after the death of the "Beloved Disciple," we are not surprised to see a reference to the Natal Day of God in human form. We find the echoes of its memories and celebrations in the sermons, too, of Gregory Nazianzen, Basil, and Chrysostom. They in those days dignified it with the special title of *Theophany* or manifestation of God, corresponding to Epiphany, twelve days later.

MERRY ENGLAND

could not be behindhand in this, above all kinds of merriment. All that is best and brightest, strongest and sweetest, of human joys, of family pleasures, circle round and centre at the English Christmas. The strictly religious aspect of the Festival being secured by the stereotyped three Eucharistic Celebrations—midnight, dawn, and midday—corresponding to the actual birth, the revelation to the shepherds, and the full blaze of conscious worship thereafter; the rest of the Festival became blended by almost imperceptible shading with personal, family, and friendly rejoicings.

GIFTS

became the natural mimicry—reverent and tender and sacred—of human hearts contemplating the Divine "Gift of His dear Son." "As I have loved you, so ought ye to love one another": "as I have done to you, so ought ye to do for each other"—this seemed to echo down the ages as the inevitable and irresistible sentiment proper for the occasion. So every earthly parent would re-

member the little ones, and they would respond from the same irresistible impulse.

CANADA

would make a great mistake if it were to let this Old Country sentiment fall into desuetude. The attraction of Christmas in England may well form a telling heading for cheap midwinter rates on Atlantic steamship lines, but we should not fail to do all we can to reproduce the same sentiments and effects here—to re-unite long severed bonds of family affection and friendly regard, by whatever means, and to whatever degree, we can.

REVIEWS.

BOUQUET OF KINDERGARTEN AND PRIMARY SONGS, with Notes and Gestures. Introduction by Mrs. J. L. Hughes. Pp. 48. Toronto: Selby & Co.

We have carefully looked over this collection, and think the arrangement admirable. Some of the songs are old friends, but there is a happy ring in them all, and the gestures must accentuate the feeling in a way that mere rhythm and tune could not accomplish. The gesture-notes are very clear, and attached to the songs by letters for gestures, and figures for movements, while fuller directions accompany some of the songs.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

FREDERICTON.—Meeting of Clerical Association of P. E. I.—The clergy of Church of England on P. E. I. met for the 18th Session in the town of Kensington on Wednesday, Dec. 9th. Rev. H. Harper celebrated Holy Communion in St. Mark's Church at 8 a.m., at which there were a large number of communicants.

The business session was held in the rectory at 10 a. m. Members present: Revs. Messrs. A. W. Daniel, President; T. B. Reagh, J. Simpson, Fred. E. J. Lloyd, J. Forbes, Thos. Lloyd, H. Harper and C. F. Lowe, Secretary. Mr. Hamlyn, of Charlottetown, was unavoidably absent, as was also T. H. Hunt of that city. After prayer, the minutes of last meeting were read and approved. On motion some necessary business matters relating to New London Parish were left in the hands of Rev. T. B. Reagh, the result to be communicated to the secretary as soon as possible. The establishment of a mission in Charlottetown was then spoken of, and on motion it was decided to make still further efforts in that direction.

A long discussion followed with reference to matters of parochial importance in several parishes, after which the president requested Rev. C. F. Lowe to read his paper on "The attitude of the Church towards our separate brethren." The speaker took a rapid glance over the state of our divided Christendom and suggested several ways whereby distances might be lessened. The paper was full of hope and said that while, perhaps, we might find almost impossible walls of partition, all might stand shoulder to shoulder when atheism or vice, or misery, have to be battled with.

The paper provoked much interesting discussion, and after hearty thanks to the speaker, it was decided to continue the discussion at the next meeting.

The brethren were joined at dinner in the rectory by several laymen, and all were most hospitably treated by Mrs. Lloyd and family.

At the afternoon session the following motion was unanimously passed:—

"That we, as members of the Clerical Association of P. E. I., do sympathize with the Rev. J. Simpson of Charlottetown, at the recent uncalled-for and unjust attack by the *Evangelical Churchman* and malignantly followed by the *Island Guardian*, on his personal character and official capacity as a clergyman of the Church of England, and that we congratulate him on the complete vindication he received at the hands of the Lord Bishop of Toronto, who writes: 'I never entertained the slightest suspicion that you were otherwise than loyal to me as your Bishop, and I regard the statement of the *Evangelical Churchman* that you set me at defiance, as a gratuitous invention, which has no justification in anything that has ever taken place between us.'"

QUEBEC.

SHERBROOKE.—A meeting of the St. Francis District Association of the Diocesan Church Society was held at Sherbrooke on December 1st and 2nd.

The opening service was held on Tuesday evening, the 1st instant, in St. Peter's Church, Sherbrooke, the sermon being preached by the Rev. Lennox W. Williams, M.A., Oxon, Rector of St. Matthew's Church, Quebec. The members of the Deanery Board met and devoted the day to a discussion of the work and progress of the Church in the St. Francis district. The annual missionary meeting was held in the evening, the Lord Bishop in the chair. Addresses were delivered by the Rev. Thos. Blaylock, Rector of Danville; Rev. L. W. Williams, M.A., Rector of St. Matthew's Church, Quebec; and Dr. Leo H. Davidson, Q.C., Montreal, lay secretary of the Provincial Synod. The meeting was one of the most successful ever held in the district. The report of the Association was most gratifying, and showed that about \$30,000 had been raised for Church work in the district during the past year.

SHERBROOKE.—Deanery of St. Francis.—At this place church circles are very active during the second week in December. It is the week of "The Anniversary of the Church Society." Sherbrooke is regarded as the capital of the deanery, which consists of the following constituencies:—Acton, Ascot, Barford, Barnston, Bury, Bishop's College, Coaticook, Compton, Danville, Drummondville, Dudswell, Durham, Eaton, Filch Bay, Halley, Kingsey, Lennoxville, Magog, Newport, Richmond, Sherbrooke, Stanstead, Waterville and Windsor Mills. In these places there are in all thirty clergy including the Archdeacon of Quebec, who resides in Lennoxville. Of these thirty, no less than twenty-six were in attendance at some or other of the functions of Tuesday and Wednesday, Dec. 8 and 9.

On Tuesday afternoon, Dec. 8, was held the business meeting of the local branch of the Church Society, in which clergy and laity both sit; the chair was taken by the Rural Dean, Rev. Canon Foster, M.A.; the individual clergy then read their reports of work done during the year, giving particulars of spiritual progress and temporal welfare of the various parishes or missions under their care. This year the prevailing note was one of cheerful progress and solid gratitude. The Secretary of the Church Society embodies the main aspects of the reports into a general report for the Deanery. The Rev. Canon Thorneloe, M.A., the Secretary of the Church Society, has a happy faculty of representing the general sense and spirit of the reports. The general report, as well as the individual ones, are sent to the central body of the Church Society and embodied in the annual volume published in Quebec. It was noticeable that the total sum raised in the district was over \$28,000 in 1891 as against \$22,000 in 1890; but about \$250 less was raised for extra-parochial purposes this year than last; this however, leaves out of account the liberal sum of \$4,500 raised in the Deanery for the special needs and restoration of Bishop's College. This ought to be reckoned under the grand total, and under extra-parochial objects, and thus would improve the showing of both very considerably.

At 8 o'clock on Tuesday a special Evening-song was held. The Bishop of Quebec and about twenty robed clergy were present and occupied the whole of the chancel. Prayers were said first by the Rural Dean and then by the Rev. A. Wheeler, of Island Pond, Diocese of Vermont, a welcome guest amongst us. Rev. D. Horner of Durham, and the Rev. F. G. Scott, M.A., of Drummondville, read the lessons. The preacher was the Rev. Lennox W. Williams, M.A., Rector of St. Matthew's, Quebec. His text was: "Neither will I offer burnt offerings unto my God which cost me nothing." 2 Sam. xxiv. 24. After an interesting historical summary of the context the preacher pressed home the duty of sacrifice in the spheres of worship and Christian work. His assertion of the universal priesthood of the members of Christ's body, "that royal priesthood" while carefully guarding and fearlessly stating the sacred and special functions of the ministerial priesthood, struck all as being peculiarly happy in expression and unanswerable in argument. A goodly congregation enjoyed this service.

At 8.15 a.m. on Wednesday, a celebration of the Holy Communion took place. Celebrant, the Rector of Sherbrooke, the Rev. Canon Thorneloe, M.A.; Deacon, the Rural Dean, the Rev. Canon Foster, M.A. A very fair number of the Deanery Board met together at the Holy Table.

At 10 a.m. the Deanery Board assembled. This body consists (1) of all the clergymen of the deanery; (2) the Churchwardens and Synod delegates for every congregation in the deanery; (3) one other specially elected member for each congregation; (4) members specially elected by the Board itself at the time of meeting. So that if all the members who are eligible should attend, the body would have a large preponderance of the lay element, and one of the great objects of this Board is to strengthen and deepen the interest of the laity in all Church matters and Church interests. The Bishop and Archdeacon were both present. Twenty-two clergy and twenty-three of

the laity were also present, besides the Revs. Messrs. Lennox Williams and A. Wheeler, and Dr. L. H. Davidson, of Montreal. After prayers and roll call, the Secretary, the Rev. Principal Adams, D.C.L., was re-elected. Some conversation arising out of the last year's minutes took place, one result of which was that in a conversation concerning the affairs of the Church Depository and the advantage of a system of colportage in the district, on the initiative of the Archdeacon of Quebec the sum of \$102 was raised in the room to further these interests.

Interesting reports were presented to the Board.

1. On Church Extension in the district, Archdeacon Roe, D.D.

2. On Progress of Church Education—

(a) University and School of Bishop's College, by Principal Adams who pointed out that the link in the system of Church Education supplied in Ontario by St. Hilda's College, was still wanting in this Province. The new school buildings will be ready in January, 1892.

(b) Compton Ladies' College, by Canon Foster, M.A. This institution does that work for girls which the Grammar School does for boys, and is meeting with encouraging success.

Papers were also read in all cases characterised by deep spirituality and largemindedness.

1. On corporate action in Church work in the diocese, by Rev. A. H. Robertson, L.S.T., Rector of Eaton; advocating occasional interchanges of preaching work, and regular meetings of clerical members of subdeaneries accompanied by some public function—as a missionary meeting, lecture on Church history, &c.

2. On Catechising and Sunday school instruction. (a) by Canon Foster; (b) by Canon Thorneloe; both most suggestive and valuable—conservative in spirit, aggressive in a good sense and tone.

3. Akin to these, and very masterly, sympathetic and eloquent was the paper on "Young men: what is being done, and what may be done to interest them in Church work," by the Rev. N. P. Yates, B.A., lecturer in Bishop's College. His reference to the St. Andrew's Brotherhood was well-timed; he spoke of the humility and love that should characterize our efforts and said that in a spirit of honest enquiry we should meet with intellectual and spiritual sympathy to lead such to Christ by gentle means and earnest devotion.

Throughout the day, for there were two sessions, ten to one, and half-past two to half-past five, were frequent and interesting discussions. A Sunday school conference was arranged to meet at Ayer's Flat in June, 1892. An impulse was also given to local Church of England Temperance work. All felt that the Church was locally alive, and were hopeful of wider triumphs.

At 8 o'clock the public missionary meeting took place; the church hall was crowded to excess. The Bishop took the chair. Canon Thorneloe read his synopsis of the Church Society's reports. The choir sang a missionary anthem, and during the meeting we sang four missionary hymns. There were three speeches, each very interesting in their line. (1) Rev. T. Flaylock, M.A., gave a masterly sketch of the work in Japan. (2) Rev. L. W. Williams, M.A., gave a very touching account of the recent efforts of Rev. Messrs. MacMahon and Herbert Smith in Western Madagascar—the S.P.G. magazine, the *Mission Field* gives this effort as a subject for special prayer for this month; the work is full of peril; (3) our lay brother and well-known champion of all Church work, L. H. Davidson, Esq., D.C.L., of Montreal, gave an earnest, eloquent, well-sustained address on the duty of men and women to the Church in mission work. His address was full of home thrusts and unanswerable arguments, and telling illustrations. Thus ended the most successful "anniversary" held in Sherbrooke for some years.

#### MONTREAL.

St. George's Young Men's C. A. held its annual meeting recently. His Lordship Bishop Bond presiding. The Chairman opening the meeting, made a few remarks impressing on the young men that there was no such thing as luck. What passed for it was simply the improving of opportunities. The misuse of opportunities was frequently caused by selfishness, and as every day of their life they would have opportunities for doing good, he urged upon them to embrace these. The Rev. L. N. Tucker addressed a few words to the congregation on the inside working of the Association. They had comfortable rooms and a plenitude of wholesome literature. At their monthly meetings they had two sets of study, one secular and one religious. Mr. W. H. Walkley, the secretary, then read his annual report, reviewing the history of the year's work. The average attendance at the meeting was thirty. The Rev. Mr. Cunningham and Rural Dean Renaud made short addresses, the latter pointing out the mission work to be done in the east end, a room or set of rooms to attract the young people being badly needed. Sohmer Park was

doing great harm, and they needed a counter attraction. The Very Rev. Dean Carmichael followed with a short address on the work of the Society. He told how St. Jude's Church, one of the finest in the city, had been established and handed over free of debt through the efforts of St. George's Young Men, and showed the grand opportunity there was for a similar result in St. Henri in connection with the mission there. They needed \$5,000 for it, and he believed would get it.

*St. Luke's.*—The regular meeting of this church was, by a happy thought of the pastors, turned into a temperance meeting on Wednesday night. The Rev. T. E. Cunningham, Rector, in view of the deadly and devastating power of strong drink upon our country, churches and homes, strongly urged upon his people the great necessity for immediate and prompt action upon their part to stay the giant evil in its onward march. He deplored the apathy of the church in the temperance work, acknowledged that he had not done as much as he might have done, and called upon those present to rally around him, and by earnest work and prayer help to save the children. He pointed out that their Band of Hope wanted their help and counsel, and said that nothing looked so lovely as a band of little ones being brought up in the right way for Jesus. Mr. Elliott, of the Diocesan College, followed in a very thoughtful and earnest address, in which he pointed out the numerous temptations in our city to those accustomed to the use of drink, and pleaded for the Band of Hope. Mr. J. Gilliland said a few words to the parents, soliciting for Mr. Cunningham their hearty and willing co-operation in assisting to train up the boys in temperance habits. There are 160 names on the roll of the Band of Hope, which meets every Saturday evening at 4.30 p.m., and those willing to take part in this glorious work amongst the young have here a splendid opportunity. The pastor means work, and intends to keep the temperance work to the front. There will be special services carried on in this church all next week.

*The Diocesan College.*—About two hundred prominent members of the Church met in St. George's schoolhouse on Monday evening, the 14th inst., to discuss the affairs of the Diocesan Theological College. His Lordship Bishop Bond presided, and among those present on the platform were Canon Henderson, Ven. Archdeacon Evans, Rev. E. I. Rexford, Rev. E. Bushell, Rev. G. O. Troop, Dr. Johnston, Mr. George Hague and Mr. A. F. Gault.

His Lordship, after the opening prayer, delivered a lengthy and eloquent address, in which he spoke in eulogistic terms of the College and expressed a desire that it should receive all the support it deserves.

Canon Henderson presented the report of the condition of the College. The College was founded eighteen years ago by Bishop Oxenden. Its assets amount to about \$50,000, the endowment \$29,000. Its annual income is between \$5,000 and \$6,000. At first the only officers were the bishop and the principal. Now it has the bishop as president ex-officio, a vice-president, two honorary vice-presidents, a board of governors, an educational council, a corporation, a principal, a resident tutor, and five assistant non-resident lecturers. Since its incorporation in 1879 it has made slow but steady progress. It is now recognized by Canon of Provincial Synod as one of the six authorized institutions of its kind in this ecclesiastical province.

The College, however, needs a larger amount of financial aid than it has yet received. The Canon described the wants of the college. "We want," he said, "an annual income of at least \$6,000 from endowment to pay the salaries of the teaching staff alone. We want two more resident teachers. We want \$100,000 of endowment more in order to make up this sum. Remember, also, that there is more to be attended to than this. We want money for annual repairs. We want money for the alteration and enlargement of the present building, or else we want a new one. We want a principal's residence. We want a chapel, a library, a class-room, a convocation hall, a reading-room, a recreation ground. In short, we want everything, and nothing less than everything, which any other institution of this kind possesses. Good work has been done in this college hitherto. It has produced men like Rexford, Tucker, Forneret, Newnham, Sweeney, Cunningham, Laviere, Sanders, Webber, Rogers, Fyles, Braham, Horsey and Garth. But it will do much better work still if you only give us the utensils wherewith to do it. But it is unreasonable to expect the work to be done as it ought to be done without a sufficiency of means.

At the conclusion of the reading of the report, Mr. George Hague delivered an eloquent and stirring appeal, asking aid for the College. He offered to contribute \$5,000, provided that the balance of \$100,000 required be raised in three years. The Rev. E. I. Rexford and the Rev. E. Bushell also spoke.

*Appointments.*—The Lord Bishop of the diocese has appointed the Rev. W. Windsor, Rector of Berthier, to the Rectorship of St. John's, and the Rev. W. N. Duthie, Rectorship of Clarenceville, to the Curacy of Sorel.

#### ONTARIO

*Calabogie Mission.*—Great progress has been made here during the last six months, especially at headquarters. A very neat and serviceable church has been built on the most commanding position in the village, and is visible for miles around. The style of architecture is Gothic. The spire, containing the bell, is octagonal, and is covered with galvanized iron. The tones of the bell may be heard several miles away. The corner stone was laid on Aug. 27th by Rev. Rural Dean Bliss, and the building was then proceeded with. On October 21st the Bishop of Niagara visited the village and confirmed sixteen candidates. The ceremony was held in the church, though in an unfinished state. On Tuesday, the 5th inst., the Festival of the Conception of B. V. Mary, the inhabitants were called together by the sweet tones of the bell in order to take part in the opening of the new Church of St. Mary. It is an exceedingly pretty and attractive church both externally and internally. The ceiling is of pine, and is oiled and varnished. A very neat rood screen divides the nave from the chancel. There is seating accommodation for about 100 persons. On this occasion almost every available seat was taken. Service commenced at 10 o'clock with Hymn A and M. "We love the place, O God," and matins was then proceeded with. The Canticles and the Glorias to the Psalms were all chanted. An organ was lent for this occasion, and was presided over by Mrs. Forster Bliss, of Petawawa, who assisted materially in making the musical portion of the service so successful. At the conclusion of matins the hymn, "Alleluia! sing to Jesus!" was sung, during which the clergy retired to the vestry. The Rev. Rural Dean having vested, the clergy entered the west door, and during the singing of the hymn, "Rejoice, ye pure in heart," proceeded to the sanctuary for the Holy Communion office. The Rev. Rural Dean was celebrant; the Rev. J. A. Shaw, gospeller; and the Rev. C. T. Lewis, epistoler, whilst the Rev. C. J. H. Hutton was preacher for the occasion. The sermon was very well delivered, and dwelt upon the Church's seasons and her ministry. Many forcible arguments and passages from Scripture were brought to bear upon the subject. It was an admirable sermon and most appropriate for the occasion. The service itself was the first of the kind ever held in Calabogie, and made a very favourable and indelible impression upon many a soul there present. It was a most beautiful and bright, though very reverend and solemn, service. Several of the newly confirmed partook of their first communion. A touching sight was that of an old woman, scarcely able to walk, being led to the altar to partake of the Holy Eucharist. The Rural Dean inspected the Register and reported as follows: "The new church is well finished, and a most suitable building for the requirements of the congregation in this part of the new mission. Mr. Lewis is to be commended and encouraged for the energy and zeal displayed in the few months of his incumbency." There is a debt of \$400. *Help is urgently needed.* The missionary in charge is the Rev. Charles T. Lewis, Calabogie P.O., Ontario.

*STAFFORD.*—*Special Advent Sermons.*—On Wednesday, December 2nd, the Rev. C. Saddington, of Eganville, preached an invigorating sermon in St. Stephen's. On Thursday, December 3rd, the Rev. J. P. Smitherman preached in St. John's, Eganville. On Thursday, December 10th, the Rev. Arthur Shaw, of Cobden, preached in St. Stephen's, Stafford, and the Rev. A. Mercer, of Arnprior, on Wednesday, Dec. 16th, both days services at 7 p.m. "Come thou with us and we will do thee good." Archdeacon Dakin has just collected about fifty dollars, in the parish of Stafford, for the See House. There is some life here.

*COBDEN.*—The Rev. A. Shaw has completed the Parsonage here. It is the result of hard work. Honour to whom honour is due.

#### TORONTO.

*St. Peter's.*—The Dorcas Society of this Church congregation met December 15 to prepare the many large boxes stored in the school room for shipment by depositing their beneficences of handiwork, clothing, newly purchased and old, candy bags, oranges, literature, etc., to be received and distributed by the missionaries at various stations toward which the interest of St. Peter's people flow. The packing, which presented a more practical than aesthetic scene, was interspersed by luncheon, cheerily but informally served. As the refreshment hour gave more opportunity for mental digestion than the time of busy packing, the president, Mrs. Archdeacon Boddy, gave a useful address.

*St. James Cathedral.* The second of the course of sermons to young men in connection with the St. James Chapter of the Brotherhood of St. Andrew, will be preached on Sunday evening, December 27th, by the Bishop of Algoma.

*Brotherhood of St. Andrew.* Active preparations are now being made for the annual Convention of the Canadian Brotherhood, which will be held in Toronto on February 12th, 13th and 14th. A large number of delegates are expected to be present, and the event gives every promise of being a great success.

*St. Thomas.* The Christmas services will commence with choral Evensong at 5.30 p.m., Christmas Eve, by the treble boys of the choir. Carols will be sung at this service. This will be followed by a choral celebration of the Holy Communion commencing at midnight. A second celebration (plain), will be held at 8 a.m.; Matins will be sung at 10.30, followed by a choral celebration at 11 a.m. The music at the 11 o'clock service will be the "Missa de Amphibalo," by P. Agutter, with orchestra. The choir will be assisted as usual by an efficient choir of ladies.

#### NIAGARA.

HAMILTON. Rev. E. J. Fessenden, B.A., of Chippewa, delivered a lecture in the Church of the Ascension school-room recently, under the auspices of the Woman's Auxiliary Society. His subject was "The History of the Church," and he treated of its life from the earliest times, including the noble efforts put forth at different periods in the cause of missions, and supplementing his theme by an allusion to the Woman's Auxiliary. The lecture was an entertaining and instructive one, and the audience appreciative. About fifty lime light views, representing illustrations of English cathedrals, scenes in the lives of early missionaries, etc., aided the lecturer's efforts. A collection was taken up to defray expenses, and the proceedings were ended by a hearty vote of thanks tendered to the reverend gentleman. The W. A. held their quarterly meeting at the Church of Ascension school-room; there was a good attendance and pleasant meeting. Miss Patterson, of Toronto, gave a most charming account of her "Two months among the Sarcees." Interesting letters were read from Miss Sherlock and Bishop Bompas.

ST. CATHARINES. — *St. Barnabas.* — The Women's Guild of this active congregation forwarded on the 15th of this month their usual Christmas present to the Rev. Mr. Chown, of Muskoka, consisting of three large barrels filled with clothing of all kinds, confections and toys, for distribution among the needy poor of the congregations, for Christmas trees, etc.

#### HURON.

LONDON. — The eighteenth anniversary of the opening of the Memorial Church was celebrated with special morning and evening services. The congregations were very large, and entered heartily into the spirit of the occasion. Rev. Canon Richardson, rector, conducted the service in the morning, and the sermon was preached by Rev. H. G. Miller, M.A., Principal of Huron College. His text was Malachi i. 1, 2: "The burden of the word of the Lord to Israel by Malachi, I have loved you, saith the Lord." He said: — "Met together as you are to commemorate the anniversary of the opening of this church and its public consecration to God's service, it is the burden of the Lord that I would try to deliver to you—for the burden of that word is a message which cannot fail to come home. At no time surely could it fail of most joyful acceptance. But at a season, such as this, not a heart of those who hear me but must be specially disposed to receive it, to hear it and to go forward in the joy and strength of it. Your first thoughts will fly up to the throne of God's grace, upborne by the wings of praise and thankfulness for the richness and multitude of His mercies, vouchsafed to you—the mercy of faithful ministry of a pastor who, however conscious to himself of defects and shortcomings, has handled truly the word of God, and by manifestation of the truth commended himself to every man's conscience in the sight of God—the mercy of an attached and undivided congregation careful as a body to maintain good works, forward in its zeal for the extension of Christ's Kingdom on earth, forward in the duty of diffusing the glad tidings of salvation, as well as eager for itself to receive them—a congregation so well and thoroughly organized that not one member, young or old, can say that if he care to size it there is no room to be found amidst your network of agencies for the fullest employment of his time and his talents. Mercies these are truly to be thankful for; mercies more than man can number; more—assuredly more—than have been

either desired or deserved. With thoughts of these you will approach God's throne, and with thankful hearts will look up. But you will also look back. The very name of your church points you back—points back to him who was the first to be called in the providence of God to preside over the church of the separate Diocese of Huron. And for myself, I am glad to have been asked to take part with you to-day in your services, for indeed, it seems a fitting thing that there should be at this commemoration season a direct and open association between the church erected to the pious memory of the honored and saintly Bishop Cronyn when he was gathered to his heavenly rest, and that college which was inaugurated by him in his lifetime to provide for the training of young men for the ministry, who may go forth and preach Christ and Him crucified. This church and that college—I think that they both may be described as memorial institutions, for through them both he "being dead, yet speaketh." Long be it ere that voice is silenced. Long be it ere the truths which he loved—the plain and simple truths of the unadulterated Gospel of Christ—cease to be proclaimed from this pulpit, as in living echoes of his living voice; and distant also be the day when the college which he founded shall have ceased to be that which he designed it to be, an effectual barrier for the Diocese at large against encroachments of a superstitious ecclesiasticism and of its ever closely accompanying opposite—the frosty blight of utter infidelity. All honor to the faithful hearts who have secured by the stately monument of this church, that the fragrance of the memory of him who was the first to be called in the good providence of God to preside over the Diocese of Huron, should be preserved to generations yet to come. But honor, the supreme honor, all honor, praise and glory be to Him who, "ascending up on high, led captivity captive, and received gifts from men." And the gifts which he received were also of men, for "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It is for one of such gifts at this season we thank Him, and from the ground of the heart we now pray to Him:—Forever be such gifts continued to us. Continued to the very end—continued in Christ's Church throughout the world. But be they also continued to us, in this parish, city, province, mighty Dominion—the gift of men who will own a whole-hearted allegiance to Christ—unswerving loyalty to the pure and simple Gospel of Christ, and unflinching zeal in the service of Christ. Forever be such gifts continued to us—the gifts of men whom it will be to our profit to follow, because they truly followed Christ—men who ere they pass from earth shall have built up for themselves everlasting memorials in lives reformed, in hearts consoled, in souls saved against the day of Christ's appearing—men who will approve themselves true ministers of Christ and faithful stewards of the mysteries of God. For ever be such gifts continued to us, "until we all come in the unity of the faith and of the knowledge of the Son of God, with a perfect man, unto the measure of the stature of the Son of God," and are given to comprehend the love of Christ which passeth knowledge—that love of which I now would speak to you, for it is the burden of the Lord I now would deliver to you; the burden is the same to the now Israel of God as it was to the Israel of old. The reverend gentleman then, in a faithful and scholarly manner, proceeded to a fuller exposition of the subject of the text. He set forth the meaning and force of the term "Burden of the word of the Lord," and showed how that the love of the Father manifested in the advent and incarnation of Jesus Christ was the highest and most blessed testimony to the declaration, "I have loved you."

In the evening Rev. Principal Miller again preached in continuation of the morning subject, taking the same text. The Bishop of Huron was present, and took the closing part of the service.

#### ALGOMA.

*Christmas Pastoral to the Laity of the Missionary Diocese of Algoma.*—MY DEAR BRETHREN,—We are once more approaching the commemoration of the birth of Christ, that great fact in which we find the root miracle of our common Christianity. How much it has done for us individually, and for our race collectively, you will doubtless be reminded on the day specially set apart for its celebration. Let it suffice to say here that in it lie the spring and fountain-head from which have come to you, not only your richest earthly blessings, but still more, all your brightest hopes and expectations of the life hereafter. Civil and religious liberty—the blessings of education—the elevation of public opinion—the impartial administration of justice—the sanctity of marriage—the peace and purity of domestic life—the rescue of woman from the degradation imposed upon her sex in pagan lands—better still than all these, your spiritual blessings, such as adoption into God's family, "the household of faith," as "heirs of God, and joint heirs with Christ"—the remission of sins—the assurance of

God's favor—"the hope of salvation"—all these things are yours because "when the fulness of time was come," He who was "God of God, Light of Light, very God of very God," yet "for us men and our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary": of all these you will doubtless make grateful acknowledgment when you meet on Christmas day in your several houses of prayer in hearty, reverent praise and thanksgiving. See to it, brethren, that your gratitude takes a substantial form. The diocesan custom has been hitherto to have a special offertory, larger and more liberal than at other times, and to present it to the clergyman as a Christmas gift appropriate to the day, as a token of the loving regard and good-will of his people. I trust that the custom will be carefully observed this year also, and that other gifts from your stores, fields, and farmyards, will be added, it being clearly understood that all such offerings are to be regarded as special—that is, over and above the stipend ordinarily paid. In so honouring your spiritual pastor, you honour Him whose messenger he is, and ensure for yourselves the fulfilment of the promise, "Them that honour Me I will honour."

Praying for you and your households an ever-increasing enjoyment of the blessings flowing from the "unspeakable gift" of God's dear Son, and wishing you, in the fullest sense, a happy Christmas, I remain, dear brethren, yours faithfully in the Lord, E. ALGOMA.

#### RUPERT'S LAND.

WINNIPEG, Dec. 14.—This morning before the Manitoba full court, an application was made by a member of the Church of England to quash the city by-law for levying taxes on the ground principally that it is illegal to assess members of the Church of England for support of schools which are not under control of the Church of England and in which there are not taught religious exercises prescribed by such Church. This is a similar appeal to that taken recently by the Roman Catholic Church of the Province. The Chief Justice delivered judgment of the full court, granting the application and quashing the city by-law.

#### British and Foreign.

The Bishop of Nova Scotia's address is 55 Hill Park Crescent, Plymouth, Eng. He expects to be able to return to his diocese May 1.

The Additional Curates' Society has benefited by legacies from the late Miss Mary Collins, of Knarborough, to the extent of £2,000, and from Miss Stone, of Castle street, Norwich, £200.

Lord Savile has sent £200, as lord of the manor, to the restoration fund of Egmont Church, North Notts.

Lord Mostyn has given the site, and Lady Augusta Mostyn a donation of £1,000, for a new church for the Llanrhos part of Llandudno.

At Tuesday's sitting of the Prussian Protestant Synod, Doctor Frick announced that the revision of the Bible is now completed. The new revised edition, which contains many theological and grammatical emendations, is expected to appear in January next.

The *Bristol Mercury* states that at Bristol Cathedral on Sunday, "for the first time for many years, the Communion table bore an altar cloth, and a pair of candlesticks. The candlesticks were, we understand, presented to the Cathedral more than a century ago, but it is upwards of forty years since they were last used—in fact prior to the time of the late Dean."

On Wednesday Lord Penzance decided in the Court of Arches that the Bishop of Norwich was justified in refusing to institute the Rev. C. E. P. Boyer to the living of Brantham, in Suffolk, to which he had been presented by Emmanuel College, Cambridge, on the nomination of Sir A. Dixie, a Roman Catholic.

The Earl of Stamford, in the capacity of a London diocesan lay preacher, occupied the pulpit of St. Botolph's Church, Aldersgate, on Wednesday afternoon last week. He was robed in a surplice, an Oxford M.A. hood, and wore the badge of office belonging to the Bishop of London's Order of Lay Preachers. He delivered an address to business men on "Foreign Missions." The short service was conducted by the Rev. T. Selby Henrey.

It seems that Bishop Boone, head of the American Protestant Episcopal Church in China, passed away while on his annual visitation to the ports on the Yangtze river. He had been in bad health for some time, and is said to have caught cold while watching a great fire at Hankow, on September 26th.

The Rev. R. H. Charles, of Exeter College, Oxford, is preparing a new edition of the Ethiopic text of the Book of Enoch from a more complete and more correct M.S. in the British Museum, brought from Magdala, and not used for the latest edition by Professor Dillmann. The preface will contain a new view concerning the fragments out of which the book has been composed.

The new English Church at Puerto Arotava, Tenerife—the first in the Canary Islands—was formally opened and dedicated on All Saints' Day. The season having hardly begun, the congregation numbered only about sixty, but the church will seat nearly 800. The service was performed by the permanent Chaplain, the Rev. T. Gifford Nash. The church will be consecrated in the course of next year by the Bishop of Sierra Leone, whose license for its use in the meantime was duly read.

At a meeting of the Peterborough Cathedral Restoration Committee, on Wednesday, Dean Argles offered to give £500 towards the removal of the organ to the triforium and the purchase of a small organ for use during the reconstruction of the great organ. The offer was accepted with thanks. Stalls for the choir were also accepted from the Freemasons of England, the Corporation of Peterborough, and Mr. Gates, the Chapter clerk. The Dean further announces that Mrs. Rigg has promised to give £50 for providing a litany desk.

The ceremony of laying the foundation stone of a new church at Bournemouth took place recently in the presence of a large and influential gathering. The new building, which is to be named St. Augustine's Church, is to be erected at a cost of £5,000 by the Rev. Canon Twells. The stone was laid by Mrs. Twells, wife of the donor, who was presented with a silver trowel. The church is expected to be completed by next July, and will seat 400 persons.

## 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.

### Hymn: "Three in One and One in Three."

SIR,—I knew both Rev. Dr. Rorison, of Peterhead, and his son, Provost Rorison, of St. Ninian's Cathedral, Perth, but never heard before that the former was author of this hymn. It is usually ascribed to Mr. Marriott, but at best it is uncertain.

JAMES GAMMACK, LL.D.

East Toronto, Dec. 10th, 1891.

### Church Consolidation.

SIR,—Rev. Dr. Langtry, in letter No. 3, on this subject, attempts to demolish the Bishop of Ontario's scheme of Church consolidation and calls it "ill-considered and absurd." It must be apparent to many of your readers that Dr. Langtry is beyond his depth in discussing the relative powers of Supreme Courts, Parliaments and Legislatures, and that his remarks are "ill-considered and absurd." I make every allowance for differences of opinion in regard to what shape the scheme itself should take, but wish to point out to Dr. Langtry that before he presumes to call the Bishop's suggestions ill-considered and absurd he should be sure of his own position. He asks, "Is it not the House of Commons at Ottawa, the Legislature at Washington, the Parliament at Westminster, that controls the legislation of Provinces and States and prevents their mutually injurious enactments," and he ventures the assertion that "Supreme secular courts are only asked to interpret the Provincial or State statutes. They cannot annul or disallow them." Now Legislatures as well as Parliaments have their classes of subjects for legislation assigned them, and as regards such subjects, are supreme; but if one body encroaches on the other, by attempting to legislate with regard to a subject assigned to that other, it is the courts that set it right. In all countries having a written Constitution one of the most important powers of

Supreme Courts is that of declaring an act *intra* or *ultra vires* of Parliament or the Legislature passing it. The Bishop is quite right in what he says on this head. I do not agree with him, however, in all he suggests. It would be better, in my humble opinion, to do away with the Provincial Synods altogether, and substitute a general synod, giving it exclusive jurisdiction in matters of doctrine, worship and discipline, and any other subject in which there should be uniformity; and of course the necessary coercive powers. I can see no objection to the other subjects enumerated coming under this jurisdiction also. If Dr. Langtry will consider the subjects of marriage and divorce alone, in the United States, he will find how far astray he is in regard to the controlling power of Congress over the different States, and how little it has to do with "their mutually injurious enactments." Too many governing bodies in one country, either ecclesiastical or civil, are an unmixed evil.

F. A. KNAPP.

### Unauthorized Lay Preaching

SIR,—The inquiry of your correspondent "R" from East Simcoe is a very pertinent one:—By what authority are they sent, many of these lay preachers in our Canadian dioceses? The reply to this question would reveal the fact that there is an insidious conspiracy at work in Canada, on thoroughly Jesuitical lines, though with loud-mouthed Protestant professions—quiet, noiseless, gradually encroaching, drawing a cordon round the Episcopate and its faithful adherents everywhere. Very soon there will be a coup—unless it is meantime counteracted and frustrated—which will leave Church principles and their deep advocates—nowhere! Let those who believe in Episcopal authority and other Church principles be up and doing. Let them begin to prepare at once for our coming synods; master the exact details of qualifications for voters at our vestries and electors of lay delegates. The lists should be carefully prepared, notices given for signatures on the designated Sundays in January, lists posted in good time, parochial tribunals at hand ready, &c., &c. Then we shall not be left—as we are increasingly each year in our synods.

SMILAX.

11th Dec., 1891.

### Rupert's Land Indian Industrial School.

SIR,—I am sending you herewith a copy of our annual report for the year ending 30th of September last. If you could print the whole of it, or even give an abstract of it, for the benefit of your readers, I have no doubt that it will interest many, and I shall deem it a favour. We are very thankful that the year's work has gone on as well as it has. We have had many things for which to be grateful. Financially, however, our position is not satisfactory. The Financial Statement included in the report shows a balance in the Treasurer's hands which is only there because we had many unpaid accounts at the close of the month. Had these accounts been paid we should have had an overdraft of nearly a thousand dollars. A good part of this is due to necessary expenditure upon plant and material, for carrying on our industrial works. It is in one sense an asset, but we cannot, of course, dispose of this property without interfering with our work. My great aim has been, and is, to make our industries assist in the maintenance of the school, and I have no doubt that in the future, if all goes well, they will very largely help us. However, as every one knows, there must first be some considerable outlay in equipping the different shops and farm, with such plant, tools and stock as will enable us to do satisfactory work.

We have felt this, and have been obliged to incur the expenses I have referred to.

I have once before appealed in this direction in your columns; may I do so again?

I shall be very grateful for any contributions towards the payment of these things, or to our General Maintenance Fund. We have still about half our sixty children for whom we have no definite promises of support beyond the Government grant. \$50 is the sum we ask from friends for each child to supplement this grant, and I should be very thankful to receive promises of such an amount regularly, or such smaller sums as those interested in our work feel they could promise.

Christmastide is just upon us. Christmas offerings towards our work would be very acceptable indeed. I would take this opportunity of expressing our very deep appreciation of the help rendered us by different branches of the Woman's Auxiliary, both diocesan and parochial, by Sunday schools, and by many individual friends. Their kindness has done much to strengthen and encourage us during the past year, and much of whatever service we have been able to render the Master must be attributed to their sympathy and kindness.

The names of, I think, the whole of these friends will be found in the report, but if any should have been omitted, I should be very pleased if such friends would kindly write to me.

I shall be pleased to send a copy of our report to any person who may wish it, if they will be good enough to send me a postcard.

With many thanks to you, sir, for so kindly placing space at my disposal.

WM. A. BURMAN.

Middle Church, Man., Dec. 8, 1891.

### The Cardiff and Monmouth Mission

SIR,—A few details of our Mission doings will, I am sure, interest your readers, many of whom are constantly contributing to our support. Our Mormon friends have just paid us another visit in the person of two Elders, and their coming, as of yore, caused no inconsiderable stir amongst Latter-day Saints and Gentiles, as non-believers are designated. I forget whether I told you that some time since an Elder ordained a farmer to the ministry with power to marry, etc. This power, and also that of the Elders themselves, I have been disputing in a series of public lectures. I confess the Marriage Act is very vague, as it merely alludes to those persons capable of performing the marriage service as "ministers of all denominations." It appears under this designation the Elders of the Anti polygamy branch of the "Saints" hailing from Lamoin, U.S.A., have officiated at marriages in various quarters in Canada, claiming that they are justified in so doing by the very words of the Marriage Act, being ministers of a denomination. When, however, they appeared in my district I disputed this claim, having in the meantime put myself into correspondence with the Government respecting it. I disputed it on the ground that, inasmuch as a fresh Act had to be passed authorizing Quaker and Salvation Army officials to perform the marriage service, thus showing that as ministers of their respective denominations they had no power to perform the marriage service under the old Act, neither could Latter-day Saint Elders legally unite persons in marriage without a fresh Act, seeing that their sect could not come under, or be included in the old Act, if the two sects previously mentioned could not. After a somewhat lengthy correspondence with the Government, I have gathered that the Attorney-General in 1889, when replying to the question of the legality of the Latter-day Saints' marriages, stated, that "at the passing of the Marriage Act, the Saints were not taken into consideration." I am, however, also informed that owing to the wording of the Act, it became a matter for the law courts, and not the Government, to decide whether the Saints' Elders can officiate at marriages. It appears, then, that in so important a matter as that of marriage, we have our local Government framing an Act that it is unable to interpret, so that any curious sect, no matter how utterly ridiculous its teaching, can claim equal privileges with the ordinary Christian bodies, unless expensive litigation decides otherwise, and yet our rulers are supposed to be the guardians of the people's morals, and to see that they are not imposed upon.

But there is a worse feature of the case. The farmer alluded to as being ordained by the Mormon Elder, soon after his entrance to the ministry, which he entered without any previous examination or education, married a child of thirteen and a half years to a man over thirty. I wrote to the Government, asking if there was not a law which prevented children of tender years being married? I received a reply, stating that so long as the parents did not object, nothing could be done, as there was no age specified under which it was illegal to marry. Since my lectures, I am informed that this branch of the Saints has members in Toronto, and that they are growing.

Mr. Gould, a preacher of the Church of Christ, who caused much trouble at Deer Lake, one of my stations, has just left for good, as his converts were not able to support him. But alas, when one trouble goes, another comes. Two "Faith Healers" have come within our boundary, and have, for the present, won the hearts of certain weathercocks, who have set about building them a home. I do not think, however, that they will remain longer than Mr. Gould, who did not stay quite a year. When one reflects that there are not many more than a thousand souls in the two townships of Cardiff and Monmouth, and that here are working permanently the Church, the Methodists and the Presbyterians, to have one's regular work periodically upset by flying visits from Mormons, Plymouth Brethren, Faith Healers and many other curious sects, your readers will understand the difficulty and anxiety of work among backwood settlers. The strange experience has at all events convinced me of the absolute necessity of sound Church teaching both as regards doctrine and history. While converts to Mormonism, &c., have been made from the different dissenting bodies around us, I am thankful to say that we have not lost a single Church person. I attribute this fact to my having settled here, with church, Sunday school and parsonage. I have been thus enabled to give a series of Church history and doctrinal lectures, which I could not otherwise have done had I been only paying flying visits here and there. Many of

our friends have recognized the wisdom of my settling here, and have generously helped to lessen the parsonage and other property debt. But there is still \$500 odd owing, which hangs heavily over our heads. Mr. Bridgman Simpson sent us lately \$25; Mr. Mencke, \$2, and Mr. Somers, \$1.50. Oh! that some kind friends would wipe off the debt as a Christmas offering, is my earnest prayer.

ARTHUR E. WHATHAM  
Essonville, Ont.

### Notes and Queries.

SIR.—1. What part of the Prayer Book is called "Gloria in Excelsis?"

2. How many times should a member that is confirmed receive the Holy Communion in the year?

Ans. 1. The hymn in prose, "Glory be to God on high," that precedes the Blessing at the close of The Communion.

Ans. 2. The *minimum*, according to the Rubric, is "at least three times in the year, of which Easter to be one." The *maximum* would be daily. One of the Rubrics lays down the clerical standard: "In Cathedral and Collegiate Churches and Colleges, where there are many priests and deacons, they shall all receive the Communion with the priest every Sunday at the least, except they have a reasonable cause to the contrary." We have this from King Edward's Second Book, and we cannot see the force of "every Sunday at the least," unless it point to a daily Communion, or one also on the Saints' days. As a practical rule in Canada, we would say that the clergy should have a weekly Communion at the least, as contemplated by the Prayer Book, and the laity should never turn their backs upon the Lord's table when the Christian feast is prepared. The Communion upon the first Sunday of the month is a Protestant invention, and the Church has no knowledge of it; the Holy Communion is a necessary concomitant of every feast, be it Sunday or Saint's day, and every communicant should be prepared to communicate, yet few of the clergy give the opportunity.

SIR.—Is it proper for any of the congregation, e.g., a member of the choir, to come into the church through the vestry, there being also a choir door in the church?  
ENQUIRER.

Ans.—If there is a vestry and also a choir vestry with separate door, then any member of the congregation is entirely out of place in passing through the clergyman's vestry, which usually has a door passing into or near to the sacristy. The soundest rule is that each one do his own work and keep his own place, and the vestry should be reserved for the clergy, but you will always find the cloven-hoof to stump heavily where even the angels fear to tread.

### Sunday School Lesson.

1st Sunday after Christmas. Dec. 27, 1891.

THE CHRISTIAN COVENANT—SONSHIP—HEIRSHIP.

In the last lesson we learned that by baptism we are made "members of Christ." In to-day's lesson two other results of baptism are to be considered.

#### I. SONSHIP.

We learn from the Catechism that in baptism the baptized person is also made "a child of God." By the sin of our first parents all mankind became sinners. (Rom. v. 19; 1 Cor. xv. 20.) Unhappily we cannot live very long in the world without finding out the truth of this fact, and learning by painful experience how prone we are to sin, and to do what we know to be wrong. Sin and wickedness are indeed so common in the world, even in a professedly Christian land, that we fail to realize as we ought how great and hideous an offence they are to Almighty God. But the result of sin must be to unfit the sinner for the presence of God; and all mankind by sin are thus alienated from God, and as "children of disobedience" deserve only His wrath and indignation. (Col. iii. 5, 6.) So dreadful have been the consequences of sin in the world that when our Lord Jesus Christ took upon Him our human nature, mankind had well nigh lost all knowledge of God, and of the fact that He was their Father and their Creator. Among the Jews alone, of all the peoples of the earth, had this knowledge been preserved; all the Gentiles, our own forefathers among the rest, had lost all knowledge of the true God. The great majority of mankind were therefore like the Prodigal Son who left his father's house, but unlike him, they had even forgotten their Father altogether, and that they were His children, and owed Him reverence and obedience. But though mankind had thus well-nigh forgotten God, He, nevertheless, had not forgotten them; and though

they did not love Him, He still loved them with an Almighty love. Even when He condemned the first sinners, He still tempered His judgment with the promise of a great deliverance. (Gen. iii. 15.) This great promise in due time was fulfilled by the coming of our Lord Jesus Christ, to bruise the head of Satan, to make atonement for the sins of men, to bring them back to the knowledge of God, and restore them to the position of sons in the family of God. As by the sin of our first parents mankind became like children who have lost all knowledge of their parents; so, by baptism, they are by the grace of God regenerated and adopted by God as His children, and enabled to call God their Father. (Rom. viii. 15.) And God receives them as His children, not for their own merits, but for the sake of Jesus Christ. *Illustration*—Imagine a child of good parents stolen by wicked men and trained up by them in all sorts of villainy, so that he becomes extremely unfitted for his parents' society, and forgets all about them. The father still loves his child, longs to find him and restore him to his place as his son—can never forget him—continually searches for him. At last when found the child does not know him—does not love him—is unfit to live with him, and has become a criminal, so that he cannot inherit his father's property. What grief, what anguish of mind his father would feel. The poor wretch has no means to pay the penalty of his crimes—imagine then the father's favourite son coming forward and voluntarily offering himself to bear the punishment in order that his poor fallen brother might be restored to his father's house. This is but a faint illustration of the love of God the Father and God the Son for fallen man. (S. John iii. 16; 1 S. John iv. 10.)

*Heirship.* The Catechism also teaches us that in our baptism we are also made inheritors, i. e., heirs of the kingdom of heaven. (See Heb. ix. 15.) This follows from our being God's children; for we become thereby joint-heirs with Christ (Rom. viii. 19); but S. Paul significantly adds, "if so be that we suffer with Him." We must not forget that.

Our life as Christians is not to be a life of self-pleasing—it is to be governed by a constant and earnest choice to do God's will, and a readiness to suffer all things that in His Providence we may be called upon to bear, rather than disobey Him.

We cannot do this by our own unaided exertions, but God the Holy Ghost is always ready to help us to do right, and to make intercession for us when we do wrong. (Rom. viii. 26-27.)

But what is it to be an inheritor of the kingdom of heaven? We are made by our baptism members of God's kingdom here on earth, in that we are admitted into the Holy Catholic Church, but that kingdom extends beyond this world. It is in heaven that the members of this kingdom are to receive their perfect reward and happiness; for there they are to be admitted into the very presence of God. Our life on earth is a season of preparation for that momentous event. We must ask ourselves, "Do I love God with all my heart? Am I ready and willing to obey Him in all things? Am I striving by the help of His Holy Spirit to fit myself to be in His presence? Do I realize how utterly hateful sin must be to Him? Do I hate sin? Do I love that which is good?"

### Family Reading.

"Changed Lots; or, Nobody Cares."

#### CHAPTER VIII.

(Continued.)

Often cold, often hungry, the contentment which had lulled Dorothy's fugitive recollections of the past to sleep left her, and she began to think sometimes of the pleasant things she could remember as in a dream.

The stove in the van sometimes went out for want of coal, and when she shivered, she thought how beautiful it would be to stand before a very big fire, such a one as she could remember seeing somewhere; and when she described this "beautiful big fire" to Jem, he would smile patiently and say he had seen it, too, many a time, when he looked down into the kitchens of the big houses where the "grand gentles" lived.

She cried bitterly over the sudden disappearance of her beloved rabbits, though finding food for them had long been a painful care to her; but was much too hungry to refuse the welcome meal they provided.

It was a faint consolation to her that poor old loving half-starved Rover could have the bones.

When she met, as she now often did, in the town, little girls of her own age, warmly and com-

fortably dressed, she looked at them with wonder and envy; she felt as if she knew exactly how nice it was to wear pretty clothes like that, and to be warm, to have no rents in her frocks for the wind to creep through, no holes in her boots for the water to get in.

And they took no notice of her at all; they were warm and they did not seem to mind at all that she was cold, nor did they care how hungry she was; they just looked at her and passed on, while she gazed hungrily into the shop windows where she could see food. Oh! such lots of beautiful things to eat, till she ached all over with the longing to put out her hand and take something for herself and for mother, and Jem and little Jenny, even for all the rough children who laughed at her and called her "Miss Stuck-up," for she knew that they too were often hungry and miserable, and nobody cared much, they had no good mother like Nance, no brother like Jem.

She wondered if those girls in their nice clothes had money-boxes at home; her money-box was one of the few things she distinctly remembered, and often thought of now money was so scarce.

When she was quite good, she told herself the fairies would let her go home, and then she would bring all her money and pour it into mother's lap, and she and Jem should have plenty, lots of meat and potatoes, and warm clothes and good boots.

Planning what she would do with the vague "lot of money," she thought she remembered in her box, was a great solace to her just now, and whiled away many a dreary hour as she followed mother or Jem up and down the streets.

But it was sometimes very hard to forget present hunger in these dreams, and one day passing a shop where a large basket of potatoes stood invitingly outside, she put out her hand to take one, only one, she was so hungry.

But just at that moment, before her little hand, blue now with the cold and covered with chilblains, had touched the coveted food, the master of the shop came out, and, whether he had seen the greed in her eager eyes, or whether it was his usual way of speaking to those who might be supposed to be tempted by his potatoes, I do not know, but he said sharply, "Be off, you little thief!" and in an agony of terror and shame, poor Dorothy darted on to Jem, who was a few yards before her, and clung to his protecting arm; while a fugitive memory suddenly passed through her brain.

She was standing by a bed in a darkened room and was saying slowly again and again, "Thou shalt not steal." Somebody called mamma was lying on the bed, only it was not called a bed, and she taught her those words because somebody said she had taken some sugar; and mamma had been very shocked and everybody had said she was naughty. "Why's it wrong to take things, Jem, when they have plenty?" she asked, when she had recovered from her fright.

"The perlice will put you in prison if you're caught, and mother says it's very mean to take other folk's things," replied Jem, with a twinge of conscience. Just now and then, when hard driven he had stolen an egg for Lil and said he had found it, but not even to his mother had he owned the theft: now he coloured at the thought as he continued warningly, "Don't you ever go for to touch anything that isn't yours, Lil, or the perlice will run you in, and we shall never see you no more."

Dorothy shuddered as she thought of the danger she had been in, but the answer did not satisfy her.

"But I know it's written in a book, 'Thou shalt not steal.' I know it's in a book. Is that why the police run people in?"

"In a book; what do you know about books, Missie, dear; what rum things you say," said Jem, laughing.

"I can read quite well, of course I can," she replied crossly, and Jem did not contradict her; this was one of the strange fancies Lil had got into her head when she was ill. She thought she could do such wonderful things, and at that moment a gentleman got off his horse at a shop door and looked round for some one to hold it, and Jem hopped forward as fast as he could and offered to take it.

"But, you are lame, and I want the horse led up and down. I shall be away some ten minutes, and I cannot have him catch cold," said the gentleman a little impatiently.

"I'll lead him, sir; I'm used to horses, sir," said Jem eagerly. "He shan't stand a minute. I'll walk him up and down." But the gentleman looked round, evidently in search of some one else.

"Please, please, do let Jem lead him," implored Dorothy, laying her hand confidently on the stranger's coat sleeve: "nobody will do it as well as Jem."

The gentleman laughed as he gave the bridle to the boy, and when he came out he gave him a shilling, telling him half of it was for his little sister, and then he asked the children a few questions as to where they lived, telling Jem that he came into the town about the same time most days, and that if he were at hand he should hold his horse again.

When Jem told his good fortune at home he said emphatically: "It was all along of Lil, mother; she brings good luck wherever she goes."

Day by day what she saw in the shops awoke in Dorothy a keener remembrance of her past life, and if it had not been for the constant occupation of trying to get money to procure food for the next meal, she would no doubt have dwelt more than she did on these confused memories.

To be Continued.

### Merry Christmas.

Christmas bells ring silvery music  
O'er the crystal snow,  
Mingling with the songs of memories  
Of the long ago.  
Hearts are glowing and the trampings  
Of the restless feet  
Beat, in quickened time, their marches  
Through the busy street.  
Merry, merry Christmas!  
Ring the joyful bells;  
Merry, merry Christmas!  
Down the valley swells.

Christmas trees, with treasures loaded,  
Bend their branches low,  
Yielding gifts which love has fashioned—  
May they ever grow!  
How the children's faces brighten!  
How their voices ring,  
In the chorus of the anthem  
Which they gayly sing!  
"Merry, merry Christmas!  
Still their accents call;  
"Merry, merry, Christmas!  
Welcome, one and all."

When the music all was ended,  
And the lights burned low,  
Then there came a little maiden  
O'er the frozen snow;  
And she found a kindly shelter,  
\* For they bade her stay;  
Heard her story, sad and truthful—  
Then again they say:  
"Merry, merry Christmas,  
Truly blest thou art,  
Since we have, with kindness,  
Cheered a saddened heart."  
—*Watchman.*

### Christmas Joy.

We should be glad and rejoice, not with reckless merriment, but in all solemnity and deep gratitude, for at this time we commemorate the birth of the world's Redeemer. It seems fitting to observe the anniversary of the Saviour's birth in the same spirit as that which accompanied the event itself. And with the angels of God, we should sing, "Glory to God in the highest, and on earth peace, and good-will toward men." For upon the birth of Christ, God was made manifest in the flesh, which enabled us to behold His glory as of the only begotten of the Father full of grace and truth. And upon this manifestation in the flesh, and consequently His natural life among men, He was enabled to become a sympathizing Saviour; and finally suffering a physical death, He became the perfect captain of our salvation. Therefore the beautiful example of His matchless life and irreproachable character, the sympathizing and perfect Saviour He is, and the perfect revelation of God to men He made, all depend upon His temporal life, which, in turn, depended upon His birth. Are we not correct, then, in saying this event of the world's history should be commemorated? If it is right to gladly remember the returning Fourth of July, because it is the

birthday of America's civil freedom, how much more ought the spiritual commonwealth of Israel to hail the birth of the Saviour in Bethlehem of Judea, with joy unspeakable and full of glory."

### Eva's Sacrifice

JOSEPH HAWARD.

"How do I look?" Eva Wood asked laughingly as she fluttered into the family sitting room, arrayed in her first silk dress for her first real society ball. A great event was this much talked of party to be given by the nabob of Newcome Station, in the minds of the young people of that locality.

"Look? just perfectly lovely!" responded her fourteen-year-old sister Nell with girlish effusiveness. "Isn't she sweet, mother? Her dress is so becoming. I never saw such a pretty color in your cheeks before, Eva, and your eyes."

"Oh! Nell! give us a rest," interposed Tom, who was rather inclined to the use of slang phrases. "Eva, has gotten herself up in stunning style, banged and befrizzled equal to the city girls who'll be at the ball. She don't look a great deal worse than most girls do now-a-days, but—"

"Venerable man! You have come down to us from a former generation!" laughingly quoted Eva, who was very fond of her bright young brother and who enjoyed his sallies.

"But mother, *do* I look well?" she asked.  
"Well enough, child," said Mrs. Wood calmly. She was a true New Englander, never allowing her children to know that she was proud of their beauty and brightness.

"As sweet as a wild rose," was her mental answer to Eva's appeal, but on no account would she have given voice to the thought.

"I'm afraid Eva is getting vain," said her father, eyeing her through his spectacles. "Seems to me a silk dress and all that lace and all those foolish fixings, look out of place on a plain country girl."

"I don't call Eva very plain," said Nell pertly.  
"You know, father, she earned the money herself," said Mrs. Wood.

"I know—I know. Well I suppose girls will be girls," with which sage reflection Mr. Wood turned to his paper again.

"Eva, there's a boy in the kitchen who wants to see you," said Charlie, appearing at the door.

A tall, awkward, ill-dressed boy sat by the stove.  
"Why, James," said Eva, taking his big, dirty hand in hers, "have you hidden from home this cold day? How are the folks on Lone Prairie, all well?"

"No marm. Rachel's powerful sick, and she was tuck that bad this mornin' that pap and mam both 'low she caynt live through the night. And she's ben a couxin' at me to come down hyar for you; cried, an' took on powerful, seems like she caynt die, 'hout seein' 'Teacher,' as she calls ye."

The pink roses in Eva's cheeks blanched suddenly. Could she give up this party for which she had planned and of which she had dreamed so long, to gratify the whim of a sick child? Rachel Fisher had been a pupil of hers, very unattractive, dull and homely, but docile and affectionate. She had seemed to fairly worship the pretty, soft-voiced girl teacher; indeed her devotion was often irksome to Eva, whose footsteps she followed as closely as a faithful dog would have done. At noon, at recess, in her walks, the queer little creature was close at her side, content if her hand might rest in her teacher's. It made her nervous, she told the home folks, to see the little, thin, sal-low face with its light eyes always peering into hers. The drawling southern tones and the queer dialect annoyed her, as did the untrained girl's uncouth movements and countless little disagreeable peculiarities. But Eva was far too gentle and kind-hearted to repulse the poor little creature, whose life at home she well knew was barren enough of affection. Such a home! Jake Fisher and his wife were what the southern negroes called "po' white trash," lazy, shiftless, uncleanly, and their two-roomed cabin fairly reeked with vile odors. No wonder, then, that Eva paused before making a reply.

The boy eyed her doubtfully: "I reckon you're goin' to the doin's down thar to the station," he

said, taking note of her sheeny dress, the flowers in her hair and at her throat.

"I was intending to go, but if Rachel is so sick and wants me, I must not disappoint her. Warm yourself by the stove until I get ready," and Eva flitted from the room followed by her mother and Nell.

"Have you really given up going to the party?" said Mrs. Wood.

"Yes, mother. You wouldn't have me slight the poor child's dying request?"

"Oh, no, but I know it is hard for you, daughter."

The drooping lids drooped a little lower, but they could not shut back two glistening tears. Mrs. Wood saw them and kissed the girl softly, a most unusual thing for her.

"It is just too bad," said Nell. "Mr. Hathaway will be so disappointed when he comes and finds you gone."

The roses suddenly appeared in Eva's cheeks. "Make the best excuse you can for me, mother, I would wait till he comes, but it is a long, cold drive to Lone Prairie and poor little Rachel may be dead when we get there."

She glanced a little regretfully at the pretty dress Nell was folding as she was muffling herself in the homely comfortable wrapping best suited for a long ride in the rude sled and a visit to the dirty Fisher cabin. And the nervous dread of seeing Death grow stronger upon her as she rode over the white prairie under the blue sky studded thick with stars. So cold—so ghostly seemed the night!

"Mammy, d'ye reckon teacher 'll come?" Little Rachel Fisher's wan lips framed this question for the hundredth time, or so it seemed to the gaunt, hollow-eyed woman by the bed in the little low-ceiled, mud-walled cabin.

"I dun no, honey. I reckon she will," and a tear coursed down the mother's sallow cheek, her sluggish nature stirred to unwonted depths.

"They're hyar now," said a rough-bearded man by the clay fire-place, who for once had laid by his pipe and tobacco.

"Oh, Teacher! You've come! I'm so glad!" and poor Rachel's eyes, which seemed now so large and glassy, framed in that wan face, eagerly devoured her. "I wanted you—to hold my hand—when I'm passin' over. I won't be a mite skeered if you're hyar. Mammy's been a tellin me heaps about the angels. I reckoned they must be most—like you; and mammy, she says I'll be an angel too up thar. D'ye 'low—I'll be *poor* and handsome thar, Teacher?"

"I think you'll be beautiful, dear Rachel," said Eva, her tears falling fast.

"I reckon you know," said the child. "I'd like to be a little diffrent. I 'low pappy and mammy kin git on without me hyar, an' I'd like ter go. What kind of a place d'ye reckon Heaven is, Teacher?"

Poor Eva! Her situation was most trying. The things on earth had engrossed her heretofore, with only occasional thoughts of the life beyond.

"The Bible says, 'There will be no night there, neither sorrow nor crying, for God shall wipe away all tears from their eyes.'" These words seemed to rise from her lips as by inspiration.

"O, Teacher! it must be sich a happy world! D'ye know, when I heerd of the great doin's they was goin' ter hev at Newcome, I 'lowed I'd like to be thar an' see the ladies in their fine clois, an' hear the music, and see the table spread, an' all that, but now I'm goin' whar thar's doin's every day, whar thar's allers music an' flowers an' folks dressed finer'n they do here for parties. I shall like it so much better'n bein' here."

Crude and fanciful were the strange child's notions of the new life she was entering, absurd they might indeed have seemed to some people, but Eva, watching the rapt face kindled by its eager eyes, was impressed as she had never been before. The "doin's" in which she had so longed to participate seemed trifling, paltry, there, while the portals were ajar to those blest mansions waiting to receive the soul of the child who lay beside her. Was it an absurd fancy—this thought of poor Rachel's—might not the passionate love of beauty starved here, be fully gratified in the land where he was going? Vague thoughts like these flitted

the flowers  
 hel is so sick  
 her. Warm  
 ly." and Eva  
 r mother and  
 o the party?"  
 ve me slight  
 r you, daugh-  
 e lower, but  
 tening tears.  
 ie girl softly.  
 "Mr. Hatha-  
 ie comes and  
 Eva's cheeks.  
 me, mother,  
 a long, cold  
 Rachel may  
 at the pretty  
 muffling her-  
 ng best suited  
 a visit to the  
 ous dread of  
 r as she rode  
 e sky studded  
 ly seemed the  
 "Will come?"  
 ed this ques-  
 seemed to the  
 d in the little  
 will," and a  
 ow cheek, her  
 depths.  
 -bearded man  
 had laid by  
 "Come! I'm  
 which seemed  
 hat wan face,  
 you—to hold  
 I won't be  
 my's been a  
 I reckoned  
 mammy, she  
 'ye 'low—I'll  
 Rachel," said  
 child. "I'd  
 v pappy and  
 an' I'd like  
 sckon Heaven  
 most trying-  
 er heretofore,  
 s life beyond.  
 o night there,  
 d shall wipe  
 These words  
 spiration.  
 appy world!  
 t doin's they  
 owed I'd like  
 fine clois, an'  
 read, an' all  
 doin's every  
 flowers an'  
 r parties. I  
 ere."  
 ge child's no-  
 ; absurd they  
 people, but  
 by its eager  
 been before.  
 igned to par-  
 re, while the  
 sions waiting  
 ty beside her.  
 ight of poor  
 ove of beauty  
 e land where  
 e these flitted

through Eva's brain while her eyes were fixed on the white face and gleaming eyes.

There was a little silence—the hand in Eva's grew colder, a quiver passed over the slight frame, and then the child whispered huskily, "Hold my hand closter, Teacher. I'm a goin' Good bye—pappy—mammy—Jeems—all I'll be a waitin' thar," and then came Death.

"She's gone, poor lamb," said the mother, crying softly. And turning to Eva, she said brokenly, "I hain't got no words ter thank ye, miss. P'raps ye'd better go ter bed now, I kin lay her out my self—I kaint sleep—and I'll stay by her till mawnin'." "Tain't 'cause the neighbors wouldn't a come in, but it 'peared like the poor child was quare—she wouldn't hear to our callin' any on 'em in." "Only Teacher," she kep' a sayin'.

"Let me stay here with you," pleaded Eva. "I cannot sleep—I am not afraid," and the two women, so unlike, yet drawn together by the mysterious Presence, sat silently by the dead till dawn.

"You don't know how much you missed last night," said a girl friend as Eva came into the home sitting-room that afternoon after a cold drive. "You were missed too, and when the story of your going out to see that sick child came out, they all wondered at your self-sacrifice. It was noble in you, Eva, but how could you give up the party? You had been fully as anxious to go as I or any of the girls."

"It seemed very hard last night," said Eva, "but not now. Indeed, I have had a sweet, solemn, blessed experience which I would not be willing to have missed."

"You have given the cup of cold water to one of our Saviour's little ones," said her mother, wiping a tear away, "and in doing so have received His blessing."

**An Angel Maiden: The Children's Christmas Story**

Come, my darlings, nearer to me, and I'll whisper soft and low  
 Every word of that sweet story you so longingly would know  
 How a little angel maiden soothed a little outcast's woe.

'Twas the golden eve of Christmas, twenty-two long years ago,  
 When some happy boys and maidens, in the fire-light's ruddy glow,  
 Played and danced, and kissed each other underneath the mistletoe.

While their childish hearts were merry, while they sang their carols round,  
 Came a little shoeless stranger softly o'er the snowy ground,  
 Pressed his pale face against the window, listened to the music's sound.

Soon he tired of the vision, sorrowed was his heart to know  
 They were parent-blessed and happy—he an orphan, sad with woe;  
 Wearily he laid his body down to perish in the snow.

"Did he perish?" No, my darlings—Christ is with us evermore;  
 Christ who fed the hungry people on the Gallilean shore;  
 Christ, who nourisheth the ravens, never will forget His poor!

One had spied the shoeless stranger when he to the window came,  
 Pierced was her heart with pity, and she left the merry game,  
 And with eloquence she pleaded in the loving Saviour's name.

"Let me bring him in," she pleaded, kneeling at her father's knee;  
 "Ah, you promised you would give me aught that I to-day might see,  
 "Let this be your Christmas blessing, your long promised gift to me!"

Never heart could stand such pleading, so they sought him in the snow,  
 Brought him to the little maiden, who, her eyes with love aglow,  
 Gently smoothed his tangled tresses, lavished kisses on his brow.

Ended, darlings, is my story, but the sequel you shall know  
 That brave maiden is your mother, I, the outcast of the snow!  
 Hush! she's coming, let us kiss her underneath the mistletoe!

**Christmas**

THE WORD WAS MADE FLESH.

Little did the Bethlehemites think what a guest they refused, else they would gladly have opened their doors to Him, who was able to open the gates of heaven to them. Now their inhospitality is punishment enough in itself; they have lost the honour and happiness of being host to their God. Even still, O blessed Saviour! Thou standest at the door and knockest; every motion of Thy good Spirit tells Thou art there. Now Thou comest in Thine own Name, and there Thou standest while Thy head is full of dew, and Thy locks wet with the drops of the night. No sooner do the shepherds hear of the news than they run to Bethlehem to seek Him. Those that left their beds to tend their flocks, have left their flocks to enquire after their Saviour. No earthly thing is too dear to be forsaken for Christ. If we suffer any worldly occasion to stay us from Bethlehem, we care more for our sheep than our souls. It is not possible that a faithful heart should hear where Christ is and not labour to the sight, to the fruition of Him. Where art Thou, O Saviour, but at home in Thine own house, in the assembly of Thy saints? Where art Thou to be found but in Thy Word and sacraments? Yea, there Thou s ekest for us: if there we haste not to seek for Thee, we are worthy to want Thee, worthy that our want of Thee here should make us want the presence of Thy face forever.—*Bishop Hall.*

**Christmas with My Old Mother.**

Oh! I never felt so happy as upon last Christmas night,

Coming near the little home where mother lives,  
 The familiar scenes of boyhood, and the window with the light,

And the joy anticipation ever gives.  
 Eager fingers tingled gladly as I opened the old gate,  
 And my feet impatient hurried to the door;  
 But her ear had caught my footsteps, and her love remembered well!

On the threshold mother met me as of y re.

Oh! I clasped her to my bosom, as she used to clasp her boy,

While tears and loving kisses answered mine.  
 Then she led me to the table, where the good things kept for me

Were all waiting with the chair of auld lang syne.  
 She remembered ev'rything I liked, and how to make it best,

Serving me as though my place were still a child's;  
 Cakes and jellies, home made candy, and ev'ry choicest thing,  
 Heaped before me with caresses and her smiles.

Oh! I seemed a very boy again, as we sat talking there,

And she told how she had thought of, prayed for me;  
 How I'd been a joy and comfort to her all her widowed life;

And her spirit, like an angel's, I could see.  
 How in ev'ry whistling boy that passed she heard me coming home,

So she had love-waited for me all the years;  
 Then arising from the table, she would stand caressing me,

As she breathed on me a blessing through her tears.

When I went to bed she came to me and tucked the covers round,  
 In that dear old way that only mothers know.

Oh! I felt so blissful peaceful and so full of tender love  
 That all silent came my glad heart's overflow.

Happy, grateful, joyful tears I shed; ay, cried myself to sleep,  
 Dreaming in a heav'nly dream-land free from cares;

In my boyhood home and bed again the covers tucked around,  
 Safely guarded by my dear old mother's prayers.

—*LU B. CAKE, in Harper's Bazar.*

**Hints to Housekeepers**

**TO MAKE LIGHT MUFFINS.**—Sift three pints of flour; beat six eggs, leaving out the whites of two; stir in as much flour as can be mixed in the eggs, add milk to thin, then the remainder of the flour, and five tablespoonfuls of yeast; beat ten minutes, and pour in two ounces of melted butter. Have the batter stiff; set in a warm place fifteen minutes. Pour in greased muffin-rings, and bake in a very hot oven.

**ARE YOU DEAF,** or do you suffer from noises in the head? Then send 3 cent stamp and I will send a valuable treatise containing full particulars for home cure, which costs comparatively nothing. A splendid work on deafness and the ear. Address *PROF. G. CHASE, Montreal.*

**TO CLEAN KID BOOTS.**—Mix a little white of egg and ink in a bottle, so that the composition may be well shaken up when required for use. Apply to the kid with a piece of sponge and rub dry. The best thing to rub dry with is the palm of the hand. When the kid shows symptoms of cracking, rub in a few drops of sweet oil. The soles and the heels should be polished with common blacking.

**GOOD ADVICE.**—*Dear Sirs,*—I have been troubled with headache for over 40 years, and had it so bad about once a week that I was sometimes not expected to live. I was advised to use B.B.B., and have used 3 bottles. I now have an attack only once in four or five months, and feel that if I continue using it I will be entirely cured. Therefore I recommend it highly. *Mrs. E. A. Storey, Shetland, Ont.*

**MARTHA WASHINGTON WAFFLES.**—This is a receipt from Mrs. Washington's kitchen. Beat six eggs very light, sift in a quart of flour, add a teaspoonful of salt, a pint and a-half of new milk, and three tablespoonfuls of yeast. Beat well, set to rise over night, stir with a large spoon in the morning, and bake in well-greased waffle-irons.

**EDITORIAL EVIDENCE.**—*Gentlemen,*—Your Haggard's Yellow Oil is worth its weight in gold for both internal and external use. During the late *La Grippe* epidemic we found it a most excellent preventative, and for sprained limbs, etc., there is nothing to equal it. *Wm. Pemberton, Editor Reporter, Delhi, Ont.*

**A CHANGE FOR THE BETTER.**—*Sirs,*—I have taken 3 bottles of Burdock Blood Bitters and find it a splendid medicine for constipation and poor appetite. I will continue taking it as it is a great blessing, and I feel a great change in my health since taking it. *Mrs. J. V. Green, 5 Sydenham St., Toronto, Ont.*

**BLANQUETTE OF CHICKEN.**—You will need for this, if three or four people are to be served, one pint of cooked chicken, cut into delicate pieces; one gill of white stock, one generous gill of cream or rich milk, two level tablespoonfuls of butter, one level tablespoonful of flour, a-saltspoonful of pepper, one teaspoonful of lemon-juice and the yolk of one egg. Season the chicken with two-thirds of the salt and all the pepper. Put the butter in the granite-ware dish and place over the lighted lamp. When it is melted add the flour, and stir until smooth and frothy. Gradually add the stock, and when this boils add all the cream except about two tablespoonfuls. Now add the remainder of the salt. When the sauce boils up add the chicken and stir until it boils. Place over a dish of hot water the dish in which the chicken is cooking, and after setting both over the lamp, cover, and cook for fifteen minutes. Beat the yolk of the egg well, and add the remainder of the cream to it. Stir this into the blanquette and cook for one minute longer. Take from the boiling water, add the lemon-juice, and serve. It will not harm the blanquette, before the egg is added, to cook over the boiling water for ten minutes longer than the time given; but it would spoil it to cook ten seconds longer than the given time after the egg is added. Should it be inconvenient to use chicken stock, substitute a gill of water and half a teaspoonful of beef extract.

## Children's Department.

### Little Dick Steadfast.

A queer little pair were Dick Steadfast and his small sister Nellie. Dick, at the time I am writing about, was ten years old, and Nellie was seven. Nellie was a funny little object, with her round, moonlike face, and light—almost white—hair hanging down over her bright blue eyes. Dick had black hair, black eyes, and a small pinched face. The children had no mother; their father was a drunken fellow, seldom at work, and generally cruel and harsh to his little ones. Their wretched, poverty-stricken home was in a narrow back street of Birmingham. One day, early in December, Dick learnt that his father was going away to find fresh work, and that in his absence they would live with a widow named Mrs. Jones. Poor Dick! No wonder he was not overjoyed at the prospect. Mrs. Jones was a relative of his father's. She was a woman with sharp features and much sharper temper, who kept a very small shop, in which she sold toys, sweets and vegetables. She had no children, yet she hardly ever did a kindness for the motherless little boy and girl. However, when Steadfast told her of his intended departure, and asked her to take the children in for a week till his return, she was in a more amiable frame of mind than he had expected to find her.

"I'll have them for one week," she said; "but understand this, Richard Steadfast, that if you don't come and fetch 'em away in a week from now, out they'll go."

"All right," answered the man; "I give you leave to turn 'em out if I'm not back."

So Dick and his sister were installed at Mrs. Jones', and a very unpleasant time they had of it. An idea took possession of Mrs. Jones, and tormented her exceedingly, that her graceless relative did not mean to return. When a week was over, and no signs of him appeared, she felt that her fears were confirmed. Alas, for Nellie and Dick! Scolding from morning till night, threatening to turn them into the street, thus Mrs. Jones vented her anger upon them. Glad indeed were they to escape from the house, and their days were spent in wandering up and down the streets, now and then having a copper thrown to them by people who pitied the ragged little couple.

"I hate Mrs. Jones," said Nellie one day, as they sat on the wall of the back yard; "don't you, Dickie?"

"We hadn't ought to," little Dick Steadfast replied. When mother was alive, and I was as little as you, I remember she used to tell me about the Bible and God, and I have always remembered this text, 'Return good for evil.'"

"What does that mean?" asked Nellie.

"I can't tell you about it like mother did," said Dick, with troubled brow, "but I know it means that though Mrs. Jones is cross and wicked to us, we ought to be good to her and try to love her, that's it, Nellie."

"I shan't," cried the little girl, "for she ain't been good to us, Dickie."

Dick said no more; he didn't see how to make Nellie understand.

The days went on till one wretched morning, that Dick remembered for a long time. They were eating their

meagre breakfast in the little room behind the shop, with faces and hands blue with cold—for it was Christmas Eve, and the snow was deep on the ground—when Mrs. Jones burst in with a letter in her hand. In a loud and angry voice she told the frightened children that their father had died in a hospital from a fall from the ladder; "And what am I to do with you?" went on the irate lady, "two helpless children always on my hands."

"Dick's eyes were full of tears, and he turned to run from the room. Alas! in passing the window in his haste he knocked down Mrs. Jones' best flower-pot, a present from her dead husband, containing her most cherished fern. With a cry of rage the woman darted forward and dealt the poor little culprit a sharp blow. He staggered under the shock, then, seizing Nellie's hand, he ran out into the street.

"We won't never go back, Nellie," he cried, amidst his sobs. "We ain't got no father or mother, and must shift for ourselves."

Nellie was crying, too, not because of her father's death, but she was cold and hungry. They walked about for hours till evening came, up and down the busy streets, so gay and pretty for Christmas.

"Where shall we sleep, Dickie?" asked little Nell. "I'm so hungry. What shall we do?"

Dick tried to smile bravely. "Never mind, darlin'," he said, putting his arm round her. "Praps somebody'll give us a copper. I'll ask this lady here."

A tall, well-dressed lady, with a pretty girl by her side, was just entering her house. Dick darted up the steps. "Please, ma'am," he said, "will ye give us a copper? Me and Nellie are so hungry, and we've nowhere to go."

"Go away at once," said the lady. "I have nothing for you"; and she entered the house. But her daughter was touched by the disconsolate little figures, and as they turned away she said, "Mamma, I wish you had given them something, poor little things."

"Do you think they are really in need, Maud?" said her mother; "well I wish now that I had given them a copper or two, but it is too late, and I dare say their parents sent them out to beg."

As Dick turned away, he caught sight of something bright in the snow, and hastily picking it up, discovered it to be a beautiful red plush purse, containing gold and silver coins.

"Oh, Dickie," cried his sister, "let us take it away quickly, it belongs to the lady"; and away they ran.

The snow was falling fast now, and the cold was intense. "Come in here, Nell," whispered Dick; and they crept into a small niche between two shop windows, which was a warm and comfortable shelter, and so much in the shadow that they would not be noticed. Before long their troubles were forgotten in a deep sleep. As the lad slept there he dreamt of his mother, and that he met her in heaven, and when he awoke his face was wet with tears.

"Nellie," he cried; oh, Nellie, we mustn't keep the purse. I'm glad we haven't spent none, for what would mother say; let's run and take it back?"

"No, no," replied Nellie, sleepily. "The lady wouldn't give us none, and we found it, Dickie; it isn't like stealing."

"Yes, it is, darlin'," said Dick, softly. "I'd forgot my little text, 'Return good for evil.' Come along."

He took his sister's hand, and they

ran down the lighted streets till they reached the house with the white steps. Dick asked to see the lady, and then told his tale. "And I shouldn't have brought it back," he sobbed, "but I dreamt about mother and my text; and I daren't keep it. Nellie said it wasn't stealing; but it was."

The lady was greatly touched by his confession, and tears stood in her eyes as she said, "My brave little boy, you shall not suffer for telling the truth."

After hearing their sad history, and how friendless and homeless they were, she said, "I have a friend, a kind and good lady, who has a happy home for little boys and girls like you; and you shall go there, and never be cold and hungry any more."

Little Dick Steadfast and his sister spent a very happy Christmas in the "Children's Home," and now they have almost forgotten that dreadful Christmas Eve, and Nellie has learnt to love and understand her mother's ext.

### Aunt Mary's Story; or, a Drive with Santa Claus

"Tell us a story, Auntie," said two children as they sat by their aunt's side.

In response to their request, Aunt Mary proceeded to relate the following tale:—

One Christmas Eve a little girl was sitting, looking into the fire.

"How I should like," she mused, "to go with Santa Claus to-night."

Just then she heard a slight movement, and turning round, saw an old man with white hair, who said in a soft, silvery voice.

"My dear, I am Santa Claus, and I will grant your wish, for I am the king of the fairies."

"You a fairy!" said the little girl, in a tone of surprise.

"Yes, why not; how else could I find out what people want or what they deserve? Now, as you have been a good girl, I will take you in my sleigh to-night. Be ready at bedtime."

As he stopped speaking he disappeared.

All that evening the little girl thought of the promised drive. At bedtime she went upstairs, and there she found Santa Claus.

"Are you ready?" said he.

"Oh, thank you for taking me, but what will mother think if she misses me?"

"I have arranged for that," replied Santa Claus. "I shall only take you to two houses, one of each kind, that I shall visit to-night, and though the time may seem long to you, it will in reality be only a few moments."

"Very well," she replied, "I am ready."

He took her hand, and immediately she found herself in a sleigh drawn by reindeer, with Santa Claus by her side. Oh, how she enjoyed that drive! Though it was dark, she could see as well as in the daylight, and she seemed under a spell of enjoyment. They went flying through the air, till they stopped on the roof of a house.

"Here," said Santa Claus, "is our first stopping-place. You must be quiet, in case the inmates are not asleep."

He took her hand and stepped into the chimney. Down they both went until they stood in a large and tidy bed-room, where they found three stockings hung on a chair. They



The Cod  
That Helps to Cure  
The Cold.

The disagreeable  
taste of the  
COD LIVER OIL  
is dissipated in

**SCOTT'S  
EMULSION**

Of Pure Cod Liver Oil with  
HYPOPHOSPHITES

OF LIME AND SODA

The patient suffering from

**CONSUMPTION,  
BRONCHITIS, COUGH, COLD, OR  
WASTING DISEASES,** takes the  
remedy as he would take milk. A per-  
fect emulsion, and a wonderful flesh producer.  
Take no other. All Druggists, 50c., 1.00.  
SCOTT & BOWNE, Belleville.

## BABY'S STOCKING.

Hang up the baby's stocking.  
Be sure you don't forget.  
The dear little dimpled darling  
Never saw Christmas yet.

But I've told him all about it,  
And he opened his big blue eyes.  
I'm sure he fully expects it.  
He looked so cunning and wise.

Yes, even Baby's requirements have not been overlooked by us. Here's our evidence: Sterling Silver Spoons from \$1 to \$6 each. Gold Rings—ever so tiny from 60c. to \$5 each; Dress Buttons 75c. to \$8 per set; Bib Pins 40c. to \$10 each. Rattles 75c. to \$15 each. Silver Cups \$1 to \$25 each. Knife, Fork and Spoon sets 75c. to \$12 each. Silver Thimbles, Powder Boxes, Necklets, Hair Brushes, Locketts, Bowls, Food Pushers, and unnumberable other lines admirably adapted for Baby. If we can do this much for the children, you may imagine what can be done for the "children of larger growth." We will not attempt to enumerate the really choice articles we show for all ages and conditions of life, but wish you would make it a point to inspect our window display, or better still, call in and examine our stock, and be convinced that we show the BEST ever seen in Toronto.

**Ryrie Bros.**  
Jewelers

Corner  
Yonge and Adelaide Sts.

**OPIUM** Morphine Habit Cured in 10  
to 20 days. No pay till cured.  
DR. J. STEPHENS, Lebanon, Ohio.

# JOHNSTON & MUSSON, Booksellers and Stationers, No. 7 YONGE ST. ARCADE, TORONTO.

looked for the owners, and saw in a large bed a girl of twelve and two little sisters.

Santa Claus began to fill the two little stockings. He first put a large rosy apple in the toe of each, then in the heel a wool ball, and filled the legs with almonds, candy, nuts, &c. Replacing the stockings, he put beside each a beautiful doll.

He then turned to the eldest girl's stocking, and beside it he put a story book.

"This," he said, "is the reward for taking care of the little ones."

Then in went a pretty pincushion, and a lot of almonds and raisins. At last he hung the stocking in its place, with a bunch of grapes beside it.

"Come, we must go," said he to his companion, and taking her hand led her to the chimney. Up they went as if they had wings, and once more they were in the sleigh.

They only went a little way this time before they stopped on another housetop, and down the chimney they went as before, but at the bottom what a contrast they found to the room they had previously visited.

This room was the same size as the other, but from the number of things lying about in disorder it looked smaller. Its whole appearance seemed to indicate a careless occupant. In a bed at one side lay a girl of eleven and her little sister, while close by was a crib, in which lay a baby.

"Notice," said Santa Claus, "the difference between this room and that we have just left. This girl has to take care of the little ones just as the other one has, but she performs her duty differently; instead of helping and amusing, she teases and vexes them."

As he spoke he took up the stocking which hung over the end of the bed. Into it he put pieces of wood and coal till the foot was full, then he replaced it, laying beside it a small bottle of vinegar.

## HOURS WITH THE BIBLE.

HOURS WITH THE BIBLE. By Cunningham Geikie, D.D. In six volumes, 12mo., illustrated. The set, \$2.70.

1. Creation to Patriarchs.
2. Moses to Judges.
3. Samson to Solomon.
4. Rehoboam to Hezekiah.
5. Manasseh to Zedekiah.
6. Exile to Malachi.

"It is probable that no series of books ever published on the Old Testament has been more popular, or more helpful to the general reading public. Their study cannot fail to give the student a broader, better, truer knowledge of Bible men, Bible events, and Bible truths. The work ought to be on the shelf of every man who professes to be a searcher after the truth."

—Dr. Harper.  
"He throws upon the scriptures an amount of light and information which is as wonderful as it is gratifying."  
—Central Baptist, St. Louis.

## TALMAGE.

THIRTY-ONE POPULAR SERMONS, with biographical sketch of Rev. T. DeWitt Talmage, D.D., and a History of his Brooklyn Tabernacle. Illustrated. Over 700 pages, 8vo., cloth, price reduced from \$2.00 to \$1.50.

Whatever may be the secret of his popularity, Dr. Talmage is unquestionably the most popular of American pulpit orators. This story of his life will be read with thrilling interest by tens of thousands. The sermons selected are upon subjects of universal interest, and appeal to the heart and conscience of every one.

## BEECHER TO YOUNG MEN.

LECTURES TO YOUNG MEN. By Henry Ward Beecher. Large type, large 12mo., half seal, 60 cents.

"One of the first books owned by the writer in his student days was a copy of these inimitable lectures. We hail with unusual satisfaction this reproduction, in good print and with a fine likeness of the great preacher, of a real classic on the subjects treated. What are they? The titles can only give a faint hint of the burning elo-

quence, the sympathy, the strong and faithful warnings, the vivid pictures of the haunts of vice—in short, of the power and fascination of these lectures."—Gen. C. H. Howard.

## Drummond's Natural Law.

NATURAL LAW IN THE SPIRITUAL WORLD. By Prof. Henry Drummond. Long Primer type, 12mo., half seal, 50 cents.

"One of those rare books which find a new point of view from which old things themselves become new"—Chicago Standard.

"None of the nonsense of the new theology, but the old theology splendidly illuminated by the newest scientific knowledge."—Dr. Henson, Chicago.

- Greatest Thing in the World, Love, "The Supreme Gift," paper, 5c.
- Creating Man, The Greatest Need of the World, paper, 5c.
- Prof. Robiscum, paper, 5c.
- Religion and Law, paper, 5c.

## DICKENS' WORKS, \$5.

DICKENS' COMPLETE WORKS.—Puck Edition, 10 vols., small octavo, cloth. Price \$5.00.

### LIST OF THE VOLUMES.

1. David Copperfield. Christmas books.
2. Bleak House. History of England.
3. Little Dorrit. Oliver Twist.
4. Mutual Friend. Great Expectations.
5. Barnaby Rudge. Tale of two Cities. Hard Times.
6. Dombey & Son. Uncommercial Traveller.
7. Pickwick Papers. Sketches by Boz.
8. Martin Chuzzlewit. American Notes
9. Nicholas Nickleby. Old Curiosity Shop.
10. Edwin Drood. Christmas Stories.

Notwithstanding the extremely low price, the Puck Dickens is a good edition—a fac simile (including all the numerous fine illustrations) of the celebrated Chapman and Hall "Household Edition," which sold in this country at \$38.50 a set.

## THACKERAY.

COMPLETE WORKS OF WM. M. THACKERAY. Library Edition, with profuse illustrations; 10 vols., 12mo., cloth, \$8.

Full Line of Games, Christmas Cards, etc., in Stock.

## LIST OF VOLUMES—1,463 Illustrations.

1. The Newcomes.
2. Vanity Fair.
3. The Virginians.
4. Hoggarty Diamond, Snobs, Ballads, Christmas Books.
5. Henry Esmond, Barry Lydon, Denis Duval.
6. Burlesques, Yellowplush, &c.
7. Adventures of Philip, etc.
8. Roundabout Papers, The Four Georges, English Humorists.
9. Paris, Eastern and Irish Sketches.
10. Pendennis.

### BIG TYPE EDITION.

The type is new, a beautiful, large, open-faced long primer; there are 1,463 illustrations by the author, Richard Doyle, George DuMaurier, Collier, Furniss, and others. No other artist rivalled Thackeray as an illustrator of Thackeray's incomparable writings. The paper, presswork, and binding are all excellent.

## WAVERLY NOVELS.

THE WAVERLY NOVELS. By Sir Walter Scott. Rob Roy edition, complete in six volumes, small octavo, with 49 illustrations, cloth. Price \$4.00.

The "Rob Roy" edition of Scott is identical with the "Popular Library" Edition, published by Appleton at \$10, only a little cheaper and lighter paper being used.

## AMERICAN HUMORIST.

DELIGHTFUL SKETCHES, with choice illustrative specimens of the six most famous of American humorous writers: Irving, Holmes, Lowell, Artemus Ward, Mark Twain, and Bret Harte. By H. R. Howe, Elzevir edition, cloth. Price reduced from \$2 to 40 cents.

"These are agreeable essays, bright and vivid in style; just the thing to excite an interest in the works of the authors of whom they treat. The marvellous cheapness of this issue is what strikes us with wonder."—The Mail, Toronto.

Dickens, \$5, 15 volumes, illustrated, only one set left.

Full line of "THE PANSY BOOKS," strong cloth binding, well printed on good paper, 19 cents each.

# A Tonic

## HORSFORD'S ACID PHOSPHATE,

A most excellent and agreeable tonic and appetizer. It nourishes and invigorates the tired brain and body, imparts renewed energy and vitality, and rejuvenates the functions.

Dr. EPHRAIM BATEMAN, Cedarville, N. J., says:

"I have used it for several years, not only in my practice, but in my own individual case, and consider it under all circumstances one of the best nerve tonics that we possess. For mental exhaustion or overwork it gives renewed strength and vigor to the entire system."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

CAUTION.—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

"You see," said he, "this girl is as sour as vinegar."

He then filled the little girl's stocking in the same way as those in the first house, and put a pretty rattle on the baby's crib. On returning to the sleigh Santa Claus said, "Now you must go home, and perhaps, if you are a good girl, I may take you next year to see some different homes."

They drove back, and he took the little girl to her room without her knowing how she got there, and left her.

"Off to bed!" said Aunt Mary, "and hang up your stockings for Santa Claus."

### MAGIC LANTERNS AND STEREOPTICONS

afford the best and cheapest means of object teaching to Colleges, Schools, and Sunday Schools. Our assortment of Views, illustrating Art, Science, History, Religion, and Travel, is unequalled for Home Amusement and Parlor Entertainments, etc., nothing can be found as instructive or amusing.

Church Entertainments, Public Exhibitions and Popular Illustrated Lectures, and ship to all parts of the world. If you wish to know how to conduct Parlor Entertainments for pleasure, or Public Exhibitions, etc., for MAKING MONEY name this paper, and send for our 220 PAGE BOOK FREE.

**McALLISTER, Mfg. Optician, 49 Nassau Street, New York.**

### Some Girls' Ways.

On a Saturday morning in a farmhouse kitchen, Nell was bending over the sink picking a chicken, with a decided scowl on her face; Hattie was kneading bread, with an expression of

grim determination suitable for a soldier scaling his enemies' breastworks; and Susan was shelling peas, her pretty face spoiled by the settled expression of discontent about the mouth. The girls were not talking—they never

**Cod**  
pe to Cure  
**Cold.**  
agreeable  
he  
**VER OIL**  
led in  
**'S**  
**ION**  
Oil with  
**ITES**  
SODA  
g from  
**ION.**  
COLD, OR  
takes the  
milk a per-  
l fresh produc-  
ers, 50c., 1.00.  
Belleville.

**ING.**

ing.  
larling  
ut it,  
ue eyes.  
it.  
d wise.

ements have  
us. Here's  
ilver Spoons  
old Rings—  
to \$5 each;  
per set; Bib  
ttles 75c, to  
to \$25 each.  
sets 75c. to  
les, Powder  
Brushes,  
ushers, and  
admirably  
can do this  
you may  
one for the  
th." We will  
e the really  
for all ages  
at wish you  
inspect our  
still, call in  
and be con-  
BEST ever

**ros.**

welers

Sts.

it Cured in 10  
pay till cured.  
6, Lebanon, Ohio.

I USE "SUNLIGHT."  
DO YOU?



Not to use "Sunlight" Soap on wash day and every other day, is to stand in your own light, because it will save you labor and fuel, prevent you rubbing the clothes to pieces, keep your hands soft and healthy, and make you delighted with it for everything that needs to be kept clean and sweet. It has won 6 Gold Medals.

talked while they worked—but they often spoke sharply and unkindly. Work was to them a separate state of existence in which the Christian graces played no part.

"Did I leave my whip in here?" asked a hesitating voice at the open door, and a boy in a big straw hat appeared behind the voice.

"No," snapped Nell, "but it's a wonder you didn't, for you are always leaving something around for us to tread on."

GET A GOLD WATCH YOURSELF FROM FRANK S. TAGGART & CO. 89 King St. W. TORONTO. \$15.00 FOR THE FOLLOWING

A \$30 Watch for \$15

WHY this is Possible.

WE are the only watch house in Canada making a specialty of watches. Thousands pass through our hands monthly direct from the manufacturers to you.

A WATCH to day is an absolute necessity, and our price opens the way for all to own one of our Gold Fill, Screw Bezel, Dust Proof, Stem Wind Watches, with 15 year guarantee to wear equal to solid gold, fitted with a Frank S. Taggart & Co. Jewelled American Movement, guaranteed for 3 years and kept in order free of charge. Expressed C. O. D. with privilege of examination before paying for same, or mailed post paid to any address on receipt of price.

Send for copy of our Illustrated Catalogue Album. Price 50 cents

FRANK S. TAGGART & CO., 89 King St. West. TORONTO

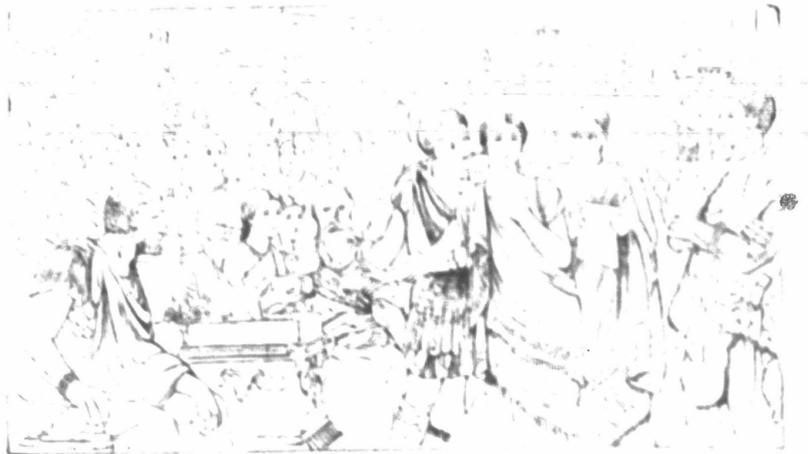
"It has fallen under your chair, Susan," he said, coming in to pick it up.

"Ned, you are always bothering somebody," fretted Susan, while she rose with ungraciousness in every movement.

"Father called me to come quick and catch the chicken, and I stood it in the corner," replied Ned, roughly, and gladly made his escape.

That same morning, in a neighboring farm-house kitchen, Lucy was kneading the bread as deftly as Hattie, but at the same time planning with Helen and Grace how to earn money for a church festival; Grace had a funny story to tell while she washed the dishes; and Helen told them of a meadow-lark she saw while picking the strawberries that she was hulling

# Our Beautiful Premiums



"DIANA OR CHRIST."—Size 28 x 22 inches.

WE have secured a limited number of beautiful tinted engravings called "Diana or Christ," and "Not to be Caught with Chaff," exact reproductions of the famous original paintings. To any one who will send us \$1.50 we will send the

## Canadian Churchman

One year to any address and the choice of either picture, post paid. This offer is extended to all our subscribers, renewals as well as new names. Subscribers whose subscriptions have not expired, or those recently renewed, are privileged to accept this great offer, in which case their term of subscription will be extended one year.



"NOT TO BE CAUGHT WITH CHAFF."—Size 28 x 22 inches.

We give small Illustrations of these pictures, as above. It is not necessary for us to say more than that the pictures speak for themselves. These pictures are supplied ONLY TO SUBSCRIBERS of the CANADIAN CHURCHMAN. Send at once \$1.50, which entitles you to the paper one year and your choice of either. These beautiful engravings are worth at least \$1.50 each.

Address

FRANK WOOTTEN,

Canadian Churchman,

Toronto.

P. O. Box 2640.



- Mushrooms,
- Roses,
- Palms,
- Ferns,
- Holly,
- Mistletoe.

# WEDDING FLOWERS

Send \$1.00 for a Nice Christmas Box of Holly and Mistletoe.

CHRISTMAS TREES AND EVERGREEN DECORATIONS.

H. SLIGHT,

City Nurseries,

407 Yonge Street, TORONTO.

for the strawberry short cake for dessert.

Sam came in with an armful of wood, threw it noisily into the wood-box, twitched Grace's curl, made believe to drive his hands into Lucy's pan of flour, snatched the largest strawberry from Helen's dish, and pranced out whistling.

The girls smoothed out the little smile Sam's antics always brought to their faces, and began to sing his tune, being echoed by Fanny, who was sweeping the front stairs.

Which family do you belong to, girls?

The Christian's cup may be full of sorrow, but for him the overflowing drop is never added.

HARTSHORN'S SELF-ACTING SHADE-ROLLERS. Beware of Imitations. NOTICE OF AUTOGRAF OF STEWART HARTSHORN AND THE GENUINE LABEL HARTSHORN.

ums



avings called  
act reproduc  
send us \$1.50

t paid. This  
names. Sub-  
renewed, are  
of subscription



is not neces-  
elves. These  
ADIAN CHURCH-  
year and your  
st \$1.50 each.

N,  
chman,  
Toronto.

ou belong to,

may be full of  
ie overflowing

SELF-ACTING  
SHADE ROLLERS  
LABURN  
AND GET  
THE GENUINE  
RTSHORN

**EDDY'S**  
STANDARD  
**MATCHES**

Telegraphs and  
Telephones  
**SURE—SAFE—SWEET**

Every stick a match.  
Every match a lighter.

NO FOUL SMELL. NO SULPHUR DROPPING.

Sold everywhere. Accept no others.

11. FACTORIES AT HULL, CANADA. ESTABLISHED 1861.

**CONFEDERATION LIFE**  
HEAD OFFICE, TORONTO.

**Business in Force, - \$20,000,000**

Assets and Capital, \$4,250,000.  
INCOME--Over Three Quarters of a Million.

W. C. MACDONALD, Actuarv. J. K. MACDONALD, Managing Director

**Certificates.**  
Confirmation, Marriage and Baptismal

We have a variety of choice, original designs—moderate in price. Samples cheerfully sent.

Old English Let-  
Christmas Decorations. ters for Mottos,  
Texts, etc. We have imported a handsome  
font of large type, 8 inches deep, suitable for  
these purposes. Printed in gold or color. Send  
for sample and price.

**Timms & Co.,**  
OXFORD PRESS. 13 Adelaide St. East, TORONTO.  
Printing in Every Department.

**THE NEWEST SINGING-SCHOOL BOOK**

**THE VICTORY OF SONG**  
BY  
L. O. EMERSON.

**JUST ISSUED! ENTIRELY NEW!**

The latest and best class book. Unequaled for singing schools.

Mr. Emerson's long experience and rare judgment have enabled him to insert many valuable suggestions as to the proper use of the voice, especially as regards articulation and pronunciation of words. For beginners, rudimentary exercises and lessons in note reading are furnished. A superb and varied collection of

Glees, Part Songs, Choruses,  
Hymn Tunes, Anthems, Chants,  
Solos, Rounds, Male Quartets

Invaluable for Singing-Schools and Musical Conventions.

Price, 60c. postpaid; \$6 per dozen not prepaid.

**OLIVER DITSON COMPANY,**  
453-463 Washington St., Boston.

**RIDGE'S FOOD FOR INFANTS AND INVALIDS**

How to insure a robust childhood is a question of great moment to the mother who is unable to nurse the little one, and the selection of a wet nurse is attended with much difficulty and risk. Send to WOOLRICH & CO., Palmer, Mass., for pamphlet entitled "Healthful Hints." RIDGE'S FOOD has without doubt reared more children than all the other foods combined. Ridge's Food has stood the test of time and still leads as the most reliable for all conditions of child life. Send to WOOLRICH & CO., Palmer, Mass., for pamphlet free.

**W. H. Stone,**  
The Undertaker.

All Funerals Conducted Personally.

No. 349 Yonge St., TORONTO  
Telephone No. 932.

The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices.

BUCKEYE BELL FOUNDRY,  
The VAN DUZEN & TIFT CO., Cincinnati, O.

**DONALD KENNEDY**  
Of Roxbury, Mass., says

Strange cases cured by my Medical Discovery come to me every day. Here is one of Paralysis—Blindness—and the Grippe. Now how does my Medical Discovery cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Humor.

VIRGINIA CITY, NEVADA, Sept. 9th, 1891.

Donald Kennedy, Dear Sir, I will state my case to you. About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted cataract. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your Discovery was the thing for me, so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now, in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your Discovery they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonderfully astonished at it, and thank God and your Medical Discovery.

Yours truly,  
HANK WHITE.

More than Wonderful.

To remove deadly sickening poisons, make the weak strong; it is wonderful; but to establish in people claiming good health degrees of strength and enjoyment in life never before attained, it is more than wonderful. Such, however, is the experience of all who thoroughly test St. Leon Water. To perfect the organism, regulate and preserve long life, it is invaluable.

DR. WELSH.

**St. Leon Mineral Water Co., Ltd.,**  
TORONTO.

Head Office—101 1/2 King Street West.  
Branch Office—Tidy's, Yonge St

**DR. LOW'S WORM SYRUP**  
DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD

**CINCINNATI BELL FOUNDRY CO**  
SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO  
CATALOGUE WITH 2200 TESTIMONIALS.  
BELLS, CHURCH, SCHOOL, FIRE ALARM.

No Duty on Church Bells. Mention this Paper

**BURDOCK PILLS**  
SUGAR COATED

A SURE CURE  
FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

**MENEELY BELL COMPANY.**  
The Finest Grade of Church Bells.

Greatest Experience. Largest Trade. Illustrated Catalogues mailed Free.

Clinton H. Meneely, Bell Co., Troy, N.Y.

**STAINED GLASS**

Geometric and Figure Work, simple and elaborate. Send for Illustrated Hand-Book.

J. & R. LAMB,  
59 CARMINE STREET,  
NEW YORK.

**AUTUMN ROSES** Is the BEST time in our experience, to Plant HARDY

We have 10 ACRES containing 200,000 vigorous bushes, best from-clad varieties. We deliver at your door—free. Address  
**W. S. LITTLE, Rochester, N. Y.**

**THE GREAT CHURCH LIGHT REFLECTORS** FOR OIL, GAS OR ELECTRIC LIGHT

I. P. FRINK,  
551 PEARL ST. N. Y.

**LABATT'S NEW BRAND Ale! Ale!! Ale!!!**

We have on hand and fully matured a large supply of  
**LABATT'S EXTRA STOCK ALE**

In pints and quarts, which we offer to the public and the trade at very close prices.

This special brand is very old and of extra fine quality, brewed from best malt—English and Bavarian hops used in every brew—and is equal, if not superior, to any imported ales.

Place your Xmas orders early and avoid disappointment. See that every bottle is labelled Labatt's Extra Stock.

Can be obtained from all wine merchants and at first-class hotels generally.

**JAMES GOOD & CO.,**  
SOLE AGENTS, TORONTO

Ask for Labatt's Extra Stock.

**J. YOUNG,**  
THE LEADING UNDERTAKER AND EMBALMER  
Telephone 679. 347 YONGE ST.

**THE KEY TO HEALTH.**  
**BURDOCK BLOOD BITTERS**

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

For Sale by all Dealers.  
**J. W. LILBURN & CO., Proprietors, Toronto.**

**McSHANE BELL FOUNDRY,**  
BALTIMORE, MD.  
Best quality Copper and Tin BELLS for Churches, Schools, etc.  
Also CHIMES AND BELLS.  
Price and terms free. Name this paper.

Incorporated 1881 HON. G. W. ALLAN President

# CONSERVATORY OF MUSIC

FIFTH YEAR.  
Artists and teachers graduating courses in  
**ALL BRANCHES OF MUSIC.**  
UNIVERSITY AFFILIATION.  
Scholarships, Diplomas, Certificates, Medals, etc.

**SCHOOL OF ELOCUTION and ORATORY**  
Comprising one and two years courses under the direction of  
**MR. S. H. CLARK.**

A special feature. Delsarte classes now forming under the direction of an eminent specialist. Calendar for School of Elocution and also Conservatory Calendar, 120 pages, sent free to any address. Mention this paper.

Corner **EDWARD FISHER,**  
Yonge St. and Wilton Ave. Musical Director

**TRINITY COLLEGE SCHOOL,**  
PORT HOPE.

**MICHAELMAS TERM**  
Will begin on September 16th.

Forms of application for admission, and copies of calendar, may be obtained from the  
**REV. C. J. S. BETHUNE, M. A., D. C. L.,**  
HEAD MASTER.

**SHELDRAKE'S PREPARATORY SCHOOL**  
A First-Class Private Boarding School for Junior Boys.

Healthful country life. Special care taken to inculcate morals and gentlemanly manners. The usual English course, French, classics and mathematics. For prospectus, etc., address  
**MR. SPARHAM SHELDRAKE,**  
Lakefield, Ont.

**THE - BISHOP - STRACHAN - SCHOOL**  
FOR YOUNG LADIES.

President, The Lord Bishop of Toronto. Vice-President, The Lord Bishop of Niagara.

This school offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department.

At the last Examinations at Trinity and Toronto Universities, several pupils of the School attained good standing in honors.

During the vacation the school building has been completely refitted with heating and ventilating apparatus, and new bath rooms have been erected. The comfort of the boarders has been studied in every particular.

Early application is recommended, as there are only occasional vacancies for new pupils.

Annual Fee for Boarders, inclusive of Tuition, \$204 to \$252. Music and Paintings the only extras. To the Clergy, two-thirds of these rates are charged.

Five per cent. off is allowed for a full year's payment in advance.

The School re-opens on Wednesday, Sept. 2nd. Apply for admission and information to

**MISS GRIER, Lady Principal,**  
WYKHAM HALL, TORONTO.

**Hellmuth College**  
Education Health Home

For YOUNG WOMEN and GIRLS.  
Large Illustrated Catalogue sent on application.  
**Rev. E. N. ENGLISH, M. A., Principal.**  
LONDON, ONTARIO, CANADA.

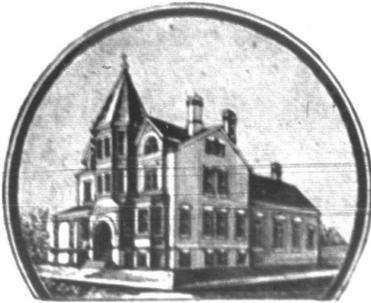
**TORONTO STEAM LAUNDRY**

COLLARS AND CUFFS **25c.** PER DOZEN PIECES.

York Street (2nd Door North of King),  
**G. P. SHARPE.**

**F. G. CALLENDER M.D.S.**  
Dental Preservation a Specialty.

394 YONGE STREET,  
TORONTO,



**TORONTO COLLEGE OF MUSIC.**

Artists and Teachers Certificates Diplomas Send for Calendar  
**H. TORRINGTON, Musical Director.**

**BISHOP BETHUNE COLLEGE**

ELLESMERE HALL, OSHAWA.  
For terms, etc., apply to the Lady Principal

**The Outward and Visible Sign**

THE REV. D. J. CASWELL'S  
**CHARTS AND BOOKS**

FOR TEACHING THE CHURCH CATECHISM  
By means of Symbols and other memory helps, are in press, and will be ready about Sep. 1892. They are highly recommended by Bishops, Clergy and S. S. Teachers. Address orders to the  
**CASWELL PUBLISHING CO.**  
DRAWER 18,  
BRANTFORD, CANADA.

FOR CALENDARS of Bishop's College, and Bishop's College School, Lennoxville, P. Q., apply to the **REV. THOMAS ADAMS, D. C. L.,** Principal and Rector.

FOR A BUSINESS EDUCATION ATTEND THE **British American Business College**  
ARCADE, YONGE ST., TORONTO  
SEND FOR CIRCULAR  
**C. O'DEA,**

## REMOVAL.

**HOUSEKEEPERS' EMPORIUM**

Has Removed from 90 Yonge St. TO

8 and 10 Adelaide Street West

**HARRY A. COLLINS,**

8 and 10 Adelaide St. W., Toronto

**MADAME IRELAND'S HERBAL TOILET SOAP.**

The Canadian Pharmaceutical Journal of Dec 1st says: Madame Ireland's soap, which is now being introduced in Canada, possesses all the characteristics of a perfect non-irritating detergent. It possesses special medicinal properties. It is offered exclusively through the drug trade.

Scientific American Agency for **PATENTS**  
CAVEATS, TRADE MARKS, DESIGN PATENTS, COPYRIGHTS, etc.

For information and free Handbook write to **MUNN & CO., 361 BROADWAY, NEW YORK.** Oldest bureau for securing patents in America. Every patent taken out by us is brought before the public by a notice given free of charge in the

**Scientific American**

Largest circulation of any scientific paper in the world. Splendidly illustrated. No intelligent man should be without it. Weekly, \$3.00 a year; \$1.50 six months. Address **MUNN & CO., PUBLISHERS, 361 Broadway, New York.**

**JONES & WILLIS, Church Furniture Mfrs**

ART WORKERS IN Metal, Wood, Stone and Textile Fabrics.

43 GREAT RUSSELL STREET, Opposite the British Museum

LONDON, W.C.

AND EDMUND STREET,

BIRMINGHAM, ENGLAND, 5 Bold St., LIVERPOOL.

**DOMINION STAINED GLASS CO.**

77 RICHMOND ST. W., TORONTO.

Memorial Windows, And every Description of Church and Domestic Glass.

Designs and estimates on application

**JOHN WILLIS, JOSEPH L. BRADLEY**  
Telephone 1470.

**HAMILTON STAINED GLASS WORKS**  
60 King William St., Hamilton

Church and Domestic Art Glass

Glass Glazing and Sand Cut a Specialty.  
**H. LONGHURST & CO.**

**CASTLE & SON MEMORIALS AND LEADED GLASS**

CHURCH BELLS—TUBULAR CHIMES AND BELLS

**CHURCH FURNITURE MEMORIAL BRASSES FONTS LECTERNS**

ADDRESS, MONTREAL

**ORNAMENTAL STAINED GLASS**  
**WALL PAPER**  
SUPERIOR DESIGNS AT ALL PRICES  
**MCCAUSLAND & SON,**  
Show Rooms 72 to 76 KING ST. W., TORONTO

DEPOT OF THE

**Church Extension Association,**  
90 YORK ST., OPPOSITE ROSSIN HOUSE.

Also at 12 John Street, Hamilton, Ont.

Open daily from 9.30 a.m. to 5.30 p.m. Mondays to 6 p.m., Saturdays 9 to 9.30.

Surpluses made to order from \$3.00 up. Garments for Men, Women and Children, New and Second-hand, at Low Prices.

Also Books, Publications, Sacred Pictures and Photographs, Fancy Work, &c.

READING ROOM OPEN DAILY.

**Wood Mantels**

Tiles, Grates,

Show Cases, etc.

**W. Millichamp, Sons & Co.,**  
234 YONGE STREET.

**FRENCH DECORATIVE ART.**

This beautiful accomplishment taught in one lesson. A full supply of materials for sale. Lady agents wanted. Good remuneration.

SOLE AGENTS

**THE FRENCH DECORATIVE ART CO.,**  
Room 6, 172 Yonge St., Toronto.

ONTARIO

**College of Oratory.**

ELOCUTION AND DRAMATIC ART

The only school of expression in Canada. Delsarte philosophy vocal and physical culture. Course thorough and scientific. For Calendar address Secretary Mounter, New Arcade, Cor. Yonge and Gerrard Sts., Toronto.

**CANADIAN BISHOPS AND CLERGY**  
Visiting England Should Place their Orders for Robes, Clothing and Church Furniture with

**Thos. Pratt & Sons,**

MANAGERS OF THE

Clergy Clothing and Church Furnishing Stores,  
22, 23 and 24 Tavistock St., Covent Garden,  
LONDON, ENGLAND.

N. B.—NO AGENTS.

PRICE LIST FREE ON APPLICATION.

**JAMES PAPE**  
FLORIST:

Greenhouses:—Carlaw Avenue, King street East.

Plants for Table Decoration always in stock. Bouquets for Weddings and Floral Decorations for Funerals a Specialty.

TELEPHONE 1461. 78 YONGE ST., Toronto

**Church Embroidery.**

To help in relieving the debt on St. Saviour's Church, East Toronto.

**MRS. GAMMACK, Norway P. O., Ont.**

Solicits orders for Church Embroidery, Clergy's Vestments, etc. She imports her material from England, and has had many years experience in Ecclesiastical Embroidery. As the object is a worthy one, she hopes that all good Church people will patronize her.

**Knabe Pianos**

UNEQUALLED IN

Tone, Touch, Workmanship and Durability.

BALTIMORE, 22 and 24 East Baltimore Street, NEW YORK, 148 Fifth Ave. WASHINGTON, 817 Market Space.

**GOURLEY, WINTER & LEEMING,**

Yonge St. Piano Rooms,

188 Yonge Street, TORONTO, Ont