

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO, CANADA, THURSDAY, JANUARY 15, 1891.

[No. 3.

JOHN STARK & CO.,
26 TORONTO ST.,

Stock Brokers and Real Estate Agents.
Moneys carefully invested in Stocks, Debentures, Mortgages, Etc.
Members Toronto Stock Exchange.

STRICKLAND & SYMONS,
ARCHITECTS.

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

WALTER E. STRICKLAND. WILLIAM L. SYMONS.

R. C. WINDEYER,
ARCHITECT.

R. C. WINDEYER, Canada Permanent
Church Work a Specialty. Buildings, 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 Coated, Made Tight, and Guaranteed.
Fire-Proof Paint. Orders Promptly Attended to.
16 LOMBARD ST., TORONTO.

A. GARDNER & CO.

Eureka Concrete Sidewalk
FOR
STABLES, CELLARS, FLOORS, COW HOUSES, ETC.
Rivers D, Yonge St. Arcade,
TORONTO.
TELEPHONE 2147.

John M. Gander,
PLASTERER, ETC.,

237 GERRARD AVE., TORONTO.
Estimates Furnished for Every Description
of Plastering.

The Chandos Classics.

Æsop's Fables, 110 illustrations.
Byron's Poetical Works (from original editions with notes).
Charles Lamb's Poems and Essays.
Curiosities of Literature, by Isaac Disraeli, in 3 vols.
Every Day Book of Modern Literature. Readings from best authors.
Eliza Cook—Poetical Works, with explanatory notes.
Gems of National Poetry. Compiled and edited by Mrs. Valentine.
Half Hours of English History, from James I. to William and Mary.
Hood—Poetical Works, with memoir, explanatory notes, etc.
Heber—Poetical Works, Lord Bishop of Calcutta, with notes, memoir, etc.
Keats—Poetical Works. Reprinted from early edition. Notes, etc.
Lockhart & Southey—Spanish Ballads, translated.
Percy's Reliques of Ancient Poetry, Old Heroic Ballads, Songs, etc.
Shelley—Poetical Works, with memoir, explanatory notes, etc.
Twice Told Tales, by Nathaniel Hawthorne. New edition.
William Cowper—Complete edition, notes, etc.
Poetical Works of Gray, Beattie and Collins, notes, etc.
A series of standard works in Poetry, Biography, History, the Drama, etc.
In large crown, 8 vo., cloth gilt. 70 cents each sent post free on receipt of price.

ESTATE J. B. CLOUGHER,
151 King St. West, Toronto.

10-lbs. in Six Weeks

ACCORDING to Dr. Porter (in an article on "Maltine in Phthisis," in the *Quarterly Epitome of Medicine and Surgery*) a gentleman from Alabama, with all the physical signs of consumption, and rapidly losing health and strength, made the remarkable gain above recorded by the use of

Maltine with Cod Liver Oil

50 Cts. Two Sizes. \$1.00.

FOR SALE BY ALL DRUGGISTS.

Pamphlets will be sent on application.

MALTINE MANUFACTURING COMPANY,
TORONTO.

CHAS. P. LENNOX,
DENTIST.

Yonge Street Arcade, - Toronto.

Is using the new process of filling and crowning with porcelain.
This is the most beautiful and durable filling known. No long tedious operations.
No unsightly metallic filling conspicuous. No pain. All other operations skillfully done.
Telephone No. 1846.

WELCH & BLACHFORD,

JEWELERS,
10 PER CASH
CENT. DISCOUNT
Off all Purchases this Month.

WELCH & BLACHFORD, 171 YONGE ST.,
Opposite Simpson's.

F. G. CALLENDER, M.D.S.

Dental Preservation a Specialty.

394 YONGE STREET,
TORONTO.

REMOVAL.

MESSRS. TIMMS & Co.

Have much pleasure in announcing their Removal to more Commodious Premises, situated at

13 Adelaide Street East.

Unequaled Facilities for the Prompt and Accurate Execution of Every Description of

CHURCH PRINTING.

SPECIAL TO CLERGYMEN. In response to repeated enquiries we have decided to add a line of choice stationery, for private use, to our business. We are preparing a handsome line of samples, and shall be glad to send some on receipt of your request.
Our stock of Confirmation, Marriage and Baptismal Certificates embraces choice original designs. Samples sent on application.

DEPOT OF THE
Church Extension Association,

90 YORK ST., OPPOSITE ROSSIN HOUSE.

Open daily from 11 a.m. to 5.30 p.m. Mondays to 6 p.m., Saturdays to 8 p.m.

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.

THE
Automatic - Typewriter

IS "PAR EXCELLENCE," THE MACHINE FOR CLERGYMEN AND BUSINESS MEN.
It is moderate in price, portable—weighing less than 10 pounds, so simple that a child may use it, and will do better work than any other machine on the market.

W. J. SOLOMON, 172 Yonge St., Toronto.
Agents Wanted in every Town in Ontario.

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

NOTICE.

Notice is hereby given that the Incorporated Synod of the Diocese of Toronto will apply to the Legislature of Ontario at its next session for an Act authorizing the said Synod to manage and invest the several trust funds under its control as one general fund, and for other purposes.
D. KEMP, Secy.-Treas.
Dated this 27th November, 1890.

WANTED.

Wanted—An assistant, priest or deacon. Apply by letter to Rev. E. P. CRAWFORD, the Rectory, Hamilton.

ONTARIO

Bureau of Chemical Information

LABORATORIES: 57 AND 59 COLBORNE ST.

Commercial products analyzed, ores assayed, researches undertaken; malt, worts, beers, etc., analyzed for brewers.
Manufacturers supplied with processes, and unsatisfactory processes perfected.
The best equipped Laboratories in the Dominion.

\$1,000 A DAY

THAT'S our gait for this month. Our annual stock-taking sale begins February 1, and every inducement possible is offered to purchasers every day to enable us to turn the \$30,000 tied up in this season's made-up fur garments, into ready cash by that time. Those who desire an elegant fur garment at our present exceptionally low clearing prices should call early to secure select choice.

THE sale comprises Seal Mantles and Jackets, Beaver and Sable Capes and Muffs, Storm Collars of all kinds, Gentlemen's Persian Lamb Overcoats and Fur Lined Coats, Musk, Ox, Buffalo and other Fur Sleigh Robes, about 100 Fine Fur Circulars for Ladies, at from \$15 to \$50; several valuable Fur Wraps, and a lot of Children's Fur Coats and Caps in various kinds of furs.

All these garments will be cleared for spot cash at much below their value before Feb. 1. Exceptional bargains will be given in every article every day until then.

W. & D. DINEEN

Cor. King and Yonge Sts., Toronto.

CLERICAL STOCKS

Best English Makes.

R. J. HUNTER,

MERCHANT TAILOR,
101 King St. E., - Toronto.

MACDONALD & CHITTENDEN,

(Successors to J. J. Cooper & Co.)
MANUFACTURERS AND IMPORTERS OF
MEN'S FINE FURNISHINGS,
COLLARS, CUFFS,
SCARFS, TIES, UNDERWEAR, GLOVES, ETC.
The Archbishop, Rector, Oxford, and Priest Clerical Collars, in stock and to order
Special Discount to Clergy and Students
109 Yonge St., Toronto

PROF. CLARK'S

NEW BOOK

SAVONAROLA

His Life and Times, by William Clark, M. A. LL. D., Professor of Philosophy in Trinity College, Toronto. 352 pp., 12mo., gilt top. \$1.50.

Fra Girolamo has had no fairer or more sympathetic biographer than the author of this volume. He writes in popular style, thoroughly explains the intricate political system of Florence in its transition state, gives sufficient of the lives of the prominent people to show their attitude towards the government and the Frate, and succeeds in presenting to the reader a well-rounded history of a man whose character will always be one of the most interesting in history to study.

ALSO

THE BALDWIN LECTURES, 1887.

WITNESSES TO CHRIST.

A Contribution to Christian Apologetics, by William Clark, M. A., LL. D., 300 pp., 12 mo. gilt top. \$1.50.

ROWSSELL & HUTCHISON

76 King Street East, Toronto.

ELECTRICITY IS LIFE!



THE ONLY Electrical Appliances

HAVING ABSORBENT QUALITIES
Reputation Established Over 20,000 Sold

A Certain Cure Without Medicine

All Diseases are Cured by our Medicated Electric Belts and Appliances

Which are brought directly into contact with the diseased parts; they act as perfect absorbents by destroying the germs of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

ALL HOME REFERENCES. NO FOREIGN OR MANUFACTURED TESTIMONIALS.

Isaac Radford, 35 Adelaide st. east—Butterfly Belt and Insoles cured him of Inflammatory Rheumatism in four weeks. Samuel W. Abbott, Millicamp's Building, cured in six weeks, rheumatism in knees and feet—knee pads and insoles. A. E. Caldwell, engr ver, 71 King street, City, rheumatism in the knee cured. Geo. H. Lucas, Veterinary Dentist, 168 King street west, had dyspepsia for six years, entirely cured in eight weeks—Butterfly Belt and Insoles. R. Austin, 81 Adelaide st. west, City, dyspepsia six years; Butterfly Belt cured him. W. J. Gould, Gurney's Stove Works, City, not able to work for three weeks, cured in four days—sciatica. Mrs. J. Swift, 87 Agnes st., City, cured of sciatica in six weeks. Jas. Weeks, Parkdale, sciatica and lame back, cured in fifteen days. Josiah Fennell, 287 Queen st. east, City, could not write a letter, went to work on the sixth day—neuralgia. Mrs. Geo. Planner, City, liver and kidneys, now free from all pain, strong and happy. Mrs. Hatt, 342 Clarence ave., cured of blood poisoning. E. Riggs, 220 Adelaide st west, city, catarrh cured by Actina. Miss Annie Wray, Manning ave., finds Actina invaluable. Richard Hood, 40 Stewart st. city, used Actina three months for a permanent cure—catarrh. John Thompson, Toronto Junction, cured of tumor in the eye in two weeks by Actina. Miss Laura Grose, John st., city, constitutional sore eyes, cured in one month. O. C. Rockwood, 16 Bulwer st., city, cured of lame back in a few days. Thomas Guthrie, Argyle, Man., says our Butterfly belt and suspensory did him more good than all the medicine he paid for in twelve years. Thos. Bryan, 541 Dundas street, nervous debility—improved from the first day until cured. J. A. T., Ivy, cured of emissions in three weeks. Your Belt and Suspensory cured me of impotency, writes G. A. I would not be without your belt and suspensory for \$50, writes J. McG. For general debility your Belt and suspensory are cheap at any price says S. N. C. Belt and Suspensory gave H. S. Fleetwood, a new lease of life. K. E. G. had no faith, but was entirely cured of impotency. W. T. Brown, 73 Richmond st. west, varicocele cured in 4 weeks—Butterfly Belt and Suspensory. John Bromagum, 17 Farley ave., varicocele. Butterfly Belt and Suspensory cured. Miss E. M. Forsyth, 18 Brant st., city, reports a lump drawn from her hand, 12 years standing. Senator A. E. Botsford, advises everybody to use Actina for falling eye-sight. Mrs. J. Stevens, 82 Tecumseth street, City, Rheumatism in the Eyelids, spent three weeks in the hospital, eyes open-d in two days. Giles Williams, Ontario Coal Co., says Actina is invaluable for Bronchitis and Asthma. J. H. McCarthy, Agent N. P. & M. Ry., Altomont, Man., Chronic Catarrh and Catarrhal Deafness for seven years, entirely cured by Actina. Thomas Johnson, New Sarum, suffered with Weak Lungs and Asthma—Lungs strengthened and Asthma cured.

ANY BELT REQUIRING VINEGAR OR ACID WILL BURN THE SKIN

All Electric Belt Companies in Canada use Vinegar or Acids in their Appliances excepting this Company.



CATARRH

IMPOSSIBLE UNDER THE INFLUENCE OF

ACTINA

GIVEN ON 15 DAYS TRIAL

Butterfly Belt and Suspensory only \$7.00—Sure Cure.

NO VINEGAR OR ACID USED

SEND FOR ILLUSTRATED "HEALTH JOURNAL," AND LIST OF HOME TESTIMONIALS FREE AND MENTION THIS PAPER.

W. T. BAER & Co.

171 Queen St. West, Toronto.

THE DORENWEND Electric Belt and Attachments.



The Dorenwend is the only legitimate Electric Belt made, which fulfils the requirements of Electro-medical science. It is a complete Body Battery, it has an independent battery which generates a mild continuous current of Electricity (without shocks), and can be regulated to suit the strongest man or weakest child. It is a successful treatment for Indigestion, Rheumatism, Neuralgia, Sciatica, Lumbago, Liver and Kidney Troubles, Weak Back, Spinal Disease, Heart Troubles, Nervous Debility, Paralysis, Vertigo, Female Complaints, Impotence, Sexual Decline, and all diseases of the Nervous and Muscular Systems. Remember that the Dorenwend Belt is the very latest; it was invented by a competent electrician and ranks as the best in the world. We defy any one to bring proof to the contrary. Do not class this belt with the humbug combination of leather and metal with which the country is being flooded. If you wish to experiment with cheap, useless articles, buy them, but if you want to procure a genuine electric belt and one that will be of benefit, get a Dorenwend Belt. Send name and address for illustrated book on Home Electro-Medical Treatment, and mention this paper.

THE DORENWEND
ELECTRIC BELT AND ATTACHMENT Co.
C. H. DORENWEND, ELECTRICIAN.
108 Yonge St. Toronto, Can.

The Dorenwend Belt is the only one that will stand expert examination. Others keep clear of it while we solicit it.

WELLEY & COMPANY
WEST TROY, N. Y., BELLS
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals

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.

Bates & Dodds, UNDERTAKERS, 931 Queen St. west,

Opposite Trinity College.
SPECIAL.—We have no connection with the Combination or Ring of Undertakers formed in this city. Telephone No. 513.

LADIES' FALL BOOTS

Fine and Medium Qualities.
Newest and Most Improved Shapes.
Widths and Half Sizes a Speciality.
Our Own Make and Imported.
J.D. KING & Co.
79 King Street East, Toronto.

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

The Largest, Most Complete, and Best Selected Stock of

Gas Fixtures AND GAS GLOBES

To be found in the Dominion for this Season's Trade, at

R. H. LEAR'S,
19 & 21 RICHMOND STREET W., Toronto,

R. FLACK Groceries and Provisions
Canned Goods in Great Variety.

CROSSE & BLACKWELLS' JAMS, JELLIES Etc.
466 GERRARD ST. EAST, TORONTO.

Toronto Pressed Brick & Terra Cotta Co.,
R. C. DANCY, Managing Director.
ROOM 5, QUEBEC BANK CHAMBERS.
One Million Bricks now in Stock

PLAIN, MOULDED & ORNAMENTAL PRESSED BRICK.
GREAT VARIETY OF
Fancy Brick from \$3 to \$10 per 1000.
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.



St. James' Cathedral, King St., Toronto, contains 500,000 cubic feet of space and is successfully heated with four of our Economy Heaters.

J. F. PEASE FURNACE CO.,
189, 191, and 193 Queen Street East, Toronto.

MAGUIRE'S SEWER GAS PREVENTIVE, Flushing and Self-Cleaning Trap.



WILLIAM MAGUIRE,
Successor to Robt. Carroll,
84 Adelaide Street West, Toronto
Telephone No. 208.

SEWER PIPES,

Chimney Tops,

FIRE BRICK, FIRE CLAY.

Portland and Native Cements

Always on Hand.

Lowest Prices!

NOTICE.
Particular attention is directed to the formation and construction of the MAGUIRE TRAP. Sanitary experts, engineers, architects, plumbers and builders, after subjecting it to the severest tests, have declared it to be worthy of their unqualified approval. Leading physicians also declare that where it is used, typhoid fever, diphtheria, and other infectious diseases are much less prevalent. In the city of Toronto there is a very large and constantly increasing number of these traps being used, and in every instance they are giving perfect satisfaction.
Call or write for pamphlet at office, 84 Adelaide St., West, Toronto.

THE Canadian Churchman,

A Church of England Weekly Family Newspaper.

Subscription—Two dollars per year, \$1.00 if paid strictly in advance. Single copies 5 cents each.

THE CANADIAN CHURCHMAN is an ably edited Journal devoted to the best interests of the Church in Canada and should be in every Church family in the Dominion. Send in your subscription to

FRANK WOOTTEN,
Box 2640, Toronto

Offices, 32 and 34 Adelaide St. East.

GEORGE EAKIN, ISSUER OF MARRIAGE LICENSES, COUNTY CLERK
Office—Court House, 51 Adelaide Street East.
House—138 Carlton Street, Toronto

Canadian Churchman.

TORONTO, THURSDAY, JAN. 15th, 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.

DISCONTINUANCES.—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 WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

January 18—2nd SUNDAY AFTER EPIPHANY.
Morning.—Isa. 55. Mat. 10. 24.
Evening.—Is. 37; or 61. Acts 10. 24.

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.

HYPNOTISM, as well as "thought-reading," seems a very dangerous and damaging agency. The nerve-force and will-power of sensitive persons—always weak—becomes slowly destroyed, as if by the use of a drug. There is something criminal, as well as "uncanny," in such work.

DOCTOR BARNARDO, whose name is identified with work among outcast children in London, boasts, against "General Booth," that he has been carrying on that scheme for 25 years past, and has sent thousands of working lads to the colonies into very comfortable homes, after training them to industrious habits. The only difference is that he purifies the fountain at its source, catches bad boys and makes them good men.

THE WELSH CHURCH is showing itself worthy of its long and noble British lineage. Attacked on all sides, with back to the wall, she defies all assailants, shows her credentials, proves her claims, disproves her slanderers, and extorts admiration from her opponents. She is fast turning foes into friends. "Hard to rouse, but impossible to quell." Rev. C. A. Lane does good service with his Church History lectures.

THE CHURCH GETS AHEAD!—To the diocese of Iowa belongs the credit of contributing a very cheerful and encouraging item of Church statistics, and very creditable to those who manage matters there. It seems that during the last-ten years, the population of that area has only increased 17 per cent., while the number of communicants to the Church in that diocese has increased 58 per cent. A few more such facts are wanted.

THEATRE GOING is Mr. Gladstone's palmary remedy for too much serious business,—his refuge

from the worries of real life is in the romantic lives of others. Mere reading of any author would not prove sufficiently distracting: he must have the verisimilitude of the stage. Lately, while Irishmen were fighting over him like Kilkenny cats, he took refuge in the spectacle of "Antony and Cleopatra," a somewhat cognate subject, but far away!

EBB AND FLOW IN CHURCH FUNDS is well illustrated by the experience of the Bishop of East London. It is curious how sensitive the religious purse is to panic—casual rumors—as much as the stock exchange! "Darkest England," with its implied denial of the effectiveness of Church work among the poor, diverted for a while the stream of liberality from Church coffers. The recent *expose* of that book's fallacies is beginning to restore public confidence in Church methods.

"SUNRISE CELEBRATIONS" are so termed in America in reference to the early celebration on Easter Day. This also has Bible analogy in its favour, and has appealed to the pious imaginations of the Church in many places. A five o'clock celebration in an English village church when the choir screen is covered with fresh primroses—gathered by choristers "a great while before day"—is a sight to linger long in the memories of those who have been privileged to see it.

CONFEDERATION OF PAROCHIAL SCHOOLS has come into vogue in the diocese of Llandaff and other dioceses in the west of England. It is a step in the right direction—an illustration of the way to strengthen weak points by close connection with and practical support by the stronger ones. In the desperate fight for Church education in Church schools, the need of such subsidy of the poorer districts has been discovered. People begin to realize that the line of Church forts is a chain—its strength is the strength of its weakest link!

MIDNIGHT CELEBRATIONS at Christmas are becoming much more frequent. In some Canadian cities they have, at certain churches, been a regular observance for many years. Now other cities are following suit, such as Ottawa and Baltimore. The spectacle of some hundreds of the most devout communicants "keeping watch"—like the shepherds—for the dawning of the "Happy Morn," is one that must affect and impress any spectators, especially when they are engaged in solemn eucharistic worship. The hour lends its aid to the scene!

THE RUSSIAN PERSECUTION OF THE JEWS is another subject which has been occupying the attention of the Earl of Meath and other active philanthropists. The way in which Jews are systematically and legally "boycotted" in Russia is almost incredible. The horrors of Siberia are scarcely inferior to the miseries of Russian Jews. Indeed, in some respects, one is forcibly reminded (as he reads the accounts now current) of the experience of their forefathers in the land of Egypt.

"GORDON BRIGADES" are one of the outcomes of the noble life of General Gordon. The idea is to catch the "hobbledheoys" of boyhood, form them into parochial companies as they emerge from the Sunday school period of life. Military life in any form has a great attraction for the average

youth; and this is one effort to make the attraction a means of cohesion to the Church. Uniforms (however simple), musical bands, drill meetings, and various other military features are incorporated in the scheme.

ATHEISM, AGNOSTICISM, THEISM seem to be steps in the effort of the human intellect to justify religion. One first begins by saying "There is no God." Then science has taught him to think more wisely—"I know not whether there be a God or not." Science is now teaching the world that even that step is not, logically, the last: that the intellect is bound to confess next, "There is a God." A still closer investigation and reasoning lands the enquirer in the Christian Revelation, as the only rational outcome of investigation.

RELIGION IN EDUCATION is a principle towards which all thoughtful and serious minds are tending. The whole "trend" of the higher intellects—brains of "light and leading"—of our day is in that direction. This is shown by the fact that in America three-fourths of the colleges are in the hands of religious bodies; only 100 out of 400 being State institutions. Millionaire Fayerweather of New York has recently left two millions to various colleges. This endowing of colleges is going on all the time.

SERMONS, TOPICAL OR EXPOSITORY.—Both are needed if the Church is to keep abreast of the restless and capricious times in which we live. It is painful to see a preacher endeavouring to "break a text" (so to speak) into a shape that will suit the subject on which he really wishes to speak. Far better, do without any specific text, but make good use of quotation from Scripture or reference to it in the body of the discourse. At the same time, there are plenty of texts that call for exposition.

FROM CHICAGO comes a hint of a very characteristic kind for fostering Church property. A congregation appointed an agent to negotiate the purchase of a block of land in some new western settlement, and—wait for returns. He chose wisely—avoiding the "booms"—and now the congregation can sell out its interest in its western property for no less than \$120,000. The "booming" system has discredited land speculation; but there are points where the Church might invest in sites and even estates to advantage.

THE MIXED CHALICE, which Archbishop Benson has adjudged to be permissible, has strong points brought out in its favour. It is the closest following of our Lord's example. It has received the almost universal approval of the Holy Catholic Church on that account. It is a usage capable of several wholesome symbolical meanings, thus serving to illustrate and memorize important Gospel truths. It should, also, commend itself to those who deprecate the use of strong wines in the Eucharist. The judgment also virtually sanctions the use of wafer-bread.

THE CHURCH ARMY has come to the front again in relation to the Booth scheme of reclaiming the "submerged tenth" of the English population. It seems that the "Church Army" had been quietly going in for "Labour Homes" and "Labour Colonies" already. The Earl of Meath, at a recent meeting, also referred to the work of

urchman,

Weekly Family

per year, \$1.00 if

HMAN is an able

OTTEN,

Box 2640, Toronto

OF MARRIAGE

BRICK.

EAT VARIETY

3 to \$10 per 100

\$18 per 1000.

\$8 per 1000.

Milton, Ontario

NOMY

RS

ating Churches,

Combination Heaters

Air Com. Heaters.

ible, Most Econom-

to Most Scientific

Ventilation in con-

struction.

Churches and school

on Application.

and is successfully

oronto.

ENTIVE

ap.

PIPES,

by Tops,

FIRE CLAY.

Native Cements

on Hand.

Prices!

n of the Masons

after subjecting it

approval. Lead-

theria, and other

is a very large

ery instance they

nto.

Labour Colonies which has been going on in Germany for some time past. The public is becoming pretty well convinced that the only original idea in the Booth scheme is its *size*—and noise!

SOCIETIES AND MISSIONS.—Explain it as we may, there is as between the two rival societies in England (S.P.G. and C.M.S.) some decided balance (of funds) in favour of the latter. Whether the High Church side of the Church is harder at work among the home heathen, and has comparatively little time or cash to spare for distant work, be the reason or not, the fact remains. We may not admire all the *methods* of the C.M.S.; but their zeal is beyond praise, so far as foreign missions are concerned.

WORKS OF FICTION have received a good word from the popular Dean of Rochester—a grand specimen of that particularly English product which Bishop Wilberforce is said to have dubbed "Squarson"—that is "Squire-parson." The Dean, who has much the same blunt and humorous style as the famous Archdeacon Denison, attributes his own choice of the ministry as a profession to the reading of one of Ruskin's books. It is, indeed, hard to see why "the lives of good men" should not strongly influence us, even when they appear under fictitious names.

THE BISHOP OF RUPERT'S LAND won golden opinions from those Church delegates from all parts of the Dominion who lately had an opportunity of meeting him during the Church conference in Winnipeg. There is something strikingly apostolic—single-minded and authoritative—about him, as about Bishop Whipple of Minnesota. His recent fearless utterances on the education question commanded instant attention. He stamped with his approval the English system of State-aid to denominational schools according to results. A good war-cry!

"CLOSE UP!" is a cry that runs along the line with a thrill of expectation and determination. "Too many agencies" is a fault and weakness that accounts for decay and failure, not only in banks, but in religious societies. The *Church Times* hints that there are not less than 250 (kinds of) clerical relief societies! There are too many "denominations" and these denominations have too many "societies," and these societies have too many *cliques*! We are reminded of the couplet, "upon the backs of little fleas are smaller fleas to bite 'em, while these again have smaller ones, and so *ad infinitum*." Let us cease to "bite and devour one another," as the Bible bids.

ARCTURUS IS COMING.—This star is said to be coming straight for this earth of ours at the rate of $3\frac{1}{2}$ millions of miles per day. But don't be alarmed; it has been travelling that route for untold centuries (according to the reckonings of science) and will be untold centuries on the route still before it reaches us. Thus, it does not much matter, so far as we are concerned. This fact, however,—confirmed by observations through the great Lick Telescope at Mount Hamilton—well illustrates the littleness of human calculation and estimates as contrasted with those of the Creator. He is coming too, just as surely, unerringly, deliberately, unhurriedly, as that star of His. Well does Job ask thousands of years ago, "Who can *guide* Arcturus with his sons?" Who, but God, that placed His star in its mysterious track speeding so swiftly on its mission? The Lick

Telescope is said to place the moon as near us for observation, as if it were only 30 miles away. What shall we discern next?

ST. ALPHEGE, SOUTHWARK, is the name of a church founded in South London in 1873. The district is packed with costermongers chiefly—a settlement of that trade. The Vicar's boast is much the same as Dr. Barnardo's, only he keeps his converts *at home*—makes them *good costermongers* in "Darkest London"—certainly the triumph and perfection of mission work among the poor. The services of this church began literally "in a stable." They have now a large plain church, seating 1,500. Though so large, "it has a respectable congregation at 6.30 a. m. (Eucharist), it is comfortably full at 7.30 a. m., crowded at 11.30, and crammed at evensong!" The services, guilds, meetings, classes are literally too "numerous to mention." It is a perfect hive of spiritual work—and Ritualism!

GIVING HIGH CHURCHMEN THEIR DUE.—Speaking of Archbishop Benson's letter to his clergy as Diocesan Bishop in regard to his judgment as Archbishop, *The Rock* gives expression to kindly sentiments towards non-Romanizing High Churchmen as follows: "Nor must Evangelicals neglect the body of High Churchmen, who have no leanings whatever towards Rome, and who ought in these concerns to sympathise with us. We have, unfortunately, so much cold-shouldered them that we have ourselves done much to alienate them, and to cast the weight of their influence into the opposite scale. We believe numbers of them to be most spiritually-minded, and we ought to appreciate the great underlying agreement there must be where all love the Lord."

STRONG LANGUAGE is sometimes difficult to avoid, when one feels strongly. A respected correspondent thinks we have lately been a little too fierce in our references to the C.M.S. proceedings in the East, our references to Bishop Courtney's sermon at Charlottetown, &c. We can only say that, in the former case, we were worked up (as we feel sure our correspondent would have been) by reading the details of the proceedings in English exchanges; and that in the latter case, we had our information only from *The Rock*. One's view of things depends upon what one sees. Those whose view is circumscribed may keep calm while others find it—well, *difficult*. We have large opportunities of knowing the irretrievable injury done to the cause of Christ by the disloyalty (sometimes unconscious or blind) of many so-called Churchmen, and find it not easy always to use "soft words about them."

FASTING MEN.

Fasting men bid fair to reduce abstinence from food to a science. The fasting experiment lately made by the Italian, Succi, in New York, for forty-seven days, seems to prove clearly enough that a human body can feed on itself for a given length of time at the rate of about one pound avoirdupois for each twenty-four hours. So that, given the minimum weight and the actual present weight of an individual, the difference between the two will represent the number of days during which that individual can do without taking food. Succi's minimum weight seems to be about one hundred pounds; he weighed one hundred and forty-seven at the beginning of his fast; he can safely fast for forty-seven days; but he is a small, spare, wiry man. Query:—If he were to feed

himself up to two hundred pounds, could he fast one hundred days? At any rate, down goes the sanitary objection to religious fasting, viz., that it injures the health, which deters so many people from the observance of Lent and other fasting seasons of the Church. Indeed, the tendency of much modern investigation and experiment goes to show that people as a rule eat far too much—that, in fact, one pound per day of solid food is all that nature requires. More than that overloads the machine!

DIVORCE LAWS.

Once we leave the sheet-anchor of the Divine Word, this subject is very hard to deal with. In the United States the danger of drifting from the Bible and forming new codes of regulations for marriage, is being fully illustrated. The great number of "Sovereign States," each having the constitutional right of regulating this matter to suit its inhabitants, gives play to caprice and human fancy to a fearful degree. Things have become so bad that, simply to avoid confusion and perplexity in legal questions, it has become necessary to form a commission to consider the possibility of formulating a uniform divorce law for the whole Republic, either by reference of the matter (by alteration of the Constitution) to the Congress at Washington, or in some other way. There was an actual case of a woman living in Chicago, who, by the laws of Ohio, was the wife of a New York man; and by the laws of New York, the wife of an Ohio man. *In Illinois she did not know whose wife she was!* The Southern and Western States are the worst. It is now possible for a man to have three or four wives in the United States, without violating any statute. In some States marriages are not surrounded by as many safeguards as are ordinary business partnerships, and marriage vows might as well be dicers' oaths for all the meaning or responsibility attached to them. The fact is that it takes a very small hole to start a leak, and the trickling stream soon spreads into a desolating torrent. Will not our Canadian as well as English legislators learn a lesson, before it becomes too late, from the bitter experience of the United States? There is only one way to stop the leak—*prevent the marriage of divorced persons*: go back to first principles, and learn the marriage laws of God, the Israelites, the Bible and the Church.

MISSIONS, NEAR AND FAR.

It so happens, or is so arranged, that the interest in the subject of missions culminates in Canada about midwinter; so that we are now in the thick of the enthusiasm. There are twin dangers connected with the subject, which it is well at times to recognize and deal with. On the one hand, there is the danger of charity staying "at home"; on the other, the danger of charity getting too much abroad. Glancing first at the Old-Country, and looking back a hundred, or two hundred, or even three hundred years, we can see how the pendulum swings between these two dangerous or extreme points; and how, sometimes, it seems to linger too long at one or other of them. The fact is, history and experience teach us that the clock of missionary zeal requires regulating, cleaning, even re-adjustment at times. Time was, away far back, when British Church missionaries were on the wing far away; when the British Church was a great centre of missionary training and education. Then attention about spiritual matters was too much "abroad";

Jan
the
corru
the R
and t
Then
Know
tion a
vived
into a
pagati
forme
agenc
super
"Chu
tablis
more
the
Mover
purifie
more
active
that tl
"Soci
loudly
The
time, l
men w
the C
their e
dange
from
bishop
other
Alexar
highes
threw
way fo
connec
Missio
propor
factor
must p
home-f
call in
to our
be able
of "D
"Dark
Montre
Hour"
large c
ships,
souled
both at
will fol
support
mercha
to do.
do—G
The
have be
point, I
be said
terest o
parsons
light an
music,
\$8,500
cover al
Many ci
or more
ing a ch
hem t

the Church at home became careless of itself, corrupt in dogma, evil in practice. Then came the Reformation of home religion, re-action set in, and the outer world was left to take care of itself. Then, the "Society for Promoting Christian Knowledge" was formed, in an hour of compunction and sorrow for the heathen world. The revived energies of the purified Church were directed into a new channel. The "Society for the Propagation of the Gospel in Foreign Parts" was formed. Then, within a hundred years or so, new agencies were invented to supplement (or supersede these); the "Bible Society," the "Church Missionary Society," etc., were established. Very soon the Church at home once more needed attention; the "Evangelical Revival," the "Wesley Home Mission," the "Oxford Movement" set in. The Church was once more purified and strengthened. Now, the cry is once more strongly for "foreign parts"; those most active in promoting home-work are reminded that their charity must not stay at home. The "Society for the Propagation of the Gospel" calls loudly for increased help for the world abroad.

The Canadian Church, within a limited area of time, has had its own experience. A few years ago, men were so busy fighting for the foundation of the Colonial Church, that they scarcely lifted their eyes beyond their own horizon. There was danger in this self-absorption. Now, as we learn from the Epiphany appeal of the Canadian bishops, the current is setting pretty strongly the other way. It seems even a long time now since Alexander Shaw, a Trinity College scholar of the highest eminence, one of her most brilliant sons, threw himself into the Japan mission and led the way for several bright followers, more or less directly connected with the Canadian Church. Our Foreign Mission Fund has now assumed very respectable proportions, and bids fair to become an important factor in Canadian Church life. Meantime, we must profit by experience, and not neglect the home-field. The parish, the diocese, the Dominion call in turn for primary attention. In proportion to our strength and spirituality at home, we shall be able to do good abroad. While we are thinking of "Darkest Africa," we must not overlook "Darkest" England, Canada, London, New York, Montreal or Toronto. This is the "Lesson of the Hour" most emphatically. The "Slums" of our large cities, as well as the woods in the back townships, demand, call loudly, for adequate and whole-souled care. Self-denying, devoted men are needed both at home and abroad. There are such. "Who will follow in their train?"—Aye, and who will support their uplifted hands? Our laity in banks, merchants' offices, and drawing rooms, have much to do. God has enabled them. Which will they do—Go or help?

WHAT DO THEY DO WITH IT?

The surplus wealth of city parishes. Figures have been adduced to show that above a certain point, parishes have more income than they can be said to need. Allowing \$500 for rent or interest on building fund of a church, the same for parsonage house, ditto for care of building with light and heat, ditto for maintenance of service music, and \$1,500 for Rector's salary, a sum of \$3,500 per annum, or \$70 per week, will fairly cover all ordinary running expenses of a parish. Many city parishes throughout Canada have double, or more than double, this income; besides inheriting a church, rectory house or school-house, saving them thousands of dollars per year in outlay.

Having from \$500 to \$5,000 per annum over necessary expenses—what do they do with it? Some parishes can show a generous distribution of this wealth on missionary and other objects; but many find other ways of relieving the plethora of wealth—phenomenal organs, professional singers, sumptuous parish rooms, etc.

HOW DO THEY DO WITHOUT IT?

Those parishes where the people congregated in church and vestry, are not able to reach the standard of \$3,000 or \$3,500 per annum. Thereby hangs a tale! In the first place, instead of a decent and convenient church, they have to be content with a wretched little box, not half large enough and incapable of decent appearance. Then they have to manage with a very fluctuating and unreliable "scratch" choir, a volunteer organist and choirmaster. Expenses of lighting and heating have to be curtailed—few services or meetings can be held in consequence. The parson has to find his income chiefly from teaching pupils. His residence is devoid of all the conveniences of room, which are a practical necessity in the house of a professional man of any kind. In doing even this much, oftentimes, manifold difficulties are experienced; debt arises on every side, and the "hearers" are repelled by the many evidences of poverty and neglect around them.

HOW OTHERS DO IT.

Meantime, side by side with this Anglican mismanagement, monuments are being raised to the business capacity and fraternal zeal of other Christian organizations. Here and there through the parish—the ignored and neglected Anglican mission—there spring up neat and creditable "chapels" with contiguous "manses." These are started and supplied for 10, 15, 20 years, if need be, by the princely liberality of wealthy congregations of Presbyterians, Methodists or Baptists. Very likely the ground is occupied somewhere by a "Barrack" or some meeting-house of the newest sect, built with the money of so-called "liberal Churchmen." Is it surprising that when the priests of the Anglican Church are left to the terrible isolation which one usually sees in large cities, the results are slow, meagre, scarcely perceptible, and the whole work goes on in a halting, lame and limping manner. The wonder is that any progress is made at all.

WHAT CAN WE DO?

is the next question. There are some noble examples of what single congregations can do with wealth at their command to remedy this evil. Trinity Church, Boston, is said to contribute \$50,000 per annum to the help of various charitable objects. Mr. Rainsford's congregation is not far behind these figures, at least in comparison to its ability. Such isolated efforts, however, though grand in themselves as exceptions—and because they are such evident exceptions—are only "like drops in the bucket" which ought to be filled. What we really require is concerted action, combination, organization, of the general mass of power, so that it may be "focused" whenever necessary, even on short notice. The weak spots in the lines of the Church army require to be reinforced and backed with concentrated energy, especially in the face of such odds, such rivalry, such distraction of effort, as we have to meet.

The Rev. Samuel Morgan, of Ystradgynlais, has resigned his connection with the Welsh Calvinistic Methodists, and is now working under the Vicar of Mostyn with a view to taking orders in the Church of England.

REVIEWS.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE PUBLICATIONS. For sale by Rowsell & Hutchison.

Here are three admirable publications of the excellent and useful Sunday School Institute. The first is the volume for 1890 (Vol. 9) of *The Church Worker*, a thoroughly useful periodical which appears monthly. Each number begins with an essay on some subject of interest to Church workers, and then goes on to give an account of some special work, for example (in the first number), the Corpus Christi College Mission. Then come questions to be answered, then notes on various incidents. The number ends with outlines of lessons on Bible and Prayer Book Teaching. These lessons, which are most excellent, are reprinted by themselves in a handy volume. *Lessons on Bible and Prayer Book Teaching* (second year).—We have examined them in many places, and find them extremely well adapted for their purpose. A third volume is entitled *Christ Revealed in Title, Type, and Prophecy*: a series of Scripture lessons by the Rev. J. Gurney Hoare. The lessons are arranged for the Sundays of the Christian year, and are made to coincide with the successive teachings of festival and fast. Thus we begin in Lesson 1, with The Coming One, then go on to the Son of Man and the Son of God. Then the preparations and types are considered. At Easter the offices of Prophet, Priest and King are considered; and on Whitsuntide He is studied as Giver of the Holy Ghost. These lessons are admirably adapted for their purpose. We think the writer, dealing with the subject theologically, should have put the Son of God before the Son of Man. It was God who assumed humanity; and not a human being upon whom the Godhead descended; and there is some danger of Nestorianism if the opposite order is adopted.

THE CAT OF BURASTES: a tale of Ancient Egypt, by G. A. Henty. London: Blackie; Toronto: Rowsell & Hutchison. 1889.

This is one of the very best kind of stories for children. Mr. Henty is a tried hand at this work, and we know what to expect from him, and we get it. Good writing, lots of incident full of excitement, yet never going to the incredible; valuable instruction conveyed in such a manner as to make it easy of digestion and retention,—such are the characters of the book before us. We are not sure that we have a right to betray the plot of the story, as that might diminish the interest of the reader; but we may at least remark that the narrative belongs to the time of Moses, that the cat is a sacred cat, consecrated to the god Bubastes, and that the accidental slaying of the cat leads to a series of curious adventures. The reader may be glad to know so much, and better pleased to be told no more. The book will certainly be a favourite with intelligent boys.

JOAN'S ADVENTURES: by Alice Corkran. London: Blackie; Toronto: Rowsell & Hutchison, 1889.

Here is another pretty child's book from the same publishers; but adapted for younger readers, and for girls rather than boys. Alice is a little girl who has strange adventures in her dreams and in her waking hours; and both kinds are of a very entertaining description. The pictorial illustrations are extremely pretty.

MAGAZINES.—*Littell's Living Age* (Dec. 20 and Dec. 27) has two excellent numbers full of the most varied reading. Beginning with a very interesting paper on The Guilds of the Early Italian Painters, the earlier number has one on the seasonable topic of the Development of Tropical Africa under British Auspices. An article from the *Spectator* on "Interviewing Extraordinary" begins: "We have not much reason to be proud of the new journalism that is flourishing among us at home, but at least we may congratulate ourselves that it has not reached the pitch of folly and audacity at which it seems to have arrived in France." Certainly this is something. A brief but important article on General Booth's scheme, from the *Economist*, is well worth a careful perusal. The later number begins with a truly

delightful paper on the Oxford movement of the Fifteenth Century, from the very competent pen of Mr. [or Sir?] F. T. Palgrave. Along with other articles of interest there is a very curious one, remarkably well written, by Mr. Sully, on the Decay of Canine Fidelity. *The Westminster Review* (December) quite holds its own with the established monthlies, being different from reviews like the *Contemporary* in two respects, first that it has fewer and generally longer articles, and secondly that it devotes a large space to contemporary literature, in which we have some admirable notices of new books on every kind of subject. Of the longer articles, the first on Alsace-Lorraine in 1890 is of very great interest. It tells us what we feared, that German rule in that province has been a comparative failure. Perhaps the future may show improvement. A very sympathetic notice of the late Professor Thorold Rogers follows, written in the right spirit and giving us the kind of information which we desire. Mr. Harold Cox's article on Rehousing the Poor in London, deals with one of the burning questions of the age, and we might almost say the same of Dr. St. Clair Thomson's paper on the Dangers of Hypnotism. *Harper's New Monthly Magazine* (January) begins with a very satisfactory paper, beautifully illustrated, on the Outlook in Southern California, by Charles Dudley Warner. Mr. Warner is an excellent writer; but we decidedly object to his introduction of the new word *agreeability*, which is really quite intolerable. It is quite true that this word had a kind of existence in the middle ages in a French form; but it occurs in no English dictionary of the 16th, 17th, or 18th centuries; and Miss Burney and Lady Lytton seem to have reintroduced it in the last and in the present centuries. We sincerely hope it may go no further. *Desirability* is bad enough; but we suppose it is hopeless to get rid of it. We trust that this other horror may be banished summarily and finally. A very curious and informing article, by Mr. Anstey, the author of *Vice Versa*, will give quite new ideas to many persons who know London very well. There are many other papers of great interest admirably written. *The Arena* (January) opens with a remarkable paper by Dr. A. Russell Wallace, the Coadjutor of Darwin in his evolutionist studies on the question "Are there Objective Apparitions?" Dr. Wallace is too cautious a man of science to commit himself to authoritative utterances on such a subject; but he gives a number of alleged facts from the proceedings of the Society for Physical Research, which seem to leave no doubt in his mind that there are objective apparitions. The paper is one of unusual interest, and will receive unusual attention. Mr. Larremore's article on Popular Leaders is devoted to Governor Cleveland. Mr. Hamblin Garland's New Declaration of Rights seems to us of very doubtful value from an economic or an ethical point of view. "Was Christ a Buddhist?" is an article offensive to faith and not helpful to reason. "Would we Live our Lives over again?" is one of those foolish questions which would, perhaps, be best answered according to the folly of the questioner. The number closes with a symposium, discussing "a remarkable book" by Miss Helen Gardiner, entitled, "Is this your Son, my Lord?" We cannot say that the impression left of the character of the book discussed is at all a favourable one. *The Methodist Magazine* (January) begins a new volume in good force. Lady Brassey's charming voyage in the Sunbeam was concluded in the last number. But after her death Lord Brassey took up the pen and gives us here the voyage from Damley Island to Port Darwin, Mauritius, Cape of Good Hope, and Edgland, and if he speaks of himself as comparatively unfit to continue his wife's works, as "one who does not possess her gifts," his readers will not complain of the style of his work. The Canadian Tourist party in England is continued in the same bright and attractive manner, and we have some pleasant memories of the Black Forest by Mr. Algernon Blackwood; so that we have the same region described here twice by different hands. A series of papers on poets and poetry in Canada is begun by Mr. Matthew Richey Knight, the first instalment containing an introduction and a brief paper on Arthur John Lockhart. The extracts give a very pleasant impression of Mr. Lockhart's

poetical powers. Among a number of other articles, all of merit, we might specify a very capital one on a subject of perennial interest, The Siege of Derry. This number is larger than former ones, and the illustrations are numerous and excellent.

THE ARCHBISHOP'S JUDGMENT

COURT OF THE ARCHBISHOP OF CANTERBURY.

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

Here follows a learned examination into the practice of the Eastern and Western Churches.

This short critical inquiry has a double result:—

(i) It shows that the practice of mixing water with the wine apart from and before the Service cannot be disallowed upon the ground that it was unknown to the Churches of East and West, which is the second argument (b) advanced for disallowing it. It was a custom existent in both, and in the East all but universal.

(ii) But inquiry has carried us beyond this point, and has shown that the ceremonial mixture in the Service was omitted from our Book in accordance with the highest and widest liturgical precedents, and must in our Church be accounted, in the words of the preface, as one "of the accustomed Ceremonies which be put away." It has shown that such precedents were known to the framers of the Book, and that in these the mixture of a little water with the wine before the Service was (probably for a commemorative purpose) the rule.

(c) The third class of arguments is derived from what is said of the wine in the present Book of Common Prayer. It is pointed out:—(1) That the curate and churchwardens are required to provide "bread and wine" only.

(2) That the curate is to have "any of the wine that may remain unconsecrated to his own use;" and that this cannot mean wine with water in it—which it would be if mixed beforehand. (3) That what has been consecrated is still called wine.

But as to (1) This is no liturgical direction: it simply rules how expenses are to be defrayed, viz.—"at the charges of the parish." In the King's Order of December 25, 1549, is set forth how "divers froward and obstinate persons do refuse to pay towards the finding of bread and wine," so that the "Holy Communion is many times omitted upon the Sunday" (Foxe; B. ix.; vol. vi. 4, Cardwell Doc. A. ii. 87). In this connexion the water could not be mentioned either here or for "filling" the font. As to (2), What the curate is to have is any remnant of wine not presented and consecrated. The Rubric desires him to "place upon the Table so much as he shall think sufficient," and this is what would be mixed, consecrated, and afterwards all consumed. What was not mixed was his. As to (3), What has been consecrated is in all ancient liturgies called 'wine' or 'mixture' or 'mistura' quite indifferently. The wine is the dominant part. A quite typical example is this: "And putting the wine into the chalice, . . . putting thereto a little pure and clean water, and setting both the bread and wine upon the altar, then the priest shall say . . ." i.e. the very Rubric in King Edward's First Book, which orders the mixture, in the next six words calls it wine. There is thus nothing in the words of the Service or Rubric which precludes mixing.

It remains to be observed that the mixing would be an additional Ceremony if done in the Service; but if not done in the Service at all, cannot be an addition to or a variation of the Service, for an addition to a Service means something so added to it as to make it not the same. No one for example could call that careful semi-division of the Bread which is made all but universally before the Service with a particular instrument in the Vestry, an addition to the Service, although the bread can be administered without this being done.

And, if the putting a little water to the wine before the Service be not upon any ground alleged unlawful, the administering it is not unlawful, for it differs nothing from the administering of the wine without the water.

The Court, therefore, concludes:—

I. The Church of England has, and in the 34th

article declares itself to have the same authority as any Church Western or Eastern "to ordain, change and abolish ceremonies or rites of the Church, ordained only by man's authority." By and within this authority the mixing of the cup was removed from the place it had before held in the public service of the Church. It was so removed in accordance with ancient, primitive and very general use of most Churches. To practise it as if it had not been removed is to disregard those precedents and this authority.

II. No rule has been made to change or abolish the all but universal use of a mixed cup from the beginning. When it was desirable to modify the direction as to the uniform use of unleavened wafers, a Rubric was enacted declaring wheat bread sufficient. Without order it seems that no person had a right to change the matter in the Chalice, any more than to change the form of bread. Wine alone may have been adopted by general habit, but not by law. No rule having been made, it is not within the competency of this Court to make a new rule, in fact a Rubric; which it would do if it ordered that a mixed cup should not be used.

The Court decides that the mixing of the wine in and as part of the Service is against the law of the Church, but finds no ground for pronouncing the use of a cup mixed beforehand to be an ecclesiastical offence.

(To be Continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

FREDERICTON.

On New Year's Day, the Church of England people of Baie Verte and Port Elgin presented the Rev. C. A. French with a purse of \$25.30, as a small token of their appreciation of the earnest labours of the missionary during 1890. Mr. T. A. Welling, solicitor, made the presentation. Mr. French, who was completely taken by surprise, expressed himself as very grateful for the interest taken in his efforts to promote the spiritual well-being of his congregation.

MONTREAL.

MONTREAL.—The city clergy here have the nice custom of calling on the Lord Bishop on New Year's Day, and we are happy to report that the New Year found his Lordship hale, hearty, and happy!

Epiphany Tide.—The Clerical Society met at Bishop's Court on the 5th inst. Subject, "Daniel's 70 weeks," opened by Mr. Troop; among the writers referred to were Farrar, Quinness, Pember, Pusey; and in the discussion, Canon Anderson, the Dean, Dr. Henderson, Rev. Mr. Kerr, and Com. Roberts, took part—the latter gentleman making reference to passing events as bearing on the subject, in which the Latin, Greek, and Turk all play their part. Russia, by persecution, driving the Jews back to Palestine; the Papal power, by building and controlling a railroad to Jerusalem, is paving the way for the Pope to leave Rome for Jerusalem, combined with the continued opposition of the crescent to the Cross, and the prospective climax is the 2nd Advent of Christ. "Christ the fulfilment of prophecy," by Rev. Mr. Tucker, will be the next theme. The Dean then moved, and the motion was unanimously adopted, that a resolution of condolence be conveyed to Mrs. Lindsay and the family in their recent bereavement. Here his Lordship referred to the vacancy left by the removal of the late R. D. Lindsay, in the deanery of Hochelaga, and in harmony with the wishes of the deceased gentleman, his Lordship intimated his intention of naming the Dean to discharge the functions formerly belonging to the office of Rural Dean, thus avoiding the illustration of a witty French saying about a thankless appointment: "Il fait un ingrât et cent jaloux."

ONTARIO.

KEMPTVILLE.—The four services held in the parish church of Kemptville and Marlboro Mission church on Christmas Day, were bright, impressive and well attended. The rector's son, Mr. F. Bouchier Emery, read the lessons, whilst his little daughter played the organ in Marlboro Church. The special service of song, the children's Christmas service, was well rendered on Sunday after Christmas. Miss Chevers presided at the organ. The annual parochial tea festival was held in St. James' hall, on 1st of Janu-

ary; Mrs. Laing, and Miss Blackburn, the organist of this parish church, prepared an excellent musical programme. Mrs. S. Bower, of Brandon, and the Misses Lake and Sheffield, of Lyndhurst, and Mr. Groat of Trinity College, Toronto, kindly assisted. The vocal and instrumental renderings were unusually good. Amongst soloists Mrs. O. Bascom's voice was greatly admired. The next day the children had a grand "At Home" in this hall from 2 to 5 p.m., when they had fun to their hearts' content; and tea and coffee, with all manner of cakes, and pies, and sandwiches enough to suggest results involving the longest of doctor's bills. There were about 130 present. The debt on the memorial church has just been reduced to \$900. The "Ministering Children's League" gave an excellent entertainment in the parish hall under the direction of their president, Mrs. Endo Saunders, who, with the assistance of Mrs. H. Laing and Miss Mary Blackburn, succeeded marvellously in training the juveniles in their respective parts. The proceeds amounted to \$18. The League sent a Christmas present to the "Children's Convalescent Home" in Ottawa on Christmas Eve, valued at \$27. The Women's Auxiliary sent a bale of goods to the North-West a short time before Christmas, valued at \$103.

MATTAWA MISSION.—The Christmas services at St. Alban's, Mattawa, were very bright and hearty. The church was beautifully decorated. On Christmas morning, there was a celebration of Holy Communion at 8 a.m.; at 11 a.m. a large congregation gathered for matins and choral Eucharist. The Rev. R. W. Samwell (Mission Priest) officiated, and preached an appropriate sermon. The service was very hearty and the communicants numbered 25. Quite a number of Methodists and Presbyterians were present—one of the many evidences of the growing kindlier feeling towards the church in this village. All the people remained until the end of the celebration, as is usual, we are glad to say, in this mission. The out-station churches were also brightly decked with evergreens. At St. Margaret's, Rutherglen, services were held on Christmas Day, the Lay Reader officiating. The Christmas Eucharist was offered on St. Stephen's Day, when there were 15 communicants.

The Christmas services at St. Augustine's, Deux Rivieres, were held on Holy Innocents' Day. The communicants numbered 6.

A watch-night service was held at St. Alban's on New Year's Eve. This was the first service of the kind ever held in Mattawa, we believe, and it was most encouraging to see such a good number come to God's House to spend the last few minutes of the old year, and to begin the new year in intercession and communion with Him. The service began at 11.30 with the hymn, "O God, our help in ages past." Many came forward to begin the new year in communion with their Blessed Saviour. It was a service which, rightly and devoutly entered into, could not fail to have a blessed and a holy influence upon the lives of those whose privilege it was to be present.

OTTAWA.—Rev. J. J. Bogert is progressing favorably towards convalescence. He will probably leave for a short rest in warmer climes before returning to duty.

NEPEAN.—Rev. E. H. Buller, who has been for the last six months curate to the Archdeacon of Kingston, has been appointed to the mission of Nepean, near Ottawa. It happens that just now several missions are vacant, and the bishop has to withdraw his young men from curacies.

TORONTO.

Brotherhood of St. Andrew.—Members of the Brotherhood in Canada and fellow Churchmen:—It is with great pleasure, and with every hope of success, that the council announces that a brotherhood convention for Canada will be held in Toronto, on Saturday, Sunday and Monday, the 7th, 8th and 9th of February, 1891. This convention should in no small degree influence the future of our brotherhood; therefore, all existing or intending chapters are urged to send up as many of their members as delegates as possible, whilst delegates or individual Churchmen from other parishes will be heartily welcomed. We have the glorious success of the American convention so lately held at Philadelphia to stimulate us, and the remembrance of these 500 delegates gathered together from every State of that large Union, should fire the zeal of the Canadian brethren to be likewise up and doing. The comparison of methods and results cannot but be most helpful to all, whilst the presence of several well-known brotherhood men from the United States should act as a magnet to draw our brethren together, so as to gather from

them at least some sparks of their fraternal enthusiasm. The convention will open at 8 p.m. on Saturday, the 7th February, and the council looks to every member of the brotherhood in Toronto for his presence at all meetings and services, and for his best assistance with regard to the whole convention. The committee will provide hospitality for all delegates from outside Toronto, and in order to assist them as much as possible, it is requested that the number of proposed delegates, and if possible their names, should be communicated at the earliest possible moment to the convention secretary, Mr. Jas. W. Baillie, 26 King street East, Toronto. The programme of the convention will be issued shortly. S. Woodroffe, 2nd Vice-President.

St. James'.—The annual festival of the afternoon Sunday school of this church was given on Tuesday of last week. There was a large attendance of children and their parents and friends, who thoroughly enjoyed the evening's entertainment. The Christmas trees with their contents were provided by a number of ladies of the congregation, who worked energetically and were instrumental in ensuring the success of the event.

Trinity Musical Degrees.—It is understood that the corporation of Trinity University has decided to receive no more candidates for musical degrees in England after the current year ending February 1st. This course is taken, it is urged, not because of doubts as to the right of the university to grant these degrees, but on account of misunderstanding that arose among other universities in England with which Trinity had previously had friendly relations. The University of Durham, moreover, has announced its intention to give musical degrees on a basis similar to that of Trinity, and the work of the latter university in this respect is therefore unnecessary.

St. Alban's Cathedral.—This Sunday-school held its Christmas festival on two separate days this year. The large school, numbering about 160 teachers and scholars, held theirs on the evening of the Tuesday before the New Year, and passed a most enjoyable time. The infant school, about 140 in number, assembled on the Wednesday evening. After tea, a magic lantern show greatly amused the children, and before going home each child received a book and a bag of candies.

Trinity University.—This University, following the liberal custom and evincing the same educative spirit as it has done in former years, will this winter hold a course of public lectures. The series will consist of four, to be held on Saturday afternoons, the first to commence on January 17th. The lectures promise to be of an especially interesting nature, as they could not fail to be with such gentlemen as Rev. Principal Grant, Rev. Prof. Lloyd, Prof. Hutson and Rev. A. Pitman. The first lecture will be by Principal Grant on "Progress and Poverty," a criticism of Henry George's theories.

The Observance of Sunday.—Rev. J. P. Lewis, the rector of Grace Church, spoke on the above subject on Sunday evening, 4th inst. He chose as his text Mark ii. 27, "The Sabbath was made for man." Upon scriptural and scientific grounds he held that man should have a day of rest; God has given it and no one has the right to take it away. The men who work on the Toronto street cars labour six days. It would be an iniquity to rob them of the day God has given. The speaker opposed the submission of this question to a popular vote. He pointed to American cities in proof of the evil effect of running street cars on Sundays. He hoped to see the Sabbath as it had been observed in Toronto in the past continued. Rev. A. H. Baldwin, of All Saints, on the same day referred to this subject. He spoke of the responsibility that every citizen rested under in signing a petition in favour of Sunday street cars. They should remember that it was their day, or God's day. They should take care not to rob God of His day by any action on their part. The Ruridical Chapter discussed the same matter at their meeting in Holy Trinity school house on Monday, 5th inst.

St. James' Cathedral.—This noble edifice was filled with two large and attentive congregations on the second Sunday after Christmas. At the morning service Rev. Canon Dumoulin discussed, in his peculiarly lucid, forcible and eloquent style, upon the subject of rules for good living in the new year, the text being that of 1 St. Peter iii. 10-11, "He that will love life, and would see good days, let him refrain his tongue from evil," &c. The sermon by the Rev. Prof. Clark at the evening service was the third of a series specially addressed to young men. There was a large and appreciative congregation, who listened with evident relish and attention to a discourse

which was evidently the result of careful labour and forethought. The rev. gentleman took for his text 1 Corinthians xv. 47, "The first man of the earth, earthly; the second man is the Lord from Heaven."

St. Bartholomew's.—On Tuesday afternoon last the infant classes of this church assembled in the school room to receive their prizes. Several of the little ones charmed the audience with songs and recitations. In the evening the older scholars held their entertainment and presented a very interesting programme. Miss Keefer, one of our former teachers, was present with us and contributed much to the amusement of the evening. After songs, recitations, &c., the results of the Sunday school Christmas examination were read out by our faithful and trustworthy superintendent, Mr. W. H. Canniff. Miss Henrietta Jirreat headed the list for the year, also showing an attendance for nine years without missing one Sunday. The Rev. J. H. Ross, after having addressed a few words of encouragement to the teachers and advice to the scholars, presented the prizes to the girls. The Rev. G. Taylor, the rector, then distributed the prizes to the boys, when he gave an interesting description of Puritan times. The pleasant evening then closed with the Benediction pronounced by the rector.

The Ministering Children's League.—The Holy Innocents' Day falling this year on Sunday, the fifth annual meeting of the Ministering Children's League of the diocese of Toronto was held on Monday, December 29th. The Lord Bishop of the diocese presided. With the kind consent of the Ven. Archdeacon Body, St. Peter's school-house was chosen as the place for meeting this year, and it was crowded by the members and associates of the League so that not a vacant seat could be found. The secretary reported steady progress and increase in numbers; in the diocese there are now 13 branches with a membership of 588. The two M.C.L. cots in the Lake Side Children's Hospital have been supported during the past year and provided with bed linen. The M. C. L. bed in St. John's Hospital has also been liberally contributed to by the four branches who have undertaken its support. The Port Hope branch has established and undertaken to equip and support a M. C. L. cot in the Lakeside Home. Over 100 books have been given by members of the League for the Sunday-school library at Dunchurch, and will be sent there in January. A box of warm clothing will be ready in April for one of our poor missions. In addition to these general contributions, the members of the different branches have done many kind deeds, such as preparing Christmas trees for poor children, giving Christmas dinners and warm clothing to the needy with whom they are personally acquainted. After the report had been read, Prof. Lloyd and the Rev. Street Macklem each gave short bright addresses which greatly interested the children. The "Song of the Ministering Children" was sung, his Lordship gave the benediction, and the children dispersed, with, we trust, a fresh resolve to remember their motto, "No day without a deed to crown it." In the Dominion of Canada there are forty branches of the M. C. L. with a roll of over 1,800 members.

BRIGHTON.—**St. Paul's.**—On Christmas Day, service was held in this church, which was nicely decorated for the occasion, chiefly by the choir. The result of the offertory exceeded those of former years, which was highly satisfactory to the congregation and pleasing to the Incumbent, Rev. C. E. Sills, who has been here nearly three years and has not only become popular with the members of his congregation, but has many warm friends throughout the village. The discourse, which was an able effort, left its impress upon those present.

DOVERCOURT.—**St. Mary's.**—The Christmas Festival of the Sunday school was held on Dec. 29th. The audience was very large, the programme good and well carried out, and everybody well pleased. The prizes given to the two scholars in each class who had obtained the highest and requisite number of marks during the year were valuable books. The report read showed that the school was doing increasingly good work, and was improving numerically and financially. The organist of the church, Mrs. E. R. Sands, is about to remove to Cleveland, Ohio, after four or five years of faithful service in the mission and parish. A number of her friends subscribed for and purchased a china tea service to be presented to her as a token of their appreciation of her service. The rector made the presentation; during the evening E. Dawes, Esq., the senior churchwarden, on behalf of himself and his colleague, also presented Mrs. Sands with a richly framed photo. of the church buildings. The scholars and their friends went home delighted with the effort made to please them, for which credit is due to the committee of management, especially to Mrs. Hart and

M. J. Robinson, upon whom much of the labour and care of the preparation devolved.

DUNTRON.—On Tuesday evening, January 6th, the Rev. J. C. Swallow, Incumbent of the parish of Duntrou, received a pleasant surprise. The members of the choir of the Church of the Redeemer, Duntrou, called on him in a body, and after a very enjoyable evening together, as a token of their appreciation of his services in connection with the choir, presented him with a beautiful library service, consisting of two very pretty candlesticks and candles, an inkstand, paper-knife, and pen and pencil tray. In a few well chosen remarks, Mr. Swallow expressed his pleasure and gratitude in being thus kindly remembered in this happy season.

NORWAY.—*S. John's Sunday School.*—A very successful entertainment took place on the 29th inst. at Boston Hall, at which over 100 children were present, besides a number of their parents and friends. The programme commenced with songs and recitations by the pupils, and much praise is due to them for the way in which the different songs and recitations were rendered. During the evening, the Sunday school prizes were presented by the rector, the Rev. F. Rutan, and short addresses were made by the rector and also by the Rev. Dr. Gammack of East Toronto, after which Santa Claus appeared, and presented each member of the Sunday school with a present off the Christmas tree. God Save the Queen was then sung and all went home satisfied with having spent a pleasant evening.

GRAFTON.—On Tuesday evening, December 30, the children of the Sunday school of St. George's church had their annual Christmas tree. In addition to the attraction of the tree, a very good concert was provided, during which the children sang three or four carols in a way that elicited the warmest approval of the large audience present. During the summer, until the inclement weather of autumn, there were four Sunday schools in connection with this parish, viz., St. George's church, Grafton, St. John's, Centreton, and two others in school houses in the middle and south-western part of the township. In addition to the three Sunday services, others were held weekly; viz., Grafton, every Wednesday evening; and one on Friday evening alternately at two of the township school-houses. On Christmas day the rector, Rev. W. E. Cooper, B.D., was very agreeably surprised at being presented with a purse containing between fifteen and twenty dollars, accompanied by a very affectionate address from the congregation who had attended the services. It was all the more a surprise inasmuch as these school-house services had been given up when the state of roads rendered a night service very difficult of attendance. There are now five services each week in this parish, of which those held on the week evenings are very satisfactorily attended.

CHESTER.—*St. Barnabas.*—On Friday, Jan. 2nd, the children of this Sunday school assembled in Danforth hall to see what good Father Santa Claus had brought them. Before the prizes and presents were distributed by the Rev. Mr. Ross, the children sang and recited several pieces. At no occasion like this before have the children displayed such a talent or interest in their Sunday school. The musical part of the programme was beyond all expectation and reflects great credit upon Mrs. Menagh, our church organist, who spares no trouble to bring out the voices of the children. Our Sunday school is increasing, and it is found necessary now to have two sets of scholars, one in the morning and the other in the afternoon. We can also boast of a Sunday school superintendent who has been faithful to her post of duty through rain and shine for over 25 years, and now she has the gratification of seeing her work blessed by the Hand of God.

GRAFTON.—Rev. W. E. Cooper of St. George's, Grafton, delivered a stirring patriotic address to an assembly of school children and their friends, in the town hall of the village mentioned, on New Year's Day.

BAILIEBORO.—*Parish of Cavan.*—The new church at this place was opened with special and appropriate services on Sunday, Jan. 4th. The day was perfect, and as a consequence there were large congregations present at all the services. The Millbrook and Bailieboro, choirs led in the singing. The other churches of the parish being closed, all the congregations were represented at Christ Church. The services throughout were appropriate and enthusiastic, and the day was altogether one to be long remembered in the parish of Cavan. The sermons were preached by the Rev. G. Farncomb and Rural Dean Allen, rector, the Rev. W. Cartwright Allen reading the prayers. The offertory amounted to

\$80. A good number attended the celebration of the Holy Communion. The new church, with its thoroughly church-like appointments, was generally admired, the windows and interior showing to advantage under the sunlight of a bright winter's day. The chancel and precincts were adorned with flowers kindly lent for the occasion. On Tuesday, Jan. 6th, a tea was held in the spacious basement of the building, followed by addresses by the Revs. Burgess, Powell and Rooney; a most pleasant evening was spent and \$100 added to the building fund. The new church is an ornament to the village of Bailieboro, and has been erected at a cost of \$4,150, the architect being Mr. Aylesworth of Toronto, and the contractor Mr. Rutherford of Peterboro.

NIAGARA.

NIAGARA FALLS.—The services in this parish at Christmastide were bright and hearty, and well attended. In Christ church there were two celebrations on Christmas Day, at 8 and 11 a. m. The Holy Communion was celebrated at the Brock Memorial church of St. Saviour, Queenston, and St. Stephen's Mission chapel, Niagara Falls, on the Sunday after Christmas. The offertory on Christmas Day was larger than usual. As the St. Stephen's chapel has been named after the Proto-Martyr, according to custom a service was held in the chapel on the evening of St. Stephen's day, at which Rev. P. L. Spencer, rector of Thorold, preached an excellent sermon on the subject of "Worship" from the text Ps. xcv. 6, "O come let us worship, and fall down and kneel before the Lord our Maker." In the same chapel the New Year was begun by a devout little band of worshippers partaking of the Holy Communion.

In Memoriam.—*Thomas Bate.*—Our Diocese is, I am sure, the richer for his simple devotion and whole souled trust in God. So writes his Diocesan, the Bishop of Niagara; and the present writer would endorse his words as most eminently true, having known him intimately for many years. Mr. Thomas Bate was born in Truro, Cornwall, England, in 1815, where he received a good education at the Truro German school. He was about eighteen when he came out to Canada and settled in the Niagara peninsula. With steady industry and perseverance he cultivated a large tract of land between Grantham and St. Catharines; indeed, an important part of St. Catharines is built on land that was once his, and of which he became dispossessed through his literally acting upon the apostle's teaching, "Charity seeketh not her own." Rather than go to law he surrendered his rights; by a contrary course he would, humanly speaking, have become a millionaire. The church at Grantham was erected mainly through his Cornish persistence. And the main-spring of this good man's beautiful liberality for all Church purposes and charitable objects, was his constant habit of giving a tithe of all he received to God. But his words, "The Lord will provide," so frequently used, have come true, through all his ups and downs of life; and the Lord provided for his faithful servant for seventy-five long years. But more important work awaited him elsewhere. In the end of 1879 he went to Griffith in Renfrew, to look after some property which had fallen into his cousin's hands. Finding no Church service there (no service of any kind nearer than 12 miles), but two Church families, he made the wants of the district known to his Bishop. He immediately licensed him Lay-Reader, and subsequently, in 1882, ordained him to the Permanent Diaconate. In 1888 he returned to the diocese of Niagara, where the last two years of his life have been spent, at no great distance from the scene of his first Canadian labours. But his Heavenly Father granted him, at the very last, ease and refreshment from his pain; peacefully and calmly, at last, he passed in quiet sleep from the sufferings of this world to the regions of the departed saints of God in the bliss of Paradise. Mr. Bate's position as an officer of the Church has been already mentioned. He was an officer of a different organization, which position gave him a title by which he was more commonly known. When the Fenian Raid was anticipated, with a great deal of public spirit he raised a troop of cavalry, which was of considerable service in those times of excitement in the Niagara Peninsula; and the memory of his patriotism was not allowed to pass from the minds of his acquaintances and friends, who always designated him "Major Bate."

BURLINGTON.—*St. Luke's Church.*—A Sunday school entertainment, with Christmas Tree, and Prize Distribution, was held in the school house on Monday evening, Dec. 29th, 1890. The building was well filled, and, though partly impromptu, the programme was excellent. Thanks are due to those who kindly assisted, and the entertainment, it is hoped, will increase the interest of both parents and children in the Sunday school. A Chapter of the St. Andrew's

Brotherhood is likely soon to be formed in this parish. A meeting of the Wellington Rural Deanery was held in Orangeville, on Monday and Tuesday, Jan. 5th and 6th. It was well attended and successful.

Bishop Hamilton has appointed Rev. Alfred Bonney, of the parishes of Rymal, Tapleytown and Woodburn, to the united mission of Nanticoke and Cheapside.

HAMILTON.—The regular meeting of the Hamilton Church Sunday School Association was held last week in the Guild room of the church of St. Matthew. It was preceded by full choral evensong in the church. Rev. C. E. Whitcombe, second vice-president, was in the chair. After routine business Mr. Whitcombe read his paper on the relation of the Sunday school to the Church. The next meeting will be held in St. Mark's church.

Christ Church Cathedral.—A pleasing carol service was held in this church, which was largely attended. About 120 choristers from the Cathedral, St. Matthew's, St. Mark's, St. Luke's and St. John's church choirs, took part in the carol singing. George Robinson conducted. The clergy present were Revs. G. M. Bland, Rural Dean Forueret, Canon Sutherland, C. E. Whitcombe, Clark T. Geoghegan, L. V. Brine, Dean Geddes and Bishop Hamilton. Rev. Mr. Bland and Rev. Mr. L. Brine read lessons between selections. The service was very pleasing and much enjoyed by the large congregation.

TAPLEY TOWN, SALTLEEK AND RYMAL.—This mission is once more vacant. The missionary, Rev. A. Bonny, is removing to the mission of Nanticoke and Cheapside.

WEST FLAMBORO.—This mission, it is understood, has been filled by the appointment of Rev. Mr. Shaw, late of Bishop's College, Lennoxville.

HAMILTON.—On the 28th inst. a mission will commence in each of six churches in Hamilton and will last for ten days. Particulars next week.

Missionary meetings will be held in many of the parishes in the diocese during the next few weeks. It is to be hoped that they will be the means of stirring up a greater interest in our Diocesan work. The Mission Fund is far from satisfactory. The W. & O. Fund has also suffered in the last two years.

HURON.

SIMCOE.—Rev. John Gemley, rector of Trinity church and rural dean of Norfolk, died at the rectory here this morning at 9 o'clock. Deceased was born in Dublin, Ireland, on the 23rd of March, 1817. He was well known and highly respected in Canada and the parent countries. Deceased entered the Methodist ministry, in 1841; he was received into full connection at Port Hope in 1845, occupied prominent pulpits in Belleville, Dundas, Peterboro', Toronto East (now Metropolitan), St. James (Montreal), Quebec, Kingston and Brantford, until 1874, when he severed his connection with the Methodist church and was ordained priest and deacon the same year by the Bishop of Huron at London, Ont., and was appointed curate of St. Paul's church in that city; remained until March, 1888, when he was appointed rector of Trinity church, Simcoe, succeeding the late Elliott Grasett, M.A. He was appointed rural dean of Norfolk, which office he held until his death. During the last six years of his work in the Methodist ministry he was permanent secretary of the Upper Canada Bible Society. Mr. Gemley was prominently connected with Hellmuth College before coming to Simcoe, having assisted in its establishment, visiting England several times in connection with this work. He was a man of earnest piety, devoted to the Church, quiet and unassuming, uniformly courteous; every good work had his sympathy and support. His death leaves a blank, not only in the Church of his choice, but in the Christian community at large, that cannot be filled. In him the spirit of patriotism found its ideal, and all who were honoured with his friendship will mourn the loss of a father, brother and friend. His illness, though brief, was severe, and no hope of recovery was entertained from the first. Deceased had seven daughters, all of whom survive. Three are married to officers in the army and navy.

SEAFORTH.—There died at her late residence in this town on Christmas eve, Mrs. Ann Donkin, widow of the late Robert Donkin, aged 88 years. Deceased was a native of Ireland and came to this country with her husband when it was yet a wilderness. She settled in what is now Dublin, and was

rimed in this
tural Deanery
nd Tuesday.
d and success.

Rev. Alfred
pleytown and
antiocke and

the Hamilton
was held last
of St. Mat-
evenson's in
second vice-
line business
o relation of
e next meet-
ing.

carol service
ely attended.
ral, St. Mat-
id St. John's
ng. George
nt were Revs.
anon Suther-
ghagan, L. V.
milton. Rev.
read lessons
very pleasing
gation.

RYMAL.—This
issionary, Rev.
of Naticooke

is understood,
ov. Mr. Shaw,

ision will com-
nilton and will
ok.

ny many of the
at few weeks
means of stir-
ocesan work-
tory. The W.
two years.

or of Trinity
at the rectory
used was born
ch, 1817. He
in Canada and
entered the
received into
occupied pros-
s, Peterboro',
James (Mon-
d, until 1874,
the Methodist
acon the same
on, Ont., and
hurch in that
when he was
mcoe, succeed-
was appointed
held until his
is work in the
t secretary of
Gemley was
College before
its establish-
in connection
earnest piety,
assuming, un-
his sympathy
not only in the
ian community
the spirit of
were honour-
oss of a father,
gh brief, was
as entertained
daughters, all
to officers in

te residence in
Ann Donkin,
aged 88 years,
came to this
s yet a wilder-
ublin, and was

instrumental in opening St. Mary's church in that place. She afterwards removed to Port Rowan, where her husband died, and having no children or immediate relatives, she removed to Seaforth, where she lived till God called her to Himself. She was a very warm friend of the rector and of St. Thomas church here, and lent valuable assistance in every good work. In her will she made provision for the placing in the chancel a memorial window to cost \$400. She also left over \$1000 to the funds of the church, to be expended as the rector and wardens may think proper. Such an act is commended and well worthy of imitation.

ST. MARY'S.—In St. James' church there was an excellent congregation, perhaps the largest ever present, on Christmas Day. The church was very tastefully decorated, and an illuminated star, with "Peace on Earth" under it, in the apex of the chancel screen of evergreens, is effective. The singing of carols by the children was good, and the choir, which is steadily improving, sang well. The offertory to the clergyman was the largest ever given. The midnight service to see the "old year out and the new year in" was largely attended, in spite of rain and icy pavements.

Sunday School Festival.—The Opera House was well filled at this gathering. The first part of the programme consisted of an opening piece by the choir, "Behold I bring you glad tidings," carols and songs by the children, and the new national song, "Raise the Flag," which was well sung by Mr. Keltie, with chorus by the choir. The children sang well, the choruses were well given, the solos well sung, and everything passed off without a hitch. From the opening piece to the closing chorus, "Praise God from whom all blessings flow," the interest never flagged. The Rev. W. J. Taylor gave a brief account of the position of the Sunday school. There are now on the roll 225, and the attendance has trebled within the last three months. The receipts of the entertainment were about \$75.

ALGOMA.

The Rev. E. F. Wilson desires to acknowledge with many thanks the sum of \$5 from "Q. R." towards his Indian work.

The Rev. H. P. Lowe desires to acknowledge with hearty thanks the receipt of a box of presents for the Allansville Sunday school children, from Mrs. John Roper, Caledonia, Ontario.

GRAVENHURST.—Rev. W. T. Noble acknowledges with sincere thanks the receipt of one barrel containing clothing and Christmas presents from Mrs. Ruttan, per the W. A. and junior Association of Norway; and two cases of clothing and Christmas presents from Mrs. Archdeacon Body, per W. A. of St. Peter's church, Toronto; and one bale of clothing &c., from Mrs. Smith, Christ church rectory, London, Ontario, per W.A. senior and junior; and also one bale of clothing, &c., per Miss Cross, from Lucknow, Ontario.

SAULT STE. MARIE.—The second meeting of the committee of the Shingwauk Home was held on Tuesday, Dec. 16th ult., at Bishopst. After the meeting had been opened with prayer and the minutes of the previous meeting had been read, Rev. E. A. Vesey was elected secretary. It was decided that the secretary, under the direction of the Bishop, should write to each missionary Bishop reporting that the committee had adopted the "suggested scheme" (*ut infra*) and pressing upon them the importance of taking action of some kind in the same direction. Rev. E. F. Wilson then read an abstract of the general accounts, which are kept under three headings: building, maintenance and industrial. The meeting closed with the Benediction.

The Rev. A. H. Allman desires to acknowledge very gratefully an excellent box of Christmas goods from the Central Dorcas Room, Toronto (per Miss L. Paterson), part to be used for Ufford, and the remaining part as necessity might require.

ILFRACOMBE.—The Rev. J. H. Gaviller, Incumbent of Trinity church, Parry Sound, has kindly sent to the Rev. L. Sinclair the very handsome texts which formerly ornamented the above named church previous to the improved alterations. The texts are designed for Christmas, Epiphany, and one is general. Each text is sufficient to cover a large portion of a church wall. Mr. Sinclair desires to express grateful thanks to Mr. Gaviller for his kind gift. A kind and unknown friend has paid a year's subscription for the CANADIAN CHURCHMAN to be sent to the Rev. L. Sinclair, who desires this expression of thanks to be accepted.

British and Foreign.

An anonymous donor has presented a pastoral staff for the use of Bangor Cathedral. It will be used for the first time on the occasion of the enthroning of the Bishop of Bangor.

Steps are being taken to erect a larger church, in a more suitable position, for the parish of Charlton, near Dover, of which the Rev. S. F. Green is the incumbent, and the Warden and Fellows of Keble College, Oxford, are the patrons. The sum of 3,500*l.* has already been raised towards this object.

At the last monthly meeting of the Committee of the Hibernian Bible Society, 8,787 copies of the Holy Scriptures were granted for use in day and Sunday schools, for distribution by colportage societies, for the poor, for the Irish-speaking people in the West, and for distribution among railway employes and soldiers.

We learn that there has lately been a remarkable development of Church enthusiasm within the walls of Trinity College, Dublin. The result has been the formation of a Church Workers' Union by a number of graduates and undergraduates. We are glad to know that this is the case.

The Rev. W. Carlile, of the Church Army, has just received a communication from Sir H. F. Ponsonby, stating that "The Queen fully appreciates the devotion of those who have commenced the good work you describe, and hopes that their efforts to mitigate the evils you allude to may be successful."

The Bishop of Wakefield was entertained at dinner in the Town Hall, Wakefield, by a number of gentlemen who have raised the sum of 1500*l.* to purchase the site of the Bishop's residence, which is about to be erected at Wakefield, at a cost of 12,000*l.* After dinner the Mayoress (Miss Hazlegrave) held a reception, at which the title-deeds of the land, with an illuminated address, were formally presented to the Bishop on behalf of about forty subscribers.

The Treasurer of the Clergy Superannuation Fund for the diocese of Manchester has received, through Archdeacon Rawstorne, a gift of 1000*l.* from a lady who has previously shown her interest in the movement by a generous contribution. Other donations of 100*l.* and 50*l.* have been received during the present month. The capital sum now amounts to over 8000*l.* towards the 30,000*l.* required.

The Dean of Wells has just promised £100 to the Church Army Labour Home Scheme, which is a movement on Church lines for dealing with "Darkest England." Arrangements are now being made to open Labour Homes in many of the largest towns in England. It is felt that the prolonged stay of two or three months under strong personal influence is undoubtedly more lasting in its effect than the casual life in Shelters.

The confirmations in Kansas this year reported by the Bishop, have been greater than ever before. For the last five years there has been a steady and most satisfactory increase. In 1886, there were 136; in 1887, 279; in 1888, 354; in 1889, 375; in 1890, 415. During the same time the communicants have increased from 2,219 to 3,500, and the offerings from \$37,866 to \$64,011.

The Rev. B. Kephart, a missionary on the west coast of Africa, who recently voyaged from this country to Liberia, gives the following as the cargo of the steamer which carried him: 10,000 casks of rum, 11 cases of gin, 450 tons of gunpowder, and 14 missionaries. This is what might well be called a "mixed cargo."

IOWA.—The increase of the Church in Iowa during the last decade has been largely in excess of the increase of population. Since 1880, as we learn from the census returns, the increase of population has been about seventeen per cent., while the Church growth as indicated by the increase of communicants during the same period has been fifty-eight per cent. This is certainly a remarkable development.

A scheme for the confederation of Church schools has been adopted in the Diocese of Llandaff. The chief features of the scheme are the appointment of a council of a small number of persons, chosen on the ground of special fitness to deal with questions of Church education; the employment of a paid visitor; the encouragement of peripatetic teachers;

and, as far as funds may permit, grants by the education boards (with which bodies the council by its constitution is in close connection) to such schools as may be found by the visitor to be in urgent but temporary need of pecuniary assistance.

THE ARCHBISHOP'S JUDGMENT.—The following letter has been addressed by the Bishop of Lincoln to the Archdeacons and Rural Deans of the diocese:—

"Old Palace, Lincoln, 12th December, 1890.

"My Reverend Brethren—At our usual annual meeting of Archdeacons and Rural Deans last July the first subject on our agenda paper was, as you may remember, 'Statement by the Bishop on the Archbishop's judgment, if delivered.'

"His Grace had not then delivered his judgment. Now he has done so.

"I have therefore thought that it might be agreeable to you if I should now do, by this letter, what I had intended to do orally at our meeting, had it been possible.

"I would say then that (while retaining the opinion that 'a trial of a Bishop in-Synod would be more in accordance with ancient precedent, and more satisfactory to the Church at large'), I am most thankful to have at once been able conscientiously to comply with his Grace's judgment, and to discontinue those actions of which he disapproves.

"The following points appear to me to demand especial thankfulness:—

"1. That the judgment is based on independent inquiry, and that it recognises the continuity of the English Church.

"2. That the primitive and all but universal custom of administering a mixed cup in the Holy Eucharist has been preserved.

"That the remaining elements may be reverently consumed, by the cleansing of the vessels immediately after the close of the service.

"That it is allowable by the use of the two lights, and of singing, during the celebration of the Holy Communion, to assist the devotion of our people.

"With regard to the manual acts I defer to the construction which his Grace has put upon the rubric.

"Similarly with regard to the use of the sign of the Cross in pronouncing the Absolution and Benediction (however harmless and edifying that might be to my own mind), I shall, in deference to the ruling of his Grace, no longer practise it.

"While the points that have been given in my favour are declared to be lawful, it is not intended that they should be obligatory. You, my reverend brethren, are well aware that I have never desired to enforce unaccustomed ritual upon any reluctant clergyman or congregation.

"At the same time, I earnestly hope that this authoritative utterance of our revered and beloved Archbishop will tend to remove the suspicion of lawlessness, and unfaithfulness to the Church of England, which has unhappily arisen in some places with regard to points of ceremonial observance. My prayer is that this judgment may be for the greater glory of God, and for the edification of our souls in unity and peace. Thanking you for your prayers and your loyal forbearance—believe me to be, my reverend brethren, always yours sincerely and affectionately,
"EDWARD LINCOLN."

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.

Appeal for Prayer Books.

SIR,—At this Christmas season, when so many hearts are kindly disposed towards their brethren in need, I would like to ask for a contribution of Prayer Books for use in the Home for Incurables. Church of England services are held regularly in turn in the Home, but we are in great need of Prayer Books to enable the people to join in them. Would some generous Churchman please send us twenty-five or thirty; books may be sent to Mrs. Craigy at the Home, or to my address, 150 Dowling Ave.

BERNARD BRYAN.

Ignoring the Canon.

SIR,—I notice in a recent issue of the Free Press that the Rev. Mr. Wade, of Woodstock, had invited the Rev. Mr. McMullen, a Presbyterian Minister, to preach in his church. "You note the event as a memorable one." Truly so it is, that an ordained minister of the Church of England should deliberately ignore one of the Canons of his Church, that by his ordination vows he had bound himself to obey. I would refer the rev. gentleman to Canon No 8, 'On admission of strangers to officiate.'

I think he should look for some better way of breaking down old prejudices than the deliberate ignoring of the existing canons of the Church in which he is a minister.

ANGLICAN.

London, Jan. 1st, 1891.

The Mixed Chalice.

SIR,—It may interest your readers to know that among the Jews there is an ancient custom of mixing water with wine in the cup used for a blessing on the Sabbath and on all other festivals, and at the rite of circumcision, and at weddings. This mixing is called *M'zigha*. The wine is first poured into the cup or glass just before the benediction is pronounced, then the water is added to the wine. The traditions prescribe the proportions of water and wine which shall be employed; a maximum and a minimum are given. There is not the slightest doubt that our Blessed Lord did so mix the cup of which He said, "This is my blood of the New Testament . . . drink ye all of this."

I might add that when the blessing has been pronounced on the cup, the person who has blessed—a Rabbi on public occasions, and the head of the household on the Sabbaths and festivals—sips a little himself, and passes the cup to others. In the synagogue the cup is usually drained by the server, called the "Shamash" in the family. Every member must taste it according to seniority.

Oxford.

MAXWELL M. BEN-OLIEL.

Trinity University.

SIR,—I hasten to correct the misapprehensions underlying the kindly lettered "Citizen" on this subject. The "authorities" of Trinity have taken no recent "action" whatever in regard to "non-resident" students in arts, nor has any change been made or contemplated in the regulations which have been in force upon this subject for many years. The misapprehension seems to have arisen in this way—at the meeting of "Convocation" in November the Ven. Archdeacon Bedford-Jones raised a discussion upon a clause in the report of the Executive Committee, relating to a scheme which he had outlined at the previous meeting for founding in the various Dioceses of Ontario, Diocesan Scholarships in arts. These scholarships seem intended to aid young men of unusual ability, but small means, to attend Trinity, by defraying the cost of tuition and of one meal (dinner) in Hall. So far as appears from the scheme, the student thus aided might be either resident or non-resident, but owing to lack of means, the great necessity would doubtless be non-residents.

The Executive Committee asked for greater opportunity to consider the practical matters essential to the successful working of such a scheme, and particularly in order to fix the amount which must be raised by any Diocese for the foundation of such scholarships. The practical point thus raised became involved, in the Archdeacon's speech read in the subsequent discussion, with the wider question of the relative advantages of residence and non-residence under the circumstances of the Canadian Church, a question of some complexity, but one indirectly arising out of the business in hand.

This discussion has been continued in the columns of your journal, but it is most important in the best interests of the community that it should be known as widely as possible that it has in no way arisen from any desire or intention on the part of the "authorities" to alter the existing practice or regulations:—a change has been made requiring residence for students *actually in the divinity class*, and provision has been made by the establishment of new scholarships for Divinity students on the Talbot foundation, to prevent the change from injuriously affecting the poorer students. This matter is, however, quite disconnected from the question referred to in your editorial and the letters by subsequent correspondents.

C. W. E. BODY,

Provost of Trinity College.

Mattawa Mission.

SIR,—Kindly grant me a little space wherein to acknowledge my great indebtedness, and that of my people, to the many friends of the Mattawa Mission, and particularly to the Rectors and people of the following parishes in the Diocese of Ontario:—Brockville—S. Peter's (Ven. Archdeacon Bedford-Jones, D.D.) and Holy Trinity (Rev. Dr. Nimmo); Pakenham (Rev. R. N. Jones, B.A.); Almonte (Rev. G. J. Low); and Napanee (Rev. A. Jarvis, M.A.). It was my privilege to visit these parishes, on the kind invitation of respective Rectors, during the past summer, and to plead in the pulpits thus readily thrown open to me, the cause of the Mattawa Mission. To say that I was everywhere received kindly, is to but faintly express the onerous warmth of the treatment I received at the hands of those to whom I appealed. Three of the parishes had local burdens of their own,

but that did not deter them from stretching out a helping hand to a poor mission, "in which," the Bishop of the diocese has said, "there is as purely missionary work to do, as is needed in Muskoka, Algoma, or the Great North West." God will bless them for doing their duty to the missionary work which lies at their own doors, and we may be well assured that local claims will not suffer in consequence. They have, at any rate, the gratitude of the mendicant missionary, whose task, by their kindness, was made less disagreeable than usual. The sums received in the above mentioned parishes were as follows:—Brockville—(S. Peter's) \$93; Pakenham, \$117; Almonte, \$62.80; Napanee, \$61. Holy Trinity W.A. kindly sent a bale of articles for the Bazaar, value \$36. I have just completed the first financial statement of the Mattawa Mission since its separate formation, Oct. 1, 1889. It will be seen from that what substantial progress has, under God, been made. A copy of this statement, duly audited, together with a detailed list of subscribers and a copy of the January number of the *Mission Echoes*, will shortly be sent to the officials of the diocese, and to every subscriber to the mission funds. The past year brought us many blessings and encouragements. We shall "go forward" with redoubled energy this year, and we earnestly pray that even a larger measure of the Divine blessing may rest upon our work. "Pro Catholica Fide."

Thanking you in anticipation for the insertion of this letter.

ROBERT SAMWELL.

Mission priest.

Mission House, Mattawa, Jan. 2, 1891.

The Domestic and Foreign Missionary Society.

THE EPIPHANY APPEAL.

SIR,—Though it may appear to some a presumption to criticise an address which bears the imprimatur of the nine Bishops of this ecclesiastical province, yet I am moved to ask you for insertion in your columns of thoughts which have increasingly taken possession of my mind each time I have perused or read the above document. The document is a sermon which we are to read to the faithful of the Church. I take exception to the selection by name of individual cases of missionary volunteering, for the purpose of publicly publishing them to the Church in the appeal for prayers and funds of the Missionary Society. Following the magniloquent perorations as to "hushing all human voices and making idolatry itself silent, by missionaries who go forth as burning and shining lights to guide the heathen to the feet of Christ"—appears the appalling fact that out of a billion and a half of inhabitants the world yet contains 874 millions of heathens—and then, O Batho! we are instructed to tell our people as the message of the great society and its answer to the "call from Macedonia," that we have accepted the services of the Rev. J. G. Waller, B. A., of Trinity College, Toronto, as a missionary to Japan, etc., and that "Miss J. C. Smith expects, God-willing, in two years, to sail for the East." Notice that the pastoral informs the Church that the young priest is a B. A., and that he hails from Trinity College, Toronto; whilst the lady has not gone anywhere yet, but expects, D. V., in two years to go East. I know Mr. Waller well; I believe him in every way most fit for the service that has been assigned to him. His record of preparation for the holy ministry both in his own home, even from boyhood, and at his college, has been in the highest degree honourable, but to insert his name, his academical degree, and his alma mater, in the pastoral which the clergy are morally compelled to read to their flocks, is a mode of very questionable taste, only exceeded by the further request to advertise the expectation of a lady to go to the East in two years time. There are, Mr. Editor, hundreds of missionaries in our cities and country who might more reasonably be mentioned to the people as worthy of their extremest sympathy than one who goes forth fully and comfortably equipped with ample means of support for his loving wife and himself, under the ægis of the Society for the Propagation of the Gospel, to Japan, in the last decade of the 19th century. Missionaries at our doors are starving, after many years of faithful services, rendered with a scanty remuneration, and amidst hardships, deprivations, and physical and mental trials utterly unknown in the mission fields of the S.P.G. in Japan at this date. Why not, if selection is to be made, take one of these men and advertise to the Church his name, degree and college, as an incentive to the sympathetic? I do not ask that any of these men be thus proclaimed; they would shrink from it themselves; but I do hope that such an exhibition of individualism and bad taste may never again receive the imprimatur of the Bishops of this province. For obvious reasons I must ask to be allowed to sign this letter

A PRIEST OF THE CHURCH OF ENGLAND IN CANADA.

Sunday School Lesson.

2nd Sunday after Epiphany. Jan 18th, 1891.

THE PRINCIPLES OF PUBLIC WORSHIP.

God has promised His presence in His own House in a special manner. Our Saviour has said, "Where two or three are gathered together, &c." (St. Matt. xviii. 20.) We go to church to worship God; and we should not come where He is without thought and earnest preparation. Formerly the service of the Church of England began with the Lord's Prayer, but it was wisely determined at the Reformation to introduce a short preparation. In this we are reminded of what God has Himself said in the Scriptures about the way in which we should come before Him. We are told what we should do when we come to church. We join in the confession, and receive the declaration of forgiveness. It is in this way that the hearts of God's people are prepared before they are invited to speak to Him as their "Father" in the Lord's Prayer.

To-day we will take up the *Exhortation*, which sets forth the Principles of Public Worship, i. e., the objects we should have before us in coming to church.

I. PRINCIPLES OF PUBLIC WORSHIP.

"Exhortation" means advising or persuading in a very solemn manner, and the exhortation in our morning and evening prayer first remind us of what the Scriptures have said—"The Scripture moveth us in sundry (several) places" [This refers to the sentences just read.] "to acknowledge and confess," &c. Read the words from the Prayer Book and explain "dissemble" (pretend that we have not sinned), and "cloke" (put a cloak or covering over our sins). "Dissemble" means to ignore our sins; "cloke" to admit but to try to hide them. We are not to hide our sins from God, but to confess them with true sorrow, that we may obtain forgiveness. This is a Christian duty at all times, but a special duty when we meet together. Then we are told the reasons why we go to church:

(1.) "To render thanks, &c." Here is the first part of the worship of God. [Suppose we went to see anyone who had done some very great thing for us. To thank him would be the chief thing that would occupy our thoughts]. And we receive everything from God. We owe Him our heartiest thanks, and nothing will make us happy ourselves but a thankful spirit. (See text for repetition.)

(2.) "To set forth His most worthy praise." To sing hymns, chants, &c. (See Ps. cxiii. 1-3; xcii. 1, 2.) God loves to have his praises sung (Ps. l. 23.) The prophet says of the New Jerusalem, that its walls shall be called "Salvation" and its gates "Praise."

There are two things we go to church to give, thanks and praise. These are mentioned first, because to give glory to God is more needful than to gain blessings for ourselves. Then we have—

(3.) "To hear His most Holy Word." We go to church also to get instruction. We have this in the Psalms, Lesson, Sermon, &c. The Bible should be read also at home, but if we are attentive to hear, its lessons come to us more powerfully in public service.

(4.) "To ask those things, &c." We may ask for what we will, both for the body and soul: and if it is good for us God will give it (St. Matt. xviii. 19.)

We go to church then (1) to thank God, (2) to praise God, (3) to learn of God, and (4) to pray to God. These are the four principles of public worship.

II. WHAT THESE HAVE TO DO WITH CONFESSION.

(1.) Why should we confess our sins and be forgiven before we thank God? Suppose some one gave you a very beautiful present, and you went to thank him for it; if you had destroyed it, or injured it, or used it in any way he would not like, you would not feel it right to thank him until you had asked forgiveness. So we confess our sins to God, that we may come with a clean heart to thank Him for His blessings.

(2.) We should confess our sins before we praise Him. [Suppose a general was very brave, and one of his men praised him for his bravery, but did not fight bravely himself, how would the general like it?]

(3.) Confession before instruction. No one can teach you a lesson unless you want to learn. With sins unrepented of we are not in a fit state to learn the lessons of God's word.

(4.) And, lastly, if we want God to hear our prayers, we must first put away our sins. (Ps. lxxvi. 16, Pr. Book version.)

—During a debate in the Victoria Legislature an unfortunate member, whose education had been sadly neglected, was reading out a document to the house, and vainly endeavouring to decipher an obscure letter; turning to his next friend, he asked, anxiously, "is that a hem or hen?" "Oh," replied his friend, "call it a hen, and move that it lay on the table."

SSON.

n 18th, 1891.

RSHIP.

His own House
said, "Where
" (St. Matt.
up God; and
thout thought
the service of
h the Lord's
at the Refor-
m. In this we
f said in the
should come
ould do when
onfession, and
It is in this
e are prepared
Him as their

rtation, which
Worship, i. e.,
in coming to

persuading in
rtation in our
ind us of what
ture moveth us
rs to the sen-
nd confess," &c.
k and explain
t sinned), and
ver our sins.)
s, "cloke" to
re not to hide
em with true
ss. This is a
cial duty when
d the reasons

s the first part
ent to see any-
ng for us. To
ould occupy
rything from
ks, and nothing
hankful spirit.

y praise." To
xiii. 1-3; xcii.
ung (Ps. 123.)
alem, that its
and its gates

urch to give,
entioned first,
eedful than to
have—
" We go to
ave this in the
ble should be
ntive to hear,
ully in public

may ask for
oul: and if it
tt. xviii. 19.)
k God, (2) to
4) to pray to
of public wor-

ONFESSION.

ins and be for-
ose some one
d you went to
l it, or injured
not like, you
until you had
sins to God,
to thank Him

fore we praise
ee, and one of
t did not fight
ke it!]

No one can
learn. With
state to learn

l to hear our
our sins. (Pa.

Legislature an
had been sadly
t to the house,
an obscure let-
ted, anxiously,
died his friend,
n the table."

Family Reading.

On the Death of Dr. Carry.

News flashed thro' the land at the close of day,
That death had come, and had snatched away
A champion bold, of the faith once given
To guide men's feet to the gate of heaven.

And far and wide thro' the scattered fold,
Men's heads were bowed, and their hearts grew cold,
At thought of the loss that befell that day
The host of the Lord, for the battle's fray.

And so doubt, mid the rush of falling tears
Came surging up, with its anxious fears,
Can this be the end of the toil and pain
Which sought thro' the study of years to gain.

That knowledge and skill in the things divine
That for himself and for others might shine?
Can this be the plan of the Father's love,
That one who has climb'd to those heights above.

And was thus equipped, the ship to guide
Through the mist and storm of the surging tide,
Should thus be snatch'd as with lightning speed
From the warring Church in her gathering need?

Then a voice of love, from the bygone years
Came whispering in through those falling tears,
My child, what I do, thou knowest not now,
But to still thine heart and to calm thy brow,

Know, the time shall come with its onward flow
When all that is dark shall be thine to know,
It may then be seen, in that gladning day,
That they who have passed from their toil away.

Though here equipped with such wondrous might,
To rebuke the wrong and defend the right,
Have been called from the wearying strife
To rest on the shore of eternal life;

And these to guide, in that home of the blest,
To heights of the truth on which sav'd ones rest,
Some souls which have past in their infant days,
Or still mid the clouds of the world's dark ways.

To know with the joy of a soul set free
What 'tis with the Lord for ever to be;
And there with Jesus inspiring, so near,
To plead for the left ones—fond and so dear.
Christmas, 1890. J. LANGTRY.

Second Sunday after Epiphany.

BEING OBEDIENT.

We are told very little about our Lord Jesus Christ's boyhood. Sometimes one wishes more had been written about Him, for we do so long to know what He did as a little child, and then as He grew older as a youth, and later still, when He became a young man. How deeply, intensely interesting it would all have been!

But no, it is hidden from us, and we can only try to fancy Him living at Nazareth, the little rough, out-of-the-world village among the hills, helping Joseph in the carpenter's shop, fetching and carrying for His mother, reading His book playing with other boys, like them in most things, yet unlike them in one, and He never did anything naughty or wrong.

But we do hear one story about Jesus when He was twelve years old, and here the story is.

Mary and Joseph used to have one break in their quiet life at Nazareth. That came once every year, in the spring-time. They went up to Jerusalem for the Feast of the Passover, and a long tedious journey it must have been. But Jerusalem was such a splendid city, and it was so glorious to worship God in the Temple there, that they didn't mind the weariness. Perhaps they were more in earnest than people now-a-days, who won't take the trouble to go down a street, or cross a field or two, to get to a church; even if the church is a glorious one!

I believe in India people will, however. I heard lately of five thousand native Indians flocking to the opening services of a new church, and very many miles some of them must have walked!

Well, to go back to our story, the people used to travel in a long procession, some walking, some riding on asses, and at last they reached the holy city. Then for two or three days they lodged about the town, and there was a solemn feast, when they ate thin cakes, made without any

yeast, called Passover cakes, in remembrance of the Israelites leaving Egypt in haste, when the Lord delivered them.

Then when all was over, the party would set off to go home again, a great many people, all keeping together, so as to be the more safe from robbers. Men and women and boys of twelve and upwards, but not younger, for no little lad could go until he had reached that age.

It was on one of these occasions that our Lord Jesus Christ went to Jerusalem for the first time. How pleased He must have been to go; how many things He must have gazed at by the way as they went on and on; and what joy it must have been to Him when they reached the holy city at last.

Well, when the feast was over, and the travellers had got some way on their journey home, the Child Jesus could not be found anywhere amongst the party.

Where was He? No one knew.

Why, He had stayed behind at Jerusalem. Strange! Why was it?

To listen to the talk of the learned men who held discussions in the rooms near the Temple.

After all how natural that was.

Many a boy longs to know more and more, to get to a school where more is taught, and where there are cleverer teachers than he has had before. And besides that, there is the sense that comes to most lads at twelve or fourteen, that they can now enter into "grown-up" subjects, and begin to understand the questions of the day, and that if they are spoken to about them they can say a word or two; it isn't all a blank as it was in childhood. It is a sort of waking up, seeing and knowing about many things you didn't know before, and very delightful that waking up is.

If it is so to you, how infinitely greater must have been the pleasure to the Child Jesus. To sit at the feet of men, great scholars, who had read and thought deeply, and hear them talk about questions that seem to go down to the bottom of things, questions that must have stirred His soul to its depth. And what an intense kind of joy that must have been!

But see! who comes in?

A woman, looking tired and anxious, and a man of the working-class, with a grave and rather displeased expression on his face. It is Mary and Joseph who come in and interrupt the talk, the questions and answers so full of deep interest.

A few words pass, and then what follows?

There I think is the main point of the whole story.

"He went down with them to Nazareth, and was subject unto them."

Ah! that must have been a hard thing for our Lord to do! To go straight away from the great wonderful city of Jerusalem, with its beautiful buildings and splendid Temple; and what was more, to leave behind the books and learning, and the wise men who knew about the books, and go back to the little dull village where no great events ever happened, where there were cattle and sheep upon the hills, but where no learned people lived, and no wise and clever talk went on.

I believe it must have been very, very hard for our dear Lord to go back to His old life after that visit to Jerusalem.

Perhaps you may have felt something a little like that. Your quiet life was all very well until a break came. Then after a holiday, or staying away from home, or a visit in a new place, it seemed hard to go back and begin again—begin the old round all over again, which you know so well.

Well, if it seems hard, remember our Lord knows what you feel. He knows it, for (we may reverently say it) He felt it too, only far, far more intensely.

Now another thought.

Jesus was God. How easy it would have been for Him to say, "I cannot obey like other boys. I know without being told. It is not needful for Me to be in subjection."

But did Jesus answer His mother in any words like that?

Oh no. He went quietly back to Nazareth, and was "subject" (that means "obedient") to Mary and Joseph. How wonderful that was!

And yet—don't you see, too?—He showed His very greatness by obeying.

A boy less perfect than He would have tried to

escape obedience. But not so Jesus. He knew that there is nothing nobler than giving up your own will; nothing nobler than doing, not what you like, but what another likes.

"Not my will but Thine be done."

Jesus did not wait until He was a man to carry out this saying. No, for the boy must be like the man:

If a boy gives up his will in little things, as a man he will do so in greater. That is why *obeying* is so needful for us when we are young.

Would a general be a great commander if he had not learnt first how to obey? How could he rule others who had not first learnt to rule himself?

Once after a battle there was a great deal of discussion which of the soldiers had distinguished himself most. One had charged the enemy most bravely and fearlessly. Another had gained possession of the flag amid a shower of bullets. "But," said the general, "I know of a finer man still—one who, though longing to rush into the fight, quietly stood still in his place when the order came *not* to charge."

Ah! obeying is a grand thing, you may be sure.

Does it seem dull to you? or tiresome and vexatious? Should you like a different sort of life, where you hadn't to keep to rules, and might do things in your own way, and not in your master's? Should you like more "liberty," as it is called?

Ah, well, it might be pleasant, but, my dear lad, do remember this. It would not be half so grand a thing as obedience, not half so noble a thing as doing, like the Lord Jesus, quietly and simply what you are told.

In the Snow-Time.

CHAPTER I.

LITTLE GERALD.

It had been snowing for three days now, snowing incessantly. Silently, steadily, the large white flakes were tumbling out of the leaden sky, lapping the outside world in white.

Gerald's chair had been wheeled into the large bow-window that he might see how changed everything was since he had looked out last. The poor little cripple's eyes opened wide with wonder at the sight; this was the first winter in Gerald's life that snow had fallen in the mild climate of his home, his pretty home, nestled in one of Devon's sweetest coombes. Gerald knew nothing of these pretty spots. To him the outside world was bounded by the view from the large old-fashioned nursery window. It was but rarely the child could bear the exertion of sitting up in his chair, but whenever he was tolerably strong, he always chose to be wheeled into the window-niche to look out upon his little world. He was only seven years old in age, but older far in suffering. Yet only lately, quite lately, had the greatest grief of all fallen upon him. He had always known that he was ill, that he had no strength like the others, but perhaps he might get well some day, and then all would be right. He often heard people talk of some one being ill, very ill, and then they got well again and went about as before. Why should not he? His father and mother, in their tender love, had kept the one sad knowledge from him, seeing no cause to pain the little stricken child yet further. Old nurse never named it, and the children all were forbidden from their earliest lipings to speak of poor Gerald of his misfortune. The poor child was humpbacked.

It was the giddy under-nurse who caused the mischief. One morning, when Gerald was lying in bed, waiting to be taken up and dressed, he heard voices in the nursery that adjoined his room. The door had been left open, for the voices came in clearly, and soon Gerald caught his own name.

"Ay, poor lad," said the girl, "it's hard, indeed, to be born to plenty and have to lie there, ill and crooked, and never to know the blessings of health. And none's the good of keeping it from him to my mind; the poor soul'll fain know some day as he's a hump on his back."

"Sad, indeed!" answered a man's voice bitterly. "Sad, I grant you, Anne; but, ah me! how far more sad to lie stricken like that in poverty, with no care and comfort about you. I have seen that, Anne, and that's far worse, I can tell."

"You have seen that?" asked Anne, with sympathy.

"Ay, and my own poor brother it is, and he lies now, feeling often cold and sad, I guess, and only the few pounds I can earn to give him comfort."

"And will he never get well?"

"Never, no more than Master Gerald there. But he, you see, has wealth and plenty, while my poor boy has only the workhouse if anything comes to me. That's why I said last night I should never marry, Anne, though there is one I would dearly love to call mine."

There came a sound, half groan, half sob; then heavy footsteps walked away, and died off in the distance.

Gerald had heard all, every word of this conversation; it had cut like knives into his heart. When nurse came to dress him, she saw he was very pale, and that his eyelids were wet with tears.

"My darling," she said, "would you rather not get up to-day? You don't seem so bonnie as when I left."

"I—nurse?" and the little lips quivered as they spoke the first untruth; "I am all right."

"No, no; I want to be up; I want to get up," he said querulously, when nurse proposed he should stay in bed, if only an hour longer.

"What could have upset the child?" thought the worthy woman; it was very rarely Gerald lost his even sweetness of temper. She said nothing more, but dressed him in silence, noting with astonishment that he did not break it with some questions about papa and mamma, his sisters and brothers, or the poultry-yard, or the pigeons, his especial pets. When she had finished dressing him, and was about to put him in his chair, Gerald said:—

"Nursie, dear!" "Yes, little master."
(To be Continued.)

Looking for a Blessing.

In order that a man may be heartily glad when the call comes to go into the house of the Lord, he should cultivate a personal interest in the service. It is quite a common thing for an honest man to go to his place of work or trade six days in every week with a lively interest and a joyous anticipation stamped upon his face. He is happy in the prospects of a day of activity, and his countenance shows that he is happy. In a somewhat similar way—that is, by regarding the Lord's house as a place of spiritual activity, a place for personal participation in praise and prayer—the attendance on Sabbath services may become such a delight to the soul as to make one's thought of duty quite subordinate to his intense appreciation of the privilege of worship. He will do the right thing in respect to church-going, because it affords him a positive, personal, spiritual pleasure. Being in that frame of mind which will prompt him to silent prayer as he sits in his pew, and to enthusiastic singing when he rises with the congregation, he will be the better prepared to take to him on high when God shall "speak peace unto his people." Sunday church-going ought to be more than a form or custom with Christians. It ought to be practised as a precious feature of one's life; as a means of soul-profit and spiritual enrichment. Unlike the secular search after profit, no man is enriched spiritually at another man's expense. In the Church of God the benefits are equally open to all aspiring souls, and the edification and enrichment of one tends directly to the spiritual profit of the entire brotherhood. Every time we go to church we ought to go there in search of a special blessing, and make personal efforts to obtain it.

Proofs of Christian Discipleship.

What proofs can we give that our life is hid with Christ in God? How can we best show that our Christianity is not merely a name, but a life?

1. By confessing Christ before the world. As we profess, so must we act. It is no task to profess Christ before men. Not all professors of Christianity are confessors of Christ. Not all dare to own the Master in the midst of a faithless and unbelieving age. But be sure of it, that no battle was ever won by hiding our colours or placing our

light under a bushel. In these days, when sin stalks in the streets and meets us at every corner, it is imperative that all round us should know whose we are and whom we serve. He who bravely glories in the Cross, and openly confesses his faith to be the faith of all ages, who proves his words by his deeds, etc.—is giving a real proof that he is living for and in Christ.

2. To assume the attitude of Christ towards the world. It is easy enough to say that we are Christians, but not so easy to put on the meek, humble, forgiving Christ. The meekness of Christianity is now, as ever, a stumbling block. The world still hesitates to forgive, etc. A man, therefore, who shows himself vigorous in restraining his carnal self, who battles bravely with the rising tide of carnal impulses, who is ready to return good for evil, etc., proves that Christ is living and speaking to him. Such a man will have unbounded influence for good. His meekness, charity, sympathy, etc., will prove that he has taken Christ for his model. He will be an apostle for Christ, and Christ will live and speak in him to all around.—*Newbury House Magazine.*

Some Girls Ways.

It was Saturday morning in a big 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 enemy's breastworks; and Susan was shelling peas, her pretty face spoiled by the settled discontent about the mouth. The girls were not talking—they never 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's a wonder you didn't, for you are always leaving something around for us to tread on."

"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 arose 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 neighbouring farmhouse 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 their mission-boxes; 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 now hulling for the strawberry short-cake for dessert.

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

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

Which family do you belong to, girls?

Making Others Happy.

Some men move through life as a band of music moves down through the street, flinging out pleasure on every side through the air to every one, far and near, that can listen. Some men fill the air with their presence and sweetness as orchards in October days fill the air with their perfume of ripe fruit. Some women cling to their own houses like the honey-suckle over the door, yet, like it, fill all the region with the subtle fragrance of their goodness. How great a bounty and a blessing is it so to hold the royal gifts of the soul that they shall be music to some and fragrance to others and life to all! It would be no unworthy thing to live for, to make the power which we have within us the breath of other men's joy; to fill the atmosphere which they must stand in with a brightness which they cannot create for themselves.

Hints to Housekeepers.

CARAMEL CAKE.—One cup of sugar, one half cup of butter, three eggs, one half cup of new milk, one half teaspoonful of soda, one teaspoonful of cream of tartar, and two cups of flour.

CONSUMPTION, CURED.—An old physician, retired from practice having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 380 Powers' Block, Rochester, N. Y.

WHITE FROSTING.—One and one half cups of sugar, one half cup of milk, and a small piece of butter; boil fifteen minutes and flavor to taste.

BAD, WORSE, WORST.—Cold, cough, consumption; to cure the first and second and prevent the third use Hagyard's Pectoral Balsam, the never-failing family medicine for all diseases of the throat, lungs and chest. A marvel of healing in pulmonary complaints.

CHOCOLATE FROSTING.—Three tablespoonfuls of grated chocolate, one half cup of sugar and a little water; boil till thick.

WEDDING CAKE.—One pound of sugar, ten eggs, one pound of butter, one cup of molasses, one and one half pounds of flour, one half teaspoonful of soda, one pound of citron, two pounds each of raisins and currants, two teaspoonfuls each of cloves, cassia, and mace, and two nutmegs; bake four hours in a slow oven; enough for three loaves.

POWDER MILL EXPLOSION.—A powder mill explosion affects the country for miles round, but dyspepsia, biliousness, constipation, headache, loss of appetite and debility, affect humanity the world over. The editor of the *Mitchell Recorder* states that he was cured of biliousness, liver trouble and sick headache by Burdock Blood Bitters. Is it not worth trying on such evidence?

CREAM CAKES.—Have one half pint of boiling water in a kettle, put in two thirds cup of butter or lard, add one and a half cups of flour; let it cool a little, add five eggs well beaten, and beat up well; drop a spoonful at a time on a hot tin, and bake quickly. For filling, make a rich cornstarch with eggs, and flavor.

SPONGE CAKE.—One cup of sugar, one egg, two teaspoonfuls of baking powder, a scant one-half cup of sweet milk, one and one half cups of flour, and one third cup of boiling water; flavour to taste; beat the egg thoroughly, add the sugar and milk, then the flour, slowly, stirring well, having sifted the baking powder in thoroughly; add seasoning, and when the whole is beaten well, and the cake bar is ready, add one third cup of boiling water quickly, and put into the oven at once. This is nice for layer cake also. Milk, in place of egg, with sugar, is better for filling and frosting too.

FIFTEEN MONTHS FREE.—"Fifteen months ago I had a healing breast. I tried many remedies but got no relief; I then tried Hagyard's Yellow Oil, which gave me instant ease. It is the best thing I ever used for all kinds of pains or colds." Mrs. John Corbett, St. Mary's, Ont.

LEMON PIE.—Grate the outside of one lemon, squeeze out the juice, then add the yolks of two eggs, three tablespoonfuls of cornstarch, and one cup each of sugar and water; stir all together, then boil in a double boiler until it thickens. Line a pie tin with paste and bake, then pour in the above mixture, and beat the two whites until stiff, adding a little sugar spread over the pie; then set in the oven a few minutes to brown. If prepared right, it is delicious.

Children's Department.

Tommy.

The morning papers contained among their casualties the following paragraph:

RUN OVER.—Yesterday afternoon an unknown boot-black, aged eight, was run over at the corner of Blank street, City Hospital.

Only one short, sharp cry, followed by the hoarse shouts of several men, that was all. They carried him to the sidewalk, and, as the crowd gathered round him, someone coming by stopped and asked: "What is it?" "Only another boot-black hurt," was the careless response, and the questioner passed on. The ambulance came. The crowd made way, then separated, and the little incident was forgotten. Nobody knew him, nobody cared. The hospital slept, all but one silent watcher, who kept her vigil beside one little cot, rising at intervals to scan the little pale face that lay on the pillow. No sound but the breathing of the patient and the monotonous tick-tick of the great clock broke the stillness. Sleep had granted a respite from suffering and care. Presently there was a movement, and the little white face turned its eyes toward the watcher, and a feeble voice asked: "Say, where be I?" "You are in a good place, child." It was still again for a moment, and then: "Say, Missus, wher's my box?" "I don't know; I expect it was lost." "Lost! O yes, now I know; I was runned over, wasn't I?" "Yes; what is, your name?" "Tommy." "Tommy what?" "Jest Tommy." "But you must have another name." "No'm, I aint." "Well, what is your mother's name?" "I aint got no mother; I had one once, but she's dead." The kind face bent down to kiss him, and he murmured, "She used to do that; say, I'd like to see her again." "Well, perhaps you will; but there, don't talk any more." A short silence followed, but presently he inquired: "Kin she come back?" "Who?" "My

mother?" "No, she can't do that, but may be you will be able to go to her." "When?" "Pretty soon." He dozed again, and the hands of the great clock dragged themselves wearily on. In his sleep he was again with his mates. Now he was callin' gShine! Now he was counting his money, laughing with his comrades, and eagerly plying his trade, happy in his humble box as lordly princes on their jeweled thrones. O Sleep, truly it is you who lifts from us our cares and sorrows. The hands of the clock had barely passed the hour of two when he awoke. "Missus!" "Yes, dear." "Won't you kiss me agin? It seems as though my mother was close to me when you do that." She kissed him, and he dropped off to sleep, but not for long. The minute-hand had not reached the half hour when he awoke with a cry and start. "Say, what makes me feel so queer?" "I feel (and the words came with more difficulty) as—though—sometin'—heavy—was—resting—on—me." The lights were turned up, and noiseless feet hurried to and fro, while willing hands raised the little form from the pillow. Brighter grew the eyes, as they seemed to gaze at something toward which the little yearning arms were outstretched. Fainter and fainter came the breath, feebler and feebler grew the voice. "You—was—right,—Missus." They raised him higher, and he whispered: "You—said—I could, and—I—kin—go—to—" The little outstretched arms fell, and that last loving word was spoken on the other side of the great river.—The Home Visitor.

A Trip in Japan.

Miss Tapson has written home an account of a most delightful trip she took last spring from Osaka to Munja. She went off all alone, except for a Japanese girl who accompanied her, as she did not know the language.

She liked travelling through the country so much, and hearing nothing but Japanese spoken! And the people crowded to see her, calling out "Foreigner" in a rude way. But when she smiled to the children they seemed quite pleased; and began pinching up their flat little noses to imitate Miss Tapson's English one.

They were delighted when she got out the little organ she had carried with her, and began to sing "Whiter than Snow." At first she was puzzled how to play the organ, as she must sit, and there were no chairs (for Japanese people do not use them), but someone brought a charcoal brazier, and she put her rug over it, which answered the purpose very well.

After the singing, Miss Tapson showed them a picture out of a book, called, "The Life of our Lord," which some one had sent her out from England. This they liked very much, for Miss Tapson explained the picture, which was about Peter casting a net into the sea; and as Munja is a seaside place the people were quite interested to hear about fishing.

Of course they could understand very little of what Miss Tapson taught them, but she was preparing the way for further teaching: and a Native Christian helped her much, giving the addresses that she could not manage.

One day three little Japanese girls, each carrying a baby tied on her back, came, when she was out walking on the sands, to talk to her; and one of them could repeat the Bible stories she had heard, though only a week before

she had not even heard of the name of Jesus.

Alas! in a few days Miss Tapson had to return to her work in Osaka, so that Munja had again to be left without a Christian teacher; but we hope that English friends will soon raise funds enough to send a missionary to the lovely little seaside village of Munja.

What Dick Thought.

The family had just moved in, and at the next house the friendly neighbors were looking on with interested eyes. Little Dick looked up and saw the windows peopled with staring children and quite as peering elders. "Ma," he said slowly, "I guess there's been a death in that family next door."

"Why, Dick," said his mother, somewhat startled, "what makes you think so?"

"Cause," replied Dick, "there's one window that ain't got nobody lookin' out at us."

ASTHMA CURED
TO STAY CURED
Send name and address for THESIS, with REPORTS of CASES, to
P. HAROLD HAYES, M.D.,
716 MAIN ST., BUFFALO, N. Y.

DONALD KENNEDY
Of Roxbury, Mass., says

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

I. J. COOPER Has Re-opened his NEW STORE, 18 Leader Lane.

Very convenient for Visitors and Business Men.
A NEW AND VERY FINE STOCK OF **Shirts, Collars & Cuffs**
Men's Fine Furnishings, &c.
CLERGY COLLARS mailed to order. Oxford, Clerical, Rector, Priest, Archbishop, &c.
Order "INDEX SHIRTS," perfect fit.
18 Leader Lane, TORONTO.

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

DROPSY Treated free. Positively CURED with Vegetable Remedies. Have cured many thousand cases pronounced hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. TEN DAYS TREATMENT FURNISHED FREE by mail DE. H. H. GREEN & SONS, Specialists, Atlanta, Ga.

MAGIC LANTERNS AND STEREOPTICONS
afford the best and cheapest means of object teaching for Colleges, Schools and Sunday Schools. Our assortment of Views, illustrating art, science, history, religion and travel, is immense. For Home Amusement and Parlor Entertainment, etc., nothing can be found as attractive or amusing, while Church and School Entertainments, Public Exhibitions and Popular Illustrated Lectures—did Holiday present. We are the largest manufacturers and dealers, and ship to all parts of the world. If you wish to know how to order, how to conduct Parlor Entertainments for pleasure, or Public Exhibitions, etc., for MAKING MONEY, send us your name and address on a postal card (naming this paper), and we will mail you our **208 PAGE BOOK FREE,** McALLISTER, Manufacturer Optician, 49 Nassau St., N. Y. City.

THE WILFORD HALL
REVOLUTION.

Health Without Medicine

A lost, or neglected, art is hereby restored and brought into universal prominence and demand whereby constipation, dyspepsia, fevers, piles, headache, incipient consumption, liver complaint, kidney and urinary difficulties, nervous and general debility—including the serious effects of secret sin: la grippe, &c., &c., are effectually removed by the re-vitalizing process of nature brought into active and unobstructed play through the peculiar agency of this unique system. The effect on nearly all manner of diseases is truly marvellous. Write or call for a Free Copy of The Microcosmic Monthly, an eclectic journal devoted to the Physical, Social and Ethical Life of Man—contains the history of the re-discovery of this system, results of the treatment, strongest possible endorsements from ministers, doctors, editors and others who have been cured when all other agencies failed, and, in many instances, when every hope itself had fled.

ADDRESS

The Simpson Publishing Co.,
60 ADELAIDE ST. E., TORONTO, CAN.

PROF J. F. DAVIS
HIS DANCES BRONCO, JERSEY, RIPPLE, WALTZ, MINUET.
HIS BOOK THE MODERN DANCE TUTOR 40c
HIS MUSIC BRONCO 35c, JERSEY 35c, RIPPLE 35c, WALTZ 60c, MINUET 40c, WALTZ 40c, WALTZ 35c, FIT A PAT SCHOTTISCHE 40c, LANCERS 50c, POLKA 50c TO PUPILS 25c
ACADEMY OF DANCING
102 WILTON AVE.
TORONTO.
HAS TAUGHT 16,000 PUPILS

GRANITE & MARBLE MONUMENTS
TABLETS
MA SOLEUMS &c
F. B. GULLETT SCULPTOR
100 CHURCH ST TORONTO

MERCHANTS GARGLING OIL LINIMENT.
CURES Rheumatism, Burns, Scalds, Chills, Blains, Frost Bites, Sprains and Bruises, Chapped Hands, External Poisons, Flesh Wounds, Toothache, Cramps or Internal Pain, Bites of Animals and Insects, Galls of ALL kinds, Lamé Back, Spasms of the Stomach, Asthma, Ringbone, Sift, Colic, Garget in Cows, Spavins, Pail Evil, Internal PAINS Sweeney, Stringhalt, Foundered Feet, Foot Rot in Sheep, Scratches or Grease, Roup in Poultry, Windgalls, Contraction OF THE Muscles, Fistula, Cracked Heels, Mange in Dogs, Epizootic, Chills and Fever, Sand Cracks, Caked Breasts, and many other diseases incident to human, fowl and animal FLESH.
Large bottles, \$1.00; medium 50c.; small 25c.; small size for family use 25c.. Sold by all druggists and dealers in general merchandise. Manufactured by Merchant's Gargling Oil Co., Lockport, N. Y., U. S. A.
JOHN HODGE, Sec'y.

The Great CHURCH LIGHT
Frink's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations.
I. P. FRINK, 631 Pearl St., N. Y.

Indigestion
HORSFORD'S
ACID PHOSPHATE,
A preparation of phosphoric acid and the phosphates required for perfect digestion. It promotes digestion without injury, and thereby relieves those diseases arising from a disordered stomach.
Dr. E. J. WILLIAMSON, St. Louis, Mo., says:
"Marked beneficial results in imperfect digestion."
Dr. W. W. SCOFIELD, Dalton, Mass., says:
"It promotes digestion and overcomes acid stomach."
Dr. F. G. McGAVOCK, McGavock, Ark., says:
"It acts beneficially in obstinate indigestion."
Descriptive pamphlet free.
Rumford Chemical Works, Providence, R. I.
Beware of Substitutes and Imitations.
CAUTION.—Be sure the word "Horsford's" is printed on the label. All others are spurious. Never sold in bulk.

A Song of Snow-Time

Sing a song of snow-time,
Now it's passing by,
Millions little fleecy flakes
Falling from the sky;
When the ground is covered,
And the hedge and trees,
There will be a gay time
For the Chickadees.

Boys are in the school-house,
Drawing on their slates
Pictures of the coasting-place,
And thinking of their skates;
Girls are nodding knowingly,
Smilingly about,
Thinking of a gay time,
When the school is out.

Three o'clock, four o'clock,
Bang! goes the bell:
Get your hats and coats and wraps,
Hurry off, pell-mell!
Bring along the coasters all,
If you want some fun;
Up to the hill-top,
Jump and slide and run!

Steady now! Ready now!
Each in his place?
Here we go, there we go,
Down on a race!
Sing a song of snow-time,
When the flakes fall;
Coast-time, skate-time,
Best time of all!

Grandma's Glasses.

"Freddie, have you seen my spectacles?"
"Your gold-rimmed glasses, grandma?"
"Yes."
"What you wear on your nose and see through?"
"Yes; where are they?"
"The glasses that grandpa gave you?"
"Yes."
"For a Christmas present?"
"Yes; tell me where they are."
"Are they the glasses that you read the Bible with, grandma?"
"Oh, yes! I'm getting impatient, Freddie. Get them for me."
"Glasses that you read about David and Goliath with, and the three children in the fiery furnace?"
"Yes; the same glasses. Tell me where they are, and quit asking so many questions."
"Do you want to read with them now, grandma?"
"No; I want to sew."
"What are you going to sew, grandma?"
"I want to hem a few handkerchiefs."

"For me?"
"No; for grandpa. Where are those glasses, you little torment?"
"You can't sew with the glasses, can you, grandma?"
"Of course I can. I can't sew without them."
"I thought you sewed with a sewing machine, grandma."
"Oh, you aggravating boy! Look right at me! Now tell me where those glasses are."
"Dunno."
"Haven't you seen them lately?"
"Nome."

Be True.

A teacher said the other day,
"Henry Stover is the only boy in school I can trust when my back is turned." Wasn't that a good word for Henry?
A mother said once, "I can leave any letter I write open on my desk, and if I am called away, no matter how long, I am certain Nellie will never try to read a word of it."
These things couldn't be said of every boy and girl. These children are honest. They do right not only when others are looking at them, but always, remembering that God's eye is upon them. They do right because it is right. This is what we should all and always do—live as in God's presence, and do what will please Him.

In Papers.

It was little Dot's first visit to a farm, and she went with her aunt to see how the pigs were fed. The little one gazed in astonishment at the young porkers for a moment, and, placing her hand on her curly hair, said reflectively:
"Auntie?"
"Yes, dear."
"Does 'oo put all the piggies' tails up in curl papers?"

Confederation Life.

ORGANIZED 1871 HEAD OFFICE, TORONTO

REMEMBER, AFTER THREE YEARS

POLICIES are INCONTESTABLE

Free from all restrictions as to residence, travel or occupation.

Paid-up Policy and Cash Surrender Value Guaranteed in Each Policy.

SEE THE NEW ANNUITY ENDOWMENT POLICY.

Policies are non-forfeitable after the payment of two full annual Premiums. Profits, which are unexcelled by any company doing business in Canada, are allowed every five years from the issue of the policy, or at longer periods as may be selected by the insured. PROFITS SO ALLOCATED are ABSOLUTE and not liable to be reduced or recalled at any future time under any circumstances.

W. C. MACDONALD,
Actuary.

J. K. MACDONALD,
Managing Director.

Heintzman & Co's. SQUARE & UPRIGHT PIANOS

ALL STYLES.

Send for Illustrated Catalogue.

117 King Street West, - - - TORONTO.

CONSUMPTION SURELY * CURED

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOJUM, S.O. 186 West Adelaide St., TORONTO, ONTARIO.

Housekeeper's Emporium!

RANGES, WOOD COOK STOVES,
COAL OIL STOVES,
CUTLEBY, PLATED WARE
CHANDELIERS, LAMPS,
BABY CARRIAGES, FINE GOODS, Etc.
Furnished by
HARRY A. COLLINS, 90 Yonge Street,
West Side,
TORONTO, - - ONT.

BEFORE YOU DECIDE ON YOUR Parlor Suites

—AND—
ODD PIECES IN UPHOLSTERY

SEE THE LINES MANUFACTURED BY
W. STOTT,
170 King Street West
Special Orders Attended to Promptly Samples Sent if Desired.

For Gas **BAILEY'S** For Oil
COMPOUND light-spreading
non-plated Corrugated Glass
REFLECTORS.
A wonderful invention for
lighting CHURCHES,
Halls, etc. Handsome
designs. Satisfaction
guaranteed
Catalogue and price list
free
BAILEY REFLECTOR CO.
118 Wood St., Pittsburgh, Pa.

THE KEY TO HEALTH.



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 Bilioousness, 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.
T. MILBURN & CO., Proprietors, Toronto.

BURDOCK PILLS

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.

THE CANADA SUGAR REFINING CO. MONTREAL (LIMITED.)

Redpath
PARIS LUMPS



We are now putting up, for family use, the finest quality of PURE LOAF SUGAR, in neat paper boxes.
For sale by all Grocers. Price 50c.

D. 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

SCOTT'S EMULSION

DOES CURE CONSUMPTION

In its First Stages.

Palatable as Milk.

Be sure you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and \$1.00.
SCOTT & BOWNE, Belleville.

SEND \$1.00 FOR A NICE BOX OF HOLLY AND MISTLETOE

H. SLIGHT, CITY NURSERIES,



Roses, Pretty Floral Offerings, Palms, Orchids, Wedding Flowers, Seeds, Bulbs, Etc.

CHRISTMAS TREES, HOLLY and MISTLETOE EVERGREENS.

FINEST QUALITY. MODERATE PRICES.

407 Yonge St., 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. F. CHALLES, Agent.

The CANADIAN CHURCHMAN is printed on our paper.

THE NORTH AMERICAN LIFE

Assurance Co.

HON. ALEX. MACKENZIE, M.P.,

PRESIDENT:

FULL DEPOSIT WITH THE DOMINION GOVERNMENT.

HEAD OFFICE

22 to 28 KING ST. W., TORONTO.

THE EM-TONTINE RETURN PREMIUM PLAN

Provides that should death occur prior to the expiration of the Tontine period, the whole of the premiums that may have been paid will be payable with, and in addition to the face of the policy—thus securing a dividend of 100 per cent. on the premiums paid, should death occur during said period.

THE COMMERCIAL PLAN.

The large number of business and professional men who have taken out large policies on the Company's Commercial Plan, show the demand for reliable life insurance relieved of much of the investment elements which constitutes the over payments of the ordinary plans, is not confined to men of small incomes, but exists among all classes of our people.

For further information apply to WILLIAM McCABE, MANAGING DIRECTOR, TORONTO.

BRIDGE'S FOOD FOR INFANTS AND INVALIDS

Is without doubt the very best of the many foods now in the market. Its great popularity is due to its intrinsic worth, as by observing "Special Directions" not only will the feeblest infant be nourished without distress, but it will furnish a full meal for the healthy, growing child. It produces bone and muscle, not a puffy, flabby skin. For prevention of (and as a dietetic in) Cholera Infantum, Diarrhoea, etc., it is invaluable. It is neutral in its action on the bowels. Send to WOOLRICH & CO., Palmer, Mass., for pamphlet free.

MISS DALTON,

378 Yonge St., Toronto.

All the Season's Goods now on view.

MILLINERY, DRESS AND MANTLE MAKING

The latest Parisian, London, and New York styles.

WANTED

Nurse—voluntary—for institution; references, Victoria Home for the Aged, Lakeview Avenue, Toronto.

I CURE FITS!

THOUSANDS OF BOTTLES GIVEN AWAY YEARLY.

When I say Cure I do not mean merely to stop them for a time, and then have them return again. I MEAN A RADICAL CURE. I have made the disease of Fits, Epilepsy or Falling Sickness a life-long study. I warrant my remedy to Cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my Infallible Remedy. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address—N. G. ROOT, M.C., Branch Office, 186 WEST ADELAIDE STREET, TORONTO.

DOMINION LINE.

ROYAL MAIL STEAMSHIPS.

Now in Force, Special Reduced Winter Rates.

LIVERPOOL SERVICE.

Sailing Dates.

From Portland to Halifax. "Sarnia" Thur., Jan. 15. "Oregon" Thur., Jan. 29. "Toronto" Thur., Feb. 12.

From Halifax.

Sat., Jan. 17. Sat., Jan. 31. Sat., Feb. 14.

BRISTOL SERVICE.

From Portland.

"Ontario" About Jan. 28. "Dominion" Feb. 18. No passengers carried to Bristol.

RATES OF PASSAGE.

Cabin from Portland or Halifax to Liverpool \$40, \$50, and \$60. Return, \$80, \$90 and \$110. Intermediate \$25. Steerage, \$20.

Special rates for clergymen and their wives. Apply to C. S. Gzowski, Jr., 24 King St. E. G. W. Torrance, 18 Front Street West, Toronto. D. Torrance & Co., General Agents, Montreal.

H. & C. BLACHFORD,

New Fall and Winter

Boots and Slippers



HANDSOME, STYONG and COMFORTABLE.

In all Sizes, Widths and Half Sizes.

THE OLD ADDRESS,

87 & 89 King St. E., TORONTO.



Our Communion Wine

"ST. AUGUSTINE,"

Registered.

"Chosen by Special Committee Synod of Ontario, assisted by Analysts Inland Revenue Dep't, Ottawa, for use in all the Parishes of the Diocese." For sale in cases, 12 quarts, \$4.50. Purity and quality guaranteed. Catalogues of all our brands of wines on application.

J. S. HAMILTON & CO.,

BRANTFORD.

Sole Agents for Canada.

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.

THE ALLIANCE BOND & INVESTMENT COMPANY,

OF ONTARIO (Limited.)

Incorporated Feb. 27th, 1890.

Capital \$1,000,000. Subscribed 500,000.

GENERAL OFFICES:

27 and 29 Wellington Street East, Toronto.

President, W. STONE,

Vice-Presidents, JAS. SWIFT, Kingston.

T. K. HOLMES, M. D., Chatham

Cashier, HARRY VIGEON.

Solicitors, McPHERSON CLARK & JARVIS, Toronto

The Company issue Bonds guaranteed to the face value. These Bonds are for amounts from \$100, and can be bought for any number of years from five upwards. These Bonds are payable by instalments, and the investor obtains guaranteed compound interest, at the rate of 4 per cent. per annum, and are especially protected by a sinking fund invested in first-class real estate mortgages. This Company is empowered by its charter to act as Administrator, Receiver, Trustee, Assignee, Liquidator and Agents under appointment by the courts or individuals. Having special facilities for the winding up of estates, the Assignee branch of its business is solicited. Being a responsible financial Company, creditors can depend on prompt settlements and quick winding up of any estates they may entrust to the Company.

THE ALLIANCE BOND AND INVESTMENT CO

OF ONTARIO (Limited.)

Assignees, Administrators and Financial Agents.

27 and 29 Wellington St. East. TORONTO

A THOROUGHLY competent (lady) Music Teacher, vocal and instrumental, would be glad to know of some place where she could obtain pupils, also an organ. The lady is experienced in teaching French. Drawing of all kinds, and Painting. Box of References. Address BOX 41, MADOC, ONT.

ALL OF THE

Alden Book

Publications

Kept for Sale at the Office of the

Canadian Churchman

32 Adelaide Street East, TORONTO.

TORONTO STEAM LAUNDRY

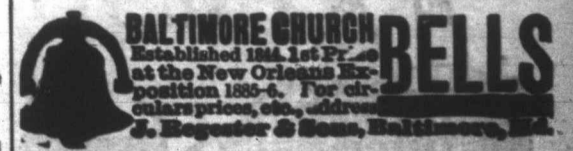
COLLARS AND CUFFS PER DOZEN 25c PER PIECES.

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

W. H. Stone, The Undertaker.

All Funerals Conducted Personally.

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



The Most Sensible and Acceptable Xmas Box is a Caddy of

HEREWARD SPENCER & CO.'S

Pure Indian or Ceylon Tea

SOLD BY THEM AT THEIR SHOP

63 1/2 KING STREET WEST,

—AND AT—

The Islington Jersey Dairy, 291 College Street.

40, 50 AND 60 Cts. PER LB

STAINED GLASS.

Brass Work, Gold and Silver Work, Communion Plate, Wood Work, Marble Work, Decoration, Embroideries, Altar Cloths, Banners, &c., Fabrics.

MEMORIALS OF EVERY DESCRIPTION.
COX SONS, BUCKLEY & CO.,

8 East 15th Street, New York City, U. S. A.

NOTE—Having made special arrangements for shipment of goods from our London House at reduced rates, we can offer exceptionally low terms.

BISHOP BETHUNE COLLEGE
ELLESMERE HALL,
OSHAWA.

Will open Monday, September 8th. For terms, etc., apply to the Lady Principal.

TRINITY COLLEGE SCHOOL,
PORT HOPE.

LENT TERM

Will begin on Thursday, Jan'y 23th.

Forms of Application for Admission, and Copies of the Calendar may be obtained from the
REV. C. J. S. BETHUNE, M.A., D.C.L.,
HEAD MASTER.

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. 9th. Apply for admission and information to

MISS GRIER, Lady Principal,
WYKEHAM HALL, TORONTO.

TORONTO HON. G. W. ALLAN, President.

CONSERVATORY OF MUSIC

IN AFFILIATION WITH TRINITY UNIVERSITY

Fourth Year.

OVER 1,200 PUPILS LAST THREE YEARS

SEND FOR

NEW 100 PAGE CALENDAR FOR SEASON 1890-9

Mailed Free to any Address.

Apply.

EDWARD FISHER, Musical Director
Cor. Yonge St. and Wilton Ave.
TORONTO.

Hellmuth College

Rev. E. N. ENGLISH, M. A.,
PRINCIPAL.



ONE OF THE
Most Complete Institutions in America

FOR THE
EDUCATION OF YOUNG LADIES.

CIRCULARS ON APPLICATION.
London, Ont., Canada.

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.

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.

St. Matthew's Church School,
HAMILTON.

FOR DAY BOYS AND BOARDERS.

A comfortable home for boarders near school and church.

Apply to
REV. C. E. WHITCOMBE.

BARKER & SPENCE'S
SHORTHAND

—AND—

BUSINESS SCHOOL,

133 KING ST. EAST.

TORONTO.

Over "Army and Navy."

Thos. Mowbray,
ARCHITECTURAL SCULPTOR
In Stone and Wood.



SUCH AS

Altars, Fonts,
Reredos, Pulpits,

Together with general architectural work for public and private buildings.

CHRISTIAN ART

A Specialty.

A DRESS:
YONGE ST. ARCADE, TORONTO.

MOST WORTHY BOOKS

FOR PURCHASE OR GIFT.

CHOICE AND POPULAR ALTO SONGS.

33 songs—each one a gem. Price, \$1 in heavy paper, \$1.25 in bds., and \$2 in gilt binding.

THE SONGS OF IRELAND.

The new and carefully revised collection of the best and most celebrated Irish songs. Some of the best melodies in existence, and bright, spirited words. 66 songs. Price, \$1 in heavy paper, \$1.25 in bds., and \$2 in gilt binding.

CHOICE SONG COLLECTION.

Song Classics, vol. 1..... 50 songs.
Song Classics, vol. 2..... 39 "
Song Classics, low voices..... 47 "
Choice Sacred Solos..... 34 "
Choice Sacred Solos, low voices..... 40 "
Classic, Baritone and Bass..... 33 "
Classic Tenor Songs..... 36 "
Good Old Songs we Used to Sing..... 115 "

CHOICE PIANO COLLECTIONS.

Piano Classics, vol. 1..... 44 pieces
Piano Classics, vol. 2..... 31 "
Classical Pianist..... 42 "
Popular Dance Collection..... 66 "
Popular Piano Collection..... 66 "
Operatic Piano Collection..... 19 operas

Price of each book, \$1.00. Cloth gilt, \$2.00. All are valuable collections of the best music.

Churchill's Birthday Book of Eminent Composers. A handsome and useful book, \$1.00.

Any Book Mailed post paid for Retail Price.

OLIVER DITSON CO.,
BOSTON.

C. H. DITSON & CO. 867 Broadway, New York City.

XMAS EMBROIDERIES.

All the details of embroidery for beautifying the church at Xmas. White and gold silks, cloths, fringes, galloons, embroideries, &c. Special designs submitted upon request. Send for catalogues and samples of materials.
J. & R. LAMB,
59 Carmine St., 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.

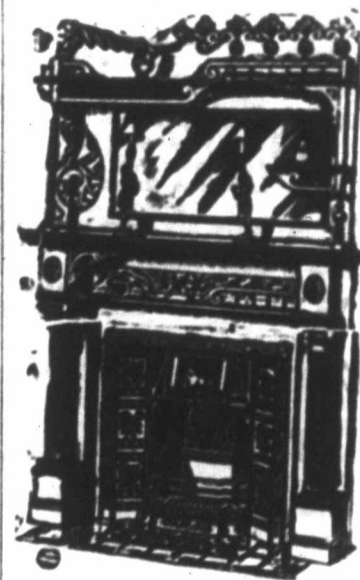
Designs and estimates on application.

W. M. WAKEFIELD. J. HARRISON.
Telephone 14



- N. T. LYON -
STAINED - GLASS.

141 to 143 Church Street,
TORONTO, - - - CANADA.
Telephone 1702.



BUY
MANTELS,
GRATES,
TILES

AT
Manufacturers' Prices from

Toronto Hardware Mfg. Co.,
1100 QUEEN ST. WEST,
TORONTO.

BUCKEYE BELL FOUNDRY
Bells for Churches, Chimes, Schools, Fire Alarms of Pure Copper and Tin. Fully Warranted. Catalogue sent free.
VANDUZEN & TIFT, Cincinnati, O.

MERCHANTS' BANK OF CANADA.

Capital \$5,799,000
Reserve 2,335,000

BOARD OF DIRECTORS

ANDREW ALLAN, Esq., President.
ROBT. ANDERSON, Esq., Vice-President.
Hector McKenzie, Esq. John Duncan, Esq.
Jonathan Hodgson, Esq. H. Montagu Allan, Esq.
John Cassils, Esq. J. P. Dawes, Esq.
T. H. Dunn, Esq.

George Hague, General Manager.
John Gault, Branch Superintendent.

BRANCHES IN ONTARIO AND QUEBEC.

Bellefleur	Kingston	Quebec
Berlin	London	Renfrew
Brampton	Montreal	Sherbrooke, Que.
Chatham	Mitchell	Stratford
Galt	Napanee	St. John, Que.
Gananoque	Ottawa	St. Thomas
Hamilton	Owen Sound	Toronto
Ingersoll	Perth	Walkerton
Kincairdine	Prescott	Windsor

BRANCHES IN MANITOBA.

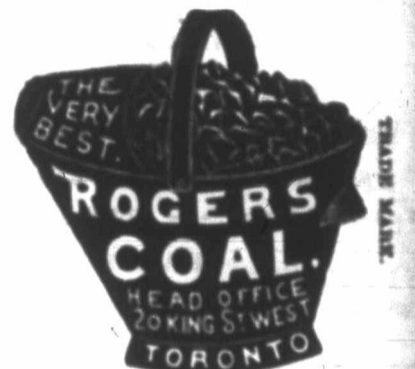
Winnipeg. Brandon.
Agency in New York, 61 Wall St.

The position of this Bank, as to the amount of paid up capital and surplus, is the second in the Dominion.

A general banking business is transacted. Interest allowed at current rates upon deposits in the Savings Bank Department, where sums of one dollar and upwards are received. Deposit receipts are also issued bearing interest at current rates.

Toronto Branch, 13 Wellington St. West.
D. MILLER, Mgr. E. F. HEBDEN, Ass't Mgr.

ELIAS ROGERS & CO



COAL. LOWEST RATES. WOOD

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 refilled. Orders for Medicines and Books promptly attended to. Send for Pamphlet.

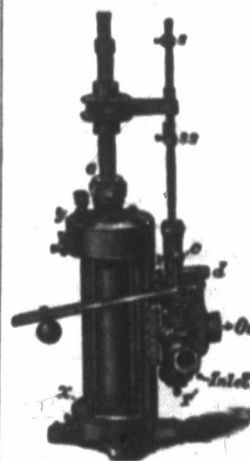
D. L. THOMPSON, Pharmacist.

KNABE
PIANOS.

Unequaled in Tone, Touch, Workmanship and Durability.

BALTIMORE, 22 and 24 East Baltimore St., New York, 148 Fifth Ave. Washington, 817 Market Space.

GOURLEY, WINTER & LEEMING,
Piano Rooms, 188 Yonge St., Toronto, Ont.



Ross Water Engine
For Blowing Church Organs.

THE MOST Economical And Perfect In the Market.

For further particulars address
J. G. GEDDES,
309 Main St., HAMILTON, Ont.

REFERENCES:

Rev. F. P. McEvay, Rector St. Mary's Cathedral, Hamilton, Ont.
Rev. J. J. Craven, Rector St. Patrick's Church, Hamilton, Ont.
D. J. O'Brien, Esq., Organist St. Mary's Cathedral, Hamilton, Ont.
J. E. P. Aldous, Organist Central Presbyterian Church, Hamilton, Ont.