

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.  
(ILLUSTRATED)

Vol. 23.]

TORONTO, CANADA, THURSDAY APRIL 8, 1897.

[No. 14.]

THE LONDON SOCIETY FOR PROMOTING  
CHRISTIANITY AMONG THE JEWS.

The most interesting of all missionary  
work. Subscriptions thankfully received.

Rev. J. W. Beaumont, P. D. Park Hill, Ont.  
Sec'y for Canada.

## NOTICE.

### Miss Barrett,

Late of R. Walker & Sons, has taken rooms  
at 37 1/2 Yonge Street, where she is prepared to  
make costumes and mantles in all the latest  
designs. Also bicycle suits made to order.  
Every satisfaction guaranteed.

### CATTLE TESTED.

Not once, but again and again—and just  
this week have they tested the herd of  
cows at the dairy farm of the Hygienic  
Dairy. Every animal was found to be  
free from tuberculosis—a tribute to our care.  
Ever try a sample mouth of Hygienic milk?  
Pure and creamy. Delivered anywhere in  
sealed bottles. Telephone to 274 College.

HYGIENIC DAIRY

### Wedding Cakes

made to order from selected designs—very  
rare and tasty recipe. Good Bread—De-  
livered—20 tickets for \$1. We are sure to  
suit you from our many kinds.

A. W. CARRICK, Cor. Bay and Richmond.  
253 Yonge. Tel. 1515. Tel. 577.

THE

## Canadian Horse Show

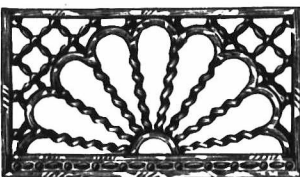
ARMORIES, TORONTO,

Thursday, Friday, Saturday,  
APRIL 29, APRIL 30, MAY 1.

ENTRIES CLOSE—Wednesday, April 14th.  
Address Henry Wade, Parli-  
ment Buildings, Toronto  
BOXES SOLD—By auction, Thursday, April  
15th, 11 a.m., at Hyslop's Bicycle  
Emporium, 14 King Street east.  
SEATS ON SALE—At Nordheimer's, Tues-  
day, April 20th.  
RAILWAY RATES—For horses, single fare.  
For passengers, single fare and  
fare and a third.  
SECRETARIES—Henry Wade, Parliament  
Buildings, Toronto, for entries  
and exhibition; Stewart Houston,  
18 Toronto Street, Toronto, for  
general business.

## To make Home Pretty and Attractive

IS THE  
WISH OF  
EVERY  
LADY



Perhaps we can help you a little by improving  
some unsightly arch, a nice piece over a bay  
window, a screen for a stairway, a cozy corner,  
a handsome stationary or folding screen. The  
expense will not be much and would add greatly  
to the appearance of the rooms.

We make these in Moorish fret work, Japanese  
fret work, Scroll or Grille work, or combinations  
of the different styles, and made or finished in  
any kind of wood desired.  
For further particulars address OTTER-  
VILLE MFG. CO., Ltd., Otterville, Ont.

## AN ORGANIST and CHOIRMASTER

A recognised church musician in England  
and in Canada; examiner to the London College  
of Music; desires a leading church appointment.  
Testimonials from St. Paul's (London) and other  
Cathedral Dignitaries in England. Address L.  
L.C.M., care of editor.

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

### Chas. P. Lennox & Son,

Rooms C & D, Confed'n Life Bldg., Cor. Yonge & Rich-  
mond Streets, and 501 1/2 Sherbourne Street,  
TORONTO, ONT.  
Office Telephone 1846 House Telephone 4458

### DR. W. A. SCOTT, DENTIST

Office Telephone 5300.  
Residence Telephone 5004.  
Cor. Queen & Dundas Sts., Toronto

**SUPERFLUOUS HAIR**  
Moles, Warts and all Facial  
Blemishes permanently removed by  
**ELECTROLYSIS** G. B. FOSTER,  
The Forum, corner of Yonge and  
Gerrard Streets, Toronto.

### CLARENDON HOTEL WINNIPEG

A first-class family and commercial Hotel—  
with every modern comfort and convenience.  
Accommodation for 300 guests. Rates from  
\$1.50 a day and upwards.

C. F. BUNNEL,  
Proprietor

### ALBION HOTEL.

Accommodation for 300 guests. Heated by  
steam; electric bells and lights; baths and all  
modern conveniences. Rates from \$1.00 up.

Take Parliament St. cars to E. Market Sq.  
John Holderness, Prop. TORONTO, ONT.

### Ladies' Hair!

Send sample and I will  
quote prices for Switches,  
&c. Hair and Scalp Special-  
ist. Only Canadian Agent for  
The BRIGHTON HAIR COLOUR  
RESTORER. Special atten-  
tion to mail orders.  
J. MACDONALD,  
292 Queen St. West

## SHORTHAND

and Typewriting

are taught by FOUR practical and  
experienced stenographers, at the

British American  
Business College Co.,

Ltd., Confederation Life Building,  
Toronto. Write for free prospectus.  
Enter any date. EDW. TROUT,  
DAVID HOSKINS, Sec. Pres.

## Mining Shares.

Ask for Quotations

on  
ATHABASCA, WASHINGTON,

War Eagle (consolidated).  
on dholder (silver) in 250 share cer-  
tificates.

Two Friends,  
Orphan Boy.  
Deer Park.  
muggler B. C. Gold Fields

Phone 1689. **E. STRAGHAN COX,**  
7 Toronto Street, TORONTO.

## Our Spring Stock

IS NOW COMPLETE

We beg to advise our customers that our  
stock of woollens is now complete. It has  
always been our aim to give good value by  
making up good materials in a first-class  
manner, and so we will continue to do.

Give us a call this Spring or write for  
Samples.

### Geo. Harcourt & Son, MERCHANT TAILORS,

57 King Street West, - - Toronto.

## The York County

Loan & Savings Co.

Plans suitable for those desiring to own their  
homes instead of continuing to pay rent. Lit-  
erature free.  
Head Office—Confederation Life Building, To-  
ronto. **JOSEPH PHILLIPS,**  
President.

## Charming Spring Styles

New Stock  
New Shapes  
New Shades

Every sort of a Shoe Covering is to be  
found here. A visit here will help you de-  
cide what you want to buy this spring for

Walking, Riding, Bicycling or Golfing,  
AT MODERATE PRICES.

### H. & C. Blachford,

83 to 89 King St. E., Toronto.

### 100 Different Stamps, 12c;

50 different stamps, 8c.; 1,000 differ-  
ent stamps, not alike, \$9.00. Sets,  
8 Columbus, 9c.; 20 Canada, 25c.; 10  
Japan, 5c.; 3 Corea, 10c. Stamps on  
approval to responsible collectors. Price list  
free, also sample of monthly stamp paper. I want  
to buy collections and stamps of early Canada,  
etc. also large quantities of bill and law stamps.  
WM. R. ADAMS, 7 Ann Street, TORONTO, ONT.

## DOES YOUR HEAD ACHE?

**ROBINSON'S HEADACHE POWDERS**  
a guaranteed cure, mailed free to any address  
on receipt of price, 25 cents.

**R. ROBINSON**

Cor. Queen and Sherbourne Sts., TORONTO.

## Miss PATON

FASHIONABLE DRESSMAKING

Parlors—5 King St. W. (over Michie & Co.'s)

Dear Madam,—I have much pleasure in in-  
timating to you I have received from France the  
Ball Album of Evening Dresses, designed by  
LeMichau 84 Rue de Richelieu, Paris, and am  
prepared to duplicate any of the beautiful plates  
at \$6.00, \$7.00, \$8.00.

An early call to inspect styles will be  
mutually agreeable and interesting to my  
patrons.

Yours faithfully,  
**B. PATON.**

P.S.—Street and Tailor-made Dresses always  
duplicated from latest styles every month.

## MISS DALTON,

356 1/2 YONGE STREET, TORONTO.

ALL THE SEASON'S GOODS NOW ON VIEW  
MILLINERY,  
DRESS AND MANTLE MAKING.

The Latest Parisian, London and New  
York Styles.

## New Address 81 Yonge Street

## SWELL BUSINESS IN SWELL HATS

Miller & Knox blocks in blacks and new  
shades, a four dollar value

**\$3.00.**

**W. & D. DINEEN,**  
81 YONGE STREET, TORONTO, ONT.



## PIPE ORGANS

The R. S. Williams & Sons Co.,  
Catalogue & Specifications. L.D.T.

.. SMOKE ..

## Clubb's Dollar Mixture.

The only high-grade smoking tobacco sold at  
this price. Smokes cool and will "positively"  
not bite the tongue. 1 lb. tin, \$1.00; 1/2 lb. tin, 50c.  
1/2 lb. package, 25c. Sold only by

**A. CLUBB & SONS,**  
Est. 1875. 49 King St. West. Phone 993

## The Church Calendar

FOR 1897

Published by Chas. Letts & Co., London, Eng  
The best Church Calendar for the price.  
Contains simple directions for Divine Service,  
Colors, Lights, &c., according to English use.  
Price 15 cents—post free.  
Office of the CANADIAN CHURCHMAN, Toronto.

## FREE GRANTS OF THEOLOGICAL BOOKS

Are made by the Church of England Book So-  
ciety, 11 Adam Street, London, England, to the  
poorer clergy, whose incomes do not enable them  
to procure such. Applications to be addressed to  
**JOHN SHRIMPTON, Esq., Secretary.**

## Two New Books

### Catholic Faith and Practice.

A manual of Theological Instruction for  
Confirmation and First Communion. By Rev.  
Alfred G. Mortimer, D.D., Author of "Helps  
to Meditation." 12mo, cloth, 340 pp., \$2.00.

### Striving for the Mastery.

Daily Lessons for Lent. By Wyllys Rede, D.D.  
Rector of the Church of the Incarnation  
Atlanta, Ga. 16mo, cloth, 219 pp., \$1.00.

### The Story of the Cross.

Words and music, \$2.00 per hundred; words  
only, 50c. per hundred.

## Rowell & Hutchison,

76 King St. E., Toronto.



**Geo. W. Cooley**  
 Importer of 567 YONGE STREET  
**High-Class Wines & Spirits**  
 For Medicinal Use.  
 Telephone 3089 Sacramental Wines

"We were deeply interested in their testimony to the fact that they were all cured." From report of Committee of Investigation, Church of England Temperance Society of London, Eng., on the Results of the Keeley Treatment for Alcoholism.

**THE KEELEY INSTITUTE** for the radical cure of Inebriety and Narcotic Abuse is now in operation at 582 Sherbourne St., Toronto, and is the only place in Ontario authorized by Leslie E. Keeley M.D. L.L.D. to administer his treatment. Full information and literature furnished to visitors or by post, without charge. The most rigid investigation solicited. Private interview at homes or offices if desired, free of cost. Telephone 4420.

Telephone 1206.

**The Bassinette,**

11 King St. West, Toronto.  
 Ladies' Underclothing, Baby Linen and Children's Clothing in stock, and made to order, of finest quality and latest styles.  
 Fine Corsets a specialty, including Ferris 'Good Sense' French woven, "P. N.", "C. B.", "P. D.", "Watch Spring and others. Mail orders solicited.

**ST. AUGUSTINE WINE**

\$1.50 PER GALLON  
 Direct Importer of HIGH GRADE FOREIGN WINES, &c.  
 All goods guaranteed pure and genuine.  
**J. C. MOOR,** 433 Yonge Street Toronto  
 Telephone 825.

**RUPTURE**  
 30 days trial. **The Retentive Truss**  
**THE EGAN TRUSS CO.**  
 256 W. Queen Street  
 O. Box 5-9. Toronto, Ont.

**Six Reasons For Subscribing To the "Canadian Churchman"**

1. It is loyal to Church principles.
2. It has for nearly 25 years steadfastly maintained them.
3. It is not a party paper.
4. It is by far the most extensively circulated CHURCH PAPER in Canada.
5. Its contributors are some of the most prominent Churchmen and best writers in the Dominion.
6. It is newsy, brightly written and well done.

Price, when not paid in Advance \$2.00

When Paid Strictly in Advance, \$1.00

Subscribers in Toronto, Strictly in Advance, \$1.50

ADDRESS  
**Canadian Churchman**  
 Box 2640  
 Offices 18 Court St. TORONTO

**The ALE and PORTER OF JOHN LABATT**  
 LONDON, CANADA  
 Received MEDAL and HIGHEST POINTS awarded on this Continent at the  
**WORLD'S FAIR, CHICAGO, 1893.**



Toronto—J. GOOD & CO., Yonge Street.  
 Hamilton—K. H. LABATT, 15 Hughson St. Montreal—P. L. N. BEAUDRY, 127 DeLormier St.

OFFICE AND YARD: FRONT ST., NEAR BATHURST. Established 1856. TELEPHONE No. 132.

**P. BURNS & CO'Y**  
 WHOLESALE AND RETAIL DEALERS IN  
**COAL AND WOOD**

Head Office—38 King St. East, Toronto. Telephone No. 131.  
 Branch Offices—388½ Yonge Street, Telephone No. 151. 546 Queen St. West. Telephone No. 1

**Confederation Life Association**

Head Office - - TORONTO.

The Unconditional Accumulative Policy issued by the Confederation Life Association has but one condition, viz., The Payment of the Premium. It is entirely free from date of issue. Full particulars sent on application to the Head Office or to any of the Company's Agents.

W. O. MACDONALD, Actuary. J. K. MACDONALD Managing Director

**The Success of anything depends upon the publicity it receives**

Therefore, when a Sunday school entertainment is to be held, or special church services are to be conducted, it is important that as many persons as possible be made acquainted with the fact. There is no better way of accomplishing this than by attractive poster and newspaper advertising. We print posters that people stop to read, and compose advertisements for newspapers equally attractive.

**Monetary Times**  
 Printing Co. Ltd  
 N. W. Cor. Court and Church Sts., Toronto

**Photographing!**  
 By our methods is real art—Artistic in pose and superb in the Printing and Embossing of the finished picture.

**The Bryce Studio**  
 107 King St. West, Toronto  
 Sittings may be arranged by telephone.

**Meneely Bell Company**  
 CLINTON H. MENEELY, Gen. Mgr.  
 TROY, N. Y., and NEW YORK CITY.  
 Manufacture Superior Church Bells

**THE OXFORD PRESS**  
 The Old-Established Church Printing House.  
 Ecclesiastical and Music Printing our specialty.

**High Class Printing AT LOWEST RATES.**  
 Estimates Furnished  
**G. PARKER,**  
 Successor to Timms & Co.  
 33 Adelaide St. West, Toronto, Ont.  
 Send for our list of publications.

**Clearing Up for Spring FOOTWEAR AT A BARGAIN**  
**PICKLES & CO. - 328 YONGE ST.**

**Buckeye Bell Foundry**  
 E. W. Vanduzen Co. Cincinnati, Ohio.  
 Best Pure Copper and Tin Church Bells & Chimes.  
 Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

FAVORABLY KNOWN SINCE 1826. **BELLS** HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER BELLS. PUREST, BEST & GENUINE WEST TROY N. Y. BELL-METAL.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS in the World. (PUREST BELL METAL, COPPER AND TIN.) Send for Price and Catalogue. **McSHANE BELL FOUNDRY, BALTIMORE, MD.**

**\$18 a Week Easy.** You work right around home. A brand new thing. No trouble to make \$18 a week easy. Write to us quickly, you will be surprised at how easy it can be done. Send us your address any way. It will be for your interest to investigate. Write today. You can positively make \$18 a week easy. **IMPERIAL SILVERWARE CO., Box TD, Windsor, Ont.**

**Brass and Iron Bedsteads!**  
 Tiles Grates  
 Hearths Mantels

**RICE LEWIS & SON LIMITED**  
 Cor. King and Victoria Sts., Toronto.

**Monuments**  
 Designed and Executed in Granite, Stone or Marble, and Lettered. Duty paid. Send for Illustrated Handbook.  
**J. & H. LAMB, New York**



**Spring Styles**

We show the finest and most unique collection of seasonable novelties ever imported by us.

- Ladies' Coats** in coachman's drab and other new shades.
- Capes** Capelines Boleros, etc., lace, ribbon and chiffon trimmed.
- Dress Skirts** Silk, Moire Antique, Satin Grenadines, Canvasses, Lustre, etc.
- Costumes** Serges, Tweeds, Covert Cloths, etc. Special arrangements for making up costumes on short notice.
- Mail Orders** given every attention to ensure accuracy and dispatch.

**John Catto & Son,**  
 King Street, Opp. the Post Office  
 TORONTO

ENGRAVINGS OF EVERY DESCRIPTION. BEST METHODS BEST WORK SEND FOR SAMPLES 16 ADELAIDE ST WEST TORONTO

**MONUMENTS**  
**D. MCINTOSH & SONS**  
 524 Yonge St., Toronto.  
 Granite and Marble Monuments. Largest and best stock in the city to choose from, at greatly reduced prices for fall. Note address—524 Yonge St. (opp. Maitland. Telephone 4242.

**Coleman's SALT** Best for Table use Best for Dairy use  
 UNEQUALLED FOR QUALITY  
**Canada Salt Association**  
 CLINTON, ONT.



# Canadian Churchman.

TORONTO, THURSDAY, APR. 8, 1897

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 9546, Toronto.

Offices—Cor. Church and Court Streets.  
Entrance on Court St.

## Lessons for Sundays and Holy Days.

April 11th.—SIXTH SUNDAY IN LENT.

Morning.—Exodus 9. Mat. 26.  
Evening.—Ex. 10; or 11. Luke 19, v. 28; or 20, v. 9 to 21.

APPROPRIATE HYMNS for Sixth Sunday in Lent and Easter Day compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### SIXTH SUNDAY IN LENT.

Holy Communion: 112, 310, 323, 559.  
Processional: 99, 107, 193, 467.  
Offertory: 98, 104, 122, 523.  
Children's Hymns: 98, 331, 340, 575.  
General Hymns: 110, 183, 250, 495, 496, 625.

### EASTER DAY.

Holy Communion: 127, 316, 499, 555.  
Processional: 125, 131, 134, 186.  
Offertory: 130, 133, 137, 498.  
Children's Hymns: 136, 339, 341, 573.  
General Hymns: 132, 135, 140, 500, 501, 504.

## OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE.

### Good Friday.

Heb. x. 12. "He, when He had offered one sacrifice for sins, for ever sat down on the right hand of God."

The Cross, the centre and symbol of Christianity. "We preach Christ crucified." Especially the object of contemplation, the theme of meditation on Good Friday.

i. The great fact commemorated.

A sacrifice for sins—and only ONE.

1. Man had sinned.

Estranged from God.

2. Had in his heart a sense of the need of sacrifice.

(1) All heathen religions practised sacrifices.

(2) Also prescribed in the Hebrew dispensation.

3. None of these had satisfied men.

"It was not possible."

Hence they had to be repeated.

4. Jesus Christ offered one sacrifice which needed no repetition.

Representing man, He acknowledged the debt and paid it.

Thus at once revealing the evil of sin and the love of God.

ii. As a consequence entered into glory.

Rose, ascended, sat down.

1. Note the various punctuation: Some place the comma after sins, some after for ever—no real difference of meaning. Both declare the completeness of the earthly work, the perpetuity of the heavenly work.

2. He ever liveth to make intercession as a "Priest upon his throne."

iii. He is looking for all the glorious effects.

1. He shall see of the travail of his soul.

No disappointments in the end.

2. And ultimately recognized-enemies become His footstool.

(1) Either by yielding to His love.

(2) Or being crushed by His power.

## EASTER DAY.

Coloss. iii. 1: "If then ye were raised together with Christ, seek the things that are above."

Easter day the day of light—from which all other Sundays and all other days derive their light. Without this day the whole year, the whole of life, would be involved in darkness. "This is the day which the Lord hath made."

Because it tells us that death is conquered.

Christ arose on Easter Day, and we with Him.

i. Christ was raised on Easter Day.

"Took all things pertaining to man's nature."

A fact of fundamental importance.

1. Foretold. "Rose . . . according to the Scriptures."

By word and symbol in O.T.

Clearly by Himself.

2. Effected by Divine power.

"Whom God raised up."

No mere natural revival.

3. Amply attested.

Contemporaries, challenged, testified.

Convinced a man like St. Paul.

Was the source of new hope to the disciples.

4. The continual subject of testimony.

Acts ii. 24; iii. 26; I Cor. xv.

ii. We were raised with Christ.

A tremendous saying.

We? Who? Humanity. His own people.

But with a difference of meaning.

1. Christ raised all mankind.

He arose as a second head of the race.

Mankind justified by His blood.

Delivered for our offences, raised, etc.

Hence all belongs to us.

(1) Baptism attests.

(2) Faith receives.

"Buried with Him in baptism, etc."

2. But also raised to actual newness of life.

We are participators in His risen life.

(1) Freed from curse of the law.

No condemnation.

(2) Freed from the limitations of earth.

On earth Christ submitted to them.

By resurrection delivered.

This deliverance ours in a measure.

Faith can move mountains.

Heroes of faith have lived above the world.

(3) Living to God.

We like Him.

Life hid with Christ in God.

(3) This life perpetual.

"Because I live, ye shall live also."

It is the life of God in the soul of man.

iii. The pledge of good things to come.

"Your joy shall be full."

True of us when walking by faith.

Shadows fall—trials—separations.

A moment of perfect realization in the future.

"They that are in their graves shall hear."

## PROFESSOR GOLDWIN SMITH.

Professor Goldwin Smith, replying to Bishop Sullivan in the *Mail and Empire*, makes evident reference to an article in THE CANADIAN CHURCHMAN, in which it was denied that he represented accurately the doctrine of the Church of England on the Inspiration of the Scriptures. He refers us to the Thirty-nine Articles. We deny most distinctly that the Articles teach the Dictation theory, and we challenge Mr. Smith to prove it. He says it is not he who unsettles the faith of Christians. No! he attempts to destroy their faith altogether.

## THE ANSWER OF THE ARCHBISHOPS TO THE POPE.\*

We have already signified our regret that there should have seemed to be any desire expressed, on the part of English Churchmen, to obtain a confirmation of their orders from the Roman See. We believe there will be no more of this. "Rome has spoken, and the cause is finished" for Roman Catholics, and, in a sense, for ourselves. There can be no going back from the utterances of Infallibility by those who recognize that character in the Holy See. As for ourselves, we are not aware that any one has been in the least disquieted by the unfavourable decision and utterance of the Holy Father. The Papal Bull has already been abundantly answered, but it was quite fit and proper that the answer should be given in an authoritative manner by the heads of the Anglican communion. The document, we understand, was in preparation during the life of Archbishop Benson, and is now issued with the signatures of the Archbishops of Canterbury and York. The Archbishops begin by expressing a partial regret that they should be called away from higher work to unwelcome controversy. This, however, they say is laid upon them by duty, seeing that they "firmly believe" that they "have been truly ordained by the Chief Shepherd to bear a part of His tremendous office in the Catholic Church," so that they "are not at all disturbed by the opinion" of the invalidity of their orders expressed in the letter of the Pope. This task being of necessity laid upon them, they say they approach it "in the spirit of meekness"; and no one will have a right to complain of any

\*Published by Longmans, in Latin and in English; the English reprinted in the present and following numbers of CANADIAN CHURCHMAN.

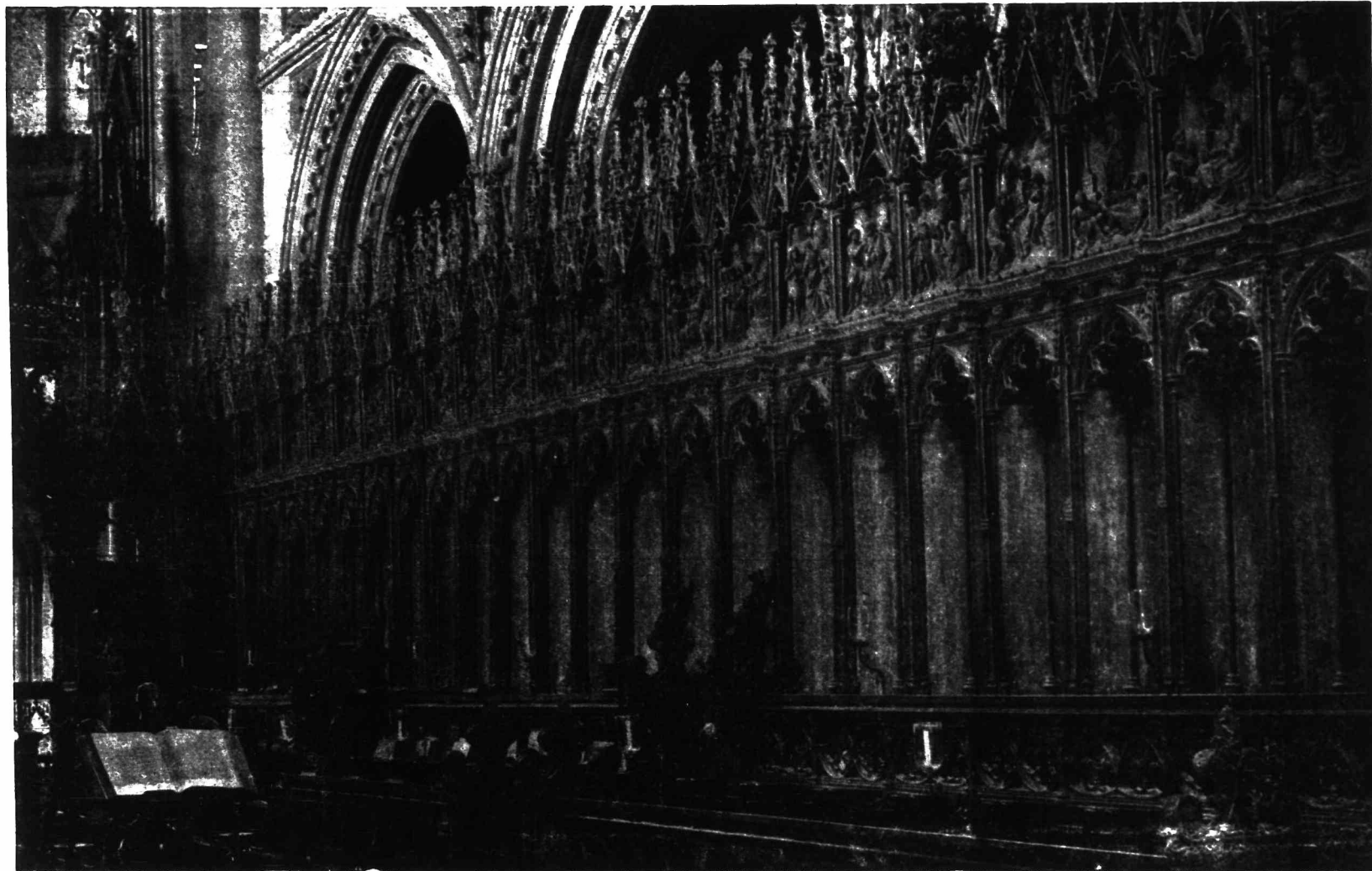


want of courtesy on their part towards their distinguished opponent.

The Archbishops refer to the absence of authority on the form of ordination in the decrees of councils, and say that they are not disposed to find fault with the utterances of the Council of Trent on the subject. The Roman Pontifical, they say, they find so confusing in regard to the "ordination of a presbyter," that it is quite impossible to say at what particular moment in the service the man is ordained—whether by the laying on of hands or afterwards by the words, "receive the Holy Ghost," etc.—the two parts being disconnected. They find also in the rite "on the consecration of a bishop," no mention of the order in the form for consecration at all—the very thing of which Roman controversialists complain (and not quite justly, for the order is mentioned) in the Edwardian ordinal. The Archbishops commend the Pope for eliminating many things which had been previously imported into this controversy—especially, we suppose, the Nag's Head story, the supposed

Either, then, these Roman formulas were valueless because of their defect in the matter of sacrifice and remitting sins, or else the authority of that Council is of no value in settling the question about the necessary form of order." In section xv. they point out that the words "for the office and work of a bishop or priest" were added in 1662, not because the revisers regarded the omission of those words as a fault in the office as it stood before, but for the sake of the Presbyterians, who were trying to find a ground for their opinions in the Prayer Book. In section xx. the Archbishops point out that their "revered Brother in Christ," while expressing this judgment, does injustice "not only to us, but to other Christians also," for "he seems to condemn the Orientals," who have no delivery of the vessels in the consecration of a priest, nor any mention of the power of sacrificing, but only the offices of absolution and of preaching. In regard to the statements of the Archbishops on the sacrifice, we may return to this valuable document again. We have

ful and independent manner, and is presented with a freshness and point which give to the lectures an atmosphere of originality, if not novelty. In the first lecture the bishop appears to us to deal in a judicious manner with the liability of the Lord Jesus Christ to temptation, wisely avoiding some of those precarious theories which have recently been advanced, and adhering to those facts which seem indisputable. In the second lecture he deals with the story of the Temptation and the personality of the Tempter, strongly insisting upon the latter. In the three succeeding lectures he deals successively with the three great phases of temptation—first that addressed to the flesh, next the temptation to presumption, and thirdly the temptation to worldliness. Bishop Hall follows the order of St. Matthew, which is apparently that of the history, whereas (if we remember rightly) Bishop Mill follows the order given by St. Luke, which, in a general way, represents the order of temptation in human life. In the concluding sermon Bishop Hall takes up the subject of the "Passion" as the "Sequel of the Temptation and the Renewal of the Struggle." We are a little surprised that he did not here connect the agony in the garden



ELY CATHEDRAL—THE CHOIR STALLS

doubt about the actual consecration of Parker, and the consecration of Barlow. They follow him in his references to past cases of re-ordination of priests coming from England to Rome; and they make some remarks on the doctrine of Intention similar to those already advanced in this paper. The whole letter deserves very careful study; but perhaps we may note that sections xii. and xx. are the most important as answers to the Pope's reasons for calling our orders in question. They point out that those things which are said to be lacking in our ordinal were equally absent from the earlier ordinals of the Church of Rome; and this equally in the ordination of priests and in the consecration of bishops. For example, the mention of the power of remitting sins, together with "a certain power of consecrating and offering," appears "nowhere up to the XIth century in the ordination of a presbyter; nowhere in the old Roman form for the consecration of a bishop. It appears only in the long Gallican interpolation in the blessing of a bishop." The Archbishops add with point: "The Pope who appeals to the Council of Trent, must submit to be judged by it

directed attention to the principal features of the letter, and we trust that it will, in its entirety, receive the careful consideration of all the more thinking members of our communion.

#### REVIEWS.

BISHOP HALL'S BALDWIN LECTURES—London and New York: Longmans. 1897.

We are glad to receive a new volume of the Baldwin Lectures, of which we have heard nothing since the publication of Bishop Garrett's series, delivered in 1892. The Bishop of Vermont, the lecturer for last year, is well known among ourselves, and much esteemed as a preacher. The present volume will only serve to add to his reputation. It would not, indeed, be safe to say that Bishop Hall has contributed much that is new on this great subject. Readers of Milton's "Paradise Regained" will remember how deeply this theme has exercised the greatest minds. Some theologians of great eminence, notably Dr. W. H. Mill, have written works on the subject characterized by deep thought and extensive learning; and Bishop Hall has made lawful use of their books. But this is no mere *rechauffe* of other men's writings. The history of the temptations of our Lord is here treated in a thought-

with one of the temptations in the wilderness. In regard to the whole series we can most confidently recommend the volume to clergy and laity. We do not know a more useful book on the subject.

CANON LIDDON'S SERMONS ON SPECIAL OCCASIONS—Price 5s. London and New York: Longmans. 1897.

Although many, perhaps all of the sermons contained in this volume, were published during the author's life time, their appearance in a form uniform with the celebrated preacher's other discourses, will be very welcome to the large number of clergymen and laymen who take pleasure in and receive profit from Canon Liddon's printed sermons. These discussions will be of special value as illustrating the characteristics of his preaching over a good many years. We have here a sermon preached in the Lenten Course at Oxford in 1860, another in the same year, one in 1862, two in 1865, the first of these being the first that he preached in St. Paul's Cathedral, where for years afterwards so many were to hang upon his lips; and so on down to 1889, when, in the year before his death, he preached to the officers and men of the London Rifle Brigade, in St. Paul's Cathedral. It is superfluous to commend these sermons.

THE A  
Ne

This  
pictoria  
old form  
very ha  
is not u  
on exec  
The ill  
to be t  
are exc  
the Old  
are of  
called  
along v  
partly  
ters, p  
some o  
by livi  
known  
high o  
great d  
tions, e  
doubt  
service  
Sacred

Mac  
Paterr  
ber of  
them  
and "  
ing re  
has an  
Sir Ed  
ing de  
Aborig  
Hand  
worth  
new t  
Opini  
" Frie  
ing at  
young  
" The  
of wh  
The S  
for th  
and C  
attrac  
ciety  
Th  
by D  
credi  
and  
chara  
Unsp  
the  
"Th

To th

I.  
we w  
occaa  
tion  
This  
mont  
this  
publ  
posit  
our  
man  
time  
Engl  
take  
word  
ques  
treat  
grac  
Arch  
ansv  
this  
erab  
lette  
bish  
the  
II  
can  
stro  
hav



THE ART BIBLE—Illustrated. London: Geo. Newnes; Toronto: Munroe & Co. 1897.

This is a very admirable specimen of a modern pictorial Family Bible. Instead of being in the old form of a cumbersome folio or quarto, it forms a very handsome royal octavo of 1,800 pages, which is not unduly heavy. The print is good and clear, on excellent paper, and the binding is tasteful. The illustrations, however, are probably intended to be the chief feature of the publication. They are excellent and numerous, there being 660 for the Old Testament, and 192 for the New. They are of the kind which would formerly have been called wood-cuts of a high character, printed along with the text of the volume; and they are partly reproductions of the paintings of old masters, partly by such moderns as Ary Scheffer, some of whose best pictures are given, and partly by living artists, some of whose names are unknown to us. The level of excellence is a very high one. All is in excellent taste, which is a great deal to say of a book with so many illustrations, even if a pictorial Bible. There can be no doubt that a book of this kind will be a most serviceable addition to the means of studying the Sacred histories, Old and New.

MAGAZINES—The Religious Tract Society (56 Paternoster Row, London.) issues monthly a number of periodicals both for old and young. Among them the best known are "The Sunday at Home," and "The Leisure Hour." Amidst much interesting reading "The Sunday at Home" for March has an article on the Tell El-Amarna Tablets, by Sir Edward M. Thompson, K.C.B., and a harrowing description of Life in West London. "The Aborigines of Australia," and "Specimens of the Handwriting of Bishop Pearson," are also noteworthy. The March "Leisure Hour" begins a new tale by M. E. Palgrave, called "Between Two Opinions." "The Cottager and Artisan," and "Friendly Greetings," always furnish good reading at a very cheap rate for working people. The young people have their well known periodicals, "The Boys' Own" and "The Girls' Own," both of which are full of good and wholesome reading. The Society has recently added another periodical for the young, called "Sunday Hours for Boys and Girls," which in its monthly parts makes an attractive magazine. The periodicals of the Society are all well and handsomely illustrated.

The "Methodist Magazine and Review," edited by Dr. Withrow and published in Toronto, is a creditable periodical. It is handsomely illustrated and contains much good reading of a general character, such as (in the March number) "The Unspeakable Turk," "Around the World with the Union Jack—New Zealand," "Labrador," "The Social Condition of the Middle Ages," &c.

ANGLICAN ORDERS.

THE ARCHBISHOPS' REPLY TO THE POPE.

To the Whole Body of Bishops of the Catholic Church, from the Archbishops of England, Greeting:

I. It is the fortune of our office that often, when we would fain write about the common salvation, an occasion arises for debating some controverted question which cannot be postponed to another time. This certainly was recently the case when in the month of September last there suddenly arrived in this country from Rome a letter, already printed and published, which aimed at overthrowing our whole position as a Church. It was upon this letter that our minds were engaged with the attention it demanded, when our beloved brother Edward, at that time Archbishop of Canterbury, Primate of all England and Metropolitan, was in God's Providence taken from us by sudden death. In his last written words he bequeathed to us the treatment of the question which he was doubtless himself about to treat with the greatest learning and theological grace. It has, therefore, seemed good to us, the Archbishops and Primates of England, that this answer should be written, in order that the truth on this matter might be made known both to our venerable brother Pope Leo XIII., in whose name the letter from Rome was issued, and also to all other bishops of the Christian Church settled throughout the world.

II. The duty, indeed, is a serious one; one which cannot be discharged without a certain deep and strong emotion. But since we firmly believe that we have been truly ordained by the Chief Shepherd to

bear a part of his tremendous office in the Catholic Church, we are not at all disturbed by the opinion expressed in that letter. So we approach the task which is of necessity laid upon us "in the spirit of meekness"; and we deem it of greater importance to make plain for all time our doctrine about holy orders and other matters pertaining to them, than to win a victory in controversy over a sister Church of Christ. Still it is necessary that our answer be cast in a controversial form lest it be said by any one that we have shrunk from the force of the arguments put forward on the other side.

III. There was an old controversy, but not a bitter one, with respect to the form and matter of holy orders, which has arisen from the nature of the case, inasmuch as it is impossible to find any tradition on the subject coming from our Lord or His Apostles, except the well-known example of prayer with laying on of hands. But little is to be found bearing on this matter in the decrees of Provincial Councils, and nothing certain or decisive in those of Oecumenical and General Assemblies.

Nor, indeed, does the Council of Trent, in which our Fathers took no part, touch the subject directly. Its passing remark about the laying on of hands (session xiv. *On extreme unction*, chap. iii.), and its more decided utterance on the force of the words, "Receive the Holy Ghost," which it seems to consider the form of order (session xxiii. *On the Sacrament of Order*, canon 4), are satisfactory enough to us, and certainly are in no way repugnant to our feelings.

There has been a more recent and a more bitter controversy on the validity of Anglican ordinations, into which theologians on the Roman side have thrown themselves with eagerness, and in doing so have, for the most part, imputed to us various crimes and defects. There are others, and those not the least wise among them who, with a nobler feeling, have undertaken our defence. But no decision of the Roman pontiffs, fully supported by arguments, has ever before appeared, nor has it been possible for us, while we knew that the practice of reordaining our priests clearly prevailed (though this practice has not been without exception), to learn on what grounds of defect they were reordained. We know of the unworthy struggles about Formosus, and the long vacillations about heretical, schismatic and simoniacal ordinations. We had access to the letter of Innocent III. on the necessity of supplying unction and the Decree of Eugenius IV. for the Armenians; we had the historical documents of the sixteenth century, though of these many are unknown even to the present day; we had various decisions of later Popes, Clement XI. and Benedict XIV., but those of Clement were couched in general terms, and therefore uncertain. We had also the Roman Pontifical as reformed from time to time, but as it now exists, so confusedly arranged as to puzzle rather than enlighten the minds of inquirers. For if any one considers the rite of the ordination of a presbyter, he sees that the proper laying on of hands stands apart from the utterance of the form. He also cannot tell whether the man, who in the rubrics is called "ordained," has really been ordained, or whether the power which is given at the end of the office by the words, "Receive ye the Holy Ghost; whose sins thou shalt have remitted they are remitted unto them, and whose sins thou shalt have retained they are retained," with the laying-on of Pontifical hands, is a necessary part of the priesthood (as the Council of Trent seems to teach (1) or not necessary. In like manner if any one reads through the rite of the consecration of an elect as bishop, he will nowhere find that he is called "bishop" in the prayers and benedictions referring to the man to be consecrated, or that "Episcopate" is spoken of in regard to him (2). As far as the prayers are concerned the term "Episcopate" occurs for the first time in the Mass during the consecration.

From these documents, therefore, so obviously discordant and indefinite, no one, however wise, could extract with certainty what was considered by the Roman Pontiffs to be truly essential and necessary to holy orders.

IV. Thus our most venerable brother in his letter dated September 13th, which begins with the words *Apostolicae curae*, has approached this question after a manner hitherto unexampled, although the arguments urged by him are sufficiently old. Nor do we desire to deny that in entering upon this controversy he has consulted the interests of the Church and of the truth in throwing over the very vain opinion about the necessity of the delivery of the "instruments," which was nevertheless widely accepted by scholastic theologians from the time of St. Thomas

III. (1) *Sess. xxiii. On the Sacrament of Order, Canon 1*, where a certain power of consecrating and offering is claimed for the priesthood together with one of remitting and retaining sins. Cp. *ib. Chap. 1*. See below Chaps. xv. and xix.

III. (2) "Episcopal chair" is mentioned in the blessing after unction.

Aquinas up to that of Benedict XIV., and even up to the present day. At the same time he has done well in neglecting other errors and fallacies, which for our part also we shall neglect in this reply, and in regard to which we hope that theologians on the Roman side will follow his example and neglect them for the future.

V. The whole judgment, therefore, hinges on two points—namely, on the practice of the Court of Rome and the form of the Anglican rite, to which is attached a third question, not easy to separate from the second, on the intention of our Church. We will answer at once about the former, though it is, in our opinion, of less importance.

VI. As regards the practice of the Roman Court and Legate in the sixteenth century, although the Pope writes at some length, we believe that he is really as uncertain as ourselves. We see that he has nothing to add to the documents which are already well known, and that he quotes and argues from an imperfect copy of the letter of Paul IV. *Praeclara rarissimi*. Where, for example, are the faculties granted to Pole after August 5th, 1553, and before March 8th, 1554, which Junius confirms in his letter of the latter date, to be "freely used" in respect to orders received with any irregularity or failure in the accustomed form, but does not detail and define? Without these faculties the "rules of action" to be observed by Pole are imperfectly known. For the distinction made in the letters of both those dates between men "promoted" and "not promoted," to which the Pope refers, does not seem to touch the position of the Edwardian clergy, but the case of those who held benefices without any pretence of ordination, as was then often done. Who, in fact, knows thoroughly either what was done in this matter or on what grounds it was done? We know part; of part we are ignorant. It can be proved, however, on our side, that the work of that reconciliation under Queen Mary (July 6th, 1553, to November 17th, 1558), was in very great measure finished, under Royal and Episcopal authority, before the arrival of Pole.

In the conduct of which business there is evidence of much inconsistency and unevenness. Yet while many Edwardian priests are found to have been deprived for various reasons, and particularly on account of entering into wedlock, none are so found, as far as we know, on account of defect of order. Some were voluntarily reordained. Rome received anointing as a supplement to their previous ordination, a ceremony to which some of our bishops at that time attached great importance (1). Some, and perhaps the majority, remained in their benefices without reordination, nay, were promoted in some cases to new cures. Pole did not return to England after his exile until November, 1554, and brought the reconciliation to a conclusion in the fifteen months that followed. The principle of his work appears to have been to recognize the state of things which he found in existence on his arrival, and to direct all his powers towards the restoration of Papal supremacy as easily as possible. In this period one man and perhaps a second (for more have not yet been discovered) received new orders under Pole, in the years 1554 and 1557; but it is uncertain in what year each of them began the process of being reordained. At any rate very few were reordained after Pole's arrival. Others, perhaps, received some kind of supplement or other to their orders, a record of which is not to be found in our registers.

But if a large number had been reordained under Pole, as Papal legate, it would not have been at all surprising, inasmuch as in his twelve legate constitutions, he added, as an appendix to the second, the decree of Eugenius IV. for the Armenians, saying that he did so "inasmuch as very great errors have been committed here (in England) with respect to the doctrine concerning the head of the Church and the sacraments (2)." And this he did, not as our Archbishop, but as Papal legate. For these constitutions were promulgated at the beginning of the year 1556. But Pole was only ordained presbyter on March 20th of the same year; and said mass for the first time on the following day, being the day on which our lawful Archbishop, Cranmer, was burnt

VI. (1) See James Pilkington *Exposition on the Prophet Aggeus ii. 10-14*, published in 1560 (*Works, Parker Society*, p. 163): "In the late days of Popery, our holy bishops called before them all such as were made ministers without such greasing, and blessed them with the Pope's blessing, anointed them, and then all was perfect; they might sacrifice for quick and dead, but not marry in no case, &c." Cp. Innocent III. *ep. vii. 3* (1204).

VI. (2) See Labbe and Cosart *Councils*, Vol. XIV., p. 1740, Paris, 1672, and Vol. XIII., p. 536, on the year 1439. Compare also *Councils of Great Britain*, Wilkins, Vol. IV., p. 121, col. 2, which differs slightly and omits the words of the decree of Eugenius. It is obvious that Eugenius generally borrows the language of Aquinas' *Exposition of the Articles of the Creed and of the Sacraments of the Church* (*Works*, Vol. VIII., pp. 45-9, Venice, 1776.)



alive; and on the 22nd he was consecrated Archbishop.

We quote here the decree of Eugenius IV., as reissued by Pole, because it shows how slippery and weak the judgment of the Church of Rome has been in this matter. Further, when Pope Leo extols the learning of Pole on this point and writes that it would have been quite irrelevant for the Popes to instruct the legate "as to the conditions necessary for the bestowal of the sacrament of orders," he seems wholly to forget Eugenius' decree, which he has silently thrown over in another part of his letter (cp. section 3 and section 5):

The sixth sacrament is that of order: the matter of which is the thing by the delivery of which the order is conferred: as for instance the order of the Presbyterate is conferred by the porrection of the chalice with wine and the paten with bread; the diaconate by giving of the book of the Gospels; the sub-diaconate by the delivery of the empty chalice with the empty paten on it; and in like manner as regards other orders by the assignment of things pertaining to their ministries. The form of priesthood is as follows: *Recieve the power of offering sacrifice in the Church for the living and the dead. In the name of the Father, and of the Son, and of the Holy Ghost.* And so as regards the forms of the other orders as is contained at length in the Roman Pontifical. The ordinary minister of this sacrament is the bishop: the effect, an increase of grace, so that a man may be a fit minister.

Here the laying-on of hands, and the invocation of the Holy Spirit upon the candidates for orders, are not referred to even by a single word. Yet Eugenius, as is clear by his explanation of other sacraments, is not speaking of things to be supplied by the Armenians, as writers on the Roman side are sometimes fond of saying, but is teaching the Church, as if he were its master, in careful adherence to Aquinas, about what is absolutely necessary to the administration of the sacraments. So also he writes in the earlier part of his decree:

All these sacraments have three requisites for their performance, things as their "matter," words as their "form," and the person of the minister who celebrates the Sacrament with the intention of doing what the Church does: and if any of these be absent, the Sacrament is not performed." (*Conc. xiv., p. 1748.*)

Now in our Church from March, 1550, to Nov. 1st, 1552, though the delivery of the instruments still remained in some degree, i.e., of the chalice with bread in the case of presbyters, and of the pastoral staff in that of bishops, and of the Bible in both, yet the forms attached to them had already been changed very nearly into those which now are in use. In the year 1552 the delivery of the chalice and the staff was dropped and that of the Bible alone remained. King Edward died on the 6th July, 1553.

According to this decree, then, all the presbyters ought to have been reordained. But Pole's opinion scarcely agreed with his practice. Nor does Paul IV. himself, in his brief *Regimini universalis*, make any demands as to the form in which presbyters are ordained, though careful about "properly and rightly ordained" bishops. (See last page of Appendix.)

VII. The second, but scarcely stronger, foundation of the Papal opinion about the practice of his Court appears to be the judgment of Clement XI. in the case of John Gordon, formerly Bishop of Galloway, delivered on Thursday, April 17th, 1704, in the general Congregation of the Inquisition, or, as it is usually called, the Holy Office.

We here make a short answer on this case, inasmuch as it cannot be treated clearly on account of the darkness in which the Holy Office is enveloped, a darkness insufficiently dispersed by Pope Leo's letter. The fuller treatment of this has been relegated to the Appendix. There are, however, four reasons in particular for considering this case as a weak and unstable foundation for his judgment. In the first place, inasmuch as Gordon himself petitioned to be ordained according to the Roman rite, the case was not heard on the other side. Secondly, his petition had as its basis the old "Tavern fable," and was vitiated by falsehoods concerning our rite. Thirdly, the new documents of "incontestable authenticity" cited by the Pope are still involved in obscurity, and he argues about them as if he were himself uncertain as to their tenor and meaning (1). Fourthly, the decree of the congregation of the Holy Office, if it is to be considered to agree with Pope Leo's judgment, can scarcely be reconciled with the reply of the consultors of the Holy Office on Abyssinian ordinations, said to have been given

VII. (1) Compare the letter *Apostolicae curae*, sec. 5. "It is important to bear in mind that this judgment was in no wise determined by the omission of the tradition of instruments, for in such a case, according to the established custom, the direction would have been to repeat the ordination conditionally," &c. Which mode of argument differs widely from the quotation of a clearly expressed document. See the Appendix.

VII. (2) See Le Quien, *Nullity of Anglican Ordinations*, Paris, 1725, ii., pp. 312 and 315.

about a week before, and often published as authoritative by Roman theologians up to 1893. Therefore, all those documents ought to be made public if the matter is to be put on a fair footing for judgment.

Finally, it must be noted, that Gordon never went beyond minor orders in the Roman Church. That is to say, he only did enough to receive a pension for his support from certain benefices (2).

VIII. The Pope has certainly done well not to rest satisfied with such weak conclusions, and to determine to reopen the question and to treat it afresh; although this would seem to have been done in appearance rather than in reality. For, inasmuch as the case was submitted by him to the Holy Office, it is clear that it, being bound by its traditions, could hardly have expressed dissent from the judgment, however ill founded, which was passed in the case of Gordon.

Further, when he touches upon the matter itself and follows the steps of the Council of Trent, our opinion does not greatly differ from the main basis of his judgment. He rightly calls laying-on of hands the "matter" of ordination. His judgment on the "form" is not so clearly expressed; but we suppose him to intend to say that the form is prayer or benediction appropriate to the ministry to be conferred, which is also our opinion. Nor do we part company with the Pope when he suggests that it is right to investigate the intention of a Church in conferring holy orders "in so far as it is manifested externally." For whereas it is scarcely possible for any man to arrive at a knowledge of the inner mind of a priest, so that it cannot be right to make the validity of a sacrament depend upon it, the will of the Church can both be ascertained more easily, and ought also to be both true and sufficient. Which intention our Church shows generally by requiring a promise from one who is to be ordained that he will rightly minister the doctrine, sacraments, and discipline of Christ, and teaches that he who is unfaithful to this promise may be justly punished. And in our Liturgy we regularly pray for "all bishops and curates, that they may both by their life and doctrine set forth (God's) true and lively word, and rightly and duly administer (His) holy sacraments."

But the intention of the Church must be ascertained "in so far as it is manifested externally"—that is to say, from its public formularies and definite pronouncements which directly touch the main point of the question, not from its omissions and reforms, made as opportunity occurs, in accordance with the liberty which belongs to every province and nation—unless it may be that something is omitted which has been ordered in the Word of God, or the known and certain statutes of the universal Church. For if a man assumes the custom of the middle ages and of more recent centuries as the standard, consider, brethren, how clearly he is acting against the liberty of the Gospel and the true character of Christendom. And if we follow this method of judging the validity of sacraments, we must throw doubt upon all of them, except baptism alone, which seems according to the judgment of the universal Church to have its matter and form ordained by the Lord.

IX. We acknowledge therefore with the Pope that the laying-on of hands is the matter of ordination; we acknowledge that the form is prayer or blessing appropriate to the ministry to be conferred; we acknowledge that the intention of the Church, as far as it is externally manifested, is to be ascertained, so that we may discover if it agrees with the mind of the Lord and His Apostles and with the statutes of the universal Church. We do not, however, attach so much weight to the doctrines so often decried upon by the schoolmen since the time of William of Auxerre (A.D. 1215), that each of the sacraments of the Church ought to have a single form and matter exactly defined. Nor do we suppose that this is a matter of faith with the Romans. For it introduces a very great danger of error, supposing any Pope or doctor, who may have great influence over the men of his own time, should persuade people to acknowledge as necessary this or that form or matter which has not been defined either in the Word of God or by the Catholic Fathers or Councils.

For, as we have said, baptism stands alone as a sacrament in being quite certain both in its form and its matter. And this is suitable to the nature of the case. For—inasmuch as the baptism of Christ is the entrance into the Church for all men, and can be ministered by all Christians, if there be a pressing need—the conditions of a valid baptism ought to be known to all. As regards the Eucharist (if you set aside, as of less importance, questions about unleavened bread, and salt, about water, and the rest), it has a sufficiently certain matter; but up to the present day a debate is still going on as to its full and essential form. But the matter of confirmation is not so entirely certain; and we, at any rate, do not at all think that Christians who have different opinions on the subject should be condemned by one another. The form of confirmation again is uncertain and quite general, prayer, that is to say, or benediction, more or less suitable, such as is used in each of our churches. And so with respect to others.

X. But this topic of confirmation requires to be treated rather more at large, for it throws much light on the question proposed by the Pope. He writes truly that laying-on of hands is a "matter" "which is usually used for confirmation." The matter, therefore, of confirmation seems, in his judgment, to be laying-on of hands, as we, too, hold in accordance with Apostolic tradition. But the Roman Church for many centuries has, by a corrupt custom, substituted a stretching-out of hands over a crowd of children, or simply "towards those who are to be confirmed," in the place of laying-on of hands to be conferred on each individual (1).

The Orientals (with Eugenius IV.) teach that the matter is chrism, and use no laying-on of hands in this rite. If, therefore, the doctrine about a fixed matter and form in the sacraments were to be admitted, the Romans have ministered confirmation imperfectly for many centuries past, and the Greeks have none. And not a few amongst the former practically confess the corruption introduced by their Fathers, having joined laying-on of hands to the anointing, as we have learnt, in many places, while a rubric on this point has been added in some Pontificals. And it is fair to ask whether Orientals who are converts to the Roman communion require a second confirmation? Or do the Romans admit that they, who have changed its matter, have had as good a right to do so as themselves who have corrupted it?

Whatever the Pope may answer, it is clear enough that we cannot everywhere insist very strictly on that doctrine about a fixed form and matter; inasmuch as all sacraments of the Church, except baptism, would in that way be rendered uncertain.

XI. We inquire, therefore, what authority the Pope has for discovering a definite form in the bestowal of holy orders? We have seen no evidence produced by him except two passages from the determinations of the Council of Trent (*Session XXIII. On the Sacrament of Order, Canon I., and Session XXII. On the Sacrifice of the Mass, Canon III.*) which were promulgated after our Ordinal was composed, from which he infers that the principal grace and power of the Christian Priesthood is the consecration and oblation of the Body and Blood of the Lord. The authority of that council has certainly never been admitted in our country, and we find that by it many truths were mixed with falsehoods, much that is uncertain with what is certain. But we answer as regards the passages quoted by the Pope that we make provision with the greatest reverence for the consecration of the holy Eucharist and commit it only to properly ordained priests and to no other ministers of the Church. Further, we truly teach the doctrine of Eucharistic sacrifice, and do not believe it to be a "nude commemoration of the sacrifice of the cross," an opinion which seems to be attributed to us by the quotation made from that council. But we think it sufficient in the Liturgy which we use in celebrating the Holy Eucharist—while lifting up our hearts to the Lord, and when now consecrating the gifts already offered that they may become to us the Body and Blood of our Lord Jesus Christ—to signify the sacrifice which is offered at that point of the service in such terms as these. We continue a perpetual memory of the precious death of Christ, Who is our Advocate with the Father and the propitiation for our sins, according to His precept, until His coming again. For first we offer the sacrifice of praise and thanksgiving; then next we plead and represent before the Father the sacrifice of the Cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's Passion for all the whole Church; and lastly we offer the sacrifice of ourselves to the Creator of all things which we have already signified by the oblation of His creatures. This whole action, in which the people has necessarily to take its part with the priest, we are accustomed to call the Eucharistic sacrifice.

Further, since the Pope reminds us somewhat severely of "the necessary connection between faith and worship, between the law of believing and the law of praying," it seems fair to call closer attention, both on your part and ours, to the Roman Liturgy. And when we look carefully into the "Canon of the Mass," what do we see clearly exhibited there as to the idea of sacrifice? It agrees sufficiently with our Eucharistic formularies, but scarcely or not at all with the determinations of the Council of Trent. Or rather it should be said that two methods of explaining the sacrifice are put forth at the same time by that council, one which agrees with liturgical sci-

X. (1) In the so-called "Gelasian" Sacramentary (perhaps in the seventh century) we still read the rubric, *In sealing them he lays his hands on them with the following words:* then follows the prayer for the sevenfold gift of the Spirit. And in the "ordines" called those of St. Amand, which are perhaps of the eighth century, in ch. iv. the pontiff touches their heads with his hand. But in the "Gregorian" we read, *raising his hand over the heads of all, he says, &c.* In the ordinary editions of the Pontifical we read again, *Then stretching out his hands towards those who are to be confirmed, he says, &c.*



ence and Christian wisdom, the other which is under the influence of dangerous popular theology on the subject of Eucharistic propitiation. Now in the Canon of the Mass the sacrifice which is offered is described in four ways. Firstly, it is a "sacrifice of praise" (1), which idea runs through the whole action and so to say supports it and makes it all of a piece. Secondly, it is the offering made by God's servants and his whole family, about which offering request is made that it "may become to us the Body and Blood" of His Son our Lord. Thirdly, it is an offering to His Majesty of His "own gifts and boons" (that is, as Innocent III. (2) rightly explains it, of the fruits of the fields and trees, although the words of the Lord have already been said over them by the priest), which are called the holy bread of eternal life and the chalice of everlasting salvation. Fourthly, and lastly (in the prayer *Supra quae propitio* (3)), the sacrifice already offered in three ways, and according to Roman opinion now fully consecrated, is compared with the sacrifices of the patriarchs Abel and Abraham, and with that offered by Melchisedec. This last, being called "holy sacrifice; unblemished victim," shows that the comparison is not only in respect to the offerer, but also to the things offered. Then the Church prays that they may be carried up by the hands of the holy angel to the altar of God on high. Lastly, after the second series of names of saints, there occurs the piece of a prayer (*per quam haec omnia*) which appears rather suitable to a benediction of fruits of the earth, than to the Eucharistic sacrifice. It is clear, therefore, from what has been already said, that the law of believing, set forth by the Council of Trent, has gone some distance beyond the boundaries of the law of praying. The matter is indeed one full of mystery and fitted to draw onwards the minds of men by strong feelings of love and piety to high and deep thoughts. But, inasmuch as it ought to be treated with the highest reverence and to be considered a bond of Christian charity rather than an occasion for subtle disputations, too precise definitions of the manner of the sacrifice, or of the relation which unites the sacrifice of the eternal Priest and the sacrifice of the Church, which in some way certainly are one, ought in our opinion to be avoided rather than pressed into prominence.

XII. What, therefore, is the reason for impugning our form and intention in ordaining presbyters and Bishops?

The Pope writes, if we omit things of less importance, "that the order of priesthood, or its grace and power, which is especially the power of consecrating and offering the true Body and Blood of the Lord in that sacrifice which is no nude commemoration of the sacrifice offered on the cross," must be expressed in the ordering of a presbyter. What he desires in the form of consecration of a bishop is not so clear; but it seems that, in his opinion, in some way or other, "high priesthood" ought to be attributed to him.

Both of these opinions, however, are strange, inasmuch as in the most ancient Roman formulary used, as it seems, at the beginning of the third century after Christ (seeing that exactly the same form is employed both for a bishop and a presbyter, except the name), nothing whatever is said about "high priesthood" or "priesthood," nor about the sacrifice of the Body and Blood of Christ. "The prayers and oblations which he will offer (to God) by day and by night" are alone mentioned, and the power of remitting sins is touched on (1).

Again in the old Roman Sacramentary, which may perhaps be assigned to the sixth century, only three prayers are employed for the ordination of presbyters. Two are short collects—namely, *Oremus dilectissimi* and *Exaudi nos*—and a third longer, like a Eucharistic preface, which is the real Benediction, and was in former times attached to the laying-on of hands, which begins *Domine sancte pater omnipotens*.

XI. (1) "Sacrifice of praise," that is a Eucharistic sacrifice, like the peace-offerings and thank offerings of the Old Testament, the ritual peculiarity of which was that the man who offered was a partaker with God. "Sacrifice of praise" is the expression of the old Latin version: see the Lyons Pentateuch; "Offering of thanksgiving" is from that of St. Jerome (*Lev. vii. 12, 13*). Hence in our Liturgy both are united: "This our sacrifice of praise and thanksgiving."

XI. (2) On the sacred mystery of the altar, v. chap. 2.

XI. (3) This prayer has given a good deal of trouble to the commentators. We may compare for example Innocent III. *On the sacred mystery of the altar*, v. 3; Bellarmine *On the Sacrament of the Eucharist (on the Mass)*, vi. 24; and Romsee *Liturgical meaning of the Rites of the Mass*, art. xxx. Its older form appears in [Pseudo-Ambrose] *On the Sacraments*, iv. 6, sec. 27, where its parts are found in inverse order; and where we also read "by the hands of Thy angels." It seems to have been already added to the Roman Canon in the time of Leo I., if the statements about the words "holy sacrifice, unblemished victim" added by him, which is found in his *Life*, is a true one. Cp. his *Sermon* iv., 3, where he speaks of Melchisedec as "immolating the sacrifice of the Sacrament, which our Redeemer consecrated as His Body and Blood."

*tens aeternae Deus, honorum, omnium, &c.* These prayers from the sixth to the ninth century and perhaps later, made up the whole rite for ordaining a presbyter in the Church of Rome, with no other ceremonies whatever. These prayers, scarcely altered, are retained in the Roman Pontifical, and form as it were the nucleus of the service *For the ordering of a Presbyter*, although the laying on of hands which used to be attached to the longer form has passed to the commencement of the office, and is given again at the end of the Mass. But in the Benediction "Priesthood" is not attributed to presbyters, and in none of that series of prayers is anything said of the power of sacrificing or the remission of sins. "Priestly grace," too, which is prayed for in the second collect in most of the Pontificals, is simply "spiritual grace" in some other uses both English and foreign (2). Yet this form is undoubtedly valid.

Similar things may be said about the form for the consecration of a bishop. The Collects and the Benediction remain in the modern Pontifical, only slightly changed. They begin *Exaudi Domine supplicum preces* (now *Adesto*), *Propitiare Domine*, and *Deus honorum omnium*. The second of these mentions "the horn of priestly grace," the third "the high priesthood," but nothing else which can be alleged as confirming the Pope's position. All the rest of the matter in the Pontifical is derived from the usage of later times, and especially from Gallican rites (3).

And this also may be said as to the power of remitting sins, which is mentioned by the Council of Trent (see c. iii., n. 1), together with "a certain power of consecrating and offering," and with equal emphasis. It appears nowhere up to the eleventh century in the ordination of a presbyter; nowhere in the old Roman form for the consecration of a bishop. It appears only in the long Gallican interpolation in the blessing of a bishop *Sint speciosi munere tuo pedes eius up to ut fructum de profectu omnium consequatur*.

But the Pope who appeals to the Council of Trent, must submit to be judged by it. Either, then, these Roman formulas were valueless because of their defect in the matter of sacrifice and remitting sins, or else the authority of that Council is of no value in settling this question about the necessary form of Order.

We may here quote another ancient form (4) of consecrating a Bishop which was used both in England or elsewhere during the XIth century, and displays the same simplicity. It begins, *Pater sancte omnipotens Deus qui per Dominum*, and prays for those about to be consecrated, "that they may be enabled to celebrate the mysteries of the Sacraments which have been ordained of old. May they be consecrated by Thee to the high priesthood to which they are called;" but it says not a word about sacrifice nor about the power to remit sins.

XIII. On the subject of the title of Bishops our simple and immediate reply is that the name of High Priest is in no way necessary to describe this office in the form of consecration. The African Church openly forbade even her Primates to use the title (1); the words "pontifical glory," which sometimes appear in Sacramentaries, denote a secular or Jewish distinction rather than a rank in the Church. We are content with the name of Bishop to describe the

XIII. (1) See the *Canons of Hippolytus* in the edition of Hans Achelis in the sixth volume of the series of *Texte und Untersuchungen*, edited by Gebhardt and Harnack, Leipzig, 1891, pages 39-62.

XII. (2) See e.g. Edm. Martenne (or Martene) *Anc. Rites of the Church*, t. ii., pp. 429, 493, Rouen 1700.

XII. (3) The old Roman Sacramentary may be collected from three books especially, as far as the prayers are concerned, viz., the "Leonine," "Gelasian," and "Gregorian," as they are called. But the first alone is Roman without any admixture. The Gelasian was introduced into Gaul about the beginning of the eighth century, and the Gregorian under Charles the Great, being sent thither by Pope Hadrian about A.D. 780. Both of them contain Gallican rites and prayers mixed with Roman. Three "Ordines" should also be consulted for the knowledge of the rites, namely, the eighth and ninth of Mabillon, and those called by the name of "St. Amand," which were first printed by the learned L. Duchesne in the appendix to his book *Antiquities of Christian Worship* (Paris, 1889). All of which show the same simplicity.

XII. (4) This form occurs in the Missal of Leofric of Exeter (p. 217 of the edition by F. E. Warren, Oxford, 1883), in a Pontifical of Jumieges (Martenne *On the Ancient Rites of the Church*, t. ii. p. 367, Rouen, 1700, and in the Sarum Pontifical (see Maskell *Ritual Monuments of the Eng. Ch.* 2nd ed. Oxford, vol. ii. p. 282). The words about celebrating the mysteries and the *Admonition to Priests* (ib., p. 246) seem to have served our fathers as a precedent in the ordination of a Presbyter. This form, which has a certain affinity to those in the *Canons of Hippolytus* and the *Apostolic Constitutions*, has an air of great antiquity, and except for the expression "high priesthood," appears equally applicable to the ordering of a presbyter. It is believed by some to be of Roman origin and to have been adapted by Augustine of Canterbury to our use.

office of those who, when they were left, after the removal of the Apostles, to be chief pastors in the Church, exercised the right of ordaining and confirming, and ruled, together with a body of presbyters, over a single "parochia," or diocese, as it is now called. And to this order the Pope, in the beginning of his letter, following the sound custom of antiquity, reckons himself to belong. Bishops are undoubtedly priests, just as presbyters are priests, and in the early ages they enjoyed this title more largely than presbyters did; nay, it was not till the fourth or fifth century that presbyters, in the Latin Church at any rate, came to be called priests in their own right. But it does not, therefore, follow that bishops nowadays ought to be called high priests in the form of consecration. The question of the priesthood of bishops was perhaps different in early times, certainly up to the ninth and possibly up to the eleventh century, when a simple deacon was often made a bishop *per saltum*, i.e., without passing through the presbyterate (2).

In those days, of course, it was fitting, if not indeed necessary, to apply to the bishop the term priest, as, e.g., is done in the prayer still used in the Pontifical, which speaks of "the horn of priestly grace." But inasmuch as this custom of consecration *per saltum* has long since died out (though perhaps never expressly forbidden by statute) and every bishop has already, during the period of his presbyterate, been a priest, it is no longer necessary to confer the priesthood afresh, nor, if we give our candid opinion, is it a particularly good and regular proceeding. Nor ought the Romans to require it, inasmuch as the Council of Trent calls preaching of the Gospel the "chief duty of bishops" (*Session v. on Reform* ch. ii. and *Sess. xxiv. on Ref.* ch. iv.) It is not therefore necessary that either high priesthood or any other fresh priesthood should be attributed to bishops.

But although in our Ordinal we say nothing about High Priests and Pontiffs, we do not avoid using the terms in other public documents. Examples may be taken from the Latin edition of the *Book of Common Prayer*, A.D., 1560, from the letter written by twelve bishops on behalf of Archbishop Grindall, A.D. 1580, and from Archbishop Whitgift's Commission to his Suffragan, the Bishop of Dover, A.D. 1583 (3).

XIV. Two of the arguments advanced against our form, which specially commend themselves to the Pope, shall receive a somewhat larger answer.

The first of these is that about a century after the Ordinal was published, in 1662, we added to the words, "Receive ye the Holy Ghost," other words intended to define the office and work of a bishop or priest (cp. chap. xv., nos. 1 and 3). The Pope suggests that these words of our Lord without the subsequent addition are in themselves insufficient, imperfect and inappropriate. But in the Roman Pontifical, when a bishop is consecrated by the laying-on of the hands of the consecrating bishop and assisting bishops, the only form is, "Receive the Holy Ghost." In our later Pontificals, on the other hand, the Holy Spirit was invoked by the hymn, "Come, Holy Ghost," with the exception of the Exeter book, in which the Roman form is added. Then came the prayer about the "horn of priestly grace." As we have already said, the words bishop

XIII. (1) See Third Council of Carthage, can. 26, A.D. 397: "The bishop of a chief see may not be called chief of the priests, or high priest, or anything else of the kind, but simply bishop of a chief see." St. Augustine of Hippo is believed to have been present at this Council. The passage cited for this title by Baronius, &c., is certainly not from Augustine.

XIII. (2) On this point cp. Mabillon, *Commentary prefixed to the Ordo Romanus*, chaps. xvi. and xviii. (*Migne Pat. Lat.* vol. 78, pp. 912-3 and 919-20) and Martenne, *Ancient Rites of the Church*, lib. i., c. viii., art. 8, sec. 9, t. ii., p. 278 foll., and the 8th "Ordo" of Mabillon (=Martenne i.) which is found in MSS. of the ninth century, where it is clear that there was no distinction in the form if the man to be consecrated was only a deacon. The 13th canon of the Council of Sardica was but poorly observed in the West, as appears incidentally from the translation by Dionysius Exiguus, who renders the words of the canon as follows: "unless we have discharged the duty of reader and the office of deacon or presbyter." As instances, are quoted John the Deacon, the disciple of St. Gall (Walafrid Strabo, in the *Life of St. Gall*, c. 23, 25, A.D. 625), Constantine, the Anti-Pope, (A.D. 767), and the Popes Paul I., (A.D. 757), Valentin (A.D. 827), and Nicolas I. (A.D. 858). This custom was one among the charges brought against the Latin Church by Photius of Constantinople. Nicolas did not deny the fact, but retorted on the Greeks their custom of promoting a layman to be patriarch. (Ep. lxx. in Labbe and Cosart, *Councils* viii. p. 471b). The ordination of a deacon to the Episcopate *per saltum* is further implied in the ritual of the Nestorian Syrians in Morinus, *On Ordinations*, pt. ii. p. 388, Antwerp, 1695—Denzinger, *Rites of the Orientals*, vol. ii., p. 238 (1864).

XIII. (3) See the collect for the clergy and people after the Litany, and *Councils of Great Britain*, v. pp. 293 and 304. In the latter passage Grindall is styled by his brethren "Noble Christian Prelate and High Priest of God in the Church of England."



or episcopate do not appear any prayer of the Pontifical, until after the consecration; so that if, according to the Pope's suggestion, our fathers of the year 1550 and after, went wrong in the form by omitting the name of bishop, they must have gone wrong in company with the modern Roman Church. At that time, too, there immediately followed in our Ordinal those words of St. Paul which were believed to refer to the consecration of St. Timothy to be Bishop of Ephesus, and were clearly used in this sense: "And remember that thou stir up the grace of God which is in thee by imposition of hands; for God hath not given us the spirit of fear, but of power, and love, and of soberness (II. Tim. i. 6, 7)."

You may remember, brethren, that these are the only words quoted by the Council of Trent to prove that order confers grace (*Session xxiii. On the Sacrament of Order, c. iii.*) This form, then, whether contained in one sentence as in the Roman Church, or in two as in ours, is amply sufficient to create a bishop, if the true intention be openly declared, which is done in the other prayers and suffrages (which clearly refer to the office, work and ministry of a bishop), in the examination, and in other like ways. We say that the words, "Receive the Holy Ghost," are sufficient, not that they are essential. For they do not occur in the more ancient Pontificals, whether Roman or English, nor in any Eastern book of any date. But we gladly agree with the Council of Trent that the words are not vainly uttered by bishops (1) either in consecrating a bishop or in ordering a presbyter, since they are words spoken by our Lord to His disciples, from whom all our offices and powers are derived, and are fit and appropriate for so sacred an occasion. They are not equally appropriate in the case of the diaconate, and are accordingly not used by us in admitting to that office.

XV. The form of ordering a presbyter employed among us in 1550 and afterwards was equally appropriate. For after the end of the "Eucharistic" prayer, which recalls our minds to the institution of our Lord, there followed the laying-on of hands by the bishop with the assistant priests, to which is joined the "imperative" form taken from the Pontifical, but at the same time fuller and more solemn. (Cp. ch. xix.) For after the words, "Receive the Holy Ghost," there immediately followed, as in the modern Roman Pontifical (though the Pope strangely omits to mention it), "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained," and then the words from the Gospel (St. Luke xii. 42) and St. Paul (I. Cor. iv. 1), which were very rightly added by our Fathers, "and be thou a faithful dispenser of the Word of God and of His holy Sacraments: in the name of the Father, and of the Son, and of the Holy Ghost." This form is suitable to no other ministry of the Church but that of a priest, who has what is called the power of the keys and who alone with full right dispenses the Word and mysteries of God to the people, whether he remain a presbyter or be advanced to higher duties as bishop. Then there followed, as there still follows, the ceremony of conferring the power to preach and to minister the Sacraments in the sphere where a man has been appointed to that ministry, together with the delivery of the Holy Bible, which is, in our opinion, the chief instrument of the sacred ministry, and includes in itself all its other powers, according to the particular order to which the man is ordained. And, in view of Gordon's case, it may not, perhaps, be idle to explain that these forms are not only verbally, but really different.

The former, "Receive the Holy Ghost," with what follows, together with laying-on of hands, confers the general faculties and powers of priesthood, and, as is generally said, imprints the character. The second, together with the delivery of the Bible, gives a man the right to offer public service to God and to exercise authority over the Christian people who are to be entrusted to his charge in his own parish or cure. The two commissions taken together include everything essential to the Christian priesthood, and, in our opinion, exhibit it more clearly than is done in the Sacramentaries and Pontificals. Nor, indeed, do we avoid the term *Sacerdos* and its correlatives either in the Latin edition of the "Book of Common Prayer or of the Ministry of the Sacraments as administered in the Church," published in 1560 in the reign of Elizabeth, nor in other public documents written in Latin (1).

That this was not done without intention appears from the fact that in our translations of the Bible published in the 16th century the word "Hiericus"

XIV. (1) See *Council of Trent, Sess. XXIII. On the Sacrament of Order, can. iv.*

XV. (1) In the *Articles of Religion, 1552*, in the *Canons of 1571* and elsewhere: see *Councils of Gt. Brit. Vol. IV.*, pp. 236, 263, 429. Similarly in the Greek translation of our Prayer-Book (Cambridge, 1665), *Ierosuna* occur in the Ordinal, the Order for the Holy Communion, and elsewhere. In certain Latin versions *Presbyter* seems to be used in preference.

is rendered by priest (the word which always used in the Anglican Ordinal, and very often in the Communion Office and elsewhere), while "Presbuteros" is translated elder.

When, therefore, in 1662 the addition "for the office and work of a bishop or priest" was made, it would not seem to have been done in view of the Roman controversy, but in order to enlighten the minds of the Presbyterians, who were trying to find a ground for their opinions in our Prayer-Book. Historians are well aware that at this period, when the king had been killed, his son driven into exile, and the Church Government upset, the Church of England's debate with the Presbyterians and other innovators was much more severe than it was with the Romans. These words then were not added to give liturgical completeness to the form. For the changes mentioned drew us further away from the Pontificals instead of bringing us nearer. The object of the addition, therefore, was to declare the difference in the orders. And at this period other similar additions were made by way of protest against the innovators, as, for example, the suffrages in the Litany against rebellion and schism, the prayer for the High Court of Parliament and for the establishment of religion and peace at home, and the Ember Week Collects.

That these facts should escape the Pope's notice is, perhaps, not strange; they only prove the difficulty of interpreting our Prayer-Book that has arisen from the separation of our nationalities and churches (2).

But the sixteenth century form was not merely in itself sufficient, but more than sufficient. For the Collect, *Almighty God, Giver of all good things*, which beseeches God on behalf of those called "to the office of the priesthood," that they may faithfully serve Him in that office, was at that time part of the form, and used to be said by the bishop immediately before the examination (3). Now, however, since the new words clearly express the same sense, it has been moved elsewhere and takes the place of the Collect for the day.

(To be Continued.)

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### MONTREAL.

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

MONTREAL.—*St. Stephen's*—4TH SUNDAY IN LENT—In the evening a confirmation service was held by the lord bishop of the diocese, when twenty-five candidates were presented by the rector, Ven. Archdeacon Evans, D.C.L. The bishop preached a striking and forcible sermon to an overflowing congregation, among whom a spirit of earnestness prevailed.

*Synod Hall*.—J. Barr Tyrrell, M.A., F.G.S., lectured last Monday night under the auspices of the King's Daughters, in the Synod Hall. His subject was "A Journey through the Barren Lands." The lecturer's remarks were chiefly confined to a description of missionary life in northern latitudes. His Lordship the Bishop of Montreal presided, and made many interesting comments upon the subject matter of the address. The lecture was illustrated by very graphic limelight views. The life and work of Mr. Lofthouse, one of the best-known missionaries in the diocese of Moosonee, received much attention, and proved to be of considerable interest to the audience.

POINT ST. CHARLES.—A meeting of the Brotherhood of St. Andrew was held in Grace church parlors last Monday evening week. There were a large number present. Interesting papers were read concerning the work of the Brotherhood, in

XV. (2) See G. Burnet, *Hist. of Ref.*, Vol. II., p. 144, 1680, and *Vindication of Ord. of Ch. of Eng.* p. 71, 1677; H. Prideaux, *Ecol. Tracts*, pp. 15, 36, 69-72, &c., 1687, ed. 2, 1715; cp. his letter in *Cardwell, Conferences*, pp. 387-8 n., ed. 3 Oxf. 1849.

XV. (3) It is worth while quoting this Collect here, as used in 1550 and 1552, since such stress is laid at Rome upon the words, "to the office and work of a presbyter or priest."

"Almighty God, Giver of all good things, which by Thy Holy Spirit hast appointed divers orders of ministers in Thy Church; mercifully behold these Thy servants now called to the office of priesthood; and replenish them so with the truth of Thy doctrine, and innocency of life, that, both by word and good example, they may faithfully serve Thee in this office, to the glory of Thy Name and profit of the congregation; through the merits," &c. This Collect expresses shortly the idea of the "blessing," *Deus honorum omnium*. It is even thought by some that "honorum" ("of all good things") is a variant of "honorum."

addition to a special address by Mr. Dixon. A most enjoyable evening was spent by all concerned.

*The Rector's Return*.—In anticipation of the approaching return of Rev. Dr. Ker, who has been some months absent in England, the Young Ladies' Guild are busy preparing to give him a reception on his return home.

### ONTARIO.

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

BATH.—On Monday, 8th Feb., a very agreeable surprise overtook the Rev. Mr. Baker, rector of this parish. It was his 70th birthday, and by the way of fittingly marking the day, his friends, unknown to him, had been for some time previous preparing for the occasion. Accordingly, in the morning of the day named, they sent to the rectory a beautiful dressing gown and a very unique and useful article, viz., an automatic razor stop, encased in solid silver, engraved on which was his family crest and the following inscription: "Presented to Rural Dean Baker on his 70th birthday, Bath, Feb. 8th, 1897." Accompanying the gifts was a note conveying the kind wishes of the donors with a list of their names as follows: Dr. Kennedy, Mrs. D. J. Campbell, Mrs. D. T. Forward, Mrs. Wm. Smith, Miss White, Mrs. Thos. Howard, Miss Fio Davy, Mrs. May Johnston, Mrs. Max Robinson, Mr. J. Morgan, Mrs. Chas. Collins, Miss Laura Armstrong, Miss Gussie Armstrong, Mrs. P. R. Davy, Miss Maud Laird, Miss Fairfield, Mrs. Tuckett, Mr. Woodhams, Mrs. Fred Hamm, Miss Phoebe Miller, Miss Lillian Smith, George Loyst, Charlie Loyst, Dr. Northmore, R. Kennedy, Mrs. D. T. Rowse, Mrs. John White, Mrs. N. Meyers, Miss Williams, Mr. R. R. Finkle, Mrs. F. W. Armstrong, Mrs. A. McCaugherly, Henry Wemp, John Bain, Mr. Mark Rowse, Jos. Johnston, Miss Jessie Davy, Mr. B. E. Aylsworth, Mrs. J. Franklin, Miss Etta Miller, Mrs. J. Thompson, Mrs. A. Irish, Miss Hattie Smith, Mrs. J. M. Loyst, Robt. Marshall, Miss Thompson.

*Card of Thanks*.—As it will be almost impossible for me to thank in person each individual donor of the gifts presented to me on my 70th birthday, 8th Feb., 1897, I take this opportunity to express my hearty thanks to them, one and all, for their beautiful presents, which were all the more acceptable because entirely unexpected. Particularly I wish to thank the Misses Lillian Smith and Jessie Davy, who, I understand, originated the move and were mainly instrumental in carrying it out.

E. H. M. BAKER.

The Rectory, Bath, 16th Feb., 1897.

Although our correspondent has been tardy in forwarding the above item of Church news from the venerable parish of Bath, yet we gladly publish it, for nothing gives us more pleasure than to notice any act of thoughtful kindness on the part of parishioners towards those who are over them in the Lord. And especially do we like to witness such spontaneous tokens of appreciation and attachment in the case of aged clergymen who have spent their lives in the service of the Church of God. And among those we know of none who has more richly deserved recognition from those above and below him in the Church than Rural Dean Baker, rector of Bath. With regard to Bath the successful results of his arduous and earnest labours for the good of the parish are known and read of all men in the deanery and in the diocese. Look at the numerous improvements to the church fabric, internal and external. Look at the valuable additions to the property of the parish. Look at the Church services which he has multiplied and beautified. Look at the increase in the membership of the church and in the numbers of communicants; look at the guilds and missionary associations of the parish. Look at the contributions. Look at the *esprit de corps* which he has created among the people. In a word, any parishioner contrasting the present condition of the parish with what it was when Rev. Mr. Baker took charge, may well say with reference to his indefatigable pastor, *si quaeris monumentum circumspice*. On every hand you will see tokens of the Rural Dean's successful labours under the Great Shepherd and Bishop of souls. We heartily unite with his parishioners in congratulating Rural Dean Baker on attaining three score and ten, and wish him many years still of usefulness in the Lord's vineyard.—Ed. C. C.

KINGSTON.—Monday, 20th ult., the venerable Archdeacon Bedford-Jones, as commissary of the diocese, arrived from Brockville to preside over a special meeting of the executive committee of Ontario Synod. Next morning the meeting occurred and the incumbent and wardens of the handsome new St. Paul's church, Flinton, were granted leave to borrow \$1,400.

Queen Victoria's salon in her private railway coach was furnished at a cost of \$30,000. The carpet cost \$750, and each door handle a like amount.



OTTAWA.

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

OSGOODE AND RUSSELL MISSION.—Sunday, March 28th, was a memorable day in the history of this Mission. After 41 years of existence the old church is to be torn down and replaced by a new one. The farewell service at 11 o'clock was very largely attended, many having driven for miles over bad roads. Special lessons were used, and the Psalms for the day seemed specially appropriate. The sermon was preached by the Rev. A. W. Mackay, of Ottawa, from the Ps. cxxii. 1: "I was glad when they said unto me, let us go into the house of the Lord." At the celebration of the Holy Communion there were nearly 100 communicants, and the last words in the old building were the Pax Vobiscum. After service many lingered to take a last look at the building which was linked with the most sacred associations of their lives. The missionary, Rev. C. Clarke, is doing an excellent work, and has been twice visited by our new bishop. The new church will be built of stone, and when completed in the fall will be free from debt and ready for consecration, God having given to the people a willing spirit, so that they have offered willingly.

TORONTO.

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

St. Stephen's.—The large school house of this church was filled with the members of the Y.P.A. and their friends to hear a lecture on "Italy," by Rev. Prof. Cody, of Wycliffe College, on Monday night, 29th ult. The lecture was illustrated with limelight views shown by Mr. Robt. Parker. For two hours the lecturer held the earnest attention of all present, while he took them from city to city, and vividly described the many famous buildings and lovely scenes to be found there. The lecture was thoroughly enjoyed by the large audience.

Trinity Lectures.—The course of lectures on the English Universities, which have been given at Trinity College, Toronto, during the past few weeks, were brought to a satisfactory conclusion on Tuesday evening last, when a large audience gathered together in the Convocation Hall to hear the Rev. J. C. Roper, rector of St. Thomas' Church, give "The Story of Oxford." The lecture, which was greatly appreciated by those present, was illustrated by lime-light views of the different colleges, etc., at Oxford, many of which were very beautiful. At the close of the lecture the Provost showed some views of the buildings, etc., of the sister University of Cambridge, these portraying the ever-famous "Backs," the great Court of Trinity College, and the far-famed and absolutely unique (so far, at any rate, as England is concerned) Chapel of Kings, being especially enjoyed and appreciated by the audience.

The Holy Trinity Branch of the Woman's Auxiliary to Missions held their annual meeting in the cosy parlor of their commodious school house, Trinity Square, on the p.m. of the 30th March, at 3 o'clock. The event proved a more than usually happy one, in its varied aspects of business, addresses, election of officers and presentation. The attendance of members was large and weather delightfully spring like. Proceedings were commenced by the reading of the very beautiful Litany of Intercession by the rector. Mrs. Thompson, after a few warm words of welcome, asked for the report of the secretary. Mrs. George Holmstead's statement proved most interesting, showing a great work accomplished by the Branch during the past year, many hearts having been made glad in the vast lone land lying to the north-west of us, by sales sent by the faithful workers of this industrious Branch, Rev. Hartley, among many others, sending in return their grateful thanks. The Secretary's report glowed with earnestness and was replete with interesting items throughout, proving the felicitous expression of Mrs. Williamson correct, in that the secretary should go up head. One small group of clouds alone obscured the sunshine of the report, in the passing on of two members to the better Land: as also in the departure from the city of Mrs. Wragge and her family. The report showed on the whole, a good attendance at the regular meetings of the Branch. The secretary deploring the fact of no junior branch; announcing the gratifying fact of fourteen extra-cent-a-day boxes having been given to members. The treasurer, Miss Selby, then read a carefully prepared report, which was received without a grumble, proving contentment with the balance in hand. Mrs. Macleod Moore then moved, seconded by Mrs. Bruce, that the reports as read be adopted, which was carried with enthusiasm; ballot papers being then furnished to the members on the vanishing behind closed doors of the scrutineers, Mrs. Macleod Moore and Mrs. Blackburn. Mrs. Thompson, Prest., invited Miss Montizambert to address the Branch on the Blackfoot Hospital, which, as every

one has heard before, the writer may omit; suffice it to say that the fervid recital of journey and visits paid to the Reserve by the indefatigable provincial diocesan secretary, was listened to with marked interest. The many beautifully executed photographs showing Blackfoot Hospital, home and pupils, evoked many flattering comments. The trained nurses sent by Ontario and Huron are proving a great blessing; one realizes this on hearing that were their places vacant the nuns of the Romish Church would hold sway. Miss Montizambert's address was markedly earnest, showing throughout the Christian spirit and the devotion which should be apparent in the life of each one of us. At the close of Miss Montizambert's thoughtful address, a flutter of excitement was in the air on the re-appearance of the scrutineers, the result of the ballot being as follows: President, Mrs. Thompson; secretary, Mrs. George Holmstead; treasurer, Miss Selby; 1st vice president, Mrs. Fletcher; 2nd, Mrs. Hammond. Delegates to annual meeting, Mesdames Blatchford and Blackburn; substitutes, Mesdames Luce and Fletcher. The result of the ballot was received with great applause, after which the event of the day took place in the presentation to their much loved president of a gold badge of life membership, a Winchester cross and motto, together with a very beautiful illuminated address as follows: The lettering was in blue and white and the frame well gilt—the whole of chaste design. The motto of this Branch formed a neat line at top, so: "The love of Christ constraineth us." "Woman's Auxiliary to Missions, Church of England, Diocese of Toronto. This is to certify that Helen Riege Thompson is consecrated a life member of this auxiliary by the members of the Holy Trinity Branch, in loving appreciation of her faithful services as their president." Mrs. Thompson was completely surprised and visibly affected at this much prized recognition from the Branch, the interests of which she has so much at heart. In unsteady tones, for she was deeply moved, Mrs. Thompson, as re-elected president, called for the report of Dorcas secretary—Mrs. Banks, of York Mills, giving in her usual concise and practical manner a brief summary of matters pertaining to her office. One could not but note the fact of 74 communicants presenting themselves at one time in the frozen regions lying far north of us; one devout equaw having walked thirty miles rather than miss this blessed means of grace. One hundred miles is frequently traversed by Indians to attend Communion service. It was stated that converted Indians frequently set a good example to white sportsmen, who go forth to kill God's creatures on the Sunday. The Dorcas secretary stated that a service is greatly needed at the Hudson Bay post. The diocesan president was next called to the floor, and in a happy speech congratulated Mrs. Thompson, adding a word in praise of Mrs. Holmstead's efficient work as secretary, affirming that she should be in the highest class. Mrs. Williamson asked, "where are your girls? Why not interest them in this great and useful work. We look to the girls to carry on this work when we are gone. Another thing I want to tell you is, that you should all know the parochial constitution. One said to me (she added) that it was 'my business to know it,' and I say it is yours also. Your first duty as members is to pray for missions and missionaries. Each individual member should be a working, an active member. I congratulate you on the work done by your Branch, but still, with the ever increasing calls upon us, we must all be zealous, each realizing the great responsibility resting upon us." A social tea having been partaken of, the pleasant gathering departed for their respective homes with renewed resolves for greater self abnegation.

The Rev. J. C. Roper, M.A., has been recently appointed to the Chair of Dogmatic Theology at the General Theological Seminary, New York, and he will leave Toronto in about a month's time to assume his new duties in that city.

TULLAMORE.—Since Epiphany the Rev. Geo. B. Morley, rector of Tullamore, has conducted five missions extending over six weeks, preaching three times daily.

BRIEF MENTION.

The various countries of the world now use 13,400 different kinds of postage stamps.

There are seventeen quinine factories in the world, and six of these are in Germany.

The Duke of Fife, son-in-law of the Prince of Wales, will, it is said, be made a Prince upon the occasion of the jubilee celebration.

London city is going to hold an exhibition at the Guildhall of the progress of art during Queen Victoria's reign.

The announcement is made, that Prince Christian, the heir of Crown Prince Frederick, of Denmark, has been betrothed to the Duchess Alexandrina, of Mecklenburg-Schwerin.

The Earl of Ranfurly has been appointed Governor of New Zealand, to succeed the Earl of Glasgow.

Eagles do not have different mates every season, as do birds generally; they pair for life, and sometimes occupy the same nest for many years.

Emperor Julian, surnamed the Apostate, wrote, in Greek, several interesting works. The most notable was "Letters on the Use of the Beard."

Lord Iveagh has given \$62,000 to the Dublin Commemoration Fund for providing Queen's trained nurses for the Irish poor.

Official statistics for 1896 of the seven Australian colonies give their population as being 4,323,171. Melbourne is said to have lost 42,486 inhabitants since 1891.

It is said that Mme. Sarah Bernhardt has never used wine or other intoxicants, confining her beverages mostly to milk and water, and that she attributes largely to this the remarkable preservation of her powers.

The Rev. Edward Hutchinson, formerly secretary of the Church Missionary Society of England, and well known in connection with the exploration of Africa, is dead at Forest, Ont.

The theatres in Japan have a novel method of pass-out tickets, which are positively not transferable. When a person wishes to leave the theatre before the close of the performance, with the intention of returning, he goes to the doorkeeper and holds out his right hand. The doorkeeper then, with a rubber stamp, imprints on the palm the mark of the establishment.

For the first time in 17 years all the judges of England are about to meet in the House of Lords, to decide what constitutes intimidation in labour cases, the Law Lords of the House having divided equally in a recent case sent up to them.

DUBLIN, April 1st.—The Most Reverend William C. Plunkett, Protestant Archbishop of Dublin, died here this morning after a brief illness. William Conyngham Plunkett was born in 1828 and elected Bishop of Meath in 1876, and translated to the Archbishopric of Dublin in 1884. He was a member of the Senate of the University of Ireland.

British and Foreign.

A new Welsh church was opened on the 31st ult. at Paddington Green.

The dean of Canterbury has gone to the south of France for rest and change.

The Church both in South Australia and in Victoria will attain its Jubilee on St. Peter's Day of this year.

The Bishop of Auckland, who is the Primate of New Zealand, is expected to reach London about the middle of next month.

A magnificent reredos has lately been erected in St. Matthew's church, Newcastle-on-Tyne, to the memory of the late Mr. R. J. Johnston, F.S.A.

An effort is to be made to erect six new churches in what are commonly known as the Three Towns, viz., Plymouth, Stone and Devonport.

It has been decided to complete the peal of bells in the tower of the parish church at Taunton, as a memorial of the Queen's Diamond Jubilee.

The bells belonging to Bath Abbey are to be rehung and placed in proper order. For some years past they have been rung with great difficulty.

It is not generally known that the largest dome in England is not that of St. Paul's Cathedral, but the dome of the reading room of the British Museum.

Honorary degrees were conferred recently at Cambridge upon Mr. Bayard, the retiring American ambassador, and Dr. Nansen, of Arctic Exploration fame.

An anonymous donor has forwarded a cheque for £2,000 to the Secretary of the Queen Victoria Clergy Sustentation Fund, Church House, Westminster, S. W.

The Rev. John Morgan, rector of Llandudno, is spoken of as being likely to succeed the late Very Rev. Dean Phillips in the deanery of St. David's. He is a High Churchman.

The Ven. the Archdeacon of Middlesex (Dr. Thornton) has been elected rural dean of Kensington, in the place of the Bishop of Peterborough, by the clergy of Kensington.



The parish church of Stratford on Avon (Shakespeare's Church) is to be restored. The work of restoration will cost several thousand pounds and is to be commenced at once.

A gale which raged with great fury at Exeter on Ash Wednesday last laid quite bare the north side of Exeter Cathedral, and hardly a single old tree is left standing on that side.

It has been decided to lay the foundations of the nave of Truro Cathedral with as little delay as possible. In order to complete the cathedral a sum of £40,000 will be needed.

Sir George Williams, who is a well-known philanthropist, has offered to build a church in Exeter at his sole cost and endow same. His offer has been accepted by the building committee.

The Bishop of London wore his mitre and cope recently when officiating at a confirmation service. This is the first time for 350 years that such a thing has happened in the diocese of London.

The Rev. G. P. Trevelyan, M.A., vicar of St. Mary-the-Virgin, Wolverton, has been appointed incumbent of St. Alban's, Aston, Birmingham, in the place of the Rev. Father Pollock, deceased.

Owing to the expressed wish of the family of the late Archbishop of Canterbury, his body will not be removed to the crypt of the cathedral, but will remain in its original burying place in the nave.

The Bishop of Gloucester and Bristol unveiled a memorial to Bishop Atlay, in Hereford Cathedral, on Wednesday, the 24th ult. Dr. Atlay presided over the diocese from 1868 to 1894, having been previously vicar of Leeds for some years.

The death is announced, at the age of 82, of Professor Sylvester Savilian, professor of geometry in the University of Oxford. The late professor was a Cambridge man and graduated 2nd Wrangler in the Mathematical Tripos of 1832.

Among the deacons ordained by the Bishop of London, at his first ordination service in St. Paul's Cathedral, was the Rev. R. M. F. Davies, who is a B. A. of Toronto University. The bishop wore a white cope and mitre during the service.

It is proposed to appoint a bishop for New Guinea, and the bishops of Tasmania and Goulbourn have undertaken to raise a stipend of £400 for three years in support of the scheme. Canon Stone-Wigg, of Brisbane, is mentioned as likely to be the first bishop of the new see.

The funeral of the late Rev. Prebendary Wigram took place at Kensal Green cemetery and was very largely attended by both officials and friends of the C.M.S., with which society he was so closely connected as hon. secretary for a period of 15 years (1880-95). Bishop Tucker officiated at the funeral.

A meeting of some fifty members of the Brotherhood of St. Andrew, all of whom belong to Chapters situated in Liverpool and its neighbourhood, met together for a conference the other day at St. Aidan's College, Birkenhead. Amongst others who gave addresses at this meeting was the Rev. E. Bullock, vicar of St. Jude's, Liverpool, who was for a time curate of St. George's, Toronto.

## Correspondence.

All letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

## Church Support.

SIR,—During the past year several letters have appeared in your interesting paper (which by the way is a most welcome weekly visitor) on the above subject. In a few more weeks the Church's year will once more have brought us to the queen of all her many great festivals (Easter), and while this is not the commencement of a new ecclesiastical year, it is, with all our parishes, the beginning of a new financial one, when at our annual meetings of parishioners reports for the past year are submitted, and the outlook for the future considered. Now, Mr. Editor, I would respectfully draw the attention of all Churchmen whom your paper reaches,

specially those more directly connected with the temporalities of our parishes, and the clergy, to the resolution bearing on this subject, adopted unanimously, at the second great council of the Church in Canada, as I think the last meeting of the General Synod may well be termed. The resolution was as follows: "1. That some of the methods adopted nowadays to obtain money for Church purposes are very questionable and such as the Church of England in the Dominion of Canada is called upon earnestly to protest against. 2. That the archbishops, bishops and clergy be, and they are hereby respectfully requested, to do what they may to bring those under their spiritual oversight to a realization of how dishonouring to Christ and His Church is a neglect of duty and a contempt for privilege in the matter of Christian giving." If then, as Churchmen, we recognize the authority of such an assembly as the General Synod, surely some definite and practical steps will be taken by our people throughout the land, to see to it that the voice of the Church, as expressed by the resolution, is not ridiculed and placed at naught by being ignored, else what is the value or object of such gatherings or of its rulings. Some may say it is impossible to bring about so radical a change in the support of our parishes as that suggested, without time being given to place the matter intelligently before our people; but has there not been ample time for this since last Sept. That some parishes have since then, and in conformity with the spirit of the resolution, adopted other methods of raising Church funds than those previously tolerated, is, I believe, a fact, but it would be interesting to know how many of the clergy and lay delegates to the Synod have made any special effort to carry out the second clause of the resolution in the parishes in which they are directly interested. What greater reverence for our churches, as places set apart for the worship of Almighty God; what increased spirituality amongst her members; what greater zeal for the Master's cause, and the extension of His kingdom, what fewer bickerings and oft times personal animosities, not to speak of the turning of God's House and its adjuncts into a "house of merchandise," would follow as the result of more dignified and befitting methods of supporting the services of His Holy Temple, it would indeed be difficult to over-estimate. From articles in various Church papers, both in the colonies and in the motherland itself, it is evident that this movement is fast gaining a firm hold upon Church people of all views. Trusting that the large majority of our Canadian parishes are already considering the adoption at Easter, not only of the letter, but also of the spirit of the resolution referred to.

Winnipeg.

A CHURCHMAN.

## An Experiment on Christian Unity.

SIR,—I think it is possible that some of your readers may be interested in the following account of a recent experiment made with a view to promoting an interest in the subject of Christian unity amongst, not only my own congregation, but the community at large. We have just brought to a successful termination a series of lectures on the subject of "Christian Unity," given by local ministers in St. Luke's school house, Ashburnham. The organization of such a series required some little consideration, and the first requisite was to secure the consent and support of my own congregation. With this end in view I called a meeting of the lay-workers in the parish, which was largely attended, and explained my views on the subject as fully as possible. A discussion followed with the result that not only were we in the heartiest and happiest unanimity, but the lay-workers wished to be definitely associated with me in the invitations that were to be issued to the lecturers, which accordingly ran as follows: "The rector and lay-workers of St. Luke's Church extend to you a cordial invitation, etc." Next it was necessary to secure lecturers. Some of those asked declined for various reasons, but finally the following programme was drawn up:

March 5th. "The Nature and Benefits of Christian Unity," by Rev. Dr. Torrance, Presbyterian.

March 12th. "The Advantages and Disadvantages of Church Unity," Rev. W. R. Young, B.A., Methodist.

March 19th. "The Spirit of Christian Unity," Rev. J. G. Potter, M.A., Presbyterian.

March 26th. "Christian Unity, what may we reasonably hope for?" Rev. H. Symonds, M.A.

The results which we confidently hoped for were obtained. The local newspapers gave very full reports, and the editor of one of the papers told me that great interest was excited through the community. The Rev. Dr. Torrance most clearly insisted upon the point that the unity [for which our Lord prayed was not an invisible, but a visible unity. Rev. W. R. Young dwelt at much greater length upon the advantages than the disadvantages of unity. Unity in variety, as opposed to uni-

formity, was the key-note of his address, and he looked forward to unity through some form of federation. Rev. J. G. Potter, albeit his subject was "The Spirit of Christian Unity," was in full accord on these points with the previous speakers. The lectures were opened and closed with prayer and hymns, and were largely attended, not only by Anglicans but by Presbyterians and Methodists. In preaching on this subject, before the course of lectures commenced, I pointed out that they did not in the least imply that we were dissatisfied with our own methods, and I strongly emphasized the point that any relaxation of loyalty to our own Church could only result in hindering instead of helping the cause of unity. On the other hand it was urged that there was a large ground which was common to us all, and that sincere lovers of unity should seek to find out some way in which to stand together upon it. With some such precautions as these, I think there are many places in which a similar course of lectures might be given with highly beneficial results. Yours, etc., HERBERT SYMONDS, Ashburnham, March 30th, 1897.

## The Change in the Commutation Canon.

SIR,—I was glad to see the letter of "Fairplay," in your issue of the 25th, drawing attention to the contemplated change in the Commutation Canon of the diocese of Toronto. I have no direct interest in the matter, as the alteration, if, in an evil day for the Church and clergy, it be carried, it cannot effect me; still I feel intensely for my brethren who are now on this fund, and who, at last comforting themselves with the reasonable thought, "I will now be in comparative rest from pecuniary worry for the remainder of my life," find all this vision of happiness dissolved, and in the weakness of old age, see themselves confronted with unrest, threatened poverty, and want. It is hard to behold the foundations of the Church fabric laid firm, deep and sure by such men as Bishop Strachan, Judge Hagarty and John Hilliard Cameron, attacked by these modern amateurs in ecclesiastical tinkering. Let not the missionary be misled by this deceitful and plausible offer, for as soon as the missionary goes on the Commutation Trust, that moment he is removed, ipso facto, from the Mission Fund. Now take the average age when the clergyman's ordination takes place as 25 years, and say he lives to 75 years, I have made the calculation and the result is this, that there is \$2,000 which the present arrangement gives more to the clergymen, than the contemplated scheme of these three clergymen. I ask, then, these clergymen who are promoting this measure, is the game worth the candle? Is it right of you, in the face of facts and figures, to strive to up-turn the well-laid foundations of the mission board and the Commutation Trust? I ask you young men who have just entered the ministry, which is better—to wait in the comparative comfort which the mission board and your parishes supply, as others in the past have done, for the usual time, and then get something worth getting, or have miserable dribbets doled out to you which at the end robs you and your families of \$2,000 and upwards, and do not be led away by the sophistry of the promoters of this bill, that you will have to serve longer than your elder brethren. There are 26 subsequent beneficiaries, and I suppose from 18 to 20 years is the period each had to serve in the Church before going on the Commutation Trust, and that will be your time.

COMMON SENSE.

## The Holy Communion.

SIR,—I have read with much interest the published sermon of the Bishop of Quebec on this most sacred subject, and with his conclusion, taken by itself, I fully agree. It has my sincere and humble approval. His lordship says, "We are led from the accounts of the Institution which have come down to us, to believe that while there is no change of substance, there is a true or real Spiritual presence of our Saviour, ready to be beneficially appropriated by every faithful soul." (2) My satisfaction, however, is somewhat lessened when I look at one of the grounds on which the above conclusion is based. Alluding to the origin of the Lord's supper, "Now all this goes to show that our blessed Lord ordained here a great mystery." (3) When Prince Albert died—a man of the purest life, of the largest benevolence, doing good always ("he delivered the poor that cried, and the fatherless, and him that had none to help him")—soon after the funeral thousands of festal and other meetings, ecclesiastical and civil, on various occasions, took place all over the world, and when a president intimated the object, the guests or the assembly rose to their feet as one man, out of profound respect, and in solemn silence drank wine in loving remembrance of their dear brother, Prince Albert the Good. They had known him well, he was their ideal of a great man, his every

incement  
mentally  
ment is th  
age and civ  
spirit over  
this other  
properly t  
fails accur  
in a flash  
many thou  
sistent en  
spiritual i  
administra  
the past d  
common C  
intelligent  
table beca  
the Comm  
tioned tea  
have good  
sometimes  
mons that  
but the in  
unfortuna  
can say o  
that it sh  
are sudden  
with the  
an unnece  
tion. I b  
the intere  
form were  
Church a  
notice, to  
of our Lo  
atively.  
and if  
Scripture  
would h  
His cho  
5. We c  
pressions  
ples on  
about ea  
fact that  
indeed a  
the won  
but His  
disciples  
perplexed  
and one  
this day  
with the  
ye not c  
be of the  
journeth  
blood, I  
etheth l  
people:  
no man  
blood th  
Lev. xv  
by God  
was sen  
to brea  
thousan  
that m  
and wa  
He call  
them th  
that I s  
life." I  
used w  
used p  
manner  
Thus J  
the vin  
tures a  
rock,"  
life is g  
I woul  
when t  
should  
(annot  
additic  
lows.  
of the  
brance  
thy be  
one se  
think,  
men, &  
of the  
in the  
now r  
are ve  
and w  
fied.  
Tor  
—{  
you,  
and s  
care;



lineament was plain to them, he was in truth mentally present with them. And the same sentiment is the experience of every human family, savage and civilized. The loved one, laid to rest, is in spirit ever with them. There is no mystery in all this other than the common mystery, or more properly the usual wonder, which even physiology fails accurately to explain, how the brain brings to it in a flash the likeness of a loved individual, perhaps many thousands of miles distant. 4. It is this persistent endeavour to encourage the idea of a special spiritual intervention or mystery, inherent in the administration of the Communion rite, which has in the past done and is still doing great injury to our common Christianity. I fear that numbers of the intelligent laity absent themselves from the Lord's table because they think the mode of administering the Communion service in the one particular mentioned teaches transubstantiation, and I think they have good cause. True, our honored clergy do sometimes, perhaps once a year, tell us in their sermons that the bread and wine are only emblems, but the intervening business of the world makes us unfortunately forget the instruction, and none of us can say our preparation for the Communion is all that it should have been. When there present, we are suddenly, too suddenly, almost bluntly, presented with the "body of our Lord." It seems to me to be an unnecessary, almost a thrilling act of presumption. I have often thought that it would be well, in the interest of truth and propriety, if this ancient form were altered and a form adopted by the early Church authorities, who did not notice or care to notice, to put it in the mildest form, that the words of our Lord, "This is my body," were spoken figuratively. We know now that they were so spoken, and if the above authorities had studied the Scriptures as they ought to have done, they would have seen that our Lord Himself told His chosen twelve that they were figurative. 5. We can only account for the very strong expressions Jesus used when speaking to His disciples on an occasion previous to the last supper, about eating His flesh and drinking His blood, to the fact that he was in great trouble of mind; He was indeed a man of sorrows and acquainted with grief; the wonder is that He was so calm and collected; but His language was so unusually strong that His disciples did know what to make of it. They were perplexed beyond measure, for they were all Jews, and one of their most binding laws was, and is to this day, the prohibition to eat blood, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. ix. 4. "Whatsoever man there be of the House of Israel, or of the stranger that sojourneth among you, that eateth any manner of blood, I will even set My face against that soul that eateth blood and will cut him off from among his people." Lev. xvii. 11. "Ye shall eat the blood of no manner of flesh, for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off." Lev. xvii. 14. 6. This was the strict Jewish law given by God Himself. Is it conceivable that Christ, who was sent to fulfil that law, would direct His disciples to break it by drinking His own blood? No! a thousand times no! 7. It is on record, John vi. 60, that many disciples were amazed, and forsook Him and walked no more with Him for His sayings, but He calmed the minds of His chosen twelve by telling them that His words were figurative; "The words that I speak unto you, they are Spirit and they are life." 8. It is clear, then, that the language our Lord used was purely figurative. We know that He often used parables in His discourses. It was the usual manner in which the Jews expressed themselves. Thus Jesus Himself said, "I am the door," "I am the vine," "This cup is my blood," and the Scriptures are full of similar passages, as, "God is a rock," "God is a shield," "All flesh is grass," "Your life is a vapour," &c., &c. 9. With great submission I would say in conclusion to anyone interested that when the minister delivers the bread the form used should be altered, as suggested by Mr. Keble (annotated common Prayer-Book, page 387), by the addition of the words "Receive this bread," as follows. 10. "Receive this bread, emblem of the body of the Lord Jesus Christ. Take and eat in remembrance that Christ died for thee, and feed on Him in thy heart, by faith, with thanksgiving." 11. This, in one sense small, but most important change, would, I think, be acceptable to the vast majority of Churchmen, and would destroy forever even the semblance of the absurdity of the doctrine of transubstantiation in the English Church. 12. The Catechism, which now reads "The Body and Blood of Christ, which are verily and indeed, (that is, which are actually and without doubt,) taken," etc., can easily be modified. Yours, &c.

Toronto, 23rd March, 1897.

J. SYMONS.

—Some day He will tell you why He has tried you, and let you look back upon your life story, and see the golden thread of His fatherly love and care shining over it all.

## Family Reading.

### The Blessing of Death.

Has God one blessing only—the blessing of life? or is there healing in the wings of the angel of death? Shall we shrink from death as the Greeks in Herder's simile, like children covering their eyes with their hands, to hide its horror? or may we welcome it as an angel of the All-merciful, and say in the spirit of St. Francis, "My sister, Death?" There are some purposes which cannot be wrought out by life, but must needs be accomplished by death. It is not the faiths for which men are ready to argue, although they forge ever so cunning a chain of arguments, it is the faiths for which they die that conquer the world. God buries His workmen, but carries on His work. Nay, He makes their very death a strength and solace to the generations which are the heirs of their high purpose.

### Home the Type of Heaven.

The sweetest type of Heaven is home, writes Rev. T. Holland Day; Heaven is the home for whose acquisition we are to strive most strongly. Home, in one form and another, is the great object of life. It stands at the end of every day's labour, and beckons us to its bosom. And life would be cheerless and meaningless did we not discern across the river that divides us from the life beyond, glimpses of the pleasant mansion prepared for us.

### Politeness Pays.

"I have often heard my uncle," said the nephew of a noted lawyer, "dwell upon the fact that he owed much of his success in life to a habit of invariable politeness, without any element of toadyism, which had been instilled into his nature by the teaching of a wise mother.

"His first start in his profession came through an old scrub-woman who was employed about the house where he boarded when a young man. One morning he passed out as she was scrubbing the front stairs, and he saluted her politely as usual. She stopped him.

"They tell me ye are a lawyer," she said.

"Yes."

"Well, I know a poor widdy woman that wants a lawyer, and if you give me your address, I'll tell her."

"The 'poor widdy' proved to be the chief heiress to a large estate in Delaware county, Pa. My uncle became her attorney and trustee of her children, recovered her interest in the estate, and derived a good income from its management for many years."

### He Shares Our Burdens.

I knew a Christian lady who had a heavy temporal burden. It took away her sleep and appetite, and there was danger of health breaking down under it. One day, when it seemed especially heavy, she noticed lying on the table near her a little tract called "Hannah's Faith." Attracted by the title, she picked it up and began to read it, little knowing that it was to create a revolution in her whole experience. The story was of a poor woman who had been carried triumphantly through a life of unusual sorrow. She was giving the history of her life to a kind visitor on one occasion, and at the close, the visitor said, feelingly:

"Oh, Hannah, I don't see how you could bear so much sorrow!"

"I did not bear it," was the quick reply: "the Lord bore it for me."

"Yes," said the visitor; "that is the right way. We must take our troubles to the Lord."

"Yes," replied Hannah; "we must do more than that: we must leave them there. Most people," she continued, "take their burdens to Him, but they bring them away with them again, and are just as worried and unhappy as ever.

But I take mine, and I leave them with Him, and I come away and forget them. If the worry comes back, I take it to Him again; and I do this over and over until at last I just forget I have any worries, and am at perfect rest."

### Minor Untruthfulness.

There are other forms of untruthfulness besides the direct lie. There are those who would not speak an untrue word who yet color their statements so as to make them really false in the impression they leave; such people would not speak a lie, but they will act one. Their lives are full of small deceits, concealments, pretences, insincerities, dissimulations, dishonesties. We all know how many of these there are to be met with. Let us be true in our inmost soul—true in every word, act, look, tone and feeling, determined never to deceive, remembering ever that there are no "white lies" in God's sight; it is a miserable fiction that thinks there are.

### Spring Requires

That the impurities which have accumulated in your blood during the winter shall be promptly and thoroughly expelled if good health is expected. When the warmer weather comes these impurities are liable to manifest themselves in various ways and often lead to serious illness. Unless the blood is rich and pure that tired feeling will afflict you, your appetite will fail and you will find yourself "all run down." Hood's Sarsaparilla tones and strengthens the system, drives out all impurities and makes pure, rich, healthy blood. Hood's Sarsaparilla is the one true blood purifier and the best spring medicine. Be sure to get only Hood's.

### Save Your Temper.

Probably no small article among indispensables of modern life causes more annoyance than a poor pen, when writing. Some say they have never yet found a pen to suit them. Our ideal of a pen is one that seems to glide over the paper without effort, and by its own qualities makes the writing neater and more legible.

Experts in writing say that the Spencerian Co.'s pens are the best. Whether this is so, it is not for us to say, but we are informed that those who send return postage to the New York Office, 450 Broome St., will receive samples of several of their different numbers, among which may yet be found that greatly to be desired thing, a pen that does not spoil one's writing and one's temper.

—A beautiful person is in the natural form of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to its own likeness. A vacant mind takes all the meaning out of the fairest face. A cold, selfish heart shrivels and distorts the best looks. A grovelling spirit takes all the dignity out of the figure, and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness. —Our Young People.

### A Picture of Peace.

In the Pitti Palace at Florence hangs a picture which represents a stormy sea with wild waves and black clouds and fierce lightnings flashing across the sky. Wrecks float on the angry waters, and here and there a human face is seen. Out of the midst of the waves a rock rises, against which the waters dash in vain. It towers high above the crest of the waves. In a cleft of the rock are some tufts of grass and green herbage, with sweet flowers blooming, and amid these a dove is seen sitting on her nest, quiet and undisturbed by the wild fury of the storm, or the mad dashing of the waves below her.

The picture fitly represents the peace of the Christian amid the sorrows and trials of the world. He is hidden in the cleft of the Rock of Ages, and nestles securely in the bosom of God's unchanging love.



## There is No Death.

He is not dead.  
Whose good life's labour liveth evermore  
He is but sped  
To join the noble spirits gone before.  
He is not dead.

What man calls Death  
Is but a passing sleep in man's Great Life;  
Man's Spirit saith:  
"It is the sleep of peace at close of strife;  
There is no death."

Lost is no soul  
That nobly suffer'd, labour'd, lov'd, and liv'd:  
That made its goal  
The great mysterious Light its heart perceiv'd.  
Not lost that soul.

There is no death:  
Though mind and body but a span endure,  
Man's spirit saith:  
"My living spirit's highest thought is sure,  
There is no death."

## Gold, Frankincense and Myrrh

A STORY OF THE HOUSE BY THE CATHEDRAL.

BY EMILIE SEARCHFIELD.

(Continued.)

"He's a jolly little brick, Ethel, but a young simpleton. Fancy, he wanted to know if this was India!" spoke Jack.

"And isn't he a little darkie?" said Willie.

"And, my! isn't his nurse a queer one?" chimed in Freddie.

"I fancy she's spoilt Master Oliver," was Jack's observation.

"Ethie, why do you cry? why do you cry, Ethie?" was what Nellie said, standing by her side, in childish wonder. "Is it because you are glad?" she continued. "Because I am, oh, so glad!" and the little thing spun round on one foot in childish excitement.

Ethel made no reply, only wept softly to herself, the firelight flickering over her fitfully; as for Jack, he was making such an onslaught on the fire as he never would have made had Sarah been present; while Willie and Freddie were putting the cat through a course of gymnastics, which that lady performed with becoming grace, as if accustomed to such antics.

"Ethie, aren't you glad? I am," persisted small Nellie, still at her sister's elbow. "Why, it's almost as nice as finding the little baby in the manger. And, oh! we're something like the shepherds, aren't we, Ethie? They were glad, and so are we. Is it because you're glad, Ethie, that you're crying? Is it, Ethie?" Two little twining arms were stretched up to the drooping head and quivering throat; Ethel could but stoop down and kiss her.

"No, Nellie; 'tisn't because I'm glad," she whispered in her ear.

"Why, then? I am glad! I am going to peep at him," and away went the little eager feet all along the passage.

"Oh! he's eating a piece of cake, and his nurse is by the fire doing nothing; and Sarah is talking; and they didn't see me," she told them on her return, shrugging her pretty shoulders the while.

"Oh! I do feel like the shepherds—I do, I do; and I'm so glad 'tis Christmas!" Dear, little, unconscious soul! What were her words saying to Ethel's heart? And, now, through the silence and the gloaming came a burst of song from the Cathedral—rippling, falling, rising, sinking.

"Oh, 'tis like the angels!" cried little imaginative Nellie, clapping her hands, and bending her golden head to catch the sweet sounds. "Oh, isn't it nice to have a little boy come to us, just like—just like—an awe stole into the child's voice—"God's own Son?" The small sensitive thing burst into tears at the thought, and clung to Ethel, sobbing.

"Hush, dear! they are einging in the Cathedral 'Unto us a Child is born;' only listen," said Ethel, who was growing calm. The twilight was deepening; her father would soon be in, she would not like him to find her in tears.

Just now Sarah appeared upon the scene.

"Come, Miss Ethel, 'tis tea-time. You put the things on the tray, and I'll carry it in. I've given the little boy some cake, but Mary, that's the—the person who came with him, would like to come out and have a cup of tea with me," was her announcement, whisking round and getting a light.

"Is the woman's name Mary, Sarah? Oh, I'm so glad; 'tis more like it than ever. I wish there was a manger, and a stable, and Joseph!" cried mite Nellie, wiping away her tears, so like a summer shower.

"Ah, deary, that was a blessed sight, but 'twill never come again; and there is no need, we can seem to see it all as we read about it," returned Sarah, bustling about getting tea. Ethel was arranging the things on the tray, and now it was all ready.

CHAPTER VI.—WHAT ALL ETHEL'S GIVING UP SEEMED, AND WHAT IT REALLY WAS.

The Cathedral music was hushed, but the bells of a church in the town were taking up the theme, and telling in their own way the same old story, "Peace and good-will—will—good-will;" so they chimed on, while the small procession went from the kitchen to the little back parlour: Ethel, with Nellie clinging to her dress, going on before with a light, Sarah behind with the tea-tray, Jack, Willie, and Freddie as train bearers, so they said, with the skirt of her dress gathered up gracefully in their tricky fingers; thus they appeared before the strangers awaiting them.

By the time Ethel had lit the lamp Mr. Graham came in, and Bessie had returned from an errand in the town; then tiny Oliver was folded in his uncle's arms, to be sheltered as his own little son. And Ethel made tea, Nellie sitting on one side of her papa, dark-browed Oliver on the other; Bessie, Jack, Willie, Freddie, and Bertram, who came in last, in their own places, with the holly wreaths glowing and glistening on the walls, and that one word "Welcome" over the mantelpiece, like a silent greeting to some unseen presence. After tea, when her absence would not be noticed, Ethel stole away to her room to think. With the advent of this dark-faced child—this Christmas child, as it were—had come the completion of her sacrifice. There was not the least hope now that she would ever resume her painting studies. They had another child to keep. Her heart was rent with disappointment, and yet in her inmost soul she would not have it otherwise—only the right was so very hard.

She took her painting materials and implements and laid them on her table, took down her easel to pack all away in her closet, and yet—and yet. She knelt down by the table and clasped her hands, bowing her head on them, sobbing as, thank God, only the young can sob.

"Ethie, Ethie, what is it?" asked a sweet silvery voice, and a gentle-faced elderly lady stepped into the room, and to her side, laying her hand on the girl's shoulder.

"Oh! Miss Moore," she cried, raising her tear-stained face, "I was just putting away my painting things and crying over it, because it is so hard to do. But I didn't know you were coming," was the sorrowful confession, and down went her head on her hands again.

"Why so hard, dear?" asked Miss Moore. She was a tried friend of the family; her gentle face grew very sad as she bent over the girl.

"Because it is for ever!"

"For ever is a long day. Suppose you were to ask me to sit down, and we were to talk over this dreadful putting away for ever;" her voice was sweet and low, like the tinkling of a summer rill.

"Miss Moore, forgive my rudeness;" the girl rose, blushing with confusion at her forgetfulness, and set her a chair.

"Now, Ethie, tell me all about it." She stroked the bright head, laid in her lap the instant she was seated. Ethel had often sobbed out her troubles there, kneeling at this kind friend's side, since her mother died. Miss Moore had been away all the summer and autumn, so that she knew very little about her young friend's hopes and fears. But now all was poured out.

"It seems like burying one's talent in a napkin, as we read in the Bible," was the poor child's sorrowful remark, at the close of her story.

"Seems, dear, but only seems," was the gentle rejoinder: the Christmas stars were shining in upon them through the uncurtained window;—it is really like another more glorious, more exultant act told us in the Bible."

"I don't know; what is it like?" came softly from Ethel's quivering lips.

"Or, rather, it might be made like it, my dear," continued her friend. "Think of those wise old heathens, Ethel, opening their treasures and pouring out of their store, gold, frankincense and myrrh. Let this be your gold, your frankincense and myrrh."

They were both silent, and from afar, in the town, came the music of church bells, like angels' voices wooing and calling to the world's sojourners to rise up and pour out of their love, their unselfishness, their choicest, their noblest, their best, for Him who poured out His life-blood, His all. Ethel's tears began to flow, a hot, rushing shower which would not be stayed.

"It is what we are all called upon to do at some period of our lives, dear, if we would have fellowship with Him who came to us as a little child, with no place to lay His head." Miss Moore's voice was sweetly sad, and her hand was tremulous, as she stroked the weeping girl's sunny hair.

While she thus pitied Ethel, Nellie came tapping at the door.

"Oh! Miss Moore and Ethel, papa says we're going to have some music, and won't you come down?" was her message, tripping into the room. "Oliver is gone to bed, and I think he's so silly to go to bed so early on Christmas Eve," she informed them.

"He is sleepy, darling, I dare say," observed Miss Moore.

"Oh, I'm not sleepy. I think people are so silly to be sleepy to-night; the shepherds weren't sleepy, or they wouldn't have seen the angels, and heard them sing," asserted the small thing.

"No, Nellie, they would not; so we will all go down and keep awake, and sing for very joy that the angels brought such good tidings for the shepherds and for us," replied Miss Moore, while Ethel turned to bathe her eyes.

"Oh, I'm so glad!" chirped the little one, tripping on before them all down the stairs.

Ethel laid aside her painting that night with a full heart—a heart overflowing with grateful, tender, holy longings, and when the anthem was sung in the Cathedral on the morrow, beginning "Unto us a child is born," her eyes grew misty with tears as she glanced at little Oliver; and she felt that to love one little child more, and that her own cousin, and to lay aside her cherished wishes, was but a small thing to do if it were done for this glorious Child Jesus.

No longer now did she feel the sacrifice great; it was too little to make for Him. No longer now did she feel it hard to make it for Him, it seemed a light, easy, joyous thing. By this fresh throb of love to Him, the cross had already become a crown; and a crushed heavy heart was changed into swelling, soaring gladness. So Ethel early learnt the secret of denying one's self for the sake of pleasing God, and a sweet enough secret she found it to be. It made her as good as gold, and as happy as a queen.

THE END.

## Hints to House-keepers.

SCOTCH COLLOPS.—Cut very thin pieces of beef or veal. Butter an iron saucepan that has a close-fitting cover. Put in the meat, salted and peppered, with a large onion and apple minced fine. Cover, let stew till very tender and serve at once.

Stewed bananas are cooked till clear in a syrup made of one cup of sugar, one of water, a bayleaf, and a stick of cinnamon. It has to be recorded that though cooked bananas are recognized as far more wholesome than uncooked, children are apt to reject them except in the latter form. Sometimes stewed bananas poured around custard cup molds of corn-starch or rice, tempt the small eaters, though not always. They have to be coaxed and encouraged—one mother encountered recently confessed to bribery—but after a few trials the taste seems to be acquired, and then stewed or baked bananas or banana fritters may become a frequent dish.



**Children's Department.**

**Two Ways of Looking at a Thing.**

"How dismal you look!" said a bucket to his companion, as they were going to the well. "Yes," said the other, "I am thinking how useless it is for us to go to the well and get filled, since we always return empty."

"Dear me! how odd you should take it that way," said his brother bucket. "Now, I always reflect that however empty we come, we always go away full, and that makes me happy."

**DEAFNESS OF 12 YEARS STANDING.**—Protracted Catarrh produces deafness in many cases. Capt. Ben. Connor, of Toronto, Canada, was deaf for 12 years from Catarrh; all treatments failed to relieve. Dr. Agnew's Catarrhal Powder gave him relief in one day, and in a very short while the deafness left him entirely. It will do as much for you.

**The Voice of Trifles.**

In the middle of England was a village, where were a great many "mills," or manufactories, of cloth and other useful things. The machinery in them was turned by a stream of water, flowing from several huge reservoirs, that were made on purpose to collect very great quantities of water, to supply this stream. The people often noticed that when the water in these reservoirs was very high, it used to run through many small crevices in the thick banks of earth which formed the sides of them.

Some of the people of the village fancied that all was not right; "for," said they, "there ought to be no cracks at all in the embankment; and every drop of water that runs through these crevices makes them deeper and wider."

But others only laughed at them for their fears about such trifles. "Why, if those cracks in the banks would do harm," they declared, "that would have been done long enough ago."

**A Tonic**

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free on application to

Rumford Chemical Works, Providence, R. I.

For sale by all druggists.

Beware of Substitutes and Imitations.

**Paint 'em!**

The houses, barns, out-buildings, fences, roofs, floors, cupboards, shelves, boxes, furniture, baseboards, window-linds, bath tubs, iron bedsteads, flowerstands, garden tools, children's toys, and in fact everything. That's the way to keep the home bright and attractive; that's the way to double its value as a place to live in or a place to sell.

Our booklet, "Paint Points," tells how to paint all these things, and what paints to use for the different surfaces. It tells all about good paint and bad paint. It's a practical, money-saving book. Write to us today for a free copy.

Sherwin-Williams' Family Paint is the very best paint for painting baseboards, benches, brackets, flowerstands, and in fact all the little things about the house. It is made for this purpose; these dealers sell Sherwin-Williams' Paints. Not only a special mixture for all surfaces, but a specially prepared paint for each surface.

The Sherwin-Williams Co.  
CLEVELAND CHICAGO  
NEW YORK MONTREAL  
ADDRESS FOR BOOKLET  
4 St. Genevieve St., Montreal

No other oil and no other medicine has ever been discovered which can take the place of Cod-liver Oil in all conditions of wasting. New remedies come, live their little day and die, but Cod-liver Oil remains the rock on which all hope for recovery must rest. When it is scientifically prepared, as in Scott's Emulsion, it checks the progress of the disease, the congestion and inflammation subside and the process of healing begins. There is the whole truth. Book about it free.

SCOTT & BOWNE, Belleville, Ont.

The others were not satisfied; but they did nothing to stop the crevices, nor to have the banks made sound. And on the 4th of February, in the year 1852, after there had been very heavy rains, and great floods too, in many parts of England, the banks of one of these huge reservoirs gave way, and all the water in it rushed down the stream in a mass, sweeping before it mills, and houses, and bridges, and destroying everything that stood in the way.

Many of the people perished, and those who escaped understood, in a way they never had done before, how terrible a mistake it is to suppose that things which ought not to be may be called "trifles," and thought no more about.

Just as the people might have known that the banks of the reservoir were not sound, by the little streams of water that trickled through them, so can we tell by the little wrong things we do without concern, the great wrong there is in our hearts.

—That tired feeling is due to impoverished blood. Enrich the blood with Hood's Sarsaparilla and be strong and vigorous.

**Be Honest.**

You cannot afford not to be honest. The great necessity of your nature is not that you should be rich or loaded down with empty and doubtful honors, but that you should be a man. And to be a man means to be pure, honest, upright, generous, and everything the Creator designed you should be. A man cannot afford to be dishonest, for the moment he commences to be so, that moment he ceases to be a man. The moment you declare with all your heart and soul your intention to be honest, that moment God comes to your aid and assistance.

**Truth in a Nutshell.**

Impure blood is the natural result of close confinement in house, school room or shop.

Blood is purified by Hood's Sarsaparilla, and all the disagreeable results of impure blood disappear with the use of this medicine.

If you wish to feel well, keep your blood pure with Hood's Sarsaparilla.

Hood's Pills are the best family cathartic and liver medicine. Gentle, reliable, sure.

**Bird's-Nesting.**

It was Wednesday afternoon, and the boys at Elm Lodge College had a half-holiday. Two of the boys—day scholars—walked together from the school towards their separate homes. The elder of the two—a dark-haired, pale-faced boy of thirteen—said to the other—a fair ruddy boy, a year or two younger—"I say, Maxwell, what are you going to do this afternoon to amuse yourself?"

"Oh, I don't know!" answered Maxwell; "perhaps go out on my tricycle, or take Molly for a country walk."

"More fool you, if you do that," said Smithson. "Fancy wasting a half holiday in taking one's sister out for a walk. Let's go into the fields and get some birds' nests—I know there are plenty to be found in the hedges in the five-acre field that belongs to your father."

"That may be," replied Maxwell; "But you know my father has desired that I never take birds' nests, and he would be precious angry if he found out that I did so."

"Oh, he won't know anything about it!" cried the other. And accordingly, the two boys spent that afternoon in the five-acre field, stealing many a nest, and making many a poor little mother bird miserable. It was a very unsatisfactory afternoon to at least one of the boys, for Jack Maxwell would far rather have been taking a harmless

**My**

Nerves are weak, many people say, and yet they do not seem to know that they are literally starving their nerves. Weak, pale, thin blood cannot give proper sustenance—that is why you are nervous, tired, exhausted. The cure for this condition is to purify, vitalize and enrich your blood. Take Hood's Sarsaparilla fairly and faithfully, and the rich, red blood, which it makes, will soon feed the nerves the elements of true strength they require; they will cease their agitation and will resume their proper place—being under the control instead of controlling the brain and body. Read Miss Bartley's letter:

"I want to express my gratitude for what Hood's Sarsaparilla has done for me. My health has been very poor for three years, due to trouble with my

**Kidneys**

I was nervous, had pains in my back. I cannot tell what I suffered. My eyesight became affected and I was so despondent I did not have any interest in life. I had two physicians, but my complaints became worse. I was told that I was affected with Bright's disease. A relative urged me to try Hood's Sarsaparilla. I did so and in a short time I began to notice a change in my condition. Things began to appear brighter, my eyes improved and

**My Back**

did not trouble me so severely. My appetite returned and I gained strength every day. I am now able to do my own work, and feel perfectly well. I cannot find words to express my gratitude for what Hood's Sarsaparilla has done for me and I gladly recommend it." Miss ELLA BARTLEY, 213 1/2 S. Grant Ave., Columbus, Ohio.

**Hood's Sarsaparilla**

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

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

walk with his sister than have spent his time in cruelty. However, he was afraid to say so, and so did wrong, as I am afraid many boys do, from sheer cowardice. At last they found a nest with seven young birds in it, and cruel Smithson was just going to take the poor little things out of their warm home, when the boys heard a sweet little voice near calling, "Jack! Jack! Where are you?"

**Walter Baker & Co., Limited.**

Dorchester, Mass., U. S. A.

The Oldest and Largest Manufacturers of

**PURE, HIGH GRADE  
Cocoas and Chocolates**



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

CANADIAN HOUSE, 6 Hospital St., Montreal.



"That's Molly!" cried Jack, in great alarm. "What will she say when she finds out what we have been doing?"

"I don't care," cried Smithson. And away he ran, leaving Maxwell with the nest full of young birds in his hands.

And so Molly found him. She was poor little girl! very much distressed at what Jack had done, but she promised not to "sneak," as the boy called it, only she made her brother give her his word of honour not to take a nest again. And then she thought of what could best be done with the present little unfortunates. She looked up and found the parent birds were hovering near, so she proposed to Jack to put up the nest in an old cage and hang it upon a tree near, where the old birds could see it. This was done, and both the children were delighted to see the father and mother soon eagerly feeding their children through the bars.

I am sure you will be glad to hear that the plan answered perfectly, as all the young birds lived, and Molly set them free as soon as they could fly well.

#### Throat Trouble Cured.

"I used Dr. Chase's Syrup of Linseed and Turpentine for severe throat trouble," writes Mrs. Hopkins, of 254 Bathurst street, Toronto. "It proves most effective. I regard it as one of the best household remedies there is. It is easy and pleasant to take and drives out the cold with surprising celerity."

#### Obedience.

"Yes, sir." The words came prompt and clear, and the speaker, though only a boy, readily did the small favor I had asked of him.

There was no delay. He did not qualify his reply with "in a minute." He smiled as he handed me the bundle, and when I thanked him, he replied that I was entirely welcome.

This boy had learned two things: to obey and to be polite. It is usually the case that these two things are learned at the same time.

A good many boys feel that to render a prompt and ready obedience to father and mother is something to be ashamed of. They feel that no restraint should be put upon them, and at best obey in a sullen and discontented manner.

COULDN'T ESTIMATE ITS VALUE! Dr. Agnew's Cure for the Heart never fails. It relieves in 30 minutes; it cures. It is a beacon light to lead you back to health. W. H. Musselman, of G. A. R., Weissport, Pa., says: "Two bottles of Dr. Agnew's Cure for the Heart entirely cured me of palpitation and smothering spells. Its value cannot be estimated. I feel like a new man."

And yet I venture to say you would not find one of these boys but who has his dreams of the future, in which he, as the principal figure, wields vast influence and power, and is honored and respected by his townsmen.

The possibility of realizing in the future what has been planned in the past depends on how completely you learn the lesson of obedience. The man who cannot give implicit obedience himself is as unworthy to command others as he is unable to win their respect.

In any army there are various grades of officers, from the generals with great honors and at the same time great responsibilities, down to the humble lieutenant at the very bottom of the list.

An officer in any grade is very careful to exact obedience from those under him, and at the same time give perfect obedience to those in authority over him.

Promotion may bring the lieutenant to the general's grade, but never unless the lesson of obedience has been perfectly learned. Boys, in life you will find that success and honour are won in just the same way that officers win promotion—by learning perfectly the law of obedience.

Whenever I see a boy who does not obey his parents, I say to myself, well, he will never reach a high office.

Instead of starting at the bottom and working up, he is trying to begin at the top, and he will soon find out that he has got the cart before the horse.

Nothing in nature begins with a growth at the top. Who ever saw a tree or a plant that had blossoms and flowers before it had roots? In Mark iv: 28, we have the order of growth given, "first the blade, then the ear, after that the full corn in the ear."

Don't make the mistake, boys, of trying to begin at the top. Think it over. Of all your boy friends, who is the most manly? Is it not the boy who obeys?

Montreal, Que., Jan. 2, 1896.  
Edmanson, Bates & Co.,  
45 Lombard St., Toronto, Can.

Messieurs the Manufacturers,—I tried a bottle of Chase's Linseed and Turpentine for ulcerated sore throat. It cured me in two days. It is an admirable preparation.

Believe me, votre ami,  
D. F. LAFFLECHE.

#### A Proof of Friendship.

"I don't know what is the matter with Anna Foster," said a young girl, in a tone of perplexity, after parting from an intimate friend. "She is so indifferent, absent minded, and cool, that she does not seem like the same person who used to be such a good comrade."

"Is your friend quite well?" asked considerate Aunt Martha, to whom Ethel Marshall spoke.

"I don't know. Perhaps not. But she need not treat me so coolly, if she happens to be full of aches and pains. I believe I will let her entirely alone for awhile. I certainly do not enjoy her company now."

"Did you ever enjoy it?"

"Oh, very much, auntie. I have been more fond of Anna than of any of the girls, and, until now, she has seemed to think a great deal of me."

"Was this the only reason for your devotion to her, and pleasure in her company?"

"Why, not exactly. It had something to do with it, of course, but I always liked her for herself. She is a lovely character. Mother always said so."

"Suppose we drop the question of Anna's treatment of you, and think about your treatment of her," said auntie seriously. "Is your friendship of the true sort? How much will it bear? Is it worth much, if it depends upon her moods rather than upon her real self?"

"I suppose not," admitted Ethel, reluctantly, "but I would not put it in that way."

"Your actions, or the plans of action, seem to put it in that way, Ethel. It is quite likely that Anna has some perplexing difficulty to settle, some burden to bear, or some absorbing question to meet. Is this a time to withdraw companionship and sympathy and put her on trial, as a friend?"

"I will give you the Bible test of true friendship, which ought never to be given without reason. It is this: 'A friend loveth at all times.' If you have had cause to trust Anna before, be true to her now, whatever may be her mood at present."

#### Surprised His Doctor.

"A little over a year ago I was laid up with bronchitis," says Stanley C. Bright, Clerk, of Kingston. "My doctor's bill came to \$42, and altogether my illness cost me \$125. This fall I had another attack. I came across an advertisement in a newspaper for Dr. Chase's Syrup of Linseed and Turpentine for throat troubles. I thought I would risk a quarter and try it. It cured me. After this I intend to treat my own ills."

Dr. Doddridge one day asked his little daughter how it was that everybody loved her. "I don't know," the maiden answered, "unless it be that I love everybody."

BLEEDING PILES, ITCHING PILES.—Dr. Agnew's Ointment cures piles in all its forms—Itching, Bleeding and Blind. One application gives quick relief; three nights will cure most cases; six nights will cure most stubborn cases. The best and surest cure for any and all skin eruptions. 35c.

## THE ONLY ONE

Dodd's Kidney Pills Cure where all other Remedies Fail

### BRIGHT'S DISEASE NOT INCURABLE

But there's only One Cure in the World, and that we have named.—Hundreds Testify to Cures.—Never a Failure Recorded.

It used to be said, "If you have Bright's Disease, it won't be long before people are walking slow behind you."

Bright's Disease affects brainy men particularly. The brainier and more active a man, the more liable he is to Bright's Disease. Bright's Disease is a disease of the Kidneys. It is the name given to the fatty degeneration of those organs. It is caused by excessive use of alcoholic drinks. It is caused by excessive eating of rich food. It may be caused by exposure to cold and moisture. It may be caused by improper living.

But it is not with the cause we have to deal. It is with the cure.

It used to be thought that Bright's Disease was incurable. We know better now. Restore the Kidneys to health, and you may eat what you like, drink what you like, work as hard or be as active as you like, and bid defiance to death-dealing Bright's Disease.

But woe to the man who doesn't take care of his Kidneys! When they cease to filter the blood, the blood reeks with poison. Urine actually flows in the veins. You die a lingering death. The spine and extremities first; the brain last. Dying at the bottom while living at the top!

Bright's Disease may be cured by DODD'S KIDNEY PILLS, which restore the Kidneys, making them filter the blood properly. DODD'S KIDNEY PILLS are the only specific for Bright's Disease. They were compounded just for that purpose. They have cured hundreds of cases. They will cure your Kidneys. Try them. Fifty cents a box. For sale at all druggists.

WM. G. WADE, 940 Queen East, Toronto, says:—"I have used thirty-six boxes of Dodd's Kidney Pills and am cured of Bright's Disease after all else had failed."

T. E. CRAIG, 769 Queen East, Toronto, says:—"Never expecting a cure of Bright's Disease, I have been agreeably disappointed by a few boxes of Dodd's Kidney Pills."

MISS MAUDE COTTERELL, Belleville, Ont., says:—"I have used two boxes of Dodd's Kidney Pills and have been cured of what the doctor said was Bright's Disease."

MR. JAMES WENT, Orillia, Ont., says:—"I began to use Dodd's Kidney Pills about six weeks ago; have taken three boxes, which have cured me perfectly of Bright's Disease."

#### Be Courteous.

Never economize politeness. To be courteous is a divine injunction. Courtesy should flavor every act of the most ordinary day. Its practice would invest life with beauty and sweetness, would garland the rough places and soften the hard, and be soothing balm to the sensitive, so often needlessly wounded.

Best for Wash Day

For quick and easy work  
For cleanest, sweetest  
and whitest clothes  
Surprise is best

USE SURPRISE SOAP

Best for Every Day

For every use about the house Surprise works best and cheapest.  
See for yourself.



What is Patience?

A beautiful answer was given by a little Scotch girl. When her class at school was examined, she replied, "wait a wee, and dinna weary."

A Banker's Experience.

"I tried a bottle of Dr. Chase's Syrup of Linseed and Turpentine for a

troublesome affection of the throat," writes Manager Thomas Dewson of the Standard Bank, now of 14 Melbourne Avenue, Toronto. "It proved effective. I regard the remedy as simple, cheap and exceedingly good. It has hitherto been my habit to consult a physician in troubles of this nature. Hereafter, however, I intend to be my own family doctor."

—A little girl who had mastered her catechism confessed herself disappointed "because," she said, "though I obey the fifth commandment and honour my papa and mamma, yet my days are not a bit longer in the land, because I am put to bed at seven o'clock."

—It never pays to cherish a fault-finding spirit.

—Genuine cheerfulness is an almost certain index to a happy mind and a pure, good heart.

—A contented mind is the greatest blessing a man can enjoy in the world, and if in the present life his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them.—Steele.

Easter Cards IN GREAT VARIETY

At FLEMING H. REVELL COMPANY,

140 and 142 YONGE STREET, TORONTO.

As per our advertisement in this paper of April 1st; also the following books, selected from our list:

- BIBLICAL CHARACTER SKETCHES Young Men of the Bible. Young Women of the Bible. By Rev. Dean Farrar and others. Cloth \$1.25
THE RIGHT OF SYSTEMATIC THEOLOGY By Benjamin B. Warfield, D.D. .70
EARLY CHURCH HISTORY A sketch of the first four centuries. By J. Vernon Bartlet, M.A.

- THE PROPHECIES OF JESUS CHRIST Relating to His death, resurrection and second coming and their fulfilment. By Dr. Paul Schwartzkopff, translated by Rev. Neil Buchanan. \$1.75
PRESENT DAY PRIMERS Flexible cloth, each 40
THE BOOK OF THE TWELVE PROPHETS Vol. I, by George Adam Smith, D.D. \$1.50

- A PRIMER OF HEBREW ANTIQUITIES By Owen C. Whitehouse, M.A.
HOW TO STUDY THE ENGLISH BIBLE By R. B. Girdlestone, M.A.
A PRIMER OF ASSYRIOLOGY By A. H. Sayce, LL.D.
WITH OPEN FACE Or Jesus mirrored in Matthew, Mark and Luke. By Alexander Balmain Bruce, D.D. \$1.50

- NOTES ON THE PARABLES AND MIRACLES OF OUR LORD By Richard Chenevix Trench, D.D. \$2.00
THE EPISTLE TO THE ROMANS—International Critical Commentary. By Rev. W. Sanday, D.D., LL.D., and Rev. A. C. Headlam, B.D. Net \$3.00
THE GOSPEL ACCORDING TO ST. LUKE—International Critical Commentary. By Rev. Alfred Plummer, M.A., D.D. Net \$3.00

JOHN KAY, SON & CO.,

34 KING ST. WEST.

CARPETS, CURTAINS, RUGS AND DRAPERIES

More than ever this is the age of the specialist. The man who would succeed must know his business thoroughly. It is hardly within the experience of the keenest business competition that this large Carpet and Curtain house should for these many years hold its foremost position without this spirit of thoroughness having permeated its management. It is not that we think we know the Carpet business. We know we know it. It is our special duty. The world's best manufacturers are known to us. Many of their goods are controlled exclusively by us, for the size and character of our trade warrant this. We hold firmly to the sensible position of sensible people that the best goods are always the cheapest, despite an age in which there is much clamoring for cheap goods, which a little testing proves are not cheap. Cheap carpets mean cheap designs and colors and little wear. Good materials embrace carefully-planned designing and colorings—a thing of beauty that is a joy forever.

OUR CARPET DISPLAY FOR THE NEW SEASON

is unusually attractive, large in volume and carefully selected. Where prices for carpets and curtains have advanced we will still sell our best goods, thanks to opportunity buying, at old prices. Let us particularize:—

Brussels carpets, rich dark effects, in Burn, Jones and Morris effects, always beautiful and durable. Our celebrated Mecca Brussels, pin wire wear, for dining-rooms, halls and libraries, special in the best Brussels, regularly sold at \$1.35, for net \$1.10, and a few of the best goods, odd pieces, at net \$1.00. Fine Heavy Brussels, in self colors, special at 85. Velvet Carpets, a special value at \$1.05, extra special net price 85. Teprak Wiltons for hard wear, regular \$1.65, special net price 1.25. A special lot of Imperial Wiltons, good patterns, special net price 1.25. Scotch Axminsters that we can thoroughly recommend, special net price 1.25. Best 10-wire Brussels, back tapestry, special net price .65. Best imported All-wool Carpets, 36-in. wide, special net price .65. A superb line of Scotch Oil Cloths and Linoleums, 72-in. wide, worth 55c. and 65c. a square yard, special at 40c. and .50. We should specially mention the Crompton 10-shot Axminster and Victorian Axminster, made with fine worsted yarn, in rich dark shades and some very fine light French colors for drawing rooms. You will admire these goods.

CANADA'S LEADING HOUSE FOR RUGS AND SQUARES.

There is no questioning our supremacy in the selling of Rugs and Squares. You will find here a range of goods that in volume and assortment will surprise shoppers. In All-wool Rugs we have five different makes, suitable for all rooms, 9x12 at \$9.50, \$12.50, \$15 and \$18. A large variety and very low in price, made up carefully by ourselves from remnants in Brussels, Velvets, Wiltons and Axminsters, less than half the original prices. New Wool Fibre Rugs for crumb cloths and summer cottages, a specialty with ourselves and new to Canadian people. In Japanese Rugs of the best quality the assortment and variety is simply astonishing. You will find nothing like it in any store in Canada. The prices are special, as follows:—

- Fibr Rugs 3 x 6, special \$ 1.25 4 x 7, special 2.00 6 x 9, special 4.00 7.6 x 10.6, special 7.00 9 x 12, special 10.00
Fine Hand-Made Japanese Rugs New designs and colors; Delft Blue and Oriental. Size 1 ft. 6 in. x 3 ft., special, each .45 2 x 4, special .75 2.6 x 3, special 1.00

- 3 x 3, special \$ 1.00 2.6 x 5, special 1.25 3 x 6, special 1.50 4 x 7, special 2.60 6 x 6, special 3.50 6 x 9, special 5.00 7.6 x 10.6, special 7.50 9 x 12, special 10.00 10 x 13.6, special 13.50 12 x 15, special 17.00

OUR SPECIALS IN FINE OIL CLOTHS AND LINOLEUMS.

We have received invoices of 50 pieces of Staines' hand-made inlaid Linoleums. These are the best goods manufactured the world over and are unequalled where much hard wear is called for. Special prices—\$1.35 and \$1.50 per square yard. Greenwich Inlaid Linoleum, colors going through and through, made by machinery, special \$ 1.15. Best Inlaid Japanese Matting, 36-in. wide, special 25c. and .35. 50-in. All-wool Colored Felts, all colors, special, per yard .75. Cocoa Mats and Matting for churches and other uses, at specially low prices. The business of this house extends to all parts of the Dominion, and it is always prudent when requiring goods to correspond with us. You get the advantage of Canada's largest carpet and curtain stocks, special goods and prices special.

JOHN KAY, SON & CO., 34 KING STREET WEST, TORONTO.



**Trinity College School,**

PORT HOPE.

Will re-open after the Easter holidays on  
**Wednesday, April 21st.**

The new fire-proof buildings are furnished with everything that can conduce to the comfort and welfare of the boys, and are unsurpassed in the Dominion. For a copy of the Calendar or other information apply to the

REV. DR. BETHUNE,  
Head Master.

**The Morley Conservatory**

College and School of Art.  
Union with the London College of Music, England.

**HUNTSVILLE, ONT.**

Visitor  
The Ven. Archdeacon Llwyd, Algoma.

Principals

MISS MORLEY, L.L.C.M., A. Mus. L.C.M., Representative of the London College of Music; Silver Medalist for Painting.

MRS. HAYDON, D.P.L.C.M.

Examiner for the London Col. of Music.

STOCKS HAMMOND, Esq., Mus. Doc. Toronto.

Organizing Secretary for the L.C. in Canada and America.

A resident and day school for young ladies.

Students of all grades from beginners to the most advanced receive the best possible training.

Special advantages in music, art and modern languages. To fill vacancies a few pupils will be received at greatly reduced fees during the month of November. For particulars address the Principals.

**The Yorkville Laundry**

45 ELM STREET

H.D. PALSER, - Proprietor

Telephone 1580

ALL HAND WORK

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

YONGE **349** STREET

OPPOSITE ELM

Telephone No. 932.

**PRESENTATION**

ADDRESSES

DESIGNED AND ENGROSSED BY  
A. H. HOWARD, R.C.A.,

5 King St. East, Toronto

**J. YOUNG,**

THE LEADING

**UNDERTAKER AND EMBALMER**

Telephone 679. 259 YONGE ST.

**Hereward Spencer & Co.,**

Indian & Tea Merchants,  
Ceylon

63 1-2 King St. West, Toronto

Have removed to their new premises,

81 King St. West.

Telephone 1807.

The Standard American Brand : : : Established 1860  
**SPENCERIAN**

DROP US A LINE  
If you wish to select a STEEL PEN suitable for your handwriting



Sample Card SIXTEEN PENS, different patterns, for every style of writing, including the VERTICAL SYSTEM, sent prepaid on receipt of TEN CENTS.

**SPENCERIAN PEN CO.**

450 Broome Street, New York, N. Y.

**Bishop Bethune College**

OSHAWA, Ont.

UNDER THE CHARGE OF

The Sisters of St. John the Divine.  
Visitor, the Lord Bishop of Toronto.

For terms and particulars apply to THE SISTER IN CHARGE, or to

The Sisters of St. John the Divine,  
Major Street, TORONTO.

School re-opens, D.V., on 11th January, 1897

**BISHOP STRACHAN SCHOOL FOR GIRLS.**

TORONTO, - - - - ONTARIO

ESTABLISHED 1867

President—The Lord Bishop of Toronto.  
Prepares for entrance to the University Colleges, for the examinations of the Toronto Conservatory of Music, and for the Government examinations in Art. Resident French and German Governesses. Fees for resident pupils (inclusive of English, Mathematics, Latin, German, French and Drawing) \$252 per annum, with entrance fees of \$12. Discount for sisters and for daughters of clergymen.

The School will re-open after the Christmas holidays, on THURSDAY, JANUARY 14th. Boarders to arrive on the 13th.

Apply for Calendar to MISS GRIER, Lady Principal.

**SCHOOL OF THE Sisters of the Church.**

HAMILTON, Ont.

BOARDING SCHOOL FOR GIRLS

Commodious House. Healthy situation. Prepares for Matriculation and other examinations. Conversational French conducted by Sisters who have resided in France several years.

Fees for Resident Pupils, \$160 to \$200 per annum. Address

SISTER IN CHARGE

32 Hess St. South,  
Hamilton, Ont.

Next term commences February 10th, '97.

**St. John Baptist School**

STUYVESANT SQUARE

231 East 17th Street, New York.

A resident and day school for girls. Pupils prepared for College. Advantages in music, art, and modern languages. Terms \$300 to \$500. Re-opens Sept. 30. Address the Sister Superior.

**HELLMUTH LADIES' COLLEGE,**

LONDON, ONT. CIRCULARS.

**Church Extension Association,**

At 135 James Street North,  
Hamilton, Ont.

Open daily from 9.30 a.m. to 6.00 p.m., Saturdays 9 to 9.30.

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

Also Books, Publications, Sacred Pictures.

In Toronto—Books, Surplices, etc., at the Church Orphanage, 69 Baldwin Street.

TRY THE GOLDEN HEALTH PELLET  
The best health restorer ever discovered. A fine medicine for all impurities, a good tonic for the system. One pill occasionally after dinner and tea works wonders in indigestion, constipation, piles, liver kidney, rheumatic and menstrual troubles. No family should be without them. They are a family medicine chest. Five boxes for \$1.00, postpaid. D. L. THOMPSON, Homoeopathic Chemist, 394 Yonge Street, Toronto.

GEORGE EWIN,  
Issuer of Marriage Licenses. County Clerk. Office—Court House, 51 Adelaide Street, East. House—299 Gerard St. East, Toronto.

**MONUMENTAL**

The old-established firm

F. B. GULLETT, Sculptor  
for 21 years on Church St.  
Now at 740-744 Yonge Street. Few doors south of Bloor street.

THE CINCINNATI BELL FOUNDRY  
CINCINNATI, OHIO.  
SOLE MAKERS OF THE BEMMER BELLS  
FOR CHURCH SCHOOLS, FIRE ALARMS &c.  
Catalogue with 2500 illustrations. Prices and terms FREE.

**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.  
Concert St., Bold St., LIVERPOOL.

**Church Brass Work.**

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, &c. Chandelier and Gas Fixtures.

**CHADWICK BROTHERS**

Successors to J. A. Chadwick

MANUFACTURERS,

136 King St. East, Hamilton, Ont.

**Make Home Beautiful . . .**

Costs no more than to make it ugly. Study and select your

**Wall Papers.**

Be particular—as particular as possible—get designs, and—well, just see ours—good judges say they are real good.

**MULLIN & MUIR**

Canada's Greatest Wall Paper House. 436 Yonge Street Toronto

Assessment System Mutual Principle

**OFFICE OF THE Mutual Reserve Fund Life Association**

Freehold Building

TORONTO, Oct. 14, 1896.

I am authorized to announce that in future payment of all death claims in the Dominion of Canada will be made by check on Ontario Bank, Toronto, or the Molsons Bank, Montreal, thus making the Mutual Reserve practically a HOME COMPANY.

W. J. McMURTRY,  
Manager for Ontario.

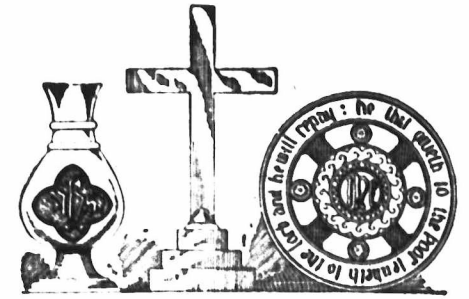
**Harrington's Tubular Chimes.**

Tubular Bells are harmonious, pure and sweet, cost much less than ordinary bells, require no specially constructed tower.

Write for prices.

CASTLE & SON,  
Stained Glass & Church Furnishings  
MONTREAL.

**Church Brass Work.**

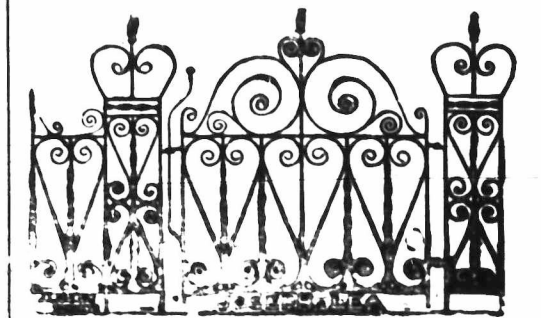


**Memorial Pulpits Lecterns, Ewers Gas & Electric Lighting Fixtures, &c.**

Designs, workmanship and prices guaranteed satisfactory.

The Keith & Fitzsimons Co., Ltd.  
111 King St. W., Toronto.

Write for Catalogue.



**Fence & Ornamental Iron Works**

73 Adelaide St. W., Toronto.

Formerly of St. Thomas

Manufacturers of Iron Fencing and every Description of Ornamental Iron Work.

Special attention given to architect's work either by contract or by the hour. Special designs furnished. Catalogues on application.

JOSEPH LEA, Manager.

**Elias Rogers & Co.**



**COAL & WOOD**

**Webb's WEDDING CAKES**

ARE AS GOOD AS THE BEST MEN AND THE BEST MATERIALS CAN MAKE THEM. WE SHIP THEM BY EXPRESS TO ALL PARTS OF THE DOMINION. SAFE ARRIVAL GUARANTEED.

WRITE FOR CATALOGUE AND ESTIMATE TO  
THE HARRY WEBB CO. LTD.  
TORONTO

THE LARGEST CATERING ESTABLISHMENT AND WEDDING CAKE MANUFACTORY IN CANADA