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Vol. 18.]

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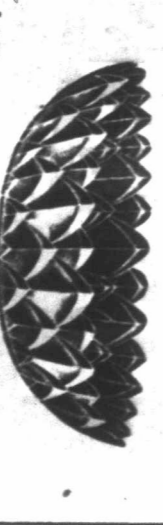
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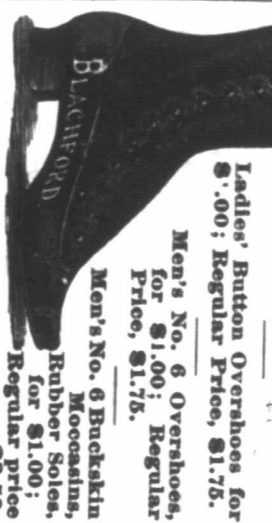
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Increase for the year.....	21,553,720 00
Emergency or surplus fund.....	863,311 43
Increase for the year of surplus fund.....	157,065 88
Total membership or number of policy holders.....	86,081
Members or policies written dur- ing the year.....	7,313
Amount paid in losses.....	\$1,170,303 86
Total paid since organization.....	\$1,657,145 50

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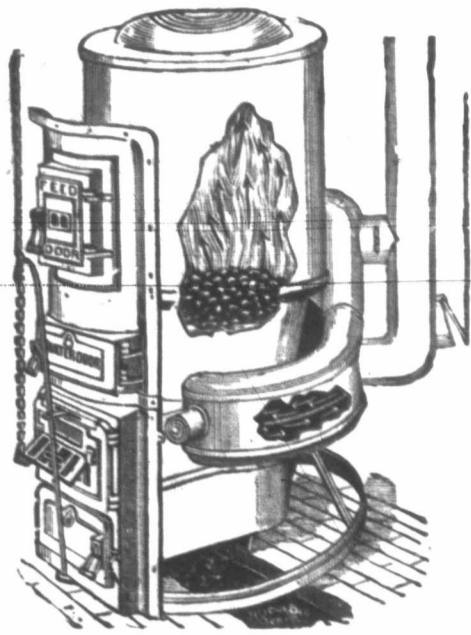
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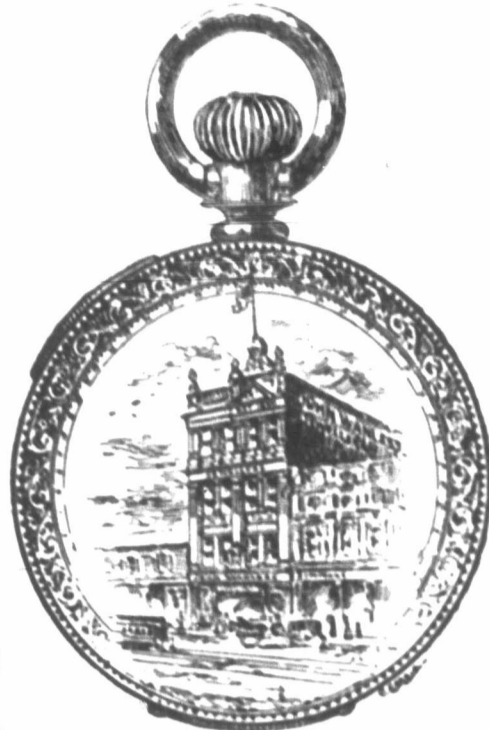
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TORONTO, THURSDAY, FEB. 18th, 1892.

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"A NATION OF FAMILIES," says G. S. in *Church Bells*, "are the English people, and not merely a pack of individuals—a family of families whose commonwealth is in their brotherhood, and not a tribe of survivors of the fittest." The fact is symbolized by the Royal Family, and the interest of all the other families in it.

VICTOR HUGO'S BISHOP MYRIEL, it is said, was traced upon the model furnished in actual life by the late Bishop Mountain of Quebec. A correspondent in *Peter Lombard's* entertaining columns asks for confirmation of this *on dit* which had lately come to his ears. The Canadian bishop was well worthy of the distinction.

CONVENT INSPECTION IN FRANCE.—A Bill is now before the French Chamber—submitted by the Government—to provide for effective inspection of all secular and monastic societies, discriminating against those under "foreign" control, and guarding the rights of individual members. The measure is drastic enough, but very expedient.

CHURCH PRAYERS AGAINST THE SCOURGE.—The Bishop of London—as well as other English bishops—has issued, as we read in the *Standard*, his directions (for the use of a certain form of Prayer) to each one of 531 beneficed clergymen in his vast diocese. Many clergy used the Prayer Book form of their own accord without Episcopal direction.

"AS THE PIPER BLOWS HIS PIPE," said Athenagoras 1,600 years ago, "so the Spirit of God moved the lips of His prophets as mere machines." Some of our teachers have drifted a long way from that very simple and Scriptural view of Inspiration

authoritative Apostolic teaching. The sooner they drift back, the better for themselves and their pupils.

CHARITY GREATER THAN POLITICS.—Canon Murray of Chiselhurst, recommends his own expedient as a preventive of "La Grippe" by one of its favourite avenues of approach—bare heads at funerals. His plan is to use the *whole service*, except the actual words of "Committal" and the Grace, in church, thus saving the rather long series of prayers in the inclement open air.

TWO TITHES AND A THIRD, as Dr. Pusey once reminded a fashionable congregation, was the measure of the religious liberality of the Pharisees of old, whose righteousness ours must "exceed,"—doing what they did rightly, and more. Every year one tenth of income for the services, ditto for the clergy, and every third year, another tenth for the poor—about *one quarter* of income!

"BEHIND FATE, STANDS GOD," is the motto of one of the finest and most dramatic of modern novels, the motto of the heroine in Mrs. Evans Wilson's "At the Mercy of Tiberius." The Christian public has much for which to thank this gifted authoress in her former writings: but in this she has fairly surpassed herself. It would be difficult to imagine a more wholesome tale of life.

"HELPFUL AND TRUE," Bishop Ellicott pronounces the recent "Declaration on Holy Scripture" to be. He lashes with his own keen criticism the puerile criticism by which some persons have been trying to minimize the Declaration by trying to cast discredit and ridicule—characteristically!—on its wording, while they cannot deny the cogency of its meaning even so expressed.

BAPTISM AND CONFIRMATION.—The practical divorce which injudicious management has made between two elements of the same sacrament has been ably assaulted by Canon Mason's recent publication on this subject. It required some such clever and incisive treatment of the subject to bring men's minds to a realization of the fact that Baptism without Confirmation is seriously incomplete.

"THE DWINDLING ROMAN SECT," says Greene-Armytage in the *Church Times*, will now be governed in England by "mere seminary priests, ignorant at once of the world and of the nature of the national Church." This is *apropos* of the remarks recently in the *Times* that "the Church in this country no longer fears Romanism"—since they have lost the clever traitors who deserted our camp for theirs.

THE NEW ROBERT ELSMERE.—Mrs. Humphrey Ward's new story—"History of David Grieve"—appears to be a sort of antidote to her "Robert Elsmere," representing the converse process, rather positive and constructive than *destructive* of the religious principle of life, as was justly complained of in the former romance. It is now evident that Mrs. Ward had not "said her last word" about agnostic humanitarianism.

"NO ONE WILL SUCCEED," says the *Rock* in a very calm and dispassionate review of Cardinal Manning's life, "to his *personal* place and authority amongst men—it little concerns us to specu-

late as to who may be his ecclesiastical successor. Able and energetic as he was, we doubt if he was ever much liked by the old English Roman Catholic families, excepting such fervent and feeble persons as the Duke of Norfolk."

GUY DE MARUPASSANT, the brilliant French novelist, has unwittingly furnished an illustration of the danger which clever authors are in of being swung off the track of plain common sense by the extraordinary *mometnum* created in their own wild career of hurried theorizing or romancing—for there is not much difference between the two things nowadays. He was lately moved to lunacy and suicide while writing his "Angelus."

HOME MISSIONS AND HIGH CHURCHMEN.—The correspondence in regard to Foreign Missions in English papers has brought out the fact that there is a marvellous zeal and activity on the part of High Churchmen generally on behalf of Missions at home, in great contrast with their apparent apathy in regard to the support of Mission work abroad:—"Non omnia possumus omnes!" Still they might "redress the balance" a bit occasionally.

THAT IMPERIAL CYCLONE, the Emperor William, has assaulted the legion of drunkards in Germany with what a contemporary well calls "tempestuous zeal," and the essential characteristic of the measure now before the Reichstag is an immense increase of the police force to enable these functionaries to become agents of the Emperor's crusade. The policemen are to become "guardians," in the fullest sense, of the morals of the citizens on this point.

SURPLUS WEALTH OF CONGREGATIONS.—Recent reports of certain sectarian Christian congregations are well calculated to put wealthy Church people to shame—for we cannot exhibit such a proportion of disinterested benevolence, systematically managed and successfully carried out. The old Catholic tradition of "one third for the clergy, and one third for the services, and one third for the poor"—or some such rule—is needed for our Church offerings.

MINDS AND BODIES.—There is a good deal of practical wisdom in the line advocated—as we learn from the *Nuneaton Chronicle*—by Rev. Bracebridge Hall at the Ruri-decanal of Nuneaton: namely, "that special interest should be taken in the temporal affairs of families, in order that the people might thus be led to take an interest in spiritual matters." It was the *rationale* of interest in the Gospel at the first, and should be always kept up on the subject.

"CATHOLIC BUT NOT ROMANIST" is written upon the banner raised by Dr. Ince, of Oxford, in his effort to prevent the erection of Cardinal Newman's statue just where it will be least appropriate and give most umbrage. Some persons—carried away by a false and shallow "liberalism" in religion—think it a peculiarly graceful thing to perpetuate the memory of Newman's desertion of his mother Church for a foreign Communion, in the spot where his defection was most glaring.

IMPERIOUS DEATH has made a kind of solemn demonstration of his all-prevailing sway as the sword of the Supreme Deity, in that he has asserted

his dominion over Prince and Cardinal alike, over the idolized "Evangelical" preacher and the eminent physician. It is like an enlarged visitation of Job—the most secure corners have suffered the most heavily. The cable had hardly conveyed to us Sir Morell Mackenzie's advice to convalescents from influenza, when he succumbs himself!

HEARING CONFESSIONS.—Our contemporary, the *Rock*, is very much exercised over an article in the *Newbery House Magazine*, wherein it had been asserted that no less than 1,200 Church clergymen "hear confession in private." We should say that 30,000 would be nearer the mark than 1,200, since every parish priest is bound (unless he neglects his "marching orders") to perform this duty frequently for the sick—to say nothing of multitudes of non-communicants with uneasy consciences.

EPISCOPAL VETO, as even the *Church Times* thinks, is likely to be exercised by Bishop Ryle of Liverpool, as a shield against the renewal of the Hakes' persecution of Bell-Cox, the intrepid Vicar of St. Margaret's, Liverpool. It is refreshing to find our fearless contemporary able to believe anything so good about the future of Bishop Ryle. Even Lord Penzance, however, has decided that the five years' litigation can only be renewed by Episcopal sanction, and upon Dr. Ryle the onus rests.

"NOT ALL NEWMAN'S GENIUS NOR Manning's ability and unsleeping energy," says an English editorial, "have succeeded even in maintaining the old average numbers of Roman Catholics of England. . . . The prestige which they have given to her cause only accentuates the completeness of that failure. Nor has Rome others to put in their place. Those two or three men—(above the low average of her converts' intellects) she made "Cardinals"—trained English officers for her barbaric rabblebut in vain!

"UNDER THE LADDER."—A writer in *Money* (London) relates a curious observation in his own experience of the small things which will sometimes turn aside people from their chosen paths. Entering a saloon to get a drink, he noticed that the place was not crowded as usual at that hour. No explanation appeared until (by his advice) two ladders used by men cleaning the windows were removed from their position over the entrance. Then the deterred crowds streamed in! We present the hint to Temperance Crusaders.

A NOBLE EXAMPLE.—We learn from one of the Toronto dailies that a wealthy congregation (not Church of England) in that city raised during the past year over \$27,000; less than \$10,000 of which sufficed for "congregational purposes," while the remainder—nearly twice \$10,000—was given to "missionary, educational and benevolent purposes." Among these about \$1,000 towards the annual expenses of a poor congregation in another part of the city—a part where a rival Church of England congregation get no such help from rich brethren!

THE DOXOLOGY OF THE LORD'S PRAYER.—No more useful treatise has possibly ever been published—and there have been many—on the inexhaustible subject of the Christian's standard prayer than that lately edited by J. Armitage Robinson, of Cambridge, on "The Lord's Prayer in the Early Church." The author is F. C. Chase, B.D. He attributes the insertion of the doxology to the usage made of the Prayer in the Eucharistic Service,

There are many other interesting points in this monograph.

THE HIGHEST CRITICISM.

It is in the nature of things that the overwhelming majority of professing Christians have to take their notions of what constitutes the Word of God on trust. Their power of criticism can go no further than the hand that extends to them that volume of sacred literature—history, prophecy, psalmody, letters, revelations—which we call the Bible. Multitudes of poor souls can neither read nor write, much less indulge in critical examination of texts. Even among those who have received a smattering of the three "Rs," probably nine-tenths have no faculty or facility for personally questioning or supporting the details contained within the covers of the Scripture compilation. Their "Private Judgment" must—perforce of the inevitable circumstances of their sphere in life—move within the narrow circuit described by the tethering of necessity. Their first and easiest criticism—few get beyond it practically—is to scrutinize the character of the hand that extends to them the Scriptures—to weigh the value of the Church as a claimant. A little glimpse of Church history, a slight study of the moral standard of the Bible as its own credential—"their thoughts the meanwhile accusing," &c. Such criticism, though enough for their case, does not amount to much.

HIGHER CRITICISM.

As we rise in the scale of education, we rise in the scale of competency, and of responsibility. Conscience is satisfied in every sphere of life—and in all matters and affairs—by the exercise of such an amount of *circumspection* as may lie within the range of individual opportunity. People feel, by a kind of intuition universal, that where Providence gives little, little will be required. And *vice versa!* Those who happen to have acquired a larger range of intellectual vision, do feel in a manner bound to use these gifts which others have not. Not only the University specialist, the college professor, the studious clergyman, but laymen and laywomen of learned leisure and large opportunities, feel impelled to look, as far as their sight can reach, into the details of the sacred text. It is right that logic, history, archæology, philology, and all the other sciences, should be brought into requisition in order to illustrate the comparative obscurities—the shady corners—the "things hard to be understood" in the Holy Book. Less may do for others, they must move further, and fly higher in research. Still, even these are bound and circumscribed by the circumstances of life.

STILL HIGHER!

As spectators watch the oftentimes feverish efforts of the searchers after truth and compilers of facts, the former can often see more of the game than those who are engaged, in some narrow pent-up Utica of fate or talent or fancy or predilection—digging and delving in some corner, with head and shoulders bent to the work—like miners groping for their minerals or hewing in their arm's-length field of labour, by the feeble light of their little lamp. In the first place, the theologians of to-day are 1800 years or so too late in the field to make any grand or startling discoveries. The mine has been all "worked over" ages ago, and the most that men can do nowadays is to discover an occasional scintillating fact—which the first miners probably thought too unimportant to spend time upon! The nineteenth century critics have to conjecture and imagine, exercise ratiocination, display more or less correct

or incorrect intuition, guess at connections, leap over gaps of knowledge, when such men as Moses, Ezra, Solomon, Jerome, Origen, Athenagoras, Theodore, Hippianus, Chrysostom, had all the facts at hand or near by, as matters of personal knowledge, experience or close observation.

HIGHEST OF ALL.

So, at last our modern critics have—if they are reasonably modest—to pay large deference to the opinions, as well as the evidence, of those early critics, who lay all along the line of compilation for thousands of years, working hard and watching reverently at the slowly increasing accumulation of those rich stores. Those earlier critics were in fact the very "scrutineers" of the Church's treasury; upon their well-informed "expert" testimony as specialists the Church depended for the array and arrangement of important facts which the Church herself made use of in detail and comparison, 1,500 years ago, when she "closed the Canon" of inspiration for all time. It is the act of reasonable beings of the highest order to respect the conclusions of those whom Providence placed in a better position to weigh evidence, to gather it, to sift it, to decide on meanings and phrases (now disused), to value allusions now obscured by lapse of time. This is distinctly the line taken by the Reformed Church of England, in regard to all such matters as lie beyond our present "ken"—to bow to the testimony of the Primitive Church, and kiss the hand which holds out to all ages—the Church's Word of God.

THE BROTHERHOOD OF ST. ANDREW.

The spectacle of hundreds of young men of position and intelligence gathering at great centres every year, travelling many hundreds of miles, and leaving behind for days together very pressing secular calls, in order to consult and advise with one another in the interests of that part of the Church Catholic which is included in the American section of the great Anglican Communion—is a most encouraging and inspiring one. There are not many questions which can draw common cords of sympathy north as well as south of the great American Lakes—and among these, a spiritual one is the strongest and most lasting of all. Self-interest may dictate such unions in secular matters and stimulate to widespread zeal; in religious matters there is little or no "room" for such motives. The colossal figure of *The Church*, with CHRIST its Head, forms the magnet which draws these young and zealous hearts together, and binds them into strong strands, ties them into powerful fillets, in the cause of religion. Such warmth of zeal is good to see, is even necessary as an element of Church vitality—no less than discretion is.

"THE CHURCH'S LIGHT CAVALRY"

are these young men; vigorous, active, alert, "aye ready," rapid in movement, untrammelled by heavy encumbrances, fresh, brisk and keen—how much does the Church lose in the warfare with evil, if that force becomes inert. It does not suit their natural temper and condition to move slowly and monotonously by the side of older heads, whose zeal has grown discreet to a degree, whose activities begin to fail in natural force and vim. There must surely be some work especially fitted for these younger men to do, which others cannot so well perform. To find exactly what that work is, and where it lies, and how it should be done—that is the *raison d'être* of these Conventions of which we read. The instinct of the young recruit in Christ's service is to "go and find" his

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brothers, in order to enlist them too, bringing them persuasively to Jesus the Master. It is quite possible some may go too fast at times, or rush into wrong quarters, or dash too hastily at the execution of their task. It is well that they should "put their heads together" occasionally and ask for the friendly criticisms of the knowing ones who have been there. Such efforts deserve benediction.

"WHY AM I A CHURCHMAN?"

BY THE RIGHT REV. THE HON. ADELBERT J. R. ANSON,
D.C.L., BISHOP OF QU'APPELLE.

CHAPTER III.

"I dare not separate from the Church! I believe it would be a sin so to do."—John Wesley, "Korah" Sermon, 1789. (Wesley died in 1791.)

I am a Churchman—

• II. BECAUSE SCHISM IS A SIN.

Considering that we are accustomed to pray continually,

From heresy and schism, good Lord deliver us,

and to profess our faith in

One Holy, Catholic and Apostolic Church,

it seems strange that it should be necessary to prove even to Churchmen, that "Schism," division from the One Body founded by Christ, "is sin."

And yet there seem to be few even amongst good Churchmen who do thoroughly realize this. Men are so accustomed to the present divided state of Christendom, especially in the English-speaking race, that they are inclined to regard it as the inevitable if not the right condition of Christianity.

Probably one reason why men seem so afraid to acknowledge and condemn schism as a sin, is because they think that they would be thereby judging and condemning individuals who seem to be as holy as those who are in full communion with the Church. But we must remember that while we condemn schism as a principle, we do not necessarily judge, still less condemn, individuals. Most of those people who now worship apart with schismatic bodies, have inherited their position, and have not been themselves actively guilty of separation. Imbued with the teaching in which they have been educated, they know no better. While even for those who have been educated within the Church there has often been such temporizing with Dissent, such fear of plain, definite teaching as to the Divine claims of the Church, such holding back of the truth with regard to the sin of schism, that we can scarcely wonder if many regard all Christian bodies as almost, if not quite, alike. God alone knows, or can know, what the guilt of a schismatic action is in any particular case, or how far it affects the spiritual life of the individual soul. Doubtless the streams of His Grace overflow in rich measure the ordinary channels through which He proposed that it should flow, for all them that "love the Lord Jesus in sincerity and truth," even though they may be in some things in error. We therefore leave the judgment of individuals entirely to God. We have only to do with systems and principles.

As a principle, then, we unhesitatingly affirm that Schism is a sin.

What is schism? It is very necessary that we should have a clear understanding on this point.

It has been well said that "Schism does not merely mean breaking away from the episcopal form of government. The schisms of the early Church were episcopal in form, but none the less they were understood to put their responsible

members outside the Church's saving unity." "Schism as a sin excluding from the benefits of Church life, means wilful withdrawal from the legitimate succession of the Catholic Church on the part of an individual or party, or in a secondary sense, the wilful causing of a breach inside the Church." (C. Gore, "Roman Catholic Claims," p. 118.)

That such divisions among Christians are an evil is very clearly apparent from various considerations:

1. They are a great waste of strength and influence;
2. They hinder the spread of the Gospel very seriously;
3. They are a cause of offence to the heathen, and of scandal to unbelievers;
4. They have a deteriorating influence, encouraging among Christians a spirit of restlessness, strife, self-conceit, bitterness, and evil-speaking;
5. They tend to open the door to infidelity, by loosening men's ideas of the Faith—for they show that Christians are not agreed as to what is Truth—and are a clear proof that some at least of the different sections must hold what is not true;
6. They set at naught the will and design of Christ;
7. They further the work and purposes of Satan in bringing discord and confusion into Christ's kingdom;

(Kettlewell's "Inquiry into the Basis of True Christian Unity"; Hammond's "Church or Chapel.")

But such divisions are not only evil in their tendency, they are sinful.

An eminent Presbyterian divine (Rev. James Cooper, minister of the East Parish, Aberdeen), has lately said in a sermon, "Divisions have been far too much regarded on the ground of the inconvenience caused by them to ourselves; the friction, the waste of men and money, the dangers brought on cherished institutions, and the scandal to national reputation. All of which are terribly true. But there is most certainly great sin somewhere. Schism is not only a calamity—it is a sin. It is a frustrating on our part, so far as we can, of Christ's prayer that His people may be one."

The Rev. James Hammond, in his excellent book, "Church or Chapel" (page 9), truly remarks:—"The first step towards reunion must be to prove that division is in itself sinful as being in opposition to the revealed will of God."

What, then, does the Word of God as revealed and recorded in Holy Scripture say about Schism? In the Old Dispensation there was a "Church"—"a chosen people"—just as there is now.

We all know how jealously its spiritual unity was guarded.

One place, Jerusalem, was chosen as the centre where all the chief acts of Worship should be performed (Deut. xii. 13, 14), and to which all tribes should go up at the great Festivals, one tribe was chosen to have the exclusive privilege of ministering before the Lord.

Any attempt to infringe on these bulwarks of the unity of the ancient Church was severely punished by God; witness the case of the rebellion of Korah, and his company, who, though he was of the tribe of Levi, not being a son of Aaron, had no authority to offer incense (Numb. xvi.), and of Jeroboam the son of Nebat (1 Kings xii. 26-31.)

The case of the latter is specially instructive. Throughout the history of the kingdom of Israel we are continually reminded of the fact that "Jeroboam the son of Nebat made Israel to sin."

What was his sin? It was not rebellion, dividing the kingdom, for it was God Himself who gave

him the Ten Tribes (1 Kings xi. 29-31); it was not the worship of false gods, for he expressly said, when he set up the golden images in Dan and Bethel, "These be thy gods (Elohim) O Israel, which brought thee out of the land of Egypt," and, when, in after years, some tried to make Israel worship Baal, that sin was contrasted with his (1 Kings xvi. 41). His sin was, that, imagining it to be for the safety of his kingdom that his people should not go up to worship at Jerusalem, he made his people worship at Dan and Bethel, and thus he made them commit schism. "This thing became a sin, for the people went to worship before the one, even unto Dan. And he made an house of high places, and priests of the lowest of the people which were not of the sons of Levi." (1 Kings xii. 30, 31). His sin was "the worship of the true God in an unauthorized way, in unauthorized places, and with unauthorized ministers." And it originated in what was thought an act of expediency. (T. P. Garnier's "Church or Dissent.")

In the time of our Lord's life here on earth, we have another instance of schismatic worship under the Old Dispensation. The Samaritans who inhabited the country between Judea and Galilee, were a mixed race of Jews and Gentiles who came into the country after the captivity of the Ten Tribes and had intermarried.

"They worshipped the true God; they looked for the Messiah which is called Christ; they read the Scriptures, and observed the law of Moses. They spoke of Jacob as their father." But they had "built a rival temple on Mount Gerizim, where they sacrificed the Passover." There was an intense rivalry between the Jews who worshipped at Jerusalem and the Samaritans who worshipped at Gerizim.

How, then, did our Lord regard these schismatics. Of them individually He often spoke most favourably (St. Luke x. and xvii. 16), contrasting them even with the Jews. He healed their sick, and offered great blessings to the Samaritan woman. But, nevertheless, we never read of His acknowledging in any way their religious acts, recognizing their priesthood, or lending His authority to their commission. We never read that He entered one of their synagogues, though when in Galilee it was His custom to go every Sabbath day into the synagogue, and at Jerusalem "He taught daily in the Temple." Moreover, when questioned by the Samaritan woman, He very distinctly declared His opinion of their worship, "Ye worship ye know not what: we know what we worship; for salvation is of the Jews" (St. John iv. 22). And when He sent forth the twelve He "commanded them saying, "Go not unto the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the House of Israel" (St. Matt. x. 5, 6).

(For much of the above I am indebted to T. P. Garnier's "Church or Dissent." S.P.C.K.)

We cannot expect to find anything about the sin of schism in the Christian Dispensation in the books of the Gospels, as the Church was not yet founded. Nevertheless, our Lord's prayer that His people might be ONE, "that the world may know that Thou hast sent Me" (St. John xvii. 20-23), sufficiently indicates the "mind of Christ," and shows that there must be sin in that which is plainly contrary to His desire and frustrates His prayer.

The language of St. Paul, however, speaking under the inspiration of the Holy Spirit, is very distinct. He tells us in more than one place that divisions and schisms are the evidence of a "carnal" mind (1 Cor. iii. 3; Gal. v. 20), and "to be

carnally minded is death" (Rom. viii. 6), while he continually reminds those to whom he is writing that the Body of Christ is *One*. He tells us that we are to "mark" and to "avoid" those who cause divisions (Rom. xvi. 17; 1 Tim. vi. 2, 5). St. Jude speaks of those who separate themselves as "sensual, having not the spirit" (19).

The following are other passages in which *schism* or *division* is spoken of more or less clearly as *sin*, or in which Christians are exhorted to "be of one mind," "likeminded," "to speak the same thing."

1 Cor. i. 10-13, xi. 18, xii. 25; 2 Cor. xiii. 11; Rom. xii. 16, xv. 5, 6; Phil. ii. 2, iii. 16; James iii. 15; Gal. i. 8, 9; Eph. iv. 3-6, 13-16.

How solemn is St. Paul's appeal to the Corinthian Church! Would that it could be heard, and be listened to throughout Christendom, by all those who love the Lord Jesus in sincerity!

"I beseech you by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. i. 18).

Be faithful to the Church, that you may, as far as you can, help to bring about that end.

REVIEWS.

A SIMPLE ANALYSIS OF THE CHURCH CATECHISM. Pp. 16. Milwaukee, Wis.: The Young Churchman Co. Toronto: Rowsell & Hutchison.

This is very simple and suitable, each answer being generally in the form of a complete sentence.

SYSTEMATIC BIBLE STUDY FOR ADVANCED CLASSES. By Miss L. L. Robinson. Pp. 170. Price 20c. Milwaukee, Wis.: The Young Churchman Co. Toronto: Rowsell & Hutchison.

Like all that issues from this publishing company, this volume is very satisfactory. It stands in catechetical form, but some of the intercalated notes are very suggestive. Thus on the election of St. Matthias it is noted: "Since the Holy Spirit had not yet descended as the guide and inspiration of the Church, we must believe this act of the Apostles to have been in obedience to the command of Christ Himself, and, as such, an indication of His will regarding the continuance and preservation of the Apostleship as a distinct order of the ministry."

THE OLD THEOLOGY AND THE NEW. Being the stenographic report of a sermon by the Very Rev. G. Mott Williams, delivered at the close of his ministry as Dean of All Saint's Cathedral, Milwaukee. Pp. 17. Milwaukee: The Young Churchman Co. Toronto: Rowsell & Hutchison.

A good sermon and specially useful as showing that people usually stand aside and refuse to believe, but they only balk at a perversion of truth which they have been asked to accept as the truth of God. An anecdote will bear extraction:—"I went one day—following the lead of a little Sunday school boy of mine who had been brought into the Church from without, whose father had been a Scotch Presbyterian and was now an infidel. His mother had been a Baptist. I followed him home and stood on the other side of a cradle from his mother. I said: 'Why won't you let me baptize your baby? Jamie wants his little baby sister baptized.' There was a long silence, and finally the mother broke it by saying: 'Do you believe in infant damnation?' I said: 'I do not have to believe in it. There is nothing in my Church teaching that makes me believe in it. I have no doubt that our blessed Master loved every little child in Judæa, but none of them were taken up into His arms and blessed except the ones that were brought to Him for His blessing!'"

APOLOGY OF THE CHRISTIAN RELIGION: Historically Regarded with Reference to Supernatural Religion and Redemption. By Rev. Jas. Macgregor, D.D. Price \$3.50. Edinburgh: T. & T. Clark; Toronto: Presbyterian News Co. 1891.

The wide spread of skeptical and agnostic attacks on the Christian revelation has had the effect of calling forth a corresponding number of apologies; and these defences of the faith not only as formally meeting the assaults of the unbelievers, but as adapting themselves to the varied states of mind among doubters.

This contribution of Dr. Macgregor's is a really valuable work; and although it adds little in the way of actual material to the bulwarks of the faith, no one will complain that it is a mere hash-up of old arguments. Some subjects are presented in a new light, and everywhere there is a freshness and vigour of treatment which carries the reader easily along.

On one or two points we are not in entire agreement with the author; and we wish that he had such a knowledge of "Sacerdotalism" as would make him a little more discriminating in his remarks. We also think that here and there he might be briefer with advantage; but these are slight deductions from the general excellence of the work.

The book is divided into two parts, the first dealing with the actual effects of Christianity, the other with its evidences in the stricter sense. Under the first head he treats first of the victory of the Gospel over the opposition of the world and worldly religion and worldly philosophy; and then of its inwardly transforming and regenerating power. In the second part, he sets forth the evidences for Christianity in the character of Christ, in His teaching, and in His miracles. In His teaching chief reference is made to the Resurrection, which is afterwards discussed with great fulness. There is a good chapter on the ancient narrative of the creation and the early history of mankind. Altogether the work is strong, lucid, and convincing.

CANON AND TEXT OF THE OLD TESTAMENT: By Dr. Trants Buhl. Price 3/6. Edinburgh: T. & T. Clark; Toronto: Presbyterian News Co., 1892.

This very learned work will probably produce a disturbing effect somewhat similar to that caused by Dr. Driver's work on the Literature of the Old Testament, to which this may be considered a supplement, dealing as it does with the Canon and Text. Dr. Buhl succeeded the eminent Dr. F. Delitzsch in the Professorship at Leipzig, having been brought from his native city, Copenhagen, in the University of which he was professor. The book which he has given us is a work of consummate scholarship and of deep and extensive learning. If Dr. Buhl places the final formation of the canon rather late, there is evidently nothing arbitrary in his conclusions; and he makes such copious reference to the literature of every part of his subject that the reader has every opportunity of verifying or correcting the judgments of the author.

THE EARLY CHURCH: a History of Christianity in the First Six Centuries. By the late Professor David Duff. Price \$4. Edinburgh: T. & T. Clark; Toronto: Presbyterian News Co. 1891.

This volume contains the lectures on the early Church delivered by Dr. Duff as Professor in the United Presbyterian College, in Edinburgh; and they are published from his manuscripts by his son. They were not arranged in book form, and the editor has quite properly and necessarily divided them into chapters, and he has done this very well. Moreover, he has provided the reader with a great many additional references which will add much to the value of the work.

Dr. Duff was evidently well furnished for his work. He was familiar with the writings of the fathers and other writers from whom all the material for such a work must be drawn. He has, on the whole, made fair and judicious use of his matter, and he has told his tale in good, plain, clear English. In places he shows that he is a Presbyterian, which we should expect. His views of the ministry are different from our own. His defence of Augustinianism, in some points, is decidedly acute, even if we cannot go the whole way with him. His notions on the constitution of the Church we sometimes demur to. But we think that students of the Anglican communion may receive considerable help from these pages;

and if any of our readers can afford to have two or three histories of this period, we can recommend Dr. Duff's as one of them.

MAGAZINES.—The February *Century* (Midwinter Number) is gotten up with great care and taste. To many people the continuation of the articles on "The Jews in New York" will prove of paramount interest at the present time. It is illustrated with singular clearness of detail. Others will follow eagerly the present instalment of "Nanlahka," the remarkable joint story by Rudyard Kipling and Wolcott Balestien—the latter now dead, and his sister married to Kipling. There is plenty of other good material in this number for all readers. *Murray's Magazine* is becoming a very close competitor with the *Century* for the highest grade of American taste in reading. Its illustrations are very creditable. Perhaps the most interesting article for our readers in this number is that entitled "The Episcopal Church in New York"—adorned with excellent portraits of Bishop Potter, Morgan Dix, Doctors Huntington, Rainsford, Satterlee, Wesley Brown, Morgan, Green, Arthur Ritchie, and Hoffman. "The last man of a Nation," beautifully illustrated, is an article of more than ordinary interest and value, as it dips into that pathetic history of continental history which deals with the many dying tribes of American Indians. *Arena* opens this month with a well written biographical notice (and portrait) of Herbert Spencer. It deals very largely with economic and political questions, and pays no little heed to the passing phases of religion and quasi-religious thought and feeling. Inspiration, Heresy, Hypnotism, The Atonement receive more than passing notice, so that the lucubrations of this able monthly cannot be overlooked without mental loss. *Church Eclectic* as usual well merits its name. Besides original articles of permanent value, though characteristically short and terse, we have a careful selection on Church subjects from varied sources, such as *John Bull*, *Church Times* and *Church Bells*. The columns devoted to "Miscellany," Correspondence, and General Notes," can scarcely be paralleled in any other Church periodical, so admirably is the month's cream skimmed off the literary surface of public print. *Littell's Living Age* bears its usual freight of a more general character—careful selections from *Blackwood*, *Temple Bar*, *Spectator*, &c., &c. These weekly compilations must be a precious boon to myriads who cannot afford either time or money for the larger reviews.

SIX DELUSIONS WITH RESPECT TO THE CHURCH.

BY THE LORD BISHOP OF SOUTHWELL.

It is a delusion that the Church of England was ever Roman; or ever acknowledged as a Church any subjection to the Pope, or any other relation but that of an independent English Church (or Churches), established by the preaching of missionaries from Rome, accepted by kings and people of what we call England.

2. It is a delusion that the Church of England seceded or separated from Rome, as indeed she could not if she was always independent of her. She was, in fact, so insular that she had no occasion even to protest, as the German Protestants at Spire. She renounced certain prominent mediæval errors promulgated from Rome, and at a certain stage in her reform the Pope desired all English who would follow him to withdraw from attending English Church services, and so the Pope made a (not very large) Roman schism in England, which remains till this day in our English Roman Catholic bodies.

3. It is a delusion that the Church of England was a different Church after the reformation from before, any more than England is a different country because she has abrogated the slave trade, or had a Reform Bill, or than a drunkard's personal identity is lost if he reforms.

4. It is a delusion that king, queen, and Parliament either reformed the Church or ordered that the Pope should no longer be her head. The Church declared, what she had repeatedly testified on occasions of encroachment, that the Pope never had any more authority over her than any other foreign bishop. Civil enactments maintained that declaration, at home and abroad, in secular action upon it.

5. It is a delusion that the recognition of the Royal supremacy meant or means any spiritual headship, or anything else than what had always been asserted—that the clergy of England, as well as the laity, are subject to English law, without appeal against it to a foreigner like the Pope; that the

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last appeal of all alike is to the Sovereign. It is strange, in the face of the very clear and strong words of Henry and Elizabeth, that any delusion on this exists.

6. It is a delusion that Parliament settled the Church of England, or even that the Church is subject to Parliament now, except in matters affecting personal or property rights. The Church reformed her errors herself; her Prayer-book and her Articles are her own work. The Act of Submission, which is the limitation of her action, is in theory no more for her than for Parliament itself. It requires Convocation, as the Conqueror required, to be summoned by the Sovereign, as Parliament itself must be, and it requires that canons must have Royal assent for their enactment, just as Acts of Parliament themselves must have it. That has been the relation of councils and princes since Christianity was a recognised religion. Personal and property rights cover a great deal of ground, and civil compulsion in such matters can only be derived from Acts of Parliament, but Church authority is often of as much importance as civil force for obtaining action in Church matters, and the limitation upon that is not Parliament but the Crown, as it has always been in England, at least since the Conqueror resolved in that manner the haziness then growing over the relations between Synod and Witenagemot.

THE APOSTOLIC SUCCESSION.

It is neither necessary nor profitable for a clergyman in his sermons, nor for a bishop in his convention addresses, always to be preaching the Church. But there are times when it is well to remind men that the Gospel of Jesus, which is so much admired under that name, is really the Gospel of the kingdom, so named over and over again in the New Testament. The kingdom is the Church which He founded, and its history is the history of Christ's work for men. That being so, it is impossible to preach Jesus in any full and intelligent way without proclaiming His work and preaching His kingdom. And when you come to study the matter you will find that the Gospel itself is largely taken up with a description of that kingdom, parable after parable and sermon after sermon, of our Lord Himself being wholly given in explanation of the matter. "The kingdom of heaven"—that is one title of the Church. "Like unto mustard seed," there is a hint of its small beginning. "Like unto leaven," there is the secret chemistry of its working. "Like unto a field," "a net," a "feast," there are its breadth, its ration, sympathy, joy. "If a man hear not the Church, let him be unto thee as a heathen man," there is its authority. "That they all may be one in us," there is its unity. "Go ye into all the world and preach the Gospel to every creature. Lo, I am with you always. As the Father sent me, so send I you," there is the charter of this world-embracing society and the law of its perpetuation. That law has been fulfilled in what is known as the Apostolic Succession. The original twelve apostles are dead, and the world has not yet seen the "end of days." Therefore Christ's promise to be with the apostles to the "end of days" must apply to their office and successors. That the promise has been fulfilled and the succession maintained, is a plain fact abundantly proven by the very same evidence on which we believe the canonical books of the Old and New Testament to be the Word of God, the Bible and the Church both having been transmitted by the same hands and guarded with the same care.

For fifteen hundred years no voice was heard raised in doubt or denial of Apostolic Succession. There is not a line of writing extant that there was in all that period any change in the government of the Church. No single Church has been discovered within that period organized on any other than the model of the three orders; and of the Christian world to-day, out of about 380,000,000, more than 340,000,000 people accept the fact of Apostolic Succession. It is therefore not in the least extravagant to say that there is no law of science more certainly demonstrated than the fact of the succession, and that if our scientific friends had for any one of their theories half the evidence that we have for our succession, they would call the theory a fact, proven indisputably and beyond even the shadow of a doubt.

I do not say that because we share in the possession of this ancient heritage we have any right to be arrogant or presumptuous, or pharisaical, but to say that we have no reason to act as if we were ashamed of our honorable lineage and to throw contempt upon fifteen hundred years of Church history. In the preface to the Ordinal, the Church declares that the fact of three orders in the ministry is well known to all persons diligently reading Holy Scripture and ancient authors, and make it a law that no person shall be suffered to execute the functions of bishop, priest or deacon, except he hath had episcopal consecration. It is of course obvious enough that the Church does not make laws for people other than

her own, but it is equally obvious and certain that she expects her own to be true to her spirit and to keep her law.

The matter of Apostolic Succession, on which we differ from many religious bodies about us, is a matter of Church history, and in discussing it there ought to be in us no other desire than to know and hold the truth. Pride, prejudice, feeling, sentiment, have no place in a consideration of the subject, which stands or falls according to the evidence for or against it. The able ministers of religious bodies around us know perfectly what our law is, and why it has been enacted, and I do not believe that in the long run we shall gain the respect of anybody by violating or straining the law that governs the ministry—not even of them for whom the effort is made. A few impulsive people grow greatly excited at the mere show of superficial union, but the solid and thoughtful people in our own and other religious bodies well know that union is not necessarily unity, and that Christian organic unity is not going to be brought about by an interchange of pulpits, or by any scheme that begs the real question or that keeps it out of sight. On the contrary I believe that all such attempts will retard the cause which we all desire to promote, and create suspicion, prejudice, and discord among ourselves, without in any appreciable degree helping the cause of Church unity among our friends.

If, instead of interchanging pulpits (in which the question is begged by one side or the other and nothing is settled), we should meet in conference to consider, like reasonable men, our differences and plans for union, we would be doing that which every Christian could support, and which would in the end be sure to promote the cause of unity. This, with prayer for a right judgment and Christian unity, is all that we can do for other people. But for ourselves we can do much. We can prove our claim not only by Church history, but also by earnest and faithful work.

There is in some quarters a feeling that preachers who have never been ordained, and associations that have no historic continuity or authority, are just as good as, if not better than, men who have been called as Aaron was, and societies that show a charter with an apostolic imprimatur. When such people criticise our claims it will be of little account to unfold before them a long paper bearing the names of one line of apostolic succession, beginning with St. Paul and ending with Bishop White. Such a paper will have some interest for the student, but not so much for the great mass of people. What we must do is to hold fast our traditions; keep true to the Bible and the Church, and then do more hard, faithful, genuine work than any self-constituted society has ever done. That will be a proof of an apostolic spirit that will not fail, give it time enough, to bring men to the Apostolic Church.—*Bishop Rulison, Convention Address, 1891.*

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

SHAWVILLE, Feb. 1.—Rural Dean Naylor writes:—"I am glad to be able to report myself recovering from a pretty severe attack of grippe. It is four weeks to-day since I was outside the door. There is sickness all about us." After mentioning the names of several who have recently died, and the keen regret at being unable to visit the sick and continue the church service, and that even the Sunday school had to be dropped for a couple of Sundays, he goes on to say: "But the Sunday school was started again yesterday. Rev. Mr. Mills, of Bristol, was expected to take the Sunday evening service, with the hope of getting the doctor's permission to go to church the following Sunday myself. The rectory is very comfortable and requires but little wood." Then follows a personal invitation to your correspondent, and with the hope for strength for his work, adding that "Our deanery is prospering, I think, greatly."

MONTREAL.—*St. George's*.—The annual meeting of the Sunday school teachers of this church was held on Friday evening, Jan. 29. The Rev. L. N. Tucker occupied the chair in the absence of the dean. The superintendent gave a very exhaustive report of the work done during the past year. The treasurer and librarian also read their reports, which were very satisfactory. The number attending the school is considerably over 600; largest number on any one Sunday, 580; number of books in library about 1,800. The following contributions were made during the year:—To the General Hospital, \$50; to the Shingwauk Home at Sault Ste. Marie, \$75; to the Rev. Mr. Burman for Indian school in Manitoba, \$50; and to Bishop Reeve for his work in the Diocese of Mackenzie River, \$50. The following officers were

elected for the current year: Superintendent of boys' school, Mr. R. N. Mudge; superintendent of girls' school, Mrs. Carmichael; superintendents of infants' school, Miss Evans and Miss Mudge; treasurer, Dr. Lovejoy; secretary, Mr. A. N. Webster; librarian, Mr. D. Browne; auditors, Messrs. Mudge and Henderson; delegates to Diocesan Sunday School Association, Mrs. Carmichael, Miss Laura Mudge, and Miss Bickley, Messrs. Henderson and Browne. It was decided to have the annual festival on Friday evening, Feb. 26.

St. Jude's.—A very pleasant concert under the auspices of St. Jude's Church Association, was given in the lecture hall of St. Jude's church recently. The attendance was large and enthusiastic. The Rev. J. H. Dixon presided. The concert opened with a piano duet by Mrs. Parratt and Miss Scott, beautifully executed. Mr. C. J. W. Davis followed with the song "True Till Death," which was sung in good style, and in the second part of the concert sang "The Old Brigade" equally well. Madame A. Filiatreault thoroughly delighted the audience with her beautiful mezzo-soprano voice. She sang "Robert toi que j'aime" from Meyerbeer, in the first part, and "Il Baccio" in the second part of the concert, with great taste. She was recalled after each of these songs. Mr. Jos. B. Lovell, tenor, sang "Rose Marie" and "Farewell" in a pleasing manner. Miss Alice Dansereau played nicely on the piano. Miss Isabel Macpherson sang "In Old Madrid" and "Twenty-one" in a manner which resulted in an encore. Mr. M. A. Filiatreault sang "The Vicar of Bray" in the way it should be sung, and was recalled. Misses Edith and Maud McNiece produced nice piano music, and Mr. J. S. Cowan gave some recitations in a decidedly humorous style. He recited "Supper of the Fifty Club," "A Voting Experience," and "My Horse Rosalie."

St. John the Evangelist.—The manipulation of a large new organ in this city by a performer who sits at the opposite end of the building to the instrument has naturally puzzled most persons as to the mode of action. The electric current required to play a large four manual organ for some months could be obtained from a little dry cell simply screwed on to two wires leading to the organ. The organ is only made up of bellows, sounding boards and pipes. Connected with the sound boards is a flexible wire rope less than an inch in diameter. The office of the organist is to connect the battery with certain wires at the free end of the cable as desired. One advantage of the electric keyboard is the lightness of touch, and the rapidity of response and repetition. Organists know how sluggish in these matters is the old system. Electricity gives the organ keyboard even greater lightness of touch than a pianoforte, and enables combinations to be made and dissolved as rapidly as they can be conceived. Our local makers should realize that this system is coming in, and be ready to apply it, otherwise they will find, as in the case referred to, valuable orders going to a distant city to more enterprising builders. They could put money in their purses by using our columns to tell the whole country that they are prepared to refit old instruments and build new ones with electrical keyboards and attachments.

ONTARIO.

L'ORIGINAL.—The festival of the Epiphany was a red letter day for the village-like county town of Prescott. For nearly forty years services had been held at the Court-house there, with little prospect of a more suitable building ever being found. Educational controversies and other untoward circumstances having abruptly terminated this arrangement, it became necessary to build a church or discontinue the services. But, with very few Church-people and in the face of other difficulties, the erection of a holy fane seemed a hopeless task. The Rector of Hawkesbury, however, determined to make an earnest endeavour, believing that failure after hard struggle is better than succumbing without an effort; and, by the blessing of God, hindrances, which seemed insuperable, melted away, and opposition gave place to hearty co-operation, with the result that a few communicants assembled in what the *L'Original Advertiser* well called "a beautiful little church," for early celebration on Christmas morning. From the fact of its having been thus used on Christmas Day, it was appropriately named the "Church of the Nativity," and it was a subject of the greatest rejoicing that the whole cost of erection had been defrayed by Christmas Eve. A formal opening of the little edifice took place on the Festival of the Epiphany. Holy Communion was celebrated by the Ven. Archdeacon Lauder, Bishop's Commissary, who also preached an excellent sermon, and, in the evening, stirring addresses were delivered by himself, the Rev. C. O. Carson and the Rector the Rev. A. Phillips. There was a good congrega-

tion at the morning service, and, notwithstanding the most unfavourable weather, at Evensong the new building was filled to overflowing. At both services the offertory in aid of the furnishing was unexpectedly large. The structure is lined and finished throughout with ash, the effect being very striking and beautiful, and it has a seating capacity of about one hundred. So far, where all seemed hopeless, nearly \$13,000 has been contributed in materials and money, and, should this meet the eye of any kind and gentle reader disposed to aid in the furnishing, either articles or pecuniary help will be most gratefully received and acknowledged by the Rev. A. Phillips. It should be mentioned that the choir, under the able leadership of Mrs. E. A. Johnson, added greatly to the heartiness and success of the opening services, and the deep impression which has undoubtedly been made in the neighbourhood by our beautiful liturgic worship. On Sunday last, the first missionary meeting was held in the Church of the Nativity, by the Rev. W. Read, Rector of Pembroke; it was most enthusiastic and both Deputation and people went away well pleased with the results. "Laus Deo."

OTTAWA.—*Christ Church*.—For 54 years the late Henry Hartney served the Parliament of this country, and his death, which occurred a fortnight ago, will be regretted by none more deeply than by all with whom he was associated in his official capacity. Such may be truly written as the closing sentence of his life's record. His courteous bearing and consideration for his associates stamped him as a thorough gentleman; an unobtrusive but hearty interest in the welfare of the Church, and a spotless reputation, were his characteristics as a Christian. In the long years during which he was connected with Christ Church he held office almost continually, and was ever an active promoter of the progress of the parish. The late Henry Hartney was born at York, Upper Canada, on the 10th of August, 1822. He was educated at Upper Canada College, entered the public service in the office of the Assembly of his native province in 1838, and was appointed assistant office clerk to that body in 1854. In the year 1862 he was made clerk to the Joint Committee on Printing of both Houses, and was appointed Chief Office Clerk in 1864. Coming to Ottawa when the seat of Government was moved thither, he was made Assistant Clerk to the House of Commons in 1873, and from June of that year until the 1st of December, 1880, he acted as deputy to the Clerk of the House. Subsequently he was appointed Chief Accountant of the House of Commons, which position he retained up to the time of his death. Of his sons, Mr. Edward P. Hartney is one of the chief officials of the House of Commons staff. The deceased was for many years a lay delegate to Synod, and when the important committees of which he was a member met (Executive, Mission Board and Episcopal Fund) he was seldom absent. His loss will be much felt by the Church in Ontario diocese.

AMHERST ISLAND.—The Rev. S. Tighe has done much since his appointment to this parish to renovate the rectory, and projects still further improvements.

KINGSTON.—The Rev. Mr. Spencer has received a letter from Bishop Lewis, dated Paris, 14th Jan., 1892. He left there for Egypt, via Marseilles, on the 18th inst., and reports that during his stay in Paris he gained much in every way. If his health still improves he hopes to return home in April, fit to grapple with his work. He referred to the great grief which was manifested everywhere at the calamity which had befallen the Royal Family.

ODESSA.—Rev. F. T. Dibb, late lay reader of Tyendinaga parish, having been ordained a deacon, has been appointed to the important mission of Odessa. Mr. Dibb, as assistant to Rev. G. A. Anderson, did good service and proved very popular. His friends here will follow him with best wishes to his new sphere of labour.

COBDEN.—The Church of England concert, held in the town hall on the 14th January, was one of the best concerts of the season, so far, the proceeds being \$48.75. That the home talent, as the chairman assured us at the commencement, was trained up to a high degree of excellence, every one could see.

MATTAWA MISSION.—In the paragraph about lay associates, *Mattawa Mission*, which I sent and asked you to kindly insert in C.C., will you be good enough to allow me to make a correction? Please let it read: "Every man received as an associate costs the mission \$250 a year" (insert "a year" after \$250).

SYDENHAM.—For several Sundays services had to be cancelled in St. Paul's Church, the incumbent, Rev. Mr. Cooper, and all his family, being ill with La Grippe.

MARYSBURG.—Immediately upon the Rev. Mr. Whalley's return from his missionary deputation tour he was taken down with La Grippe.

BATH.—In six weeks the congregation of St. John's Church has realized as the result of three socials \$75 net for their church restoration work.

TORONTO.

Trinity University.—The corporation met on Wednesday, 10th inst. The Hon. Chancellor Allan presided, and there were present: The Bishop of Algoma, the Provost, Dean Rigby, Professors Jones, Clark and Huntingford, Revs. Dr. Langtry, Rural Dean Carey (Kingston) and E. P. Crawford (Hamilton); Messrs. William Ince, Jas. Henderson, Edward Martin, Q.C., Barlow Cumberland, C. J. Campbell, R. H. Bethune, John C. Kemp and George A. MacKenzie. Letters of apology for non-attendance were received from Rev. Canon Dumoulin, Hon. Mr. Justice Osler, Rev. A. J. Broughall and R. T. Walkem, Q.C. (Kingston). In accordance with a resolution adopted at a previous meeting of the corporation, the Land and Finance Committee presented their report on the present financial condition of Trinity College, including statements showing the numerous improvements which have been made in the college buildings and the various steps which have been taken to bring the professorial staff to its present state of strength and efficiency. A report was also received from the New Buildings and Endowment Fund Committee in regard to the present state of the canvass for funds and showing subscriptions already received to the amount of about \$35,000. The committee appointed to consider the advisability of making changes in the length of the academic course, presented the following important report, "Your committee cannot recommend the change of the present three years' course in arts to four years. They consider, however, that it would be most desirable, if it can be done, to replace the present two years' course in the divinity class by a course of three years, the course in each year closing in April. This recommendation is endorsed by the Board on Divinity Studies. They recommend that as the change would involve a considerable addition to the lecture work in the divinity class during the period covered by the course, the matter be remitted to the Board of Divinity Studies to report to the corporation as to the possibility of carrying out the change." A letter was read from H. F. Beck, executor of the estate of the late Miss Harriet Boulton, enclosing the sum of \$200 bequeathed by that lady in aid of Trinity College.

On Sunday last, 14th inst., the following members of Trinity College Missionary and Theological Society were engaged with work in the various parishes:—Mr. T. E. Chilcote at Streetsville; Mr. Hunter at Scarborough; Mr. Johnston at Thornhill; Mr. G. H. Grout, B.A., at Milton; Mr. Little at Beamsville; Mr. E. V. Stevenson, B.A., at St. Jude's, Toronto; and Mr. McCallum at Deer Park.

The work in Fairbank mission progresses encouragingly. A new hall has been secured, and the congregation increased in numbers. Mr. Davidson has the work in charge, under the direction of the Missionary and Theological Society.

The Rev. Chas. Scadding, of Trinity Church, Toledo, and a graduate of Trinity, addressed a special meeting of the Missionary and Theological Society, on Tuesday evening last—(16th inst.) His address was of a very practical nature, bearing on aids to parish work.

A regular meeting of the Missionary and Theological Society will be held in Convocation Hall on Wednesday evening next (24th inst.) at eight o'clock. His Lordship the Bishop of Algoma will deliver an address on Mission work in Canada, and members of the Society hope that all interested in the work of this Society, or in mission work at large, will endeavour to attend this meeting.

A full report of the meeting of the Brotherhood of St. Andrew will be given in our next issue.

St. Stephen's.—On the evening of Feb. 8th, in the school-room, the monthly entertainment took place. Mr. S. H. Blake gave an interesting address and added much to the pleasure of his audience by his admirable reading from Pickwick. Miss Violet Burns sang a solo, and a very pretty piano solo was given by Miss Symons. The evening was a most enjoyable one.

Rural Dean Carey, of Kingston, gave an excellent missionary address at the annual meeting of this church last Wednesday night. The rector, Rev. A. J. Broughall, Rev. Septimus Jones and Canon Dumoulin were present and helped to make the meeting a success.

HURON.

ALVINSTON.—The annual missionary meeting was held here on the 8th inst. The church was well filled, and the appreciation of the people, as seen in the collection, was very gratifying. The Rev. Dr. Armstrong, of Moore, Rural Dean, and Mr. Samuel Grigg, of London, were present as a deputation. At the close of the meeting several young ladies volunteered their services as collectors, and were immediately appointed by the Rector, Rev. A. Fisher.

FLORENCE.—Two missionary meetings were held in this parish last week, and were addressed by the Rev. Rural Dean Armstrong, D.D., of Moore, and Mr. Sam. Grigg, of London. (Mr. Grigg is a licensed lay reader and evangelist for the diocese). The collections were very gratifying; and the lively interest taken by the people in Church work encouraged the Rector and deputation to believe that the house to house collections will show a large increase over last year.

The missionary meetings lately held in the Deanery of Lambton were a great success, and it is confidently expected the house to house collection this year will be much larger than formerly. Through the Rural Dean, Rev. Dr. Armstrong, of Moore, the Bishop appointed as a deputation for the northern part of the Deanery the Rev. F. G. Newton, of Bayfield, and Mr. Sam. Grigg, a converted hotel keeper, and now a licensed lay reader and evangelist for the diocese. The attendance at each place visited was much larger than for years past, and large results in the parochial association collections are looked for.

QU'APPELLE.

QU'APPELLE STATION.—The church was beautifully decorated with green stuff that had been sent down by Mr. G. Stewart of the National Park at Banff. The new organ was used for the first time on Sunday, January 17. It is a "Professor's Model," the best reed organ made by the Bell Company, Guelph, having two manuals, with seventeen stops and several couplers, besides pedals; it has great compass and while being evidently a good instrument, it looks well and is an ornament to the church.

KUTAWA.—Service was held by the Rev. L. Dawson, at the Police Barracks, on Christmas Day, when the Holy Communion was celebrated by him for the first time and seven communicated.

St. John's College.—The Principal and students gave a successful At Home to friends from the neighbourhood on January the 6th, and a very pleasant evening was spent.

REGINA.—The church was beautifully decorated for Christmas. The Lord Bishop conducted the service and preached on Christmas Day and the following Sunday. On first Sunday after Epiphany the Rev. F. V. Baker addressed the Sunday school and distributed the prizes to the successful scholars. A boys' Bible class is being formed, which will be held weekly by Miss Irvine, who is so much beloved by the members of her class, some of whom will now form the Bible class. Miss Benson will take the 1st class boys.

HEDNESFORD.—After a very long interval the Holy Communion was celebrated here on the first Sunday after Epiphany by the Rev. L. Dawson, when thirteen communicated. The settlers in this district are very anxious to build a church in their midst.

CANNINGTON MANOR.—The services at All Saints', on Christmas Day, were well-attended, and were also bright and hearty. We began the day with a celebration of the Holy Communion at 8.30, and in spite of the intense cold there were nineteen communicants. Matins was sung at 10.30, followed by a celebration at which there were twenty-two communicants.

British and Foreign.

The Rev. Henry A. Adams, of Buffalo, N.Y., has accepted the rectorship of the Church of the Redeemer, New York.

A large number of parochial branches of the Church of England Temperance Society are in course of formation in the Diocese of Ballarat.

There will be at the Welsh Festival, on the eve of St. David's Day, at St. Paul's Cathedral, a Welsh choral service, and the sermon will be preached by Archdeacon Howell. The Lord Mayor will attend the Cathedral in state.

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The Laymen's League demonstration at Edinburgh, Scotland, recently, was a great success. The Duke of Argyll's speech lasted considerably over an hour.

The Rev. George K. Boyd has been preferred to the rectory of Nuthurst, in the diocese of Chichester, by the Bishop of London, the patron. Until recently Mr. Boyd was assistant priest at St. Augustine's, Kilburn, where he was greatly beloved by all classes. He is well known in many parts of the country as a preacher of marked ability and eloquence.

The Rev. Charles Gore, of Pusey House, Oxford, has been invited to deliver the annual course of theological lectures in St. Asaph's cathedral, in June next. The subject will be the "Mission of the Church." Mr. Gore's reputation is sufficiently wide and extended to make these lectures of great interest to Churchmen in all parts of the world.

CHURCH ARMY SOCIAL SCHEME.—The new departure of this society, which seeks to find employment for respectable men who have not yet fallen into the casual ward, has met with considerable encouragement, though accompanied by many difficulties. The "Good Samaritan Office," in St. Mary-at-Hill, Eastcheap, is not a registry office in the ordinary sense of the word; but yet efforts are made by competent officers to find employment for those needing it.

On December 19th, 1891, in the Church of the Good Shepherd, Raleigh, North Carolina, Bishop Lyman, of the diocese of that name, met his clergy and a large congregation. The Bishop gave an address, recounting the history of his life, and a pastoral staff of Syrian ebony, the crook of solid silver, was presented to his Lordship on behalf of the people and clergy of the diocese. Bishop Lyman, who has just passed his seventy-sixth birthday, has been fifty-one years in the active ministry of the Church.

Canon Freemantle's scheme for "The Interchange of Pulpits" has met with little favor with the Church laity. The Bishop of London's "licensed lay preachers" seem to supply a sufficient novelty for the present and so serve to divert the minds of the people from the proposal of the good Canon of Canterbury to admit to Church pulpits nonconformist ministers by special license of the bishop. The whole controversy seems to have subsided.

The oldest member of the University of Oxford has passed away by death, recently, of the Rev. W. Sibthorp Cole, Rector of Ryther-with-Ozzendyke, in his ninety-third year. Having been married in 1831 to Mary (who survives him), daughter of the Rev. John Maule, he celebrated last year his diamond wedding. He leaves two sons and four daughters, twenty-two grandchildren, and seven great grandchildren.

Those ladies who, with the Duchess of Portland at their head, have bound themselves "to refrain from wearing the feathers of any bird not killed for purposes of food, the ostrich only excepted," are to be congratulated on their success so far. A professional wild-fowler writes that in the previous year he was asked to get 8,000 Kittiwake gulls. "This year," he says, "I have not shot one; this ladies' association has stopped the demand."

The Dean of St. Patrick's has, thanks to the liberality of a Dublin gentleman, been enabled to make a substantial beginning of the complete restoration of the beautiful Lady Chapel of the Cathedral. The interior of the Chapel was much defaced and spoiled by being painted a gay salmon-colour, and its ceiling a gaudy sky-blue by the Board of Works, before the installation of the Prince of Wales as a Knight of St. Patrick's in 1868. The Cathedral Architect (Mr. Drew), who is now restoring the Chapel, is producing some very beautiful and striking architectural effects. The alterations are being carried out in strict conformity with the original 13th century design of the work.

Bishop Gott, of Truro, is taking very decided action in his diocese regarding the rite of confirmation. The bishop has issued a circular in which he says that he hopes that every parish priest who has 500 souls in his charge will present at least five persons every year for confirmation, which he says is below the average in a fairly worked village. When there are no candidates the clergy are expected to report the cause to the bishop. The Bishop of Truro promises to visit each "main centre" two or three months before the confirmation and then to visit them about six months after the confirmation, "to stir up the gift" in the young communicants. When unable, from pressure of work, to make the visit

himself, the bishop will send "a clergyman of authority and experience" to represent him among the people. This action on the part of the new Bishop of Truro will be watched with interest, as it is probably an excellent way of reviving Church work among the slumbering people.

The Rev. E. Cyril Gordon, lately returned from Uganda, addressed a meeting of the 'All Souls', Langham place, Branch of the Gleaners' Union on Monday evening, January 18th. He dwelt chiefly upon the history of the Uganda Mission from its commencement, describing some of the difficulties encountered and the dangers experienced. He also brought several interesting articles to be exhibited, including a string of about one hundred shells—current money in that country, worth about 7d. or 8d., and a tooth of the hippopotamus which had on one occasion upset the missionary party on the lake. He concluded his address by telling of the urgent need for more men to go out, not excepting blacksmiths and carpenters, who would find occupation for their trade and opportunity for working for the Master, as also of eagerness of the natives to purchase the Word of God, and the consequent necessity of sending out more Testaments to them.

The *Times of India* announces the death of Mr. Edward Rehatsek, a distinguished linguist, who lived a life of an anchorite in Bombay. His house was in a most dirty condition; he slept on a bench, using for a pillow a bundle of dirty rags, and subsisted on milk, bread, and plantain, which he bought for himself in the bazaar. He was born in Hungary in 1819, and in 1847 he arrived in Bombay, where he had remained ever since. He was Professor of Mathematics at Wilson's College, and examined for the University in Persian and Arabic. He translated the 'Rausat-us-Safa' for the Oriental Translation Fund, and published several other works, among them a catalogue of the Mulla Pheroze Library. He contributed numerous articles to the *Cuttack Review* and the *Indian Antiquary*, and read sundry papers before the Bombay branch of the Royal Asiatic Society. Living in the utmost squalor, and holding no intercourse except with natives, he had contrived to accumulate 30,000 rupees.

The Dean and Chapter of St. Paul's have just commissioned Messrs. John Smith and Sons, Derby, the well-known clock-makers, to make a new clock to replace the old one in the south-west tower of the cathedral. The old clock strikes the hours on the old "Phelps" bell, but the new one will strike upon "Great Paul," which is nearly seventeen tons weight, with a hammer weighing 680 lbs. The quarter chimes will be struck much the same as before, but provision will be made in the clock so that chimes on four bells may be added at a future time. The two dials, which are sixteen ft. in diameter, will be unaltered, except that the central part will be arranged for illumination at night. The clock movement will be a very large piece of machinery, designed by Lord Grimthorpe, and it is guaranteed by Messrs. Smith and Sons to keep time with very great accuracy. There will be special precision apparatus, whereby the first blow of the hours will fall within one second of Greenwich time, and the first blow of the three-quarters will also strike with the same accuracy.

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.

Inspiration.

SIR,—Mr. Osborne's letter has taken my breath away. He seems to reason thus: Higher criticism asserts that Moses is not the author of the Pentateuch. The critics have positive proof of this. The Church cannot refute this, and must acknowledge the position to be unassailable, but in spite of this, "faith" makes Mr. Osborne believe that Moses did write the Pentateuch. This seems to be Mr. Osborne's attitude. His definition of faith must be—"Faith is that gift of God to us whereby we hold to be true what we know to be false." Now, either Moses did or did not write or compile the whole, or part, or none of the Pentateuch; but when we are told that the arguments are on one side, and only faith without arguments on the other, we know where we shall land. Faith, if it have not arguments, is dead, being alone. It is not *churchly* to

have *faith* in the unreasonable. We hold to the traditional view until we have absolute proof to the contrary. If it is proven that Moses did not write all the Pentateuch—what then?

GRAPHO.

Chaplaincies.

SIR,—I have no desire to write on chaplaincies in general, naval, military, continental, or examining, however important such subjects may be. I desire only to call the attention of your readers to what should be, nay, must be, a matter of deep interest to all true Churchmen or true religionists; I refer to the work of the chaplain at the Toronto General Hospital and "over the Don," for there lies undoubtedly a great and glorious field for missionary labours. We cannot, however, expect any adequate interest to be taken in it unless we make it generally known and understood; and now that my duties as *locum tenens* are of the past, a word seems called for. Only suppose for a moment that every one of our members passing through hospital, or even any large proportion of them, could be really influenced for good during their stay; suppose, that is, that we could make those serious who trouble next to nothing about religion; and get those who are real Churchmen to take a step higher and become more determined in their views and life, an immense amount of good, it goes without saying, would accrue to the cause of Christ. We should, in fact, be sending forth a constant stream of missionaries from a fixed centre; nor will any one oppose the idea that moments of sickness are often specially available for effecting, under God, such results. The work is, therefore, undoubtedly important; the only question, how can most be done? I must confess to having experienced an intense depression early after entering on the work; for though it is true that all parochial clergy have to visit the sick and come in contact with disease and sorrow, yet it is not their habit to pass from one bed of agony to another hour after hour, and often with no apparent good effected. But the work becomes intensely interesting as you proceed, and are vouchsafed "accidents of encouragement," or can watch your ministrations comforting one here, and strengthening another there. Nor is it to be doubted that a great work is already going on; yet from what I am informed, we of the Church have infinitely more to accomplish than is being done. In my own case, I had hardly mastered the routine of the work and was congratulating myself on being able to settle down to the real work without the loss of so much time, than the hospital became crowded as it had never been before; and it was a sadly small proportion of what I wished to do that I could actually accomplish; and the frequent unavoidable interruptions to the work, the patient being asleep, or too ill, or attended by doctor or nurse, or when lectures are progressing, can hardly be calculated, much less arranged for. Mr. Kirkpatrick, who is Reader for Rev. Mr. Moore of St. Margaret's, kindly arranged with me when I saw beforehand that it was impossible for me to visit some particular ward, or pressing case, to make the visits for me, thus leaving me to do my part with freer mind and easier conscience, and I feel greatly indebted to him for his help. On one occasion, however, our united efforts during an hour and a half only enabled us to visit those newly arrived; so that, had I been alone in the work, I could not have seen one single member of the older arrivals during that afternoon; and indeed, this is not an altogether rare occurrence, and I have been over a week on one or two occasions making the entire circuit. Once when I noted the time accurately, I only saw eight patients in an hour and a half, though all were in the same ward and thus visited under the most advantageous circumstances as regards locality. It is true that ninety minutes divided by five given to each in turn should represent eighteen patients spoken to, read to, or prayed with in that time; but practically this solution does not turn out the true one. I longed to have more workers with me; and as I ministered to members from all parts of the province, I could not help wondering whether the country clergy were assisting, or had been in any way appealed to to assist in this great central work.

But even here was not my greatest trouble. It was this: I went forward Gospel in hand and read how Christ had come to preach "the Gospel of the Kingdom"—the Gospel of the "net" as well as how He suffered for us; we addressed together a common Heavenly Father, seemed members of a holy brotherhood, and so far well; but when conversation followed and the brother or the sister were found, as often happened, about, on leaving hospital, to be homeless, helpless, destitute, how was I any longer to recognise the brotherhood. I read indeed "Inasmuch as ye did it not unto the least of these my brethren," &c., but I did not know, I could not say that the Church was there to help; I knew of no committee to appeal to, while it was an utter impossibility that I should myself help out of my own empty pocket. I appealed on one occasion to one of

the city clergy, and received at once the promise of what was wanting; and, on other occasions things so far fell out fortunately; but I felt the deep need of a committee to whom I could appeal in such cases, or that what we read together and prayed together might appear to have some reality in fact, some counterpart in practice; how hollow otherwise must all our ministrations seem. Then I ran out of tracts and appealed to the Tract Committee; but that Committee had not the power to make grants, and I ought to have made a personal canvass as was kindly suggested to me; but being appointed only from month to month, with an utterly uncertain tenure of office, it seemed useless to attempt it. I had mentioned in my appeal that *The War Cry* was circulated with the greatest freedom in gaol and hospital, and that something certainly was needed to counteract and supplement its teaching, and the Rev. J. D. Cayley, who had come to my assistance in another matter, was good enough to forward me a number of Church papers. Mr. Kirkpatrick was also ever well armed in tracts. Still I was at a disadvantage.

Again, had we a home similar to those of the Church Army in England, where there is work to do, we might hope to reclaim some of the terrible cases of vice or drunkenness one sometimes meets with. But if there be no Home or work, what is to be done? It is beyond expectation that these people should withstand the temptations of old haunts, old companions, old habits, when starving and homeless. It may be said, "let the man appeal to God." I say so too. But I say that Christ has founded an institution for upholding men in right doing, and for gathering and reforming the vicious who will listen and adopt His plans; and He has called us into this institution that we may be His agents and co-workers in doing these things. I have strong grounds for believing that some few inebriates I met with were rescued from this slavery; but I had to apply sometimes for assistance other than that of the Church; and Mr. Taylor of the City Hall seemed ready to afford me all the practical sympathy lying in his power.

Whether, in the case of those coming out of prison, it would be well that the State should provide Homes for those who by good conduct had earned promotion from various lower grades to higher, so that residence in a Home should be some guarantee that the man was of average reliability, I am not now discussing; I would only say that I have no great faith in a Gospel unbacked by Gospel action, for I see no authority for their separation.

I should have endeavoured to get fuller sanction for the work from the more influential of the city clergy by appealing to them to deliver occasionally in turn the ten minute sermon, but my hands were crippled in many ways by the uncertain tenure of my office; and I can only conclude by thanking the officials of both Hospital and Gaol for their courtesy and help, the choir for their untiring efforts, and, with unfading memory of happy hours, wishing my rev. brother, the Rev. R. C. Caswall, all the success that he deserves.

J. L. COLE.

Notes and Queries.

SIR,—What is the comparative cost of fermented and unfermented wine, home-made? McM.

Ans.—The cost, of course, largely depends on the current price of grapes and sugar. This year three gallons of either kind could be made for about sixty cents; that is twenty cents per gallon. The ordinary average cost would probably be twenty-five cents per gallon. About the only difference in manufacture is that to make unfermented wine the juice is boiled—a process which, while it kills the germs of fermentation, does not much affect the cost. Sugar and water are added in both cases, to vary the quality and strength of the wine—without altering its nature, as both articles are "natural ingredients" of grape juice, and themselves vary naturally in different kinds of grapes. Practically, therefore, there is no difference in cost.

Correction.—In Feb. 11th we should have said that owing to the lack of data in the earliest Egyptian chronology there cannot be real certainty: we cannot descend even to centuries in either Egyptian or Chaldean antiquity.

Sunday School Lesson.

Sexagesima Sunday.

Feb. 21, 1892.

GOD THE SON.

One of the chief Articles of the Christian Faith as set forth in the Apostles' Creed, is the belief in "God the Son who hath redeemed me, and all mankind." (See Catechism.)

The Creed sets out certain facts about Him, but in this lesson we must confine ourselves to two—His Name and His Nature.

His Name. The name by which He is called is "Jesus Christ." The first of these means "Saviour," or "Deliverer;" and the second, "Anointed." He is called "Jesus," because He is the Saviour or Deliverer of His people from their sins. (St. Matt. i. 21). He was called "Christ," because He was anointed not with material oil, but with unction from on high, viz., with the Holy Ghost. (Acts iv. 27: x. 38.)

His Nature. In the Creed we see two statements are made as to His nature: First, that He was the only Son of God the Father; and Secondly, that He was conceived of the Holy Ghost, and born of the Virgin Mary. He united in Himself, therefore, two natures, the nature of God the Father, and (by His birth on earth) our human nature.

His Divine nature is called His *Divinity*. In His Divine nature He was "in the beginning," and St. John, who speaks of Him as "the Word," expressly declares that He was God, and that by Him all things were made. (St. John i. 1, 2, 3, and see Heb. i. 2.) He is not merely like God the Father, but He is of the same identical nature as God the Father. There is only one Divine nature; if there were more, there would be more Gods than one. In this oneness of the Divine nature consists the Unity of God.

The fact that our Lord Jesus Christ in His own Person possessed this Divine nature, lies at the root of the Christian faith. When St. Peter declared that He was "Christ the Son of the living God," our Lord told Him that not flesh and blood (*i.e.*, no human being) had revealed it to him, but God the Father; and He declared that upon "this rock" (*i.e.*, this confession of His Godhead) He would build His Church—against which the gates of hell should not prevail (St. Matt. xvi. 18.)

How wonderfully true have His words proved to be. In the early ages of the Christian Church one of the first great assaults upon the Christian religion was directed against this very doctrine; but though at one time it seemed as if error would prevail, yet in a truly marvelous way, the truth triumphed. Often since have false teachers assailed this great doctrine of our religion, but in vain.

Our Lord either expressly or by necessary implication, repeatedly asserted His Divine nature. (See St. John x. 30-34, 36; St. Matt. x. 37; Ib. 32; St. Luke xii. 8; St. Matt. xi. 28; St. Luke xxii. 69, 70, 71.) His holy Evangelists and Apostles taught this great truth and many laid down their lives for it. (See Col. i. 18-19.)

But we are to believe not only that our Lord Jesus Christ is truly God (*i.e.*, of the same Divine essence or nature as God the Father and God the Holy Ghost), but also that He is also truly *Man*. He became man, not by changing His Divine nature into human nature, but by taking our human nature "into God," *i.e.*, into or along with His Divine nature. This is called His Incarnation, whereby He became perfect Man as well as perfect God. (See Athanasian Creed.) He took our human nature upon Him by humbling himself to be born of the Blessed Virgin Mary. (Phil. ii. 7.) This He did, "for us men and for our salvation."

Such unparalleled love and humility it is impossible for us even adequately to realize.

Family Reading.

The Kitten's Mourners.

The dear little Maltese kitten was dead:
Jack and Elsie had buried it
In a cigar box, softly lined,
And the place of the little grave was signed
With a stone at the foot and a stone at the head,
"In memory of Kit."

Elsie and Jack, the sister and brother,
Shed many tears for their dear dead pet—
The grief of a child is an April shower,
But its smile comes forth like an April flower—
They sat with their arms around each other
Till the sun was set.

They saw a gray shape, in the twilight air,
Rise with the beat of a feathered wing—
An owl it was, but they never shall know:
"O Elsie, look, see our kitty go
To heaven, and the angels will take good care
Of the dear little thing!"

Hand in hand to the house they came,
Serious yet, but not wholly sad;
They whispered together, the wise little elves:
"Some day we shall go to heaven ourselves,
And if kitty comes when we call her name,
Won't we be glad!"

"Changed Lots; or, Nobody Cares"

CHAPTER XII.

(Continued.)

The next day she came again, and the next, and with wonder mixed with admiration he saw she had kept her word, she had not cried; but he found she could bear no question, no word of pity, and the sittings were gone through in silence.

On the third day, returning home to wards evening, he met, winding up the road to the cemetery on the hill-side, a sad little procession, a hearse bearing a plain but well-made coffin; behind it walked Nance and Lil, in shabby but decent black, both calm, pale, dispirited, dignified in their great grief, while behind them followed Joe and his daughter.

On the coffin lay a beautiful wreath of white flowers, and he wondered how many of poor Lily's hard earned shillings had been spent on it, for flowers were still very scarce, and felt regretful he had not thought of sending her some.

The next day it had evidently been hard for her to force back her tears, hard beyond bearing.

"I have cried," she said humbly, "I couldn't help it, but I won't do it again; do I look very bad?"

Then the artist tried again to tell her how sorry he felt for her, but she held out her hand imploringly.

"You'll make me cry, sir," she said with a quiver in her voice, which was sad to hear. "Please, please don't; if I begin I shall never stop."

After this she appeared day after day until the debt was paid, and she had never sat more conscientiously, while the expression of her face, if sadder than when the artist had begun his picture, was all that he could wish in its pathos of calm gentleness; but while he painted he felt he was painting a woman, not a child.

When the last morning came, the last of the number she had promised to sit for him, she said: "Good-morning, sir, and thank you," as he remembered afterwards, very sadly; but being absorbed in his work he did not notice it at the time, though he knew she meant she had paid her debt, and was again thanking him for the timely loan.

He was greatly provoked with himself when passing the encampment that same evening he found it entirely deserted; his picture was nearly finished, but not quite, and he might have persuaded Nance to have remained a few days longer; he would have liked also to have said another kind word to the child, who had each day interested him more and more. At first he had hoped the wanderers had not gone far. In answer to his enquiries, he found, however, that it was supposed the gipsies had left the district; the time for which they had hired the field had been up some days before, and they had been staying on day by day at a higher rent than usual.

One man who knew something of Joe Lovell said he believed they had all gone up "London way," but, he added, that as they had come for two winters they no doubt would come again, for no one had anything to say against them. When the winter came, however, the artist looked in vain for his little model, and no one could tell him anything of the gipsies; they had been neither seen nor heard of; at last he determined to wait no longer, and send both his pictures to the next Academy. He felt rather sorry he had kept them so long, for he knew he should part with them with regret; he never could look at them without thinking of poor Lily's pathetic words, "Nobody cares." When a name for the first picture she had sat for had to be found, he decided it could not speak to everyday gazers of anything so tragic as poor Missie's sad thoughts, but he determined again that, if sold, its purchaser should hear its story; and so he called it the "The Corner of a Cornish Village," and Dorothy passed for an every-day happy little fisher-girl, resting for a few minutes as she carried her heavy basket of pilchards.

When, very soon after the Exhibition had been opened, the painter received a letter which told him that a Mr. Chisholm wished to buy it, with some little cynical amusement at himself, true to his determination, he sat down and wrote the story as far as he knew anything of it, of his little gipsy model, adding, after he finished it, an apology for so doing, and explaining that he wished any one who possessed his picture to have a key

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which would enable him to read the expression which might otherwise mean nothing to him.

Mr. Chisholm's response was a hearty one, while he thanked the artist for so kindly telling him what would add for him to the value of the picture. He said it was now many years since he had bought one or visited an English Exhibition, as he had been spending most of the last four years on the Continent; that he had been attracted by the picture, he must frankly own, less by its intrinsic merits than by the extraordinary likeness of the little fisher-girl to his own only daughter.

That the story told by the artist had touched him deeply, and he earnestly begged his correspondent to write to him at once should he ever meet Gipsy Lily again, or come across any clue as to her whereabouts, for, he said, "I cannot bear to think that a child who strangely resembles my own should need a helping hand in vain, and I should like to make her feel that in spite of her sad experience somebody cares." Mr. Chisholm had seen and bought the picture when on a brief visit to London on business; he had not noticed the other picture which had not been favourably hung, and which was named in the catalogue as "A Study of a Girl's Head." When he returned to Montreux, where his wife was now with Dorothy and Miss Knox, Mr. Chisholm talked a great deal of his purchase, and the strange likeness he had found in it, reading to them the artist's letter.

His hearers were greatly interested, Mrs. Chisholm just a little sceptical. Lil, now grown a tall, slim girl of thirteen, but looking much older than her age in consequence of her great height, listened with excited eagerness.

"Was she very like me, really, papa? You don't think it was your fancy?" she asked breathlessly.

"Most undoubtedly like you. I do not believe any one will fail to see the likeness, my dear; the hair and eyes are so exactly like that it was difficult to believe it was not meant for you. The expression was perhaps a little different—it is rather sad and just a little defiant, but it is one I have even seen on your face before now," he added, with a smile; "one I have seen, Dorothy, when you have not been quite pleased with things in general, but I hardly noticed it at first. After I had this letter I went again to look at it, and could see a world of sad reproach in the girl's eyes which I had never seen before. I should like to know what became of her; I am sure she had a very brave spirit, which my Dorothy has, too, I know."

"Oh, but, papa, we must find her; we really must find her—we must look for her," she exclaimed excitedly. "You see her name was Lily, Miss Knox, and she was like me—just like me. Poor little girl, we must find her! Do you remember, Miss Knox?"

Here tears stopped her words, much to her father's surprise, and she ran out of the room.

Mr. and Mrs. Chisholm looked at each other. "It is a pity you said quite so much about it. Dorothy is so impressionable," remarked Mrs. Chisholm.

"She is very tender-hearted, dear child," replied her husband, with a sigh. "I am almost sorry I told her the story at all; she will make herself miserable for the future whenever she looks at the picture, but the likeness was so very remarkable, I cannot tell you, Louise, how it startled me."

"Perhaps I should not see it, George, as you do; you know you often find likenesses, I don't. No two people see things just alike, and you own you did not discover at first half that the painter made you find in the child's face: however, I am glad that you have bought the picture, and am quite curious to see it; but I hope poor Dorothy won't worry herself over the woes of the gipsy girl—she is inclined, I fear, to be somewhat morbid," returned Mrs. Chisholm.

Meanwhile, Miss Knox had followed her pupil to the schoolroom, and had found her still somewhat tearful and excited, though trying to appear as usual, and inclined to be ashamed of her tears.

She did not allude to the subject till lessons were nearly over.

"Isn't it strange," she said at last, "about this picture papa has bought; I wish I could see it at once."

"Well, dear child, you will not have so very

long to wait," replied Miss Knox kindly, "we are to return to England in the autumn; your papa says the people who have been renting Sunnydale wish to give it up in September. Your mamma has been telling me she wishes to go there for a couple of months at least, and if she keeps well she will try to winter there; then when the Exhibition is over the picture is sure to be sent there, and we shall all be able to give our opinion as to the likeness; now, don't you think we had better go on with our work, or we shall be sadly behind-hand this morning."

Miss Knox knew that her pupil's thoughts had been wandering all the morning, and now it seemed impossible for her to fix her attention, and at last she asked her what she was thinking about.

"Miss Knox, do you remember what you used to call my fancies after I was so very ill—I mean when you first came?" exclaimed the girl, eagerly.

"Yes, dear, but why should you think about them now? I had hoped you had quite forgotten them all these years," remonstrated Miss Knox.

"No, I shall never forget them," said Lil with conviction; "I mean never forget them quite; I don't think I remember so much as I used to, but when I heard papa say that this picture of the gipsy girl was so like me, that it might have been taken for me, I thought at once of that dream of mine, for you say it must have been a dream, when I was ill, of my changing clothes with a little girl who was just exactly like me, only she had on a white frock and I had on a brown one, and she had on shoes and stockings, and I had none; and when I see this picture I think I shall know her again. Why should this dream always seem real? other dreams don't."

Dorothy's voice had grown excited, and tears had returned to her eyes.

"It is a very strange and puzzling thing, dear child," said Miss Knox, soothingly, "but I wish you would try not to dwell on it, it is a pity you should; of course the more you think of it the more real the fancy seems to you; you are surely old enough now to see what a very foolish one it is; how could such a thing be possible? Do you think papa and mamma would not have known their own little girl; come, Dorothy, you must try not to be so silly, you are no longer a child."

"And the gipsy girl's name, the gentleman said, was Lily, and that was the name I dreamt they called me; no, it was Lil, not Lily," she persisted in an excited whisper. "Oh! do you think we shall ever find her again? I shall never be happy unless we find her."

Miss Knox thought it wiser not to contend the point further, and told her she thought it was very likely she would hear more of the little gipsy, as the artist had promised her father he would write again if he saw her, or even heard anything of her, and then, she again pointed out, as she had so often done before, that it was unwise to dwell on a delusion left by a very severe illness.

Thus admonished, Lil said no more, but Mr. Chisholm had to answer a great many eager questions, and when he saw what a strong hold the story of the gipsy girl had taken on his little daughter's mind, he began to fear that his wife had been right in saying she was inclined to be rather morbid.

(To be Continued.)

The Holy Communion.

Why does the Church regard so highly the Holy Communion? Because it is the only service expressly commanded by our Lord. He instituted it as a perpetual memorial to Him. Man has devised other services, but we regard this as our "bounden duty," and as our joyous "sacrifice of praise and thanksgiving." The Church's aim is to make this service as bright and glorious as possible, for it is Christ's banquet. To observe it is a kind of blessing which can be received in no other way. In it we confess Christ in His own way, in a way provided by His wisdom. It brings us into communion, not only with the living but with those who have departed this life, for we commemorate them praying that with them we may be partakers of the heavenly kingdom. All who will may come to this feast of our Lord, and feed on Him in their hearts by faith with thanksgiving.

The Tartans of Scotland.

Messrs. John Catto & Co., Toronto, have published an interesting little pamphlet, a descriptive catalogue of the Clan Tartans and Family Tartans of Scotland, with some notes on their antiquity, a roll of the clans, A.D. 1587-1594, their war cries and their badges. The descriptions are from the "Vestiarium Scoticum," a manuscript of the fifteenth century, and published in 1843 in a magnificent volume with colored plates. Sir Richard Urquhart is said to be the writer of the work, and his reasons for the compilation are thus set out:—

"I haue taken on hande to compil, accordand to my pvir habylitye, a trewe ensample off alle, or the maist parte, the pryncyppul tartanis of Scotlande. Sic as I may discerne ym, baithe for the trewe witting and pleasaunce of alle cvriovs straungers, and to ye ende yt gif paravaunture, quhilk God forbyd, that herefter ovr covntrye fassoune sall alle to fayle and hailleillie cvm to nocht, . . . yt then alle men may knawe the alude gyvse of theyr forberis; . . ."

Two hundred and twenty different tartans are described under alphabetical arrangement, from Angus and Abercrombie to Wemyss, so that the point may be regarded as settled that the name of no Scotch clan begins with X, Y or Z. The following indicates the manner:

CAMERON CLAN.—Red ground, green checks, yellow line. "Clanchamron hath fover stryppis of grein upon ane scarlatt fyeld, and throuchovt ye redd sett ain stryp zello."

CAMERON OF LOCHIEL.—Red ground, green and blue checks, white lines.

MACFARLANE.—Red ground, red, white, blue and green lines. "Mackfarlan of ye Arroquhar hath thre stryppis of quhite upon ane blak fyeld."

ROBERTSON.—Blue and black ground, green checks, green and blue lines.

[There are three distinct tartans to this name.]

STEWART—PRINCE CHARLIE—Modification of Royal Stewart, with smaller red ground, and dark blue. "In earlier specimens of this tartan the blue lines were lighter in tone, and rather wider, and was worn by the Prince in Edinburgh, in 1745. It was adopted as a military tartan, and is still used by the bands of more than one regiment."

The tartans described by Urquhart differ in many instances from those now used; Messrs. Catto & Co.'s publication attributes this to several causes. The natural changes which three hundred years would produce, the constant tendency to slight variations, and above all to the fact that the actual knowledge of some tartans was lost by reason of the fact that in the troubles of 1714-1750 the wearing of the ancient dress was made an offence. The Messrs. Catto & Co. are importers of tartans, and this is a specialty with them. This little work, though a trade catalogue in a sense, contains many facts of curious interest.

Electric Lighting at the World's Exposition

The Fine Arts Building is to have no fewer than 12,000 incandescent lights. The grand Manufacturers' Hall is to have 2,000 arc lights of 2,000 c.p. each. The total reached so far for all the buildings is 5,180 arc lights and 14,700 incandescent, with some 10,000 more incandescents for the Administration Building. Allowing 20 cents per night per arc, that means over \$1,000 nightly for arc lighting; and should all the 25,000 incandescents burn every evening there will be a further item of another \$1,000, assuming a rate of one cent per lamp per hour for four hours. The lighting effects will certainly be the finest the world has ever seen.

—A venerable and dignified bishop was recently having his portrait painted by an eminent artist. After sitting steadily for about an hour in silence, his lordship thought he would like to break the monotony with a remark. Accordingly, he said to the artist, "How are you getting on?" To the astonishment of the sitter, the knight of the palette, absorbed in his work, thus replied: "Move your head a little that way, and shut your mouth!" Not being accustomed to be spoken to in this fashion, the bishop said: "May I ask you why you address me in this manner?" Artist (still absorbed): "I want to take off a little of your cheek." Collapse of the bishop.

The Good Shepherd.

I met the Good Shepherd but now on the plain,
As homeward He carried His lost one again.
I marvelled how gently His burden he bore,
And as he passed by me I knelt to adore.

O Shepherd, Good Shepherd, Thy wounds they are
deep;
The wolves have sore hurt Thee in saving Thy
sheep;
Thy raiment all over with crimson is dyed,
And what is this rent they have made in Thy side?

Ah me, how the thorns have entangled Thy hair,
And cruelly riven that forehead so fair!
How feebly Thou drawest Thy faltering breath,
And, lo, on Thy face is the paleness of death!

O Shepherd, Good Shepherd, and is it for me
Such grievous affliction has fallen on Thee?
Oh, then, let me strive, for the love Thou hast
borne,
To give Thee no longer occasion to mourn.

Rest.

Few words in our language have a meaning so full of interest and so welcome to human hearts as that of rest. The world is full of toil, of care, and of burdens of every kind. Body, mind and heart become weary, excessively weary. The cry goes up continually from thousands upon thousands—O, for rest. There is no cessation, day nor night, to this cry. From the lowliest abodes of wretchedness and want, from the couches of languishing and pain, the cells of prisoners and captives, from the lordly palaces of the rich and the great, from every land, from young and old, goes forth this unceasing wail of humanity. Is there any remedy? This is the great question. For the ills of life there is surely no perfect panacea. Sin has brought all this sorrow into our world and none can fully escape it. But what can be done to mitigate or alleviate it? This question has been a burning question in all ages, and among all people, civilized and uncivilized. When our blessed Lord came into this world He found every variety of plan, scheme and system which the human intellect could devise in full operation. Each and all were failures. What did He do? Did He survey the scene, give up in despair, and then return to His home in glory? No, not that. It was a deep, an all-conquering love which brought Him to our earth. Here He lived, and here He consecrated Himself to the one great question of telling the weary, heavy-laden ones how they could find rest. In telling this story He made known the blessed Gospel. That Gospel which has come to us—which we have in our hands—a Gospel which, when received into human hearts, inspiring the motion and actions of every-day life, brings the truest rest the soul can ever have in this world, and points to that world where weariness and unrest are unknown.

On Friendship.

The talk of making friends is largely a misuse of language. Friends are found, not made. They are a discovery, not a creation. For any friendship that is worth the name is a predestined and foreordained affair; it is simply recognition. It is unchanging and eternal in its very essence. It can bear everything of friction, trial, annoyance, or pain, and yet spring up again with every new vitality. Such friendship is not commonly found; of friends, in any genuine sense, one can inevitably have but few. Even one is quite enough to make life beautiful, and redeem it from materialism. That life is rich which holds one perfect friendship, in which mutual sympathy is almost mutual clairvoyance, and in which sacrifice would be a personal luxury, if done for the good of one another. Trust and tenderness are the two factors of the finest and sweetest social relations. Yet it is a relation, for the most part, that defies analysis, defies explanation, defies all known laws of the chart of polite society. But its strength is the great stimulus of life—it is inspiration. We can do for our friend that which we could not do for ourselves,—we can rise with him or for him, to heights otherwise unknown.

Remedy for a Cold.

The medical journals, last spring, published repeatedly the formula for Dr. Ferrier's new remedy for cold in the head. As the season for that distressing malady is at hand, we print the recipe, which is:

Trinitrate of bismuth, 6 drachms; pulverized gum arabic, 2 drachms; and hydrochlorate of morphia, 2 grains.

This is used as a snuff, creates no pain, and causes, says the London *Lancet*, the entire disappearance of the symptoms in a few hours.

Insight.

On the river of life, as I float along,
I see with the spirit's sight
That many a nauseous weed of wrong
Has root in a seed of right.
For evil is good that has gone astray,
And sorrow is only blindness,
And the world is always under the sway
Of a changless law of kindness.

The commonest error a truth can make
Is shouting its sweetest voice hoarse,
And sin is only the soul's mistake
In misdirecting its force.
And love, the fairest of all fair things
That ever to men descended,
Grows rank with nettles and poisonous things,
Unless it is watched and tended.

There could not be anything better than this
Old world in the way it began,
And though some matters have gone amiss
From the great original plan;
And however dark the skies may appear,
And however souls may blunder,
I tell you all will work out clear,
For good lies over and under.

Hints to Housekeepers

Rabbits afford in the hands of a skilful cook a variety of no less than 120 dishes, ranking amongst the most *recherche* that can grace the table of a fastidious gourmand. Even one solitary rabbit, if properly cooked, makes a handsome appearance. Moreover, rabbits are quickly dressed, have little weight of bone, and will keep well, besides being considered wholesome and easy of digestion. It is evidently impossible to give anything like an exhaustive list of recipes on this subject, but some of the following may have at least the merit of novelty and variety. It should be remembered that pepper greatly improves the flavour, whilst with forcemeat, maccaroni, Spanish onions, and olives, this animal makes anything but an insipid dish. Rabbit pies can be made very tempting by mixing the cold meat into a forcemeat, and forming it with flour into paste balls, which should be dropped into boiling water for ten minutes, and served with lemon sauce. Again, cold rabbit, beaten in a mortar with chopped herbs and well seasoned into balls, with eggs, and fried in butter or olive oil, served with sauce of good stock, curry powder, and white wine, thickened with a lump of butter rolled in flour, is an excellent form of curried rabbit; while the original forcemeat can also be made into omelets, scallops, rissoles, or fricassees.

PORTUGUESE RABBIT (BOILED).—The rabbit should be trussed in the same way as a chicken is for boiling, but the head must be first blanched to prevent its discolouring the liquor. Lay the rabbit in heated milk and water, and let it simmer for thirty minutes. Serve up hot with a rich rice sauce, No. 1. Roasted rabbit may be stuffed with forcemeat made of fresh truffles and minced bacon. This must be stewed for about ten minutes, and, if allowed to remain in the body of the animal for a day before cooking, the latter will then absorb the flavour of the truffles, and will be found an excellent dish. Another way is to make a forcemeat of chestnuts, and serve the rabbit with chestnut sauce, No. 2.

RANDO RABBIT.—Dress the rabbit as for roasting, and lard it neatly with three rows of bacon down each side of the backbone. Stuff the body with a forcemeat made of veal, bacon, breadcrumbs, and sweet herbs, highly seasoned. Lay it in a stew-pan with a pint of good stock, add one wine-

glassful of white wine and a bundle of sweet herbs. When this has simmered for twenty minutes, take out the rabbit, place it before a good fire, and baste well with olive oil. Strain the liquor, throw into it two chopped hard boiled eggs, and half a dozen pickled mushrooms, and pour the gravy over the rabbit. Just before serving, garnish with tufts of watercress and slices of lemon previously seasoned with cayenne.

CASSEROLE OF RABBITS.—Divide a couple of rabbits into quarters, lard each with bacon, and dust them with flour. Fry them in butter quickly, lay them in a stew-pan with a gill of good gravy, a wineglassful of port-wine; season with pepper and a bunch of sweet herbs; cover closely, and let all stew till tender. Take up the rabbits, strain the gravy into a clean saucepan, thicken with a lump of butter the size of a walnut, rolled in corn-flour, and pour the boiling gravy over all just before serving. Garnish with fried oysters and tufts of parsley.

FRICASSEE OF RABBITS.—Order the rabbits as for roasting, and cut them up in shapely pieces; put them in a sauce-pan with a little bacon liquor, and toss them over a brisk fire. Add a bunch of sweet herbs, one onion, two wineglassfuls of French brandy, and stir quickly till the brandy burns; as soon as the flame is out, put in a gill of gravy, a tablespoonful of ham cuttings, and four peeled mushrooms. Let all stew together for twenty minutes. Dish the rabbits, squeeze over them the juice of a lemon, and pour the gravy over all, taking care to skim off all fat. Serve very hot, and garnish with the livers, blanched and fried in butter, with tufts of curly parsley between.

STEWED RABBITS (AN ITALIAN WAY).—Cut the rabbits into pieces, but leave the legs and shoulders whole. Divide the loins into two, and take away the small ribs. Lard the legs, shoulders, and loins with bacon and ham alternately. Place in a stewpan a slice of fat bacon, the same of veal, and one minced onion. Lay the rabbits on this, and cover the whole with picked leaves of a sprig of sweet basil, two peeled and minced mushrooms, a clove of garlic, one whole truffle, a rasher of fat bacon, and a dust of pepper. When the whole is thoroughly heated, add the juice of a lemon, a tablespoonful of olive oil, and a glassful of white wine. Cover the pan closely, put fire under and over as in a braise, let all stew till the meat is tender. Then place the rabbit and truffles on a hot dish, and keep it hot. Skim off all fat from the gravy and add one gill of boiling stock. Pour the gravy through a fine strainer over the ragout. Garnish the dish with parsley.

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

HIDDEN FOES.—Amongst the many foes to human health and happiness, dyspepsia and constipation are twin enemies greatly to be feared. With B.B.B. to drive them out of the system, however, no danger need be anticipated, as every dose brings the sufferer a long step further on the road to perfect health and strength, and a permanent cure always result.

A CRYING EVIL.—Every crying evil should be promptly removed. Sick headache is a crying evil affecting thousands of Canadians, which can easily be removed by the use of Burdock Blood Bitters, the best known stomach, liver and bowel regulator and cure for sick headache, from whatever cause arising.

THE BLOOD IS THE LIFE.—Good health without pure blood is simply impossible, and to secure pure blood is therefore absolutely necessary, especially in spring, when bad blood is very prevalent. Burdock Blood Bitters is the remedy, without an equal in the world of medicine. It drives out all poisonous humors of the blood from a common pimple to the worst scrofulous sore.

Children's Department

The Bird Concert.

The birds gave a concert
One summer day,
In a green tree top
Over the way.

Thrushes and linnets
And blue jays together,
Every one dressed
In his very best feather.

The larks and the blackbirds
Came in a crowd,
And gold-crested robins
Feeling so proud.

The wrens and the sparrows
Came with the rest,
Each one determined
To do his best.

The robins were leaders,
And pitched the tunes high;
The larks went a-soaring
Up to the sky.

The voices of the blue jays
And blackbirds all blended;
And every one thought
The concert was splendid.

Do Good Now.

Dr. Johnson wisely said: "He who waits to do a great deal of good at once, will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. How are railroads built? By one shovelful of dirt after another; one shovelful of dirt at a time. Thus, drops made the ocean. Hence, we should be willing to do a little good at a time, and never wait to do a great deal of good at once. If we would do much good in the world we must be willing to do good in little things, little acts one after another;

A Tonic

HORSFORD'S
ACID PHOSPHATE,

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

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

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

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

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

speaking a word here, giving a tract there, and setting a good example at all times; we must do the first good thing we can, and then the next, and so keep on doing. This is the way to accomplish anything. Thus only shall we do all the good in our power.

Jesus Bless Us.

Little hearts, O Lord, may love thee,
Little minds may learn thy ways,
Little hands may learn to serve thee,
Little voices sing thy praise.

Lo! the Lord's day comes to cheer us!
Truth and love our teachers bring;
Great Redeemer, be thou near us,
Bless us while this hymn we sing.

"Little Tad's" Generosity.

One Christmas time in Washington, when Abraham Lincoln was President, and the weather was unusually bitter and inclement, the Virginia hills white with snow, there was great suffering among the soldiers encamped across the Potomac. Their winter quarters were bleak and cheerless, the ground frozen and their shelter scanty.

"Little Tad" went often with his father, when important business called Mr. Lincoln to camp, or field, and nothing escaped the boy's sharp eyes.

Tad received Christmas gifts from the east and the west. Among the most dear and precious was a large elegant book of travel, full of illustrations new and rare, sent him by a Boston firm.

Leaning on his father's knee, with the big book spread out before them by the glowing fire of the pretty red room, one hundred enthusiastic questions asked, and so tenderly answered by the devoted father, Tad sprang to his feet suddenly and said, "Father, don't you remember how lonesome and homesick those soldier boys looked over in camp the other day? I'm going to send them this beautiful book!"

"But my son you enjoy it very much yourself," answered his father.

Tad looked at the book, stroked caressingly the big dark hand as it rested on his young shoulder, hesitated a moment, and then tossing back his hair, said, "Father—we have such good times here, and—they don't."

The great sad eyed man held his little son closer, and with tears said, "My boy, send all the books you can find; and to-morrow have the steward pack you a box of all the good things to eat in the house. It's a little late, but no matter; say it's from Tad."

The next day his mother was let into the secret; Tad stayed home from school; Albert, the faithful colored coachman, did the marking as his young master directed; drove the last nails, and with the family team, the box was taken to the express office, Tad sitting in state beside the driver, with his feet on his precious gifts. He bowed right and left to boys on the avenue, while many a smile crept over the Adams Express Company as they read on three sides:

"To Camp D, etc., from Tad Lincoln."

That night he said to his father, "I guess they won't be lonesome now, father, and I'm glad we did it."—*Wide Awake.*

The spirit of God lies all about the spirit of men, like a mighty sea, ready to rush in at the smallest chink in the walls that shut Him from His own.—*George Macdonald.*

A Kind Action and its Reward.

Don't stop to consider when your heart prompts you to do a kind action; do it at once (if the doing of it injure no one), for if you delay, the opportunity may never come again.

Once, when a very little child, I remember hearing a story which fastened itself on my memory.

My grandmother's home was on a wild, rocky coast. Night after night, in the winter, she would lay awake listening to the dash of the waves against the rocks.

One night when she was a girl of eighteen, a wild storm came on. Quickly all the village folks were astir; but the thick darkness made the willing hands well-nigh useless.

Out over the surging, crested waves went the lifeboat with its brave crew, to strive and rescue some of the men known to be in sore peril on the Sand-flight rocks, where many a life had been lost.

There was nought for the watchers on the beach to do but to pray and wait.

Alone my grandmother stood, with clasped hands, and eyes straining into the darkness, her heart too full for words. The man whom she loved was one of the brave lifeboat crew.

Morning broke at last. The noble men were all safe; but only one life was saved, a little child, a tiny girl, with masses of soft, golden curls, and eyes of deepest blue.

Little May was soon folded in my grandmother's arms. And for many a long day she worked early and late to provide the little one with food and clothing. And when, some time later my grandmother married, my good grandfather made no objection to little May sharing their home.

All efforts to find her relatives had hitherto proved fruitless. However, the child grew up a comfort and blessing to all around her.

Hard times came when my mother was six years old. My grandfather lost his sight, the little boat had to be sold, and, but for my grandmother's bright faith, she would never have borne up under her heavy trials.

It was then that May showed her gratitude. Day after day the well-filled basket of fish was sold.

Many a glance of admiration was cast upon the fair young maiden, as, with brave step, she made her way to market.

The winter had been sadly dark and long. Pinching care had made itself felt, and often the blue eyes of the fisher-maiden would fill with tears, as she noted the household goods disappearing one by one. The poor sightless eyes were saved this sad sight. Grandmother's one thought was to keep the trouble from poor grandfather.

It was early spring, the woods were covered with primroses and violets; it was a never-to-be-forgotten day when May, singing softly, made her way past the woods. Another mile, and she would reach her best customers, and she might hope to find her load lighter on her homeward way.

An uncommon sight, a stranger on the road, made May lift her eyes.

What influenced the stranger to ask the girl in low, sweet tones, the price of her fish?

The basket tottered and almost fell as those silver tones sounded on the young girl's ears—awaking memories of a far-off past. Was it a dream? or had she in her far-off childhood seen that face?

Kennedy's
Medical Discovery

Takes hold in this order:

Bowels,
Liver,
Kidneys,
Inside Skin,
Outside Skin,

Driving everything before it that ought to be out.

You know whether you need it or not.

Sold by every druggist, and manufactured by

DONALD KENNEDY,
ROXBURY, MASS.

Bending forward with an unspoken depth of feeling in her eyes, the lady pushed aside the mass of golden hair.

There, on the right-hand temple, were two deep scars.

A moment more, and May was folded in her mother's arms. The long-lost darling was found at last.

From that hour bright days dawned for my grandmother, and pinching care took flight.

The kind action had indeed brought its own reward.

Stories of Fowls.

Last summer a friend of mine had a hen which, after laying about ten or a dozen eggs, always wanted to sit. Its owner wished for eggs and not for chickens, and therefore prevented her sitting by taking away her eggs as she laid.

Still she persevered, and long after he knew she had ceased to lay, he continually found her sitting upon eggs, sometimes two or three. These were taken away, and still the next day the same result occurred. At the same time it seemed that the other hens had ceased to lay.

Wishing to find out this mystery, my friend kept watch through a hole in the door of the outhouse. After a time he saw this hen come down from her nest, which was about four feet from the ground, and walk about till another hen had left her nest.

Cautiously she approached, and presently came out with her head tucked down over her breast. She then slowly and with very careful steps mounted the ladder leading to her nest. When another hen had laid an egg and left the box, this performance was again gone through.

My friend now went to the boxes in which the hens had just laid. To his astonishment he could find neither egg. He next searched the nest of the hen who had behaved so strangely. In it he found both the eggs that had just been laid. So strong was the desire of the hen to sit, that she had actually stolen them from the boxes, rolled them up under her neck on her breast, and mounted the ladder with them in this position.

Another of his hens was also peculiar in her manner of laying. She would never lay in the hen-house with the other fowls, but always deposited her eggs on a flat garden-table. From this strange place they always rolled off and were broken; this, however, did not trouble her.

The Little Bird Tells.

It's strange how little boys' mothers
Can find it all out as they do,
If a fellow does anything naughty
Or says anything that's not true!
They'll look at you just for a moment,
Till your heart in your bosom swells,
And then they know all about it—
For a little bird tells!

Now where the little bird comes from,
Or where the little bird goes,
If he's covered with beautiful plumage,
Or black as the king of the crows;
If his voice is as hoarse as the raven's,
Or clear as the ringing bells,
I know not; but this I am sure of—
A little bird tells!

The moment you think a thing wicked,
The moment you do a thing bad,
Or angry, or sullen, or hateful,
Get ugly, or stupid, or mad,
Or tease a dear brother or sister,
That instant your sentence he knells,
And the whole to mamma in a minute
That little bird tells!

You may be in the depths of the closet,
Where nobody sees but a mouse:
You may be all alone in the cellar,
You may be on the top of the house;
You may be in dark and the silence,
Or out in the woods and the dells:
No matter; wherever it happens,
The little bird tells!

And the only contrivance to stop him
Is just to be sure what to say—
Sure of your facts and your fancies;
Sure of your work and your play;
Be honest, be brave, and be kindly,
Be gentle and loving as well,
And then you can laugh at the stories
The little bird tells!

The Children's Crusade.

More than six hundred and fifty years ago, Stephen, a shepherd boy in the kingdom of France, thought that Christ appeared to him in a vision. Our Saviour promised that, if Stephen would rouse the children to go to the Holy Land, he would give them a glorious victory. Whether Stephen dreamed all this or not, he surely believed it. He went to the city of Paris, and in the squares and at the corners of the streets he told his story to hundreds of children. Thirty thousand children, some with rich and some with poor homes, volunteered to go. Many ran away to join this army, and some that were not allowed to go sickened and died, so great was their longing.

These children did not know where the Holy Land was, but they started from Paris southward, and bravely tramped over-hill and valley until, from the top of the hill, they saw the beautiful city of Marseilles. They raised a great shout, for they thought it was Jerusalem. They were greatly dis-



Some Children Growing Too Fast

become listless, fretful, without energy, thin and weak. Fortify and build them up, by the use of

SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda.

Palatable as Milk. AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Genuine made by Scott & Bowne, Belleville. Salmon Wrapper: at all Druggists, 50c. and \$1.00.



Tickle The Earth

With a Hoe, SOW FERRY'S SEEDS and nature will do the rest. Seeds largely determine the harvest—always plant the best—FERRY'S. A book full of information about Gardens—how and what to raise, etc., sent free to all who ask for it. Ask to-day. D. M. FERRY WINDSOR, ONT. & CO.



appointed to learn that, after all the marching, they were not yet out of France, and that the sea, many hundreds of miles long, had to be passed over. Many turned back discouraged, for no miracle came to open to them a path through the sea, as it did to the children of Israel. At last some wicked men pretending to help them, furnished ships to take them to the Holy Land. Only five thousand got on board the ships.

For eighteen years nothing was heard of them, while parents and friends were sad and filled with fear. At last it was found out that the wicked men, instead of taking them to the Holy Land, took the ships across to Africa, and sold the boys as slaves to their enemies. Some of these ships were wrecked, and the children were drowned. News came of eight of these children, who had been carried as far east as Bagdad, a city many hundreds of miles farther than Jerusalem. They were asked to deny Christ; but the brave little heroes, although they had endured so much, and knew that to refuse would bring great suffering and death, would not deny the Saviour. They were first tortured, and then put to death.

Christ comes to you more than He did to Stephen, and wants you for His soldiers. The world belongs to Him as much as Jerusalem did. It is full of human hearts. He wants you to conquer it for Him with goodness and love. I wish that all you boys and girls would be as brave and endure hardness like these, fighting against sin. Will you join this crusade?

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For Dietetic and Medicinal Use, the most wholesome tonics and beverages available.



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5c. Saved! \$1 Lost!

It is false economy saving 5 cents by buying a bar of poor soap, for that bar of poor soap will do more than a dollar's worth of damage to your clothes, by rotting them, to say nothing of the harm it does to the hands.

When you buy SUNLIGHT Soap you get the VERY BEST VALUE. It goes farther, washes easier, saves fuel and hard work, and cannot possibly injure the clothes or skin, no matter how fine or delicate. It is real economy to use SUNLIGHT Soap.

Give it a trial. See that you get the right article, as imitators are trying to humbug the people.

LEVER BROS., LTD., - TORONTO.



Mushrooms,
Roses,
Palms,
Ferns,
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AND

FLORAL OFFERINGS.

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City Nurseries,

407 Yonge Street, TORONTO.

February.

Baby sends a Valentine, saying in it, "Thou art mine, All I want in life is thee, Thou art life itself to me. Dearest friend of babyhood, How I love thee—Nestle's Food." We will send to any mother samples of Nestle's Food free, on receipt of address. Tho's. Leeming & Co Montreal.

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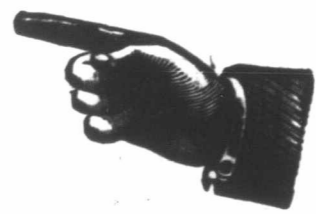
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