

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

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[No. 10.]

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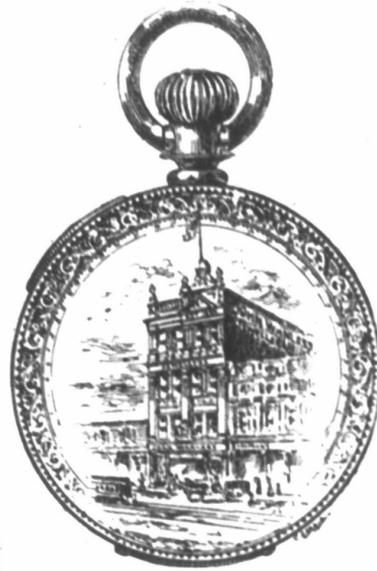
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AUSTRALIA is up in arms against the formation of "Booth Colonies" in that part of the world. The Government of New South Wales and the Premier of Victoria have given public utterance to their determination to take effective measures to prevent the Booth colonists from landing on those shores. The general opinion seems to be that they would turn their locality into a kind of "penal settlement"—a little *hell upon earth*.

SPECULATION AND GAMBLING are divided at some points by a very thin line of distinction. Events in the Old Country have stirred up the public conscience to define this line; but there seems to be no little difficulty in doing so. One well says, "A game of Whist, when the skill of the player is an element of no little importance, is very different from the hazard of the roulette table, which, except to the mathematician, depends solely on the vicissitudes of fortune."

"—IPSOUS CUSTODES?"—Archdeacon Sandford, deprecating the condemnation of Lux Mundi by a committee of Convocation, said: "He confessed that when he read in the preface that it was the wish of the writers to put the Catholic Faith in its right relation to modern science, he felt anxious for the Catholic Faith, and still more anxious for those who were its champions. If there was one thing more to be dreaded than the hasty expression of opinion by the young, it was the hasty condemnation of the young by the old."

THE HOUSE OF LAYMEN is a peculiarity of the Church in England, as distinguished from the practice in vogue in the colonies—a separation of the lay element from the clerical in the arena of convocation. It is as if our Provincial Synod

were divided into lay and clerical "Houses." During the present convocation, the laymen—men of great eminence and power in social and public spheres of action—have been thus far occupied with the question of religion in the schools.

THE PICTURE REVERSED.—The Bishop of Bedford, at a meeting of the "Church Guilds Union" recently, said "he was quite sick of Boothism; wisdom and money did not always go together. In the East-end they knew very little either of the Salvation Army or Darkest England. The Church had been constantly engaged in rescue and preventive work, and the clergy had themselves spent tens of thousands of pounds. The clergy objected to advertise themselves or their work."

ADVICE TO BISHOPS.—At the consecration of the new Bishops for Worcester and Mauritius, Archdeacon Farrar "let himself loose" on the subject of the right sort of bishop for these days. "We need bishops . . . whom the rich and ruling when they do wrong shall fear, to whom the sorrowful shall look for sympathy, and the innocent for protection, who shall hold the gilded outside, and the title and the palace, and wealth and the surrounding obsequiousness, as nothing better than dust in the midnight."

"A VERY READABLE PAPER" is a form of praise which always does an editor's heart good to hear, so often as we have lately heard it. It indicates that he has touched the right chord, and that the pulses of the people are quickened to respond—and *correspond!*—to his touch. It is easy for a scholar to write like one of his favourite books: but not easy for such an one to *talk* in the vein which people like. There is no use in high-flown personals, long paragraphs, and lengthy disquisitions which no one reads.

WHAT WAS HIS OBJECT? is a question the *Times* (and a good many others) has been trying to answer in regard to Mr. Gladstone's "Disabilities Removal Bill." The *Times* concludes—in a vein worthy of Disraeli—that his object was to be consistent in his inconsistency, trying to undo everything he ever did. More likely his object was that which he obtained—a demonstration in force on the part of Parnellites, McCarthyites and *non-conformists*, united at his heels once more. It was the only way to get them *there* again.

ALGOMA ORGANIZING.—It is pleasant to see this robust young diocese "pulling itself together" in such good form as that manifested at the "Eastern Convocation" lately held. The list of subjects discussed was very creditable to them mentally, and we have no doubt they were well handled by various speakers. Although the question of a *synod* was "tabled" for the time being, the subject will evidently not be forgotten. Possibly, when they do form a synod at all, they will "show us a thing or two."

PHENOMENAL IGNORANCE seems to be the chief characteristic of Mr. Stead, "Gen." Booth's coadjutor in the press, whenever he speaks of the principles and practices of the Church of England. His mistakes are most ludicrous, equalling those of the peripatetic "ritualistic reporter." He seems to be one of those men who will undertake to write

about anything on earth—or off it—on the shortest notice, and without a particle of knowledge of the subject. He knows no more about the Church of his native land than Booth knows about "Darkest England," or Africa.

NEW FEATURE IN THE BOOTH SCHEME.—The Trust Deed in regard to the management of the Half-Million Fund—now complete—provides for an advisory committee enabling the "General" to make alterations in the working of the scheme, after the consent of 12 out of 18 men selected by various representative personages such as the Archbishop of Canterbury, the Wesleyan, Congregational and Baptist presidents, &c. The astute "General," however, keeps the "trump card," for he selects 6 of the 18 himself, while each of the others only nominates two!

"TO SOME EXTENT" PROTESTANT.—Mr. Justice Chitley had a somewhat difficult "nut to crack" in the case of a child described as "to some extent Protestant," whereas the mother was a Roman Catholic. The father died, and the mother's brother took possession of the child. The judge decided that "a child ought as a rule to be brought up in the father's religion," and granted a writ of *habeas corpus* to a Protestant guardian. "Deponent sayeth not" *how much* of the child is to be "protestanized" and how much—something else!

"DILLETANTISM"—says the *Church Times*, in some significant remarks anent Archdeacon Farrar's sermon on "Bishops"—"is eating into and destroying the principles upon which Faith and worship are built. It is greatly to be feared that much of the religion of English Churchmen lacks back-bone, without which it will never meet its missionary responsibility, nor stand the test of trial when it comes. There can be little doubt that there is much personal expenditure upon spiritual luxuries, which, if foregone, might do much towards the production of a higher type of religion."

THE "RELIGIOUS DISABILITIES" FARCE.—The attempt of the Roman Catholic authorities to secure, through Mr. Gladstone's Bill, the removal of the obnoxious exception made against them in regard to the offices of Lord Chancellor, Lord Lieutenant, and Sovereign, has proved, through the firm attitude of the Government, an ignominious failure. Notwithstanding the greatest efforts of Mr. Gladstone's eloquence and parliamentary astuteness, his Bill was thrown out. The fact is that the country does not desire to confirm the mistake of so-called "Catholic Emancipation." They refuse to make bad worse.

POOR HINDOOS!—It appears from the address of Archdeacon Wilson at a recent "simultaneous meeting" of the C.M.S., that there are no less than 92 Protestant English missionary societies at work at present in India, without taking into account the American societies, the German, French, Belgian and other continental societies, as well as colonial societies, Australian and New Zealand, and the Roman Catholic missionary societies there. The Archdeacon went on to say, "They would thus see how great were the agencies engaged." No wonder, "so much cry brings so little wool."

CLOSE UP THE RANKS, confederate and consolidate, is the slogan of the Church in England at present, *apropos* of the new phase of the attack on Church schools. The new proposal comes from the Methodists, and is tantamount to an invasion—namely, to give their teachers the privilege of instructing their children in Church schools. They are not content with the "conscience clause" allowing them to withdraw their children during the "religious hour": they want to enter and occupy Church ground! Impudence could no further go.

THE DEATH OF CHARLES BRADLAUGH removes a remarkable figure from the Imperial Parliament. By iron will and dogged obstinacy he had managed to secure a hearing in the House by taking a Christian oath. Strange to say, after taking the oath, all the bitterness of the man seemed to die out. His attitude as infidel or sceptic or secularist seemed to become lost in that of a reformer of an ordinary type. It was a curious coincidence that as he breathed his last breath, the parliamentary oath died too.

IRREVERENCE TOWARDS CHURCHES is very widespread. While Bishop Blyth is blaming the C.M.S. for winking at it in Palestine, and Dr. Dale of Birmingham is inveighing against it in England, a preacher in Michigan stops his service for 15 minutes to reprove *flirting, gum-chewing, note-writing, &c.*, and ends by turning his hearers out and locking the doors! We have known a Canadian Missionary warn his hearers (?) that he had left a horse whip in the vestry, and would use it if flirting and tobacco-spitting did not stop.

THE INCH AND THE ELL.—The English *Guardian*, in its blind following of Mr. Gladstone, argues laboriously for the reasonableness of relieving the Roman Catholics of the last remnants of their legal disqualification for the highest offices in the Empire. One wonders what further experience and knowledge of papal ways we need to convince us that they cannot be trusted fully for loyalty to any Government or State other than at Rome. Surely, the lesson of their final subserviency to papal dictates, is "writ large" in history, and by Mr. Gladstone's own hand too.

SCRIPTURE TEXTS ON POLITICAL PLATFORMS.—It seems almost incredible that a certain sanctimonious layman should have quoted the text, "Put off the old man, &c.," as a point against a political opponent who appears to be affectionately called "The Old Man" by his followers. If so, the fact proves how shallow the veneer of religion he professes must be, when such sacrilege is possible with him. No wonder somebody on the other side is moved to retort by a reference to "The Old Serpent." So quickly does evil beget evil: so surely does Nemesis come to him who sets a bad example to friends and enemies. "Perverting Scripture" is a fit occupation only for the evil one.

CHARITY.

We have received a communication informing us that a congregational chapel having been destroyed by fire in Kingston, the homeless worshippers were offered the use of an unconsecrated church building (not a church) for their meetings, until they could provide a suitable place for themselves. This communication takes what we may call a feeble-forcible view of the matter and denounces the loan in strong terms. We have concluded not to publish this letter, believing that the authorities concerned in that act are revealers of

the true charity of the Church. There is nothing in the Articles, Formularies or Canons of the Church forbidding directly or indirectly such an act of friendliness and sympathy towards Christians who believe in the Holy Trinity and the two greater Sacraments, whatever we may consider their misbeliefs in regard to the latter and other matters; and the petition which we offer up to be delivered from all "false doctrines, heresy and schism," is sufficiently lived up to by our abstention from attendance at their services. We draw the line of censure at the laws and principles laid down for us by the Church, whose abounding charity to individuals we cannot and would not circumscribe. While to our actions she has set her limits, beyond these there is freedom to benefit them and deserve their esteem and gratitude in all charitable ways, and we think we need not fear that godly dissenters will abuse the trust and confidence reposed in them—will be abused while we freely give them shelter under our roof in their distress. We therefore think our correspondent's alarm in this case is unfounded. The true object-lesson is one of charity, shown in a way which in no degree compromises the principles of the Church.

ENDOWMENTS—GOOD OR BAD?

Persons opposed to endowments on principle as being injurious in their action, invariably give, when pressed for particulars, as a reason for their opposition, this fact—a congregation able to pay its own expenses is relieved by endowments from the necessity of doing some part of its duty in that respect, and is tempted to fall short of its contributions proportionately. This indictment is true, and proves clearly enough that rich congregations should not be endowed, or, if endowed, their endowment should be modified so as to materially lessen, if not altogether remove, the evil effects. No doubt there are exceptional cases, as in the case of the mother church of a locality, which, being situated in the oldest part of the settlement—which naturally becomes deserted by the wealthier classes in course of time—gradually loses its congregational support, and becomes the refuge at last of only the very poorest classes.

On the other hand, noting the exceptions, the experience of ages in 10,000 cases has proved that where a congregation is *not* able to pay its own expenses, an endowment, judiciously measured and administered, gives a great impetus to Church work and liberality, encouraging the people to strive towards a standard of contribution, which, without adequate subsidy, they would despair of even being able to reach. Endowment, then, becomes a direct and powerful encouragement to exertion in Church support. Such is the experience of the mother country, where a double rule obtains in dealing with endowments; (i) to give no endowment where the congregation can pay its own way, and (ii) to measure endowments in other cases according to the need of help. A third rule is observed as a safeguard against *too rapid church extension*; no endowment is given unless the district concerned contains at least 4,000 souls. These three rules work with perfect satisfaction for the good of the Church. Our remarks so far have regard to parishes in rich and poor localities. Have they any application in the case of public institutions? The practical question in this case is, can endowments increase to such an extent as to not leave room for the exercise of a "live trust" on behalf of the people of each generation. Such cases may arise; they

at least can be imagined as possible. The possession of endowments not needed, or misused on account of excess, has been made the excuse for confiscation in the case of many monasteries and similar institutions, both in ancient and modern times. It is indeed the alleged cause for the process of disendowment in the case of churches. The facts being fully ascertained, it becomes the duty of a paternal and beneficent government to use "the doctrine of Cypres," by transferring endowments thus wasted or misused, in whole or in part, to kindred uses in the case of somewhat similar institutions. The consciousness of such an event, however, need not act as a deterrent, so as to prevent people from leaving their funds for the endowment of churches, orphanages, hospitals, &c. Posterity may be trusted to look after its own interests, and to carry out the spirit of a benevolent will whenever the mere letter of the will is found to fail. No founder of a hospital wishes to see his funds wasted some years after he has passed away, and the practice of government in the doctrine of "Cypres" is his safeguard, that they will not be wasted in the future any more than in the present. They who raise unreasonably the cry of "spoliation" when a government confiscates for benevolent purposes, are themselves furnishing the strongest argument against endowment, if it were not for the fact that their unreasonableness presently appears in time to discredit their cry. The public soon discovers if self interest dictates the cry, and it fails of its object.

BREADTH

In subjects connected with religion it would seem that men are more prone to invent catchwords and shibboleths than in any other. Such words are analogous to some political cries which are very taking, but are often of doubtful or dangerous import. Their real meaning is concealed beneath a certain glamour which the words themselves possess, and which serves to attract, and to a certain degree inspire many minds with a certain indefinite idea of the greatness of one "cause" or another which the words are used to represent; and when we say "indefinite idea" we speak advisedly, for were it not for such indefiniteness of conception, the words would lose more than half their importance. They are intended for the uninformed, the thoughtless and inconsiderate, and are projected into publicity for their acceptance by the genius of interested partizanship. But they are, for the most part, as shining tinsel and sounding brass, and as hollow as a drum. Look, for instance, at this oft reiterated word "breadth." The natural conception which it connotes in its inventor, as a catchword, betrays a consciousness of its inanity. For why did he not invent some word expressive of solid contents? He might have employed his genius in evolving some abstract word which would give the idea of a cube, a rhombohedron, a pyramid or a parallelopipedon, or a sphere, but he did not. His idea was of something indefinitely extensive, very flat, with nothing below and nothing above it. Therefore he chose the word "breadth"—in which two dimensions only, length and breadth, are involved, and the third, *depth*, is excluded. It is true that the above named solid forms might be conceived by the malicious to be *hollow*, but not very likely, by the general public, who, seeing the elaborate pretensions to strength (mental) and power of manipulation, might the more easily be duped. Yea, even the very elect might have been the more readily deceived had this inventor stop-

ped to think how he could have shown that the area of a solid form is so much greater than it appears, and is filled up & lid with the truth (plausibility) of the idea (notion) conveyed thereby. But, seriously, what does the idea of "breadth," so industriously inculcated by those who have impressed themselves on the community as somebodies, and so busily bandied about, convey in matters of religion? It means this: that the "Faith" once for all delivered to the saints in the precise terms which have come down to us, is, under the influence of this magic word, to be pared away until it has but two dimensions, so to speak. It will then reach a state of infinite attenuation, so that there will be nothing left of a definite character. So much for the Faith; as for Hope and Charity, they will be merged into some vague and exalted feeling which an inventor of catchwords has called "Altruism." All this means the exclusion, ultimately, of the Creator, Redeemer and Sanctifier of mankind from being the central object of our thoughts, and the source whence we derive Life, and all best inspirations, and wherein we find the only anchor of the soul. It means that the Kingdom which the Lord has set up on earth, His Holy Catholic Church, is to give place to the vain and conflicting philosophies of men, wherein "breadth" will be manifested by an intellectually proud eclecticism, and supercilious treatment of the word of God. It means that the ritual and other safeguards of the Faith are to be made light of and even ridiculed, and that those who are faithful to their trust and devoted to their Master are to be branded as narrow-minded and illiberal. Let Christians cease to pander to the spirit of the age through the hope of favor, or of being thought intellectual, or from fear of being branded with want of breadth, weak vanity, as want of Christian heroism has led many a Christian into the adoption of the catchwords of the agnostic and the men of down-grade "breadth." The word is bandied about in most of our congregations, started, perhaps, by an influential or busy individual or two, and caught up through the imitative faculty by many more, no doubt unconscious of its history and real import. But its real source and origin, and its happy hunting ground, is outside the Church. Let it stay there. Divine truth, as revealed in God's word, and as kept and interpreted by the Church universal, should be the watchword of the Christian. For we own (Art. XX) that "the Church hath power to decree Rites or Ceremonies, and authority in controversies of Faith." It is therefore our part and duty to "hew to the line, let the chips fall where they will." Herein is our only safety from the inroads of the scoffer and the infidel. This "talk of breadth" is but the outcome of the ingenuity of the professional fashion-inventors and tailors of opinion, who achieve success and reap profit by loosening the bands of conscience and religion; for these they know are irksome to the natural man. It is the world and Satan against the Church of God. Were we to follow its leading, we should change our philosophy and religion year by year, as other gay and giddy fashion mongers change their style of dress. But "the Word of God abideth forever," and therein should we put our trust, that we may not be led away into the Apostasy of Antichrist. This is not to say we can get no help from scientific discovery in arriving at a clearer apprehension of the truth. On the contrary, by following the Divine Word, we learn to "prove all things, and hold fast that which is good," being verily assured that nothing will be found inconsistent therewith, when rightly understood.

Lord, Thy Word abideth,
And our footsteps guideth;
Who its truth believeth
Light and joy receiveth.

It is not a little remarkable that the vaunted "breadth" of the present day has itself become excessively "narrow" and "intolerant." Its haughty satanic pride is met at every turn. Its assumed intellectual superiority is overweening and offensive, and those of the Faith are accounted of as bats, or designing seekers after power and pelf, and as it was said of old, it may be said of the vaunters of "breadth," that "they grin like a dog and go about the city" endeavouring to rend those who do not coincide with their pet negations or affirmations. Their "breadth" is all in one direction, tending to the disintegration of the Faith and the sundering of the faithful. Let us, then, beware of them, and scout the unhallowed use of this term among ourselves, of the church. Its mild appearance and unsuspected import make it dangerous, for by reiteration it acquires a deadly fascination, leading men into the bewildering quagmires of doubt and unbelief.

LAY HELP IN HURON.

At the Huron Diocesan Synod in 1889, a committee was appointed, with the Bishop as chairman, to take into consideration the whole question of lay help in connection with the work and services of the Church, and to report to the next Synod. In 1890 the committee presented a somewhat exhaustive report going very fully into the matter of the need for more lay help, the difficulties in the way of securing it, and the advantages to the Church from the general utilization of laymen in various directions. The report was debated at a session specially devoted to its discussion, which the Bishop in his final address alluded to as "perhaps the most important in the history of the Synod." Among the recommendations contained in the report was one proposing that a conference of lay workers should be held at a convenient time with the view of further discussion and of forming a Diocesan Lay Workers' Association. In accordance with this suggestion the Bishop has issued the following circular, which was read generally in the churches as directed:

REV. BRETHREN AND BRETHRENS,—You are doubtless aware that at the last meeting of our Diocesan Synod, the following resolution was passed:—"That an Association be formed of the male lay workers of the Diocese, for the purpose of mutual correspondence and co-operation, to meet annually at such place or places as may hereafter be determined upon; that the Bishop be President, *ex-officio*, and that his Lordship be requested to call a meeting of the male lay workers of the Diocese in the fall of the present year, for the organization of such association and the adoption of a constitution."

It was also recommended that the Bishop be respectfully requested to issue a pastoral, expressive of his views and those of the Synod in respect of the subject matter of this report.

The views of the Synod concerning the advisability of lay help are sufficiently embodied in the recommendations, which I here reproduce:

"That this Synod is deeply impressed with the conviction that the more general participation of the laity in the spiritual work of the Church is demanded alike by her needs and the duty of her members to her Supreme Head.

"That it is expedient that, in every parish, where practicable, youths and young men be associated together in guilds, brotherhoods or other societies, and that such definite work be assigned to them by the clergyman or vestry, as they may from time to time be suitably required to perform."

In summoning this most important assembly, I may say that the wants of the Church under this head may briefly be stated as follows:—

First—A more hearty co-operation on the part of the laity in the spiritual and temporal work of each parish.

Secondly—Some organized and well-developed plan by which the spiritual and other gifts of the laity may be nurtured and matured for the promotion of God's glory and the welfare of His Church. The limited experience the Church has already had, has been quite sufficient to show that opportunities alone are needed to demonstrate how rich and varied are the spiritual fruits and gifts of some at least of the laity; all of which might be utilized for the help of the ministry and the general expansion of the Redeemer's cause.

Thirdly—A deeper and more active sympathy on the part of the laity with the services of the sanctuary.

Such a result would undoubtedly be produced if the laity were to participate, though it might be only in a moderate degree, in the public rendering of divine worship.

In order, therefore, that the whole subject, in all its bearings, may be fully discussed, and in accordance with the recommendations of the Synod, I hereby appoint Thursday, April 2nd, as the day of meeting for the male lay workers of the Diocese. And to this gathering I would invite not only all those who may consider they have special gifts for work, but all who have loving hearts and willing hands for service in Christ's cause, and who are, therefore, interested in the growth and expansion of our Church.

The meeting, God willing, will be held at three o'clock, in the Chapter House, London:

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Yours, in Christ,

MAURICE S. HURON.

A committee, of which Rural Dean Mackenzie, of Grace Church, Brantford (whose parish is one of those in Huron in which lay help is largely availed of), is convener, meets in London on the 11th of March to make arrangements for the conference on the 2nd of April. The laymen of Huron should respond heartily to the Bishop's invitation.

HOME REUNION NOTES.

THE UNITY OF THE VISIBLE CHURCH.

By the Rev. Henry J. Van Dyke, D.D., (Presbyterian), Brooklyn, N. Y.

The day for eulogizing the division of the Church of Christ into "denominations" has gone by. Thoughtful and earnest Christians are coming more and more to recognize and mourn over it as evil in its origin and its results. We get the most vivid impression of the evil when we lay aside all abstract theories and look at the concrete facts as they exist before our eyes. We cannot embrace the Christian world in our view; but we can consider a part as the type of the whole. Here is a town, not a hundred miles from any of us, consisting of a thousand inhabitants—or about two hundred families—just enough to make one parish or pastoral charge, able to sustain the ordinances of the Gospel for itself and to contribute to the evangelizing of the world; but instead of one self-supporting church, this town has five sickly organizations, two or three of which are sustained by some missionary board. One of these churches has a steeple surmounted with a cross, the common symbol of Christianity; the others, if they have steeples at all, have crowned them with a weather-cock. All these churches claim to be Christian; but they all bear denominational names and each is a rival to the others. Now, the evil of this state of things does not consist only nor chiefly in its waste of Christian resources; but the chief evil is its demoralizing effect upon religious experience and Christian character. It narrows men's souls by concentrating on a sect the sympathies and affections which ought to expand upon the whole Body of Christ; and this effect is the most shrivelling when men succeed in deluding themselves into the belief that their sect is the Body of Christ. It creates false tests and standards of personal piety. It mars the symmetrical growth of the soul in the knowledge of Christ by

magnifying certain doctrines to the neglect or denial of others. The notion that it is the mission of different denominations to bear witness to particular phases of Divine truth, might be well enough if the people to whom this witness is borne were brought under the influence of all the witnesses. But to subject one Christian to the teaching of Divine sovereignty, and another to the insistence upon human freedom, cultivates two different types of character, neither of which is according to the truth. The idea of a "witness-bearing Church"—that is, a body of Christians with a special Divine commission to bear testimony against other bodies of Christians—while it is pleaded of denominationalism, is in fact one of the worst fruits of the system. The effect of the system upon the sacraments is no less to be deplored. It obscures the true meaning of these holy ordinances by contracting the Table of the Lord to the close communion of a party in this Church, and by making baptism the badge of a sect; so that one says, "I was baptised an *Episcopalian*," and another, "I was baptised a *Presbyterian*," and another, "I was baptised a *Baptist*." The effect of denominationalism upon the ministry is no less deplorable. It too often degrades the servant and ambassador of Christ into the hired man of a voluntary association, and suspends his reputation and influence upon his success in making proselytes from other "societies." That minister must be a strong man, who, in adjusting his work to such conditions, does not lose somewhat of the spirit of his high commission, and shrivel his own mind to the dimensions of a *Gossip*.*

These evils are greatly aggravated by their complication with social distinctions and family pride. Denominational lines, in such communities as we have described, are very apt to follow the lines of class distinctions, and to deepen them with "the Gospel plough." Religious societies become social clubs, and get rid of the question about seating the poor man in vile raiment by making it practically certain that he will not come into the same assembly with the man in goodly apparel and a gold ring. "The Salvation Army," or any other outside effort, is good enough for him. And so we look with complacency upon the spasmodic movements of zeal without knowledge, and even patronize them from a distance, as a salve to our conscience, not perceiving that the plea for their necessity, and indeed fact of their existence, is a standing reproach to the Church. What wonder, if in this state of things one half of our settled ministers in all denominations are unsettled in their minds, and waiting for "a call"? What wonder if the doors of vacant churches are besieged by an army of candidates, composed not only of young men who are openly looking for their first charge, but largely of old soldiers, some of whom by unworthy devices conceal the fact of their candidacy? Surely if we need a civil-service reform in the State, there is no less need of a pastoral-service reform in the Church. And this reform, to be effective, must begin at the denominationalism which fills the land with feeble churches and half-supported ministers, and wastes in sectarian rivalries what ought to go to the evangelizing of the world.

To be Continued.

THE ARCHBISHOP'S JUDGMENT.

COURT OF THE ARCHBISHOP OF CANTERBURY.

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

(2) The mere reasonableness of the conditions, however, or even proofs of expediency would establish nothing as to legality, unless it can be shown that usage has also adequately affirmed it. This appears to the Court to be the case. The practice of congregations on such a point is not likely to be much on record, and in most country churches the fewness of the communicants after the bulk of the congregation had withdrawn would at once make

* *Gossip* is an ecclesiastical term—a corruption of *Godsid*. It was first applied to sponsors in baptism, and its development into its present popular use is not without historic significance. See Brewster's Dictionary of Phrase and Fable.

singing difficult and dispense with the occasion for it. Exceptional instances would prove nothing, but of the instances before the Court several in their very nature imply widely diffused and continuous usage in behalf of which no small amount of authoritative sanction can be alleged. The 'first metrical Communion Hymn written for and adopted' in the Church after the Reformation is the "Thanksgiving after the receiving of the Lord's Supper," printed first in the incomplete Psalter of 1561 and in the complete Psalter of 1562 (Sternhold and Hopkins.) This Book is described in the Title as 'Very meet to be used of all sorts of people privately.' It is also stated on the title page to be 'Perused and allowed according to the order appointed in the Queen's Majesty's Injunctions, 1560'; that is, legally licensed for printing by the Archbishops, the Bishop of London, the Chancellors of both Universities, the Bishop being Ordinary, and the Archdeacon also of the place 'of printing,' or by two of them, 'the Ordinary to be always one.' 'Perused and allowed' is the term used in the Injunctions (li) where the License is to issue from this body. It is not used of 'the Privy Council' or of 'Her Majesty by express words in writing.' It is held by accurate critics that the result of 'this tentative measure satisfied' the authorities that it was right 'to raise the book from the position of a private manual into a public and authorised book for use in public worship.' The licence had been granted for seven years, but within five years of its granting, as early as 1566 (Bodleian Lib.) the authorisation is 'Set forth and allowed to be sung in all churches of all the people together before and after the Morning and Evening Prayers and also before and after Sermons and moreover in private houses.' In the next year (1567) the authorisation and license were granted for ten years. At the expiration of that term the mere License for printing was 'cum privilegio Regiæ Majestatis,' whilst the authorisation for singing remained as before. The sanction for singing in all churches is believed (Strype *Mem.*, B. I. xi, 11, xxii.) to rest on the proviso 2 and 3 Ed. VI. I, 7, and refers to the singing allowed in the late Injunctions of Q. Elizabeth and somewhat extends their effect. 'The Book itself bears on its face the object of use in public worship.' (see throughout Julian, *Dictionary of Hymnology* 'Old Version' and 'Appendix.') It was constantly printed in the small folio, small quarto, and the same other varying sizes as the prayer-books, and in 1637 was published by the University of Cambridge (and by the Royal Printers ever after) in one volume with the prayer-book. In 1641 the Committee appointed by the Lords 'touching' considerations upon the Common Prayer Book, suggested the amending of 'The Singing Psalms' and that 'lawful authority should be added unto them,' meaning doubtless parliamentary authority. No fresh authorisation was ever given, although the book may be said to have been in use universally in churches. The suggestion itself may be said to recognise this. It is not necessary further to discuss the authorisation. Its operative authority, whatever it was, applied equally with the other hymns and versions, to the "Thanksgiving after the receiving of the Lord's Supper," and there is no reason to doubt that it was sung according to its heading after the Reception. As the people then (and much later) sate to sing (Shepherd on C. P. B. i. 306), its length, 124 lines, suited it for singing during long intervals—a point which will receive further illustration. Bishop Lewis Baily's (of Bangor) *Practice of Piety*, one of the most popular manuals of the seventeenth and eighteenth centuries, published in 1610—1612, dedicated to Prince Charles, reached its sixtieth edition in 1743. It prescribes "After receiving of the Holy Communion, two sorts of duties: First, such as we are to perform in the Churches . . . jointly with the congregation," and of these "First, public thanksgiving both by Prayers and singing of Psalms. . . Thus far of the duties to be practised in the Church." (pp. 348, 355.) In 1622 George Wither's *Hymns and Songs of the Church* was licensed by King James I., "worthy and profitable to be inserted in every English Psalm Book in metre." After its reprinting in 1632, it was licensed by Charles I. (Miller, *Our Hymns*, p. 30.) It provides a hymn of 200 lines to meet, as it states, the custom among us "that during the time of administering the blessed Sacrament of the Lord's Supper there is some Psalm or Hymn sung, the better to keep the thoughts of the communicants from wandering." Indirect but effective evidence of the generality of the practice appears in such a manual as Bishop Wentenhall's 'Method and Order for Private Devotions' ('Enter into thy Closet'), five editions of which range from 1656 to 1684. It suggests the time 'while the Communion is administering to others, . . . especially if there be no Psalm-singing,' as suited for ejaculations and meditations. In 1696 appeared the version and in 1708 the supplement of Tate and Brady, similarly containing what were advertised as "The usual Hymns . . . for the Holy Sacrament" (two of them more appropriate to the service before, and two after the Consecration), designed to take the place, as it gradually did, of

Sternhold and Hopkins. It was authorised by Orders in Council to be used in all churches. The above evidence is not evidence of exceptional cases, but it is evidence of provision made by authority from time to time of hymns to be used in this place. It may further be observed in illustration of the subject (although as has been said, records of such a matter are naturally meagre), that Wesley in 1782 mentions with approval the playing of "low, soft, solemn" music "while we were administering" at Macclesfield Parish Church, as also the "solemn music at the post-communion" at Exeter Cathedral (*Journal*, Mar. 29, Aug. 18.) Not only do many persons remember the singing of a hymn or verses of a hymn, while the Communion was being received, as not uncommon, and as an assistance to devotion and edification, but there are parish churches in which the tradition still is kept on greater festivals or when there are many communicants. The custom is also to some degree attested by the Common Prayer Book of the Protestant Episcopal Church of America, which, closely following our own, has in several places inserted in the rubrics directions for the doing of things which were commonly done, though not expressed to be done. After the consecration prayer and before the reception it directs "Here shall be sung a Hymn or part of a Hymn."

So far then as the singing of a Hymn or Anthem at this place is concerned, if only they be suitable and not in themselves exceptional, the Court finds no ground to declare such singing illegal, but the contrary.

Before enquiring whether the Anthem charged was suitable or not, we should, under this head, enquire whether the service was let or hindered by the singing of it. The charge states that it was sung "immediately after the prayer of consecration," so that there was no let or hindrance at that point. The charge states, and the plea admits that it was "before the reception of the elements. . ." A doubt arose as to 'reception' by whom? If it means that the celebrant did not receive the elements after the usual brief interval for his private devotion, nor proceed to administer them to the other clergy, and then to others in order, but waited until the end of the anthem before receiving, this would constitute an insertion in, or addition to, the service, which would not be lawful. It would be in contradiction even to the line of the defence, which pleads that the singing ordered in the communion time in the original rubric is not unlawful though no longer enjoined. But no evidence was adduced by the promoters to show that the service was interrupted. The learned counsel for the defence stated their conviction that although begun to be sung before the reception by the congregation, it was not interposed so as to delay the reception by the celebrant. No witness was called to establish the contrary, and if there were a doubt the defendant would be entitled to the benefit of it.

3. We must now enquire whether the anthem charged in this case was a suitable one. In form it was. The two clauses which compose it are "taken out of the Bible," and so are nearer to the original conditions that any metrical version or hymn can be.

The objection, however, rather took in argument the form that this particular Hymn or Anthem having been ordered in King Edward's First Book to be sung by the choir at this particular place, and having been omitted from the later books, ought on that account not to be sung here. Since the Court finds that other hymns have been constantly and may lawfully be sung, it is necessary to enquire whether any other reasonable account of the omission of this one hymn is to be found in the construction of the service, or whether it was presumably omitted on account of its inappropriateness or positive unsuitableness. It was not one of the "ceremonies abolished," but was "one of those retained" under the Preface which gave the reasons for the abolition of some and the retention of others; and the mere reprinting of the same Preface in subsequent books from which the Anthem was left out, would be no proof that it was abolished for the reasons there given. It was asserted in the arguments that it was omitted on account of its meaning or doctrine in association with the Eucharist; but no proof was advanced of this assertion beyond the omission itself. On the other hand, there is an explanation arising from the very construction of the service, which has satisfied competent critics not concerning themselves with doctrine. This particular anthem had been sung a first time just before the Communion Service in the end of the Litany. In King Edward's Second Book the *Gloria in Excelsis*, which also contained it, had been removed from its former place and set after the Consecration with only the Lord's Prayer and one other Prayer between. If the *Agnus* had been left in after the Consecration it would there have been sung a second time, and then a third time almost immediately in the *Gloria*. It was natural to change this; and it is also worthy of note that in the same recension in which it was taken away from that place the words are repeated with variation

three times instead of twice, as before, in the Gloria, where it is retained.

This might have been thought a sufficient account of the omission, as it has been given by impartial scholars (Burbidge, *Liturgies and Offices*, p. 247).

But it becomes necessary to examine whether there are more serious motives for the changes, since it was on doctrinal motives that the learned counsel rested the force of the charge. Are the words doctrinally unsuitable to be used at that point, and is there evidence beyond the change itself (which might be otherwise accounted for) that they were thought so? It has been argued with apparent force that Bishop Ridley felt so strongly against the *Agnus*, as here used, as positively to forbid it in his injunctions in 1550—the time when it was not only lawful but compulsory by the Prayer Book and the Act of Uniformity. It is hard to believe that a person of Ridley's probity would act so, even if he had not been one of the principal persons in the composition of the Prayer Book the year before (Strype *memorials* ii., i., 184), and if it were not also (as it is) the purpose of this same second item of those injunctions to enjoin (as itself states) that Order "in the time of the Holy Communion" which was "appointed by the Book of Common Prayer" (Visitation Injunctions of Bishop Ridley: *Works, Parker, Soc.* 319). But the fact is that what Ridley forbade is another and different thing. In the Missal (*Sarum Missal*, Burntisland c. 723), after the consecration and before the communion (before communicating himself), the Priest holding the broken bread in his hands over the chalice said the *Agnus* privately, the two other ministers drawing close to him and joining privately. The Prayer Book, of course, excluded this action on principle, and appointed that "during the communion time," i.e., while the people were communicating, the choir should sing "O Lamb of God" as a hymn. What Ridley forbids is the continuance of the old practice of the priest. He says perfectly clearly, "No Minister is to counterfeit the Popish mass . . . saying the *Agnus* before the communion." In fact he requires that the order of the Book he had just helped to compose and was now enforcing should be observed in this particular, and the anthem "O Lamb of God" be sung by the choir during the Communion. It has been confidently said that one only explanation can be given "why it is deliberately not included in any of the later Prayer Books." The only answer can be (it has been said) because it was associated with the Mass and the Adoration of the Host. That is the only answer that can be given. The same objection would of course be equally against passages which are included. As to this passage the objection had not occurred even to extreme Reformers. On the contrary, in the severe review, point by point, of "the whole canon of the mass . . . after Salisbury use," which Foxe prefixes to his narrative of Queen Mary's reign, the only objection taken to the *Agnus* is that it was said "privately";—Lest the people should be edified," is the sarcastic note (*Acts and Mon.* B. x. N. vi. p. 465, ed. Cattle). But for a positive view of the matter we may refer to the Savoy Conference, and to "the alterations and additions tendered" "as needful" to the Bishops for their "acceptance . . . to be inserted in the several places to which they belong" (*Peccation of the Puritan Divines*). These were drawn up mainly by Baxter, and presented by the Puritan or Presbyterian Committee (Reprint Hall's *Reliq. Liturg.* vol. iv.). Among their alterations and additions we find them recommending that after the consecration, and the Minister having declared "This bread and wine being set apart and consecrated . . . are now no common bread and wine, but sacramentally the body and blood of Christ," the Minister should, after a short prayer, "take the Bread and break it in the sight of the people, saying, The Body of Christ was broken for us and offered once for all to sanctify us; behold the sacrificed Lamb of God that taketh away the sins of the world." (Hall, iv. 70; Calamy's *Life of Baxter*, v. i. App 82; *History of Nonconformity*, 1704, p. 91.) This makes an application of these words, after consecration and before reception, strengthened as it is by the words "Behold" and "Sacrificed," more precise in its form and more predicative by far than if sung as an anthem while people are receiving. Yet there is no doubt of the ideal Protestantism of the great man who applied them in this definite way as innocent and edifying.

Seeing, then, that there is no evidence whatever to show that Bishop Ridley or any one else objected to the Choir singing this Anthem at this place upon any doctrinal ground, and seeing that the Act of Parliament which established the Second Book lays down expressly that the First Book was "agreeable to the Word of God and the Primitive Church;" and seeing also that the typical Protestant Representatives at the Savoy desired the restoration at this very place of the words in still stronger form, there is no ground left for believing that the words had then, or have now, any association with those Roman doctrines or practices which the Church of England repudiates.

Under these circumstances, although we might readily agree that the proximity of two other repetitions of the words in the Litany and Gloria may make them not the aptest anthem for use here and may suggest their disuse, as apparently it did to the framers of the Second Book, the Court has not to consider expediency but legality. The use of them could only be condemned on the ground that any and every hymn at this place would be illegal, which cannot be maintained in the face of concurrent, continuous, and sanctioned usage. To condemn the singing of that text here as unsound in doctrine would be contrary to the real force of Ridley's injunction, and to other unexceptionable Protestant teaching.

The Court concludes that the singing of it by the choir was not an illegal addition to the service.

7. LIGHTS.—Articles 3 and 13 state:—3. That the Lord Bishop "used and permitted to be used lighted candles on" or apparently on "the Communion Table . . . during" the Communion Service, "as a matter of ceremony and when such lighted candles were not wanted for the purpose of giving light."

13. "That the use of the lighted candles" . . . is an "unlawful addition and variation from the form and order prescribed . . . by the said statutes and of the order of the administration of the Holy Communion . . . and . . . contrary to the said Statutes and to the Rubrics . . . and to the . . . Canons." The Responsive Plea 2 of the Lord Bishop is that "throughout the celebration there were without any objection being raised by him two lighted candles on the Holy Table"; and that "these lights, whether required for purpose of giving light or not, are in his judgment and he submits lawfully." What is here both charged and admitted is that two lights in candlesticks on the Holy Table were alight from before the Communion Service began until after it was over. It is not charged that there was an action of lighting or carrying lights about; but that two lights burning when and where they did while the service was proceeding constituted an unlawful addition to and variation from the form and order prescribed by the acts of Uniformity, Prayer-book, and Canons.

It has to be ascertained

I. Whether two lights so alight have been at any time lawful since the establishment of the Book of Common Prayer; and

II. If so, when, if ever, and by what enactment they were made unlawful.

It has to be premised that there has been an accumulation of illustrative facts in the last few years, and it is held that in cases of this description, "and in proceedings which may come to assume a penal form, a tribunal ought to be slow to exclude any fresh light which may be brought to bear upon the subject." The Court therefore considers (as it has already laid down) that though very great weight ought to be given to any previous decision, yet that in the circumstances of the present case its decision ought to be based upon that view of the law which it is led to take by independent examination of all the evidence now at its command.

I. The first question is, Have the two lights been lawful since the establishment of the Book of Common Prayer? Before the Reign of King Edward VI. many lights were constantly burning in different parts of churches—also in different parts of the service lights were lighted or brought in and carried about according to directions in the service books. The missal contained no directions that there should be two lights on the altar during the celebration. It was not a Rubrical prescription, whatever allusions may be found in the *Consuetudinaria*, or statutes of particular churches. A Canon enjoining the usage is preserved by Lyndwood as having been passed under Stephen Langton in 1222. It is said to have been repeated in 1322, though this date is not without difficulty; but a collation of many instances before the Court shows that, although generally adopted, the usage may perhaps not have been universal, nor the number on the altars strictly uniform, but varying from one to many. Church lists of furniture in use and of Articles considered necessary for celebrating the Eucharist, do not mention Candelabra; they were not as a general rule required to be provided by the parish as articles essential to the service, though incumbents were not unfrequently desired to provide them. In 1547 Injunctions given by Edward VI. ordered that all the other numerous lights in the churches (as having superstitious meanings) should be extinguished, "but only two lights upon the high altar before the sacrament, which for the signification that Christ is the very true light of the world, they" (the ecclesiastical persons rehearsed) "shall suffer to remain still." No act of lighting in service time is prescribed. But it is not disputed that these were alight during the celebration of the Holy Communion, as they are seen in abundant illustration. The light that had been kept before the reserved host was single, *cereus vel lampas*. Thus the same authority which affected the extinction of all the other lights ordered that two should remain in the position described. In

Litlington's *capella portabilis* "an enumeration of what was held necessary for the celebration of low mass"—21 articles—candlesticks are not named (*Dr. W. Legg, Soc. Antiq.* 1890). Nor yet in the lists of Queen Mary's time of what parishioners were again bound to find and keep in the church, though in these and the older parish lists a paschal candlestick is almost always mentioned. What amount of authority from parliament, if any, accompanied the Injunctions as made by the Crown in pursuance of the Proclamation Act, is not material. The injunctions themselves and the compliance with them may be regarded simply as evidence that the lighted lights were not then contrary to law. Cranmer in his visitations, which were legal proceedings, and had the authority of a Court, enquired whether the one class of lights, and ceremonies connected with them under several items, had been put away, and the two lights upon the altar retained. The inventories of church goods in various countries have been appealed to as showing that in 1552 candlesticks were left in many churches, but this evidence is of doubtful force, since the goods therein named were intended to be seized for the use of the King, and were so seized shortly after. But inasmuch as they were seized together with not only disused objects, but with church bells, the lead of roofs, valuable English Bibles, organs, &c., the seizing is no evidence on the other hand that they were illegal.

(To be Continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—The directors of the St. Margaret's Nursery, Kensington Avenue, Cote St. Antoine, gave an "At Home" on Friday, Feb. 20, with the object of bringing before the public of Montreal the work of the institution. The beautiful, airy house has a large hall or play-room down-stairs and a good sized nursery up-stairs, besides many smaller ones. The babies old enough to sit up were all gathered in the play-room and behaved very well, being rather pleased and diverted by seeing so many strangers. When the coffee and cakes, which had been liberally provided, were brought in, the children were allowed each a little piece of cake. The fact that they are children of disgrace cannot rob them of the halo of babyhood, or of the light that lighteth every man coming into the world. It is pleasant to see such Christian women as Miss Humphreys and Sister Elizabeth caring for "the least of these," whose humanity links them not to us only, and especially encouraging to note the hearty appearance of most of the infants who have been for some time under their care.

The Rev. James Barclay, the president of the institution, said a few words to the friends assembled, expressing a wish that the work might be better known, and so better supported.

The treasurer, Mr. Darling, spoke of the care that was taken that the mothers should be in safe hands after leaving the Home. Some were sent to their friends and situations were sought for others. In some cases situations were found where the woman could keep the child with her, otherwise the child was kept in the nursery. One great aim of the institution was to foster the mother's love for the child, and make her wish to keep it. The few weeks spent in the Home generally effected this. Last year a hundred and fifty infants were received into the Nursery, of whom only thirty-eight died. This death-rate of 25½ per cent. is lower than that of any similar institution, except one in Boston, which was built specially for the purpose, whereas the drainage of the present building was imperfect, and the work of repairing had been hampered by a lack of funds. Mr. G. Lamothe once stated that as Chief of Police he had sent eight hundred and fifty infants to the Grey Nunnery and not one of them had lived for six months. The record of St. Margaret's Nursery in saving about 75 per cent. of such children should appeal to the Christian public. The work was being greatly curtailed for lack of funds, and might soon have to stop altogether if not more liberally supported.

The Rev. Mr. French said that the friends of the Nursery should insist on other people coming to see it, as the work only needed to be known to be supported. Not a single objection could be made to it.

Mr. Darling rose again to say that the institution had never needed to take a woman in twice. The speakers emphasized the good that could be done to the mothers and the almost certain death or degradation of the unfortunate children if not thus cared for. This was the only Protestant institution of the kind in the city. Sister Elizabeth conducted the visitors over the building, glad to exhibit the twenty-six babies, some of whom appeared to be very fine specimens. There have been as many as fifty-five

children in the house at once, but they cannot keep so many now. It is the general rule not to keep children more than two years old. It is especially desired that those who have no mothers should be adopted. Sister Elizabeth said that baby clothes and clothing for children of one or two years was very much needed. The Nursery, which is situated at the corner of Kensington and Western avenues, deserves such contributions and more substantial ones too—most of all the personal inspection and interest of kind-hearted ladies, who must pity the innocent and unfortunate little ones.

ONTARIO.

PICTON.—An estimable parishioner, who is forward in every good work, besides contributing liberally himself, has collected the sum of \$1,000 in Picton towards the Church House which is about to be built in the centre of the town. The Rector intends to push this undertaking with his accustomed vigor.

DESERONTO.—The Rev. Rural Dean Stanton has recovered from his severe indisposition. His parishioners were delighted to see him in the pulpit again.

AMHERST—STELLA.—Major Maxwell, the great landlord of the island, has contributed the generous sum of \$500 towards the new church. This will almost clear the building of debt. A pleasing feature of the opening services of the church was the fact that a number of the tunes to which the hymns were played were composed by the talented rector, the Rev. Mr. Roberts, musical director. The tunes were bright and sweet and yet full of solemn expression. The name of the Rector was omitted from the list of the building committee. He was the chairman, and consequently the managing director of the whole undertaking. He deserves great credit for his work.

PRESCOTT.—There was a large meeting in St. John's Chapel, Prescott, on the evening of St. Matthias' Day, to receive Mrs. Cummings, a deputation of the Woman's Auxiliary. That lady, in company with Miss Patterson, had been sent to the North-West to visit and report upon the missions of the Church of England in that vast territory for the information and satisfaction of the Auxiliary. Mrs. Cummings visited Prescott among other places and gave an account of their journey of 7,700 miles, and the state and progress of the missions throughout what was once the great lone land. For nearly two hours this gifted lady held the audience enchained under the spell of her plain and unadorned eloquence. As she passed from point to point and from mission to mission, she offered not only suggestions for improvement, but also gentle but valuable criticisms. There is no doubt that this visit will give a great stimulus to the work and progress of the Prescott branch of the Woman's Auxiliary. The Rector of the parish, the Rev. W. Lewin, occupied the chair at this very interesting meeting.

DUNGANNON MISSION.—In this very extensive mission work has been carried on amid many difficulties, and with what result eternity shall tell. Scattered and poor indeed are its people, a few here and a few there, and yet they are precious souls—worth leaving the ninety and nine to seek and save. On the 22nd of October last the Lord Bishop of Toronto, acting for our own Diocesan, confirmed 61 candidates old and young. Long distances too some of them came that beautiful day and the next, for the Apostolic, holy and ancient rite of Laying on of Hands. Nearly all the candidates received Holy Communion. Two churches were consecrated, that of John the Evangelist at Bancroft, a pretty edifice. The rays of the morning sun shone cheerfully on its altar draped in white, and on the faces of the congregation who had come to join in solemn worship and to give their work to the Father who will not despise it, humble though it be. The other church was St. George's at L'Amable, which together with its burial-ground was consecrated in the afternoon on the 22nd. Confirmations were held at both these places, and on the following morning at Coe Hill, when 14 candidates were confirmed and Holy Communion celebrated. A Mission House has been purchased at Bancroft. It stands in a beautiful spot on the bank of the river. The Mission comprises the townships of Dungannon, Mayo, Faraday, Limerick and Wollaston, and the work is diffused over the greater part of all these except Limerick. The travel to reach all the stations is immense and necessitates much tiring labor. Churches require to be built in Faraday and Mayo as well as one in Wollaston, but we are so poor that we are unable to build. Who will help us? I ask, Who! But then help will surely come. We shall do all we are able ourselves. Pastor and people will put their shoulders to the wheel, and then who can tell but some neat little letters containing sums to help us in our humble yet holy

work, may not come to Bancroft addressed as follows: Rev'd H. Farrer, Bancroft, Ont.

TORONTO.

St. James' Cathedral.—The services which are held for business men every Monday, Wednesday and Friday during Lent, are being well attended. Punctually at 12.30 the service begins with prayer, after which a ten minute address is given by Canon DuMoulin, and the service ends at 12.45. The addresses are on the "Ten Commandments," and are short practical talks to men of business.

Brotherhood of St. Andrew.—At a meeting of the Canadian council of this society held on Wednesday last, Mr. N. F. Davidson of Toronto was elected President; Mr. S. Woodroffe, Woodstock, 1st Vice-Pres.; Mr. T. Alder D. Bliss, of Ottawa, 2nd Vice-Pres., and Mr. F. DuMoulin, General Secretary, re-elected.

St. Matthias.—Lent Services, etc.—There is a daily celebration of the Holy Communion at 7 a.m., with second celebration on Wednesday at 10.30. Even song is said at 8 p.m., with instruction on Monday, Wednesday and Friday; at 7.30 p.m., on the alternate days. The courses of instruction are on Mondays, "The Corporal Acts of Mercy," by the rector; on Wednesdays "The New Life and its Developments," by Rev. G. H. Webb; on Fridays on "The Hidden Life of the Soul," by Rev. T. T. Norgate. On the eve of St. Matthias' Day there was choral evensong, with a large congregation; the sermon by Rev. W. Hayes Clarke of St. Barnabas. The annual confirmation takes place on Thursday evening in Passion Week. The great distress among the working classes in the city, though not affecting the attendance at the services, has occasioned a reduction of the offerings, the parish being inhabited almost exclusively by labourers and mechanics. The Churchwardens have accordingly issued the following excellent "Lenten Appeal" to prevent a deficit at Easter. Rev. F. G. Plummer, whose health is improving slowly, is still travelling in Europe.

To the Congregation and Friends of St. Matthias

The Churchwardens appeal for liberal offerings during Lent and at Easter. The severe weather and scarcity of work during the winter have seriously affected the ability of our people to give to Church objects. We would, however, ask all members of the congregation to make an earnest and self-denying effort (and we are quite sure that very many will do so) in order that we may be able to pay all our debts at Easter. The last two or three years there have been about three hundred communicants on Easter Day. Now, if one hundred of them were to give \$2 apiece, one hundred \$1 apiece, and one hundred fifty cents apiece, this would make, with sums received from other worshippers, about \$400—almost enough to meet our requirements. There are many who can, and no doubt will give more than the largest sum named, and there are many to whom the giving of the smallest sum will mean considerable self-denial; but unless our giving does involve self-denial, it cannot be called giving, or be considered acceptable to God. We therefore ask all communicants, and others who attend our church either regularly or casually, to contribute liberally according to their means, be they large or small. The congregations at the different services on Easter Day will probably aggregate 1,200 or more people, who should be able to give at least \$400; and we hope and trust that we shall not be disappointed in this appeal to the liberality of our people, but will be able to hand over our books to our successors with a balance, even though a small one, on the right side.

PHILIP DYKES,
GEO. GOINLOCK,

Churchwardens.

Toronto, 15th Feb., 1891.

Trinity University.—On Thursday last the Missionary and Theological Association held an open meeting, when a lecture entitled "A Missionary Tour of the World," illustrated by many excellent lime-light views, was delivered by the Rev. P. L. Spencer, M.A., rector of Thorold. The Dean presided, and the attendance was good. After the opening service the Dean welcomed Mr. Spencer as an old graduate of Trinity, and briefly introduced him to the audience. Mr. Spencer commenced his lecture by throwing on the canvas the words of the hymn "From Greenland's Icy Mountains," which was sung by the choir, the audience hastily co-operating. The starting point for the missionary tour was Niagara Falls, and a beautiful view of the train crossing the cantilever bridge was exhibited. This was followed by one of a vessel of the White Star Line steaming down New York Harbour. The route followed landed us in England, and a charming picture of St. Augustine's

Missionary College, Canterbury, was greeted with applause. From England to the Dark Continent was but a journey of a moment, and a map of the Continent showed us at a glance the position of the missionary stations established in the various parts. The Church is evidently doing a good work here. The field has been recently sowed with the blood of the martyrs Bishop Hannington and the heroic McKay of Uganda, which invests it with a peculiar interest at the present time. The frightful outrages of the Mohammedan slave dealers were next illustrated, and suggested a profitable contrast between that religion and Christianity. That the slave trade will eventually be entirely extinguished, and that largely owing to the zeal of Christian missionaries, there can be little doubt, and we may be thankful that England's work in freeing the slave is at least some set off to certain commercial abuses which have been too long permitted to stain her records. From Africa to Ceylon, with sundry interesting views illustrative of Buddhism; from Ceylon to Japan, with whose mission field we of Trinity have lately become so closely connected through the advent of Prof. Lloyd, and his friend Mr. Kakuzen, and the exodus of Rev. I. G. Waller, B.A., to undertake missionary work there, and from Japan to British Columbia, brought us once more on to home ground, but ground as full of missionary interest as any previously traversed. Mr. Spencer made us intimately acquainted with the work of the Church—and a good work it is too—in the vast territory of the North-west. Leaving Winnipeg we returned to Ontario via Muskoka, where a good word for Mr. Wilson's homes was uttered, the lecture views terminating at one of the most interesting spots in Ontario—the old Indian Church at Brantford. The lecturer held the undivided attention of his audience throughout his address, which was frequently interrupted by marks of approbation and interest. A hearty vote of thanks moved by Prof. Symonds—seconded by Rev. G. Webb, of St. Matthias' Church, and unanimously carried—brought the evening's entertainment to a close. It is hoped that Mr. Spencer will give this lecture in Toronto at some of our large church school houses. The value of pictorial representation for impressing upon the mind the spoken words, is well-known, and by Mr. Spencer's method a more comprehensive view, and a more durable knowledge of the missionary enterprise of the nineteenth century, is conveyed in one hour, than could be gained in several hours of reading, or even from speaking, unaccompanied by illustrations.

St. Matthias. Last Monday being the eve of the Feast of St. Matthias, full choral evensong was sung at 8 o'clock in this church, corner of Bellwoods avenue and Robinson street, by the choirs of St. Matthias' and St. Barnabas' churches. The sermon was preached by the Rev. W. H. Clarke, M.A., rector of St. Barnabas.

St. Stephen's. Vice Consul Charles A. Hirschfelder, who is quite an antiquarian authority, whilst young in years, lectured last Monday evening in the school room on "Antiquities of America." Mr. John Canavan occupied the chair. There was a good-sized audience. The lecturer dealt largely with the mysterious works of the mound-builders, whose architectural remains were illustrated by a number of crayon drawings.

All Saints.—Rev. Dean Carmichael of Montreal lectured to a large audience in the school house last Thursday evening. Hon. G. W. Allan presided and on the platform were: Revs. A. H. Baldwin, J. Pearson, G. M. Milligan, E. C. Saunders, Dr. Scadding. "A Rough Royal Diamond" was the subject. It was a masterly review of the growth of the German nation and the important part played by Frederick the Great in promoting it.

St. George's.—The Working Men's Club in Phoebe street in connection with this church, which by some error has been attributed to St. Philip's, is doing a good work and attracting considerable attention. There is a course of evidential lectures on Monday nights during Lent, of which there have been already delivered the first by Canon DuMoulin on the Bible, the second on Prophecy by Rev. Edward Cayley, the third on the truth of the Four Gospels by Professor Symonds. The next lecture, on Miracles, will be given by Dr. Mockridge on the 9th inst., and the concluding lecture on the Resurrection, by Prof. Clark, on the 16th inst.

The monthly meeting of the Toronto Diocesan Board of the Women's Auxiliary, which was held in the school house of the Church of the Ascension on Feb. 12th, was very numerously attended. Two incidents varied the usual routine of business. The first was the presentation to the President, Mrs. Williamson, and the Secretary, Mrs. Cummings, certificates of life membership of the Women's Auxil-

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ary. The presentation was made by Mrs. Renaud, who said "she felt it a great pleasure to do this, as it had been her privilege to be associated with the Women's Auxiliary in its earliest stage; few therefore could better estimate the progress and advancement that had been made under the presiding care of Mrs. Williamson, who is the good gift of God to this association. The Leaflet with its wide circulation and the many new branches all speak of a most wise and able management. But it was not only numerically the W.A. had grown, but in earnestness and depth of piety, in an increasing realization of the constraining love of Christ as its motive power. The certificate is presented conjointly by the members of the Board, as a loving testimony of their appreciation of the unfailing, wise, and energetic zeal displayed by Mrs. Williamson in the interests of the Toronto Diocesan Women's Auxiliary. To Mrs. Cummings, the valued Secretary of the W.A. from its commencement, her fellow workers desired to present this life membership as a token of their affection and esteem, and in grateful acknowledgment of the persevering and indefatigable exertions to which much of the large extension of the mission work is due. The term fellow workers brings a yet higher and nobler association, viz., 'Fellow workers with God,' and this has ever been at once the aim and the strength in which Mrs. Cummings has sought to do her work, looking for a power and wisdom far beyond her own." The two ladies in very glowing terms expressed their thanks, stating whatever has been accomplished had been to them a source of deep interest and a high privilege; and their own wish was for more entire devotion, and greater opportunities of usefulness. They concluded by speaking affectionately of the warm sympathy and cordial co-operation of all the officers and members of the W. A. A second incident of the meeting was the address of the Bishop of Saskatchewan, in which he described the extent of his diocese, its various missions, and Indian Reserves. While grateful for the interest now taken in the North-West, he pointed out how the very success in mission work increased the need of additional aid by enlarging the field. He explained how the present position of the diocese called for special efforts, as the C.M.S., which hitherto had so generously supplied funds, now felt themselves constrained to withdraw a portion of their remittance from the N. W., pressed as they were to plant new missions, and take advantage of open doors in purely heathen lands. It is also considered that the Canadian Church is now able to take under its wing a larger share of its own missionary work. The Bishop gave some valuable hints regarding the clothing required and the manner of its distribution.

APSLEY.—Rev. Canon Harding wishes to acknowledge with many thanks the gift of a volume of Geikie's "Hours with the Bible" from "A Member of the Church" in the U.S.A. He is very glad of the book and finds it most interesting.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of \$25 from the Children's Guild of St. James' W.A., Kingston, for the Rev. J. G. Buck's mission at Peace River.

Miss Lizzie A. Dixon acknowledges two dollars from Mr. W. H. Worden for the Rev. J. G. Buck's mission at Peace River.

CASTLEMORE.—St. John's.—An eight day's Mission was lately preached here by Rev. George Warren, B. A., incumbent of Lakefield. The three services each week day and four on Sundays were well attended. The attendance at the daily celebrations was most encouraging; a pleasing feature of the Mission was the united service of the three Sunday schools in the parish on Saturday afternoon, when about two hundred pupils attended. The Mission will, under God, be productive of much good.

COBURG.—St. Peter's Church.—During the season of Lent we have been having ministers from neighbouring parishes. On Wednesday, 18th, Rev. Wm. Allen, of Millbrook, addressed us, the room being well filled. On Wednesday last, 25th, we had to address us on missionary work in the North-West, the Bishop of Saskatchewan and Calgary; we had an attendance of about four hundred people, in spite of the excitement in elections that is now going on here; a splendid offertory was taken up. The Bishop pointed out how little the Canadian Church had done for the heathen at her doors, nearly all the clergy and all the money for the work in the North-West having come from England. The Church people of eastern Canada were awakening, however, to a sense of their responsibility. Having spent nearly a quarter of a century in Manitoba and the North-West, the Bishop spoke from experience of the hardships, encouragements and discouragements of the

work. In the afternoon the Bishop gave a most interesting account of the work to the branch of the W. A. which was listened to with the most rapt attention and thoroughly enjoyed.

NIAGARA.

BURLINGTON.—A very successful missionary meeting was held on Monday evening, 23rd Feb., in the school house of St. Luke's church, Burlington. The Right Reverend the Bishop of Qu'Appelle delivered an address on the N. W. Missions, and Rural Dean Forneret related some of his own experiences, and those of the Rev. Mr. Hinds, in the prairie region. The collection amounted to between 14 and 15 dollars. The Bishop also addressed meetings the same week in Milton, Oakville, and Caledonia. A Chapter of the St. Andrew's Brotherhood has been formed in connection with St. Luke's church, Burlington. A number of zealous young Churchmen have joined it, and there is a hopeful outlook for good results. A goodly class of candidates is under preparation for confirmation.

GRIMSBY.—The Rev. O. Edgelow, who has been some time assisting Dr. Read in this parish, is about to remove, having accepted a pastoral charge in the diocese.

ALGOMA.

SAULT STE. MARIE.—The Algoma Indian Homes Committee held their monthly meeting on Tuesday, Feb. 10th ult., at Bishophurst. The Bishop of Algoma was requested to lay before the Board of D. and F. M. officially at their next meeting in April, a scheme by which the Indian work throughout the country might be brought more prominently before the Church, and to urge that action be taken thereon. A sub-committee read their report as to the need of fire protection at the Shingwauk Home. This report was sent to the Indian Department and a satisfactory answer received. The Rev. E. F. Wilson reported the financial position of the Homes to be unsatisfactory. The meeting closed with the Benediction.

British and Foreign.

The acceptance of the See of Newcastle, N. S. W., by Bishop Stanton has caused much rejoicing in that diocese. A hearty welcome awaits the new Bishop. Provision will have to be made for his residence. Newcastle people are very anxious for him to reside there. Much will depend upon the Bishop's own wishes upon the subject.

The Bishop of Gibraltar has not, it seems, consented to consecrate a church at Monte Carlo. A project is, however, under consideration for supplying the ministrations of a chaplain for the especial benefit of invalids.

A marble bust of Dr. Moorehouse, Bishop of Manchester, and late Bishop of Melbourne, has been presented by subscribers to the Melbourne Public Library and National Gallery.

From China the death is announced of Mr. Cyril Lytton Farrar, son of the Archdeacon, who was a promising youth, filling a post in the Customs Department at Peking.

The Church Eclectic says: "We hear that Bishop Potter has officially allowed 'Reservation for the Sick' at Holy Cross, as has been done occasionally by English bishops in congested districts. It is a mark of episcopal administration entirely oblivious of party considerations, and intent only upon the spiritual growth and edification of the Church, and the furtherance of the Gospel in all ways."

The Banner says that a missionary association in connection with the S. P. G. is in course of formation in the diocese of London, its chief object being to induce the junior clergy to take a greater interest in the foreign mission work of the Church, and to bring them together for services of devotion and intercession in the chapel of the S. P. G. in Delahay street. It is not intended to use the organization for the collection of funds, but simply as a means of enlisting the sympathies of the clergy, and through them, of the people among whom they work, on behalf of this venerable society. The new association, which is now in working order, has received the adhesion of Canon Scott Holland, Prebendary, Epton, Mr. Allen Whitworth, Mr. E. B. Otley, and other London incumbents, and a circular inviting the co-operation of the junior clergy has been widely circulated.

There has been a very interesting debate on the Sunday Labour Question in the French Chamber of Deputies in connection with the Bill for the Regulation of the Work of Women and Children in Factories adopted by the Senate. One of the clauses set forth that young persons under eighteen and women of all ages should not be employed on more than six days a week, thus assuring them a rest of one day. Monseigneur Freppel and the Comte de Mun brought forward an amendment to the effect that Sunday should be the day selected in all cases, and without any exception. The amendment was rejected by 247 votes to 188, but the clause in question was afterwards adopted by a large majority.

THE ORDINATIONS.—The supply of clergy in 1890 has more than maintained the numbers ordained in two or three years preceding. The total for last year was 1,502 as against 1,470 in 1889. Of these 1,502 deacons and priests 937 were graduates of Oxford and Cambridge, as compared with 903 graduates in 1889. Thus 61 per cent. of the whole number ordained were graduates at Oxford or Cambridge, a figure higher than has been reached for ten years past. It should be further said that during 1890 there were 195 candidates who were graduates of some other University besides Oxford and Cambridge, this making a total of 1,125, or upwards of 70 per cent. of the year's candidates who were University graduates. At the recent Christmas ordinations there were 589 men ordained, viz., 301 deacons and 288 priests, 61 per cent. of whom were graduates of Oxford or Cambridge, a higher percentage than has been reached at any of the Christmas ordinations for the last twelve years.

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.

Not Pass Without a Challenge.

SIR,—In your notice of the annual missionary meeting held in St. James' school house, 25th Jan., and reported in your issue the 5th Feb., you quote Rev. Rural Dean Mackenzie's words to the effect, that "truthful and scriptural as their service was, the lack of good music and fitting surroundings makes it somewhat unpopular in country districts. He would take, indeed, the position of the Bishop of Liverpool, who said the other day that the book of common prayer was little more intelligible to many of their people than the Latin Mass." Mr. Mackenzie went on to regret that "they could not use their church buildings for social and other purposes as could the Methodists, Presbyterians and other bodies."

These remarks were made by the Rural Dean as illustrating some of the difficulties that afflict home missionaries.

Now with all respect to Mr. Mackenzie, I beg to say that he is not only totally in error in thus expressing himself; but also, that he accuses Church methods of utter failure in attempting to reach the masses. Surely so grave an accusation should not be allowed to pass without a challenge.

As a mission priest, having worked successfully for three years past in the Canadian backwoods, and formerly in the east end of London, England, permit me to defend "Church Methods" for home missions. When I entered into my present labours I found few indications of what had been represented to me as a "thriving Church Mission." Plenty of people gathered to my services, people of none and of every religious persuasion. Few persons had prayer books, many could not read, while some who could, would not accept prayer books when offered. Thus, for a time, the liturgical part of the services fell very flat. But this was not the fault of church methods, but rather the want of them. It appeared that before my time little had been done to work the mission on distinctive Church lines; extempore prayers were offered as often as the Church prayers were used; dissenters were freely admitted to the sacrament, and baptism was repeatedly performed without the service of the Church, and to make matters worse, there was no Sunday school throughout the mission. Thank God, all this is changed. Of the difficulty of introducing the prayer book at all our stations; of refusing to give the sacrament except to such as were, or were willing to be, confirmed; of refusing to baptize unless receiving a distinct understanding that the sponsors would act according to the instructions of the prayer book; of forming Church schools where formerly there had only been Methodist

Sunday schools, I leave it to be imagined. The fact that presented itself strongly to me at starting was this: here is a place that has been worked for years on dissenting lines by Churchmen with the result, as one might expect, of it remaining dissent. From the first I adopted Church methods, with the result that we have now a thriving Church mission. Our people are as poor and lacking in education as can be found in any "home mission," yet the responses in the prayers were so quickly, correctly, and audibly rendered at a recent confirmation, as to call for commendation from our bishop and rural dean. To the children at our Essonville school, I recently put the question whether they would like to give up the use of the prayer book? The answer came promptly, "Oh! No sir." Every child possesses a prayer book with hymns attached, and a Bible. Suppose I had acted on Mr. Mackenzie's idea, supported as it is by the Bishop of Liverpool—that owing to the lack of good music and fitting surroundings, to hard words and difficult sentences, the service of the Church would be unpopular in country districts; and the book of common prayer as unintelligible to many as the mass. We should still be having dissenting services and our congregation would be dissenters, instead of, as they are, staunch Church people. Good music! Why, sir, we have no music at all except our own voices; and yet we have a surpliced choir, processional and recessional hymns, &c. As for surroundings, we have a beautiful little church where we have the surpliced choir, but at our out-station, where we use the school house for service, the worship is as hearty as at any of our three churches. I venture then to say Mr. Mackenzie is entirely wrong regarding the impropriety of the Church service on account of the lack of music and fitting surroundings. By teaching, explaining and illustrating the beautiful book of common prayer, men, women and children may be made so enthusiastic in its use that neither good music nor fitting surroundings are necessary before you can have a hearty and popular service. But, for the moment, grant that Mr. Mackenzie is correct, and what follows? Then, that in mission work the Church service, which has stood so many attacks and braved so many storms, must be thrown over-board and a dissenting form of worship introduced. Now I mean to say that by this means we would never make Church members. Give up the Church service and you give up the Church itself. I worked as a curate in Liverpool with the Church Army, and its weak feature was the dislike of its members to give up their own mission meeting in order to attend the church. But, further, if we give up the Church service it is a confession that Church methods are not suitable for mission work, and we may as well withdraw and let the better equipped dissenters take the field. Once adopt dissenting forms, and we shall never make the masses understand the difference between Church and Dissent. They don't think, they only see, and seeing no difference, they get to believe there is none. Should a clergyman find himself in a locality where the Church service, do what he will, remains unpopular, it is perfectly clear that as a Churchman his services are not required there, and, consequently, he ought no longer to stay. This happened to myself, and I left the place, but soon found the station where the service was highly appreciated, without music or anything else to attract.

Respecting Mr. Mackenzie's remark regretting the non-use of church buildings for social and other purposes, like the Methodists and other bodies, instead of its being a hindrance to Church work I find it the greatest blessing. When holding service in the school houses, I cannot get the men to give up spitting on the floor, putting their hats on as soon as service is over, and otherwise behaving in a free and easy manner. I have had no trouble, however, in the church; everything is conducted in as reverent and orderly a spirit as in any city church. I tremble to think what would take place if we held social and other meetings in God's house. I consider then that Mr. Mackenzie is wrong in these points, and that he is altogether astray as to the best interests of the Church.

ARTHUR E. WALTHAM.

"Darkest Australia."

SIR,—Permit me to reply to an article in your paper under the above heading. If the very worthy and venerable Dean of Melbourne is a sample of "the condition of theological obscurity," it must be then a very bright and happy country, and one that even "darkest England" and darkest Canada might well imitate. The Dean is a bright scholar, a graduate of one of the three highest colleges in the old land, and is an ornament to his Alma Mater; he has held the office of Dean for nearly half a century with credit to himself and much usefulness to the Church. He has been preaching the glad tidings for nearly seventy years and is still in active service. Of course he is not of the "parti," but that fact is indeed very far from proving that he is unlearned or

that Churchmen there are by any means in theological obscurity; if so, then the fountain head whence it came must be in a very pitiable condition, and the sobriquet given by Mr. Booth to a portion of England in fairness belongs to the whole, and the ball rebounds back on the *Church Times*, which, so unchristianlike, threw it. The Dean is known the world over and is universally beloved. It does not however require a very large amount of erudition to know the points of the compass, and that a table is a quadrilateral figure. The rubric in the Holy Communion Office distinctly and unequivocally defines the position of the priest to be at the North Side; it is *one* word, not *two*, "North Side," and there is no room to force between the conventional term "end." I graduated from a High Church institution where Wheatley on the Book of Common Prayer was the text book and authority. The term "standing before the table" is explained to mean, according to the grammatical construction, to refer merely to the ordering of the bread and wine, and not to any continuous position during the prayer of consecration. The American Church, I think, ought to be of some little authority on such matters, though doubtless the *Church Times* may say she too is in "theological obscurity." She then has substituted for "North Side," the term Right Side. Now this of course must mean either North or South: the priest cannot have a side behind or in front of him. No party dreams of admitting it to be the South, and therefore the only point left is the North, which most decidedly is not West, and the East could not be taken, as it would be a physical impossibility, placed as the table is now.

Hoping this communication will not be considered out of order or too lengthy for your columns, in the interests of truth, unity and true religion, I beg to subscribe myself,

ROBERT S. LOCKE.

St. Catharines, 23rd Feb., 1891.

Missions to the Jews—Information Wanted.

SIR,—Some time ago, I sought the information, for many who are interested as well as myself, concerning the local expenses connected with the offerings of Church people on behalf of the Jews. On behalf of the "Parochial Missions to the Jews' Fund," the Rev. Mr. Cayley promptly replied, showing that the expenses in remitting to that fund have been very trifling—in fact, little more than postage. We shall now be glad to hear from the Secretary of the "Society for Promoting Christianity amongst the Jews." It is commonly reported that a very considerable expense is incurred in connection with the last named Society. As the collection for the Jews is taken up on Good Friday, it will be all important that we should have this information before that date. May I request, Mr. Editor, that if the Secretary-Treasurer of the "Society for Promoting Christianity amongst the Jews" is not on your list of subscribers, that you will send him a copy of the CANADIAN CHURCHMAN, marked, in which this letter appears. If that fails to solicit a reply, I shall then send a letter to one of the Toronto dailies.

CHURCHMAN.

Huron Diocese, Feb. 19th, 1891.

[We presume, the Rev. T. S. Ellerby, Sec.-Treasurer of the Society for Promoting Christianity amongst the Jews, will be pleased to give the required information.—Ed. C. C.]

Wesley Anniversary.

SIR,—The 2nd day of March was the hundredth anniversary of the death of Rev. John Wesley. He lived and died a priest in good standing of the Church of England, although the Methodists have dropped his name from their Church, which is no longer Wesleyan, but the Methodist Church of Canada. Being possessed of a complete copy of the works of Wesley, now standard, and corrected by himself for publication about two years before his death, I would like, with your permission, to give some extracts from these works in proof of what I assert. He did his best to preserve the unity of the Church, though without success. It is for those who have rent the seamless garment of Christ to show that they had good reasons for so doing, and that those reasons still continue, before they can justify their schism.

(1744) "At the first meeting of all our preachers in our conference, in June, 1744, I exhorted them to keep to the Church; observing that this was our peculiar glory,—not to form any new sect, but abiding in our own Church, to do to all men all the good we possibly could." Vol. vii., p. 825.

(1758) "In the year 1758, I resolved to bring the matter to a fair issue. So I desired the point to be considered at large, whether it was expedient for the Methodists to leave the Church. The arguments on both sides were discussed for several days; and at length we agreed, without a dissenting voice,

it is by no means expedient that the Methodists should leave the Church of England." Vol. vii., p. 825.

(1789) "I will not leave the Church. I mean unless I see more reason for it than I ever yet saw. I will not leave the Church of England, as by law established, while the breath of God is in my nostrils." Vol. vii., p. 824.

(1789) "I declare once more that I live and die a member of the Church of England; and that none who regard my judgment or advice will ever separate from it." Vol. vii., page 826.

(1788) "But they (the Methodists) have been solicited again and again, from time to time, to separate from it (the Church), and form themselves into a distinct body, independent of all other religious societies. Thirty years ago this was seriously considered among them at a general conference. All the arguments urged on one side and the other were considered at large; and it was determined, without one dissenting voice, that they ought not to separate from the Church." Vol. vii., p. 820.

(1789) "The conference began; about a hundred preachers were present, and never was our Master more eminently present with us. The case of separation from the Church was largely discussed, and we were all unanimous against it." Vol. iv., page 727.

(1789) "Our little conference began at Dublin, and ended Tuesday, 7. On this I observe, (i) I never had forty or fifty such preachers together in Ireland before, all of them, we had reason to hope, alive to God, and earnestly devoted to His service; (ii) I never saw such a number of preachers before so unanimous in all points, particularly as to leaving the Church, which none of them had the least thought of." Vol. iv., page 725.

"Nineteen years ago we considered this question, in our public conference at Leeds, 'Whether the Methodists ought to separate from the Church.' And after a long and candid inquiry, it was determined, *nemine contradicente*, that it was not expedient for them to separate. The reasons were set down at large, and they stand equally good at this day." Vol. ii., page 445.

(1789) Mr. Wesley thus refers to his sermon "On the ministerial office," preached before the conference at Cork, May 4th, 1789, and suppressed in Drew's eleventh edition: "I endeavoured to quench the fire which some had laboured to kindle, among the poor, quiet people about separating from the Church." Vol. ii., page 718.

(1786) "Our conference began: (at Bristol) about eighty preachers attended. . . . On Thursday in the afternoon we permitted any of the society to be present, and weighed what was said about separating from the Church; but we all determined to continue therein, without one dissenting voice; and I doubt not but this determination will stand, at least till I am removed to a better world." Vol. iv., page 640.

(1785) "Finding a report had been spread abroad that I was just going to leave the Church: to satisfy those who were grieved concerning it, I openly declared in the evening that I had now no more thought of separating from the Church than I had forty years ago." Vol. iv., p. 624.

(1786) "I met the classes at Deptford, and was vehemently importuned to order the Sunday service in our room, at the same time with that of the Church. It is easy to see that this would be a formal separation from the Church. We fixed our morning and evening service all over England, at such hours as not to interfere with the Church; with this very design,—that those of the Church, if they chose it, might attend both the one and the other; but to fix it at the same hour, is obliging them to separate either from the Church or us, and this I judge to be not only inexpedient but totally unlawful for me to do so." Vol. iv., page 647.

(1789) "I went over to Deptford; but it seemed I was got into a den of lions. Most of the leading men and the society were mad for separating from the Church. I endeavoured to reason with them; they had neither sense nor even good manners left. At length after meeting the whole society, I told them: 'If you are resolved, you may have your service in Church hours; but remember, from that time you will see my face no more.' This sunk deep; and from that hour I have heard no more of separating from the Church." Vol. iv., page 650.

(1788) "One of the most important points considered at this conference was that of leaving the Church. The sum of a long conversation was, (i) That in a course of fifty years, we had neither premeditatedly nor willingly varied from it in one article either in doctrine or discipline." Vol. iv., page 708.

(Between 1744 and 1789) "I fear when the Methodists leave the Church, God will leave them." Vol. v., page 226.

(1787) "I still think, when the Methodists leave the Church of England God will leave them." Vol. vii., page 591.

(1790) "I preached in St. Luke's, our parish church, in the afternoon to a numerous congregation on, &c. So are the tables turned that I have now more invitations to preach in churches than I can accept of." Vol. iv., p. 735.

The last entry in Mr. Wesley's Journals is on Sunday Oct. 24th, 1790, and runs thus: "I explained to a numerous congregation at Spitalfields church, 'The Whole Armour of God.' St. Paul's, Shadowell, was still more crowded in the afternoon, while I enforced that important truth, 'One thing is needful.'" Wm. Logan.

Fenelon Falls, Feb. 18, 1891.

Notes and Queries.

Sir, Would you kindly give me, through your Notes and Queries column, the names of the Archbishop's assessors in the Bishop of Lincoln's trial, and, if possible, the date of their consecration.

N. E. C.

Ans. Bishop of London, Right Hon. Rev. Frederick Temple, con. 1885. Bishop of Hereford, Right Rev. James Atlay, con. 1868. Bishop of Rochester, Right Rev. Anthony Wilson Thorold, con. 1877. Bishop of Oxford, Right Rev. Wm. Stubbs, con. 1889. Bishop of Salisbury, Right Rev. John Wordsworth, con. 1885. Vicar-General, Sir J. Parker Dean, Q.C.

Sir, Will you kindly tell me if the scale of fees for baptisms, marriages and funerals, as recommended in Niagara Synod some time ago, was ever authorized.

2. Do the laws which govern English Rectories obtain in Canada?

3. Have wardens any right to allow interments without consent of rector, of unbaptised dissenters in consecrated church ground?

Ans.—1. In 1880, [the Synod of Niagara adopted the following resolution: "That the Lord Bishop be requested to appoint a special committee to examine the table of fees prescribed in the Diocese of Toronto, and report on their adaptation to the requirements of this Diocese." Journal, p. 49. No further action, however, was taken.

2. The Canadian Rectories are governed by our synods under the Church Temporalities Act.

3. They have not.

Sunday School Lesson.

4th Sunday in Lent.

March 8th, 1891

"NUNC DIMITTIS" AND "DEUS MISEREATUR."

Meaning of these words. *Nunc Dimittis*, "Now Thou art letting depart," *Deus misereatur*, "May God be merciful."

I. THE STORY OF SYMEON (S. Luke ii. 25-35).

On February 2nd the Church observes the Festival of the Purification of S. Mary, the Virgin. At the same time as her Purification took place, according to the Jewish Law, Jesus was presented in the Temple. [Festival also called "The Presentation of Christ in the Temple. See Exod. xiii. 2.] Symeon a good man, &c. (S. Luke ii. 25.) He expected to find the "Consolation of Israel" in the Temple. (Mal. iii. 1.) The Holy Ghost led him into the Temple at this moment. Symeon took Jesus up in his arms and blessed God, saying, "Lord, now lettest, &c." He was an old man, and just wanted to be sure that "the good news" had come. He wanted to be at peace. And it was peace that he thanked God for.

II. THE "NUNC DIMITTIS," OR SONG OF SYMEON

1. v. 1. "Depart in peace." "Depart, i.e., 'die.' He was a "just" and "devout" man. His end must be "peace." (Ps. xxxvii. 37.) Special privilege granted him of seeing Jesus before he should die. (S. Luke ii. 26, 29.) Having lived a good life he could "depart in peace." "Keep innocency, and take heed unto the thing that is right, for that shall bring more peace at the last." "I can do nothing of myself, but." (Phil. iv. 13.)

2. The reason of this peace: the knowledge of God's salvation. (S. Luke ii. 30, 31.) See what Isaiah calls the Saviour. (Isa. ix. 6.) When Christ came there was peace in all the world—no wars.

This salvation had been spoken of before. (Acts iii. 22-24.) Men and women were looking for it. God had prepared His salvation (S. Luke ii. 31) from the beginning; before the foundation of the world. Noah's ark was 120 years preparing. God meanwhile waited for men to repent. (1 S. Pet. iii. 20.) All through the history of man was He

preparing His salvation. When He expelled man from Paradise (Gen. iii. 15); when He called Abraham from his home; when He gave Moses the law; when He sent Ruth to glean in the fields of Boaz, &c. And now, "in the fulness of time," &c. (Gal. iv. 4.) See Heb. i. 1, 2.

This salvation not for the Jews alone. (S. Luke ii. 32.) The light has shined on us, so we too may sing this hymn, and we do sing it at evensong, after second Lesson. Night is coming on, but we do not fear. (Ps. xxvii. 1.) Night a picture of death; but Christians should not fear death. Christ has died.

III. THE "DEUS MISEREATUR." (Ps. lxxvii.)

Instead of the Song of Symeon we sometimes use this Canticle. It is a song calling on the nations to bless God.

Family Reading.

Quinquagesima Sunday.

THE WHEAT AND THE THORNS.

There was another bit of ground besides the stony piece we thought about last Sunday, which was quite a different sort. This was some ground that would have been quite rich and good enough for the wheat to grow upon if it had not been for one thing.

What was that? Why something else was growing upon that ground too—growing upon it, and getting all the goodness out of it, so that there was very little left for the wheat.

That was some thorns. Great prickly brambles that did not let it have a chance of growing properly. They got in the way and choked it, and kept the rain and the sun from it. You may have seen something like that in your little garden. One year you sowed Virginian stock so thickly that your few nice delicate lobelias didn't do well at all. Just because the coarser plant kept the tender one from growing properly.

What is that like? Why, it's exactly what happens over and over again in people's hearts. Many a person's heart is so very full of worldly things, that there is literally no room for God's Word to strike root and grow.

Here is a shopkeeper who keeps his shutters up on Sunday (of course), and doesn't let a single customer in. But there's one thing he forgets. That is to shut the business out of his heart. It is there all the time, and though he doesn't actually make calculations on paper about his gains, yet he does in his head. And so, when he goes to church, the word he hears can't take root and grow.

Why not? Because there positively isn't room for it inside that busy, occupied mind.

He would like to join in the prayers, but somehow he can't. The reason is that the very words of the prayers are pushed on one side before he has got hold of their meaning. To make a little more money, to get rich, that is what, in various forms, runs through his mind. Is it wrong to make money? No, it is right to earn a living, but getting rich is another thing. I don't think earning a living often fills up the heart too much. But getting rich does; and the worst of it is, people often believe, too, that if only they are rich they are sure to be happy. Yet what can really be a greater mistake?

Many find out at last that the Word which has been thrust cut by the deceitful riches would have made them ten times, nay, a thousand times happier than they are.

But you say, "The love of getting rich doesn't fill my heart now." No, that sort of temptation generally comes later in life. It has been said that "saving is a young man's virtue and an old man's vice." Saving seldom gets much hold of a young heart. Spending is more often the bent, not saving.

But for all that, when you are young something else may choke the Word. Not cares, but pleasures.

You may well know what they are. Everybody likes pleasure. But there are bad pleasures and good. And do you know what bad pleasures do? Why, they choke the Word just as effectually as a faggot of thorns would choke a young green plant if you laid them on the top of it.

Gambling is one of these bad pleasures. It takes

tremendous hold of even boys' minds sometimes; it is very exciting, and seems such a nice easy way of getting money.

But it is wrong, because it is taking your neighbour's money without giving him anything in return. A great writer, Mr. Charles Kingsley, who had boys of his own, laid this down strongly in one of his letters.

People will tell you there is "no harm" in playing a game of cards for money. Now do remember it is a most dangerous thing, even to do it once. For once leads on to twice, and nobody stops at twice; they go on and on, and the pleasure grows keener each time. But for all that, it's a mean, selfish, bad pleasure, and will do you nothing but harm. For what is mean and selfish must crush what is good and noble. Both can't grow in one heart, any more than the wheat and thorns can grow on one bit of ground.

There are pleasures too which are right and good, and which you may enjoy with quite a clear conscience.

And yet just a word of warning. Good, right pleasures may choke the Word, and quite spoil its growth. Here is an example.

A holiday is a capital thing for everybody, and especially the "bodies" who work hard. You are delighted when the bank holiday or any other holiday comes. But you musn't let even a well-earned holiday be master. Don't let it get entire possession of you. Don't let it push good resolves right out of your heart.

We will say that you have made up your mind to be very kind and tender to your mother, who is not very strong—not half as strong as you, who are full of life and vigour and health. It is sometimes hard to be quite gentle and loving enough, but it has been easier ever since you happened to read this text in the Bible, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

That text seemed just meant for you, and you are trying in good earnest to carry it out in daily life.

All goes on beautifully until there comes the very thing we spoke of just now, a holiday.

A famous one too (not a half and half sort of affair), with games, and races, and a band, and fireworks, and lots of fun of all sorts.

Well, don't quite forget "mother" in the midst of it all. Don't let her feel herself neglected because you are so happy. Don't be rough and hasty because you are excited and in tearing spirits. (Boys that I have known are sometimes.) For you don't want the best holiday in the world to get all your heart, and leave no room, not one little bit, for that good, beautiful resolution you made the other day about "bearing the infirmities of the weak," and "not pleasing yourself."

I don't think it's hard to call pleasures thorns; for thorns in their right place don't do any harm. But they must not get in the way of the corn that turns into precious bread. So pleasures mustn't choke the Word that will save our souls for ever.

The good ground brought forth fruit to perfection. Ah! you say, there's no use thinking of that. Perfection is far beyond me.

My dear boy, our Lord said some words once that were meant for you, and all of us, not just for a few holy saints.

"Be ye perfect."

So why should not good resolutions and right efforts get stronger and stronger every day, until perfection is reached? True, the seed needs watering. But then God's grace, which He freely gives, will do that.

Rich fruits! How good that sounds! It is planting, tending, and waiting now, but gathering by and by.

"And some fell among thorns; and the thorns sprang up with it, and choked it."

"And that which fell among thorns are they which, when they have heard, go forth, and are choked with the cares and riches and pleasures of this life, and bring no fruit to perfection."

"And other fell on good ground, and sprang up, and bare fruit an hundredfold."

"But that on the good ground are they, which in an honest and good heart, having heard the word, kept it, and bring forth fruit with patience."

The Pulpit.

It is but a village pulpit.

It has stood where it stands for years,
And footsteps that now are silent
Have trodden these oaken stairs;
But at last they have reached a region
Where the preacher's voice is hushed,
Where stilled is all passionate pleading,
And the eloquent lips are dust.

It has rung with the soaring echoes
Of a voice that is far away,
And those panels have thrilled with the music
Of a tongue that is turned to clay.
But the thoughts which were brave and kindly,
And the flash of the fearless eye,
Like the love of the Christ-like spirit,
Are things that can hardly die.

It may be some words were homely,
But they flowed from a true brave heart,
Which could throb with a brother's gladness,
Or ache with a sister's smart.
If they knew not the pointless phrases
Of a school that was Low or High,
Yet they taught of the God who loved us,
And they branded a lie, a lie.

There's many a toil-worn peasant,
When the work of the week is done,
Who will gaze at this old oak pulpit,
Or sigh for a face that's gone—
For a voice that rang out like silver,
For the locks like the silver too,
For the eyes which were calm and kindly
With the light that was shining through.

It is but a village pulpit,
It has stood where it stands for years,
But some as they gaze upon it,
See dimly through mists of tears,
As they long for the pleading music
Of a voice that is far away;
For the seed that was sown in weakness
Lives on in some hearts to-day.

Longing for the Light.

Archdeacon Wolf of Foo-Chow, China, has baptized an aged Chinaman, who had been up to the age of thirty a devout worshipper of idols. Then, convinced of their worthlessness, he ceased to pray, but was in an agony of desire to find out some worthy object of adoration. After trying in turn the rising sun, the moon, and the stars, he at length simply cried for the true God. Hearing the Gospel for the first time in his old age, he at once believed with all his heart. "Now," he said, "I can die in peace; I have found a Saviour." There are no doubt many in the heathen world, who while living in darkness, are longing for the Light, and while conscious of sin, are longing for the knowledge of a Saviour. Surely we should hasten to supply this knowledge.

Waiting for Results.

Perhaps the severest strain is put upon our faith by what we consider the provoking delays on the part of God. We work for results, expect results, and yet the results do not come. What pastor, what Sunday-school teacher, what praying parent has not had his or her faith sorely tried in this way over and over again? The trouble is that we imagine that we can command the results, when we are no more responsible for them than a diligent farmer is for next week's weather. He that observeth the clouds shall not sow, and he that regardeth the wind shall not reap. For what we entrust to God, you and I are not responsible. *He is our trustee.* It is not my "look-out," but His, whether my honest endeavors succeed or be baffled. Peter was not responsible for the number of sick people he should restore at Lydda, or of the dead he should raise at Joppa, or of the converts he should win at Caesarea. All that we are responsible for is unwearied, conscientious discharge of duty to its very utmost; everything beyond that belongs to God. If He can wait for results, we can. I often think of the somewhat blunt, but honest answer of the old nurse to the impatient mother, who said to her, "Your medicine don't seem to make my dear child any better." The nurse replied: "Yes it will; don't you worry. You just trust God; *He is tedious, but He's sure.*" This simple-hearted old body blurted out in her honest way

what we ministers often feel, though we should hardly dare phrase it as she did.

The pull at the oar of duty is often a long and tedious one. The flesh grows weary, and the spirit faints when the waves smite the bow and hinder our headway. Impatient and discouraged, we sometimes threaten to throw down the oars and "let her drift." But the voice of the Divine helmsman utters the kind but strong rebuke, "O ye of little faith, wherefore do ye doubt?" And, before we are aware, the bow strikes the strand, and we are at the very land whither the blessed Pilot was guiding us.—*Dr. L. L. Cuyler.*

A Noteworthy Event.

An event deserving wide consideration recently occurred in the capital city of Japan. It was the funeral of a native Christian lady, Mrs. Katsura, the wife of Lieutenant-General Katsura, the vice minister of war. It is said that over 2,000 persons were in attendance, among whom were three cabinet ministers, a very large delegation of army officers of all ranks, and a number of foreign diplomatic officials. A large military band was detailed to furnish voluntaries before and after the services, though the music for the service proper was by the church choir.

A sermon was delivered by a native minister, the Rev. Paul Kanamon. Writing concerning the sermon and the congregation, a missionary says: "The sermon was devoted to setting forth the Christian's hope of a blessed immortality through faith in and obedience to Christ, and it was listened to with marked attention. Never before in Japan has a Christian preacher addressed such an audience, and some of those present were deeply moved as they remembered that less than eighteen years before, a man affiliated with the same branch of Christ's Kingdom died in prison in Kyoto, a martyr to his faith; while now the highest officials of the realm, with uncovered heads, respectfully listen to Christian preaching, and outwardly, at least, share in Christian worship; and the sincerity of the new toleration is emphasized by the presence of the band, under military orders, to aid in the service."

Noble and Hopeful Work.

The work in zenanas and schools among the women and girls of India, China and Japan is one of the noblest and most hopeful of Christian enterprises. Before it was begun in India, education was regarded as unbecoming the modesty of women; but now there is a national movement in favour of female education, and the old heathen institutions of the country are being undermined, for the ignorant and degraded women were the great supporters of them. Some of the highest honours in the Indian universities have been won by native Christian ladies.

The Rev. J. Sadler writes from Amoy, China, that mighty changes have taken place in that city in the treatment of women since female mission work was begun, and that "Chinese women have been found to be splendidly responsive to Christian effort." A native Christian woman had gone over sea and land with a heart yearning for her profligate son, and had perished in the attempt. Another had kept her vow to dedicate property to God on her wandering son being brought home. Native Christian women are now engaged in all kinds of Christian work, and their influence is great in raising and saving their sisters. There are now in Amoy an anti-infanticide society, an anti-foot-crushing league, and a movement against child-selling.

Hints to Housekeepers.

OATMEAL BREAD.—One-half pint of oatmeal, one and one-half pint of flour, one-half teaspoonful of salt, three teaspoonfuls of baking powder, three-fourths of a pint of milk; boil the oatmeal one hour in one and one-half pint salted water, add the milk and set aside to cool; then add the flour, salt and powder, mix smoothly and bake in a well-greased tin, nearly one hour; protect with paper about twenty minutes.

OATMEAL GRUEL FOR INVALIDS.—One tablespoonful of fine oatmeal, mixed with water to a smooth paste. Pour into a pint of boiling water, and boil twenty or thirty minutes, stirring often; salt, and add spice and wine if allowed.

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

ANOTHER RECIPE FOR GRUEL.—One quart of boiling water, one-half cup of oatmeal. Salt to taste, and, if you like, sugar and nutmeg. Wet the oatmeal, and stir into the boiling water. Boil slowly half an hour, stirring well. Thin with milk and strain if desired. Always look over oatmeal to get out the black specks, and rinse in cold water.

OATMEAL PUDDING.—Two cupfuls apple sauce, one-half cup of oatmeal, three eggs, one cupful of sugar, one and one-half pint of milk; flavour to taste. Boil the oatmeal in milk one-half hour, add the sugar, apple-sauce, beaten eggs and flavouring; pour into a well-buttered pudding dish, and bake one-half hour in a moderate oven.

A NATURAL FILTER.—The liver acts as a filter to remove impurities of the blood. To keep it in perfect working order use B.B.B., the great liver regulator.

I used two bottles of Burdock Blood Bitters for liver complaint, and can clearly say I am a well woman to-day. MRS. C. P. WILEY, Upper Otnabog, N.B.

OATMEAL PUDDING.—Mix two ounces of fine Scotch oatmeal in a quarter of a pint of milk; add to it a pint of boiling milk; sweeten to taste, and stir over the fire for ten minutes; then put into two ounces of sifted bread-crumbs, stir until the mixture is stiff, then add one ounce of shred suet, and one or two well-beaten eggs. Flavour with lemon or nutmeg, put in a buttered dish and bake slowly for an hour.

COSMETIC.—Oatmeal for the face and hands wet with water soon sours, but prepared in the following way will keep good any length of time: Take three cupfuls of oatmeal and five of water (or less quantity in the same proportion); stir well, let it stand over night in a cool place; in the morning stir again, after awhile stir thoroughly, and strain; let it stand until it settles, then carefully pour off the water, and add enough bay-rum to make the sediment about as thick as cream, or thinner if liked. Apply to the face with a soft cloth, let it remain until nearly dry; then rub briskly with a soft flannel. Shake well before using.

STANLEY BOOKS.—Stanley books are now as common as coughs and colds. To get rid of the latter use Haggard's Pectoral Balsam, the best Canadian cough cure for children or adults. It cures by its soothing, healing and expectorant properties, every form of throat and lung trouble, pulmonary complaints, etc.

OATMEAL MUFFINS.—Two cupfuls of sour milk, one teaspoonful of soda, two teaspoonfuls of white sugar, a little salt, and oatmeal flour to make a moderately stiff batter. Add the soda to the milk and beat a few minutes before adding the other ingredients. Bake in hot, well-greased gem pans.

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

Children's Department.

Now I Lay Me Down to Sleep.

Golden head so lowly bending,
Little feet so white and bare;
Dewy eyes, half shut, half opened,
Lipsing out her evening prayer.

Well she knows when she is saying—
"Now I lay me down to sleep"
'Tis to God that she is praying;
Praying Him her soul to keep.

Half asleep, and murmuring faintly—
"If I should die before I wake"
Tiny fingers clasped so saintly—
"I pray the Lord my soul to keep."

Oh, the rapture, sweet, unbroken,
Of the soul who wrote that prayer;
Children's myriad voices floating
Up to Heaven, record it there.

If of all that has been written
I could choose what might be mine,
It should be that child's petition
Rising to the throne Divine.

From Trouble to Trouble.

"God helps us out of one trouble into another," says Hasencamp, "until we come to leave all with Him." The truth of this crisp saying we at once recognize. Much of our cry for deliverance from trouble is childish. We decline to learn the lesson it is meant to bring, and so the great Teacher takes it away. But another trouble comes in its stead; for the lesson must be learned. Just because we are going to school to divine love, there can be no remission of that requirement of the school. A boy bungles and grumbles over his first example in the rule of three. The utmost release the teacher can give him is to substitute another example for the one he has failed to solve. So with our troubles. We "shift the place, but keep the pain," by our unwillingness to learn God's meaning in them. But the hardness there is in God's love

Indigestion

HORSFORD'S

ACID PHOSPHATE,

A preparation of phosphoric acid and the phosphates required for perfect digestion. It promotes digestion without injury, and thereby relieves those diseases arising from a disordered stomach.

Dr. E. J. WILLIAMSON, St. Louis, Mo., says: "Marked beneficial results in imperfect digestion."

Dr. W. W. SCOFIELD, Dalton, Mass., says: "It promotes digestion and overcomes acid stomach."

Dr. F. G. MCGAVOCK, McGavock, Ark., says: "It acts beneficially in obstinate indigestion."

Descriptive pamphlet free. Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

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



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At once the largest and most attractive display of Wallpapers we have ever made. Novelties in all lines.

An immense selection of Sanitary (washable) papers in beautiful designs, at all prices from 18c. Combined effects for Wall, Frieze and Ceiling. A magnificent stock of Japanese Leathers, Anaglypta Relief, French and English Pressed Papers, Etc. Ingrains in New Shades with handsome Friezes to match.

Stained Glass

Domestic and ecclesiastical in new and chaste designs.

PARQUETRY FLOORS in 1/4 and 3/8 thicknesses.

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A FEW EXAMPLES:

TILLEY MEMORIAL, SAINT JOHN, N. B.
BELL MEMORIAL, BELLEVILLE, ONTARIO.
MURRAY MEMORIAL, WASHINGTON, D.C., U.S.

THE PRACTICE OF BESTOWING COMMISSIONS FOR THE SAKE OF CHEAPNESS RESULTS IN SLIGHTED WORK. THERE ARE MORE IMPORTANT FACTS TO BE CONSIDERED THAN CHEAPNESS IN GLASS; IT IS INTENDED TO EXIST WITH THE BUILDING AND SHOULD BE A THING OF BEAUTY AND A JOY FOREVER

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AGENTS FOR HARRINGTON'S (COVENTRY, ENG.) PATENT TUBULAR CHIME BELLS.

will continue the discipline so long as it is needed. The wisest way is to learn at once to put ourselves into God's hands, and leave ourselves there. If troubles come in the shape of business losses, for instance, it may be God's gentlest method of sundering our hearts from the world. Then let us pray to Him to make us content with any outcome which will bring us nearer to Himself, whether it be a restoration to prosperity or the opposite.

A Hive of Industry.

One cannot fail to be impressed with the earnestness of the work carried on by Messrs. Barker & Spence in their shorthand and business school, over "Army & Navy," King St. East, in this city. Without any doubt they have the most successful school of the sort in Canada; and at the commencement of the present year, they were compelled to leave the old quarters, 45-49 King East, on account of the increased attendance. Where they

are at present, they have beautiful rooms, with all the modern improvements; and they are now better prepared than ever to give attention to Shorthand, Typewriting, Copying of all kinds, Book-keeping and kindred business subjects. No one could do better than going there for any of these subjects, as the many hundreds of their graduates all over America are daily testifying. We would advise our readers to write for their circulars, and ascertain from any of the shorthand profession the standing of these gentlemen.

Your Lame Back

Would get well at once if it were rubbed with a little of Clark's Lightning Liniment, and the soreness in the side and limbs would go away if treated the same. This wonderful preparation does not effect a cure the next week, but relieves at once, and almost miraculously. Try a bottle of your druggist, price fifty cents, and be sure you get it. Clark Chemical Co., Toronto, N. Y.

SWORN TESTIMONY



Virtues of St. Leon.

Was five years troubled with Rheumatism and Gout. Used many remedies. Failed to get relief until I began using

St. Leon Mineral Water

Found it an excellent remedy. Gave me entire satisfaction. I freely advise others to try it. L. A. BOISVERT, P.L.V.A. Quebec. Sworn before me, Owen Murphy, M.P., J. P.

St. Leon Mineral Water Co., Ltd.,

TORONTO.

Branch Office—Tidy's Flower Depot, 164 Yonge Street.

Advertisement for Dr. Low's Worm Syrup, featuring a black background with white text: 'DR. LOW'S WORM SYRUP DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD'

Advertisement for Granite & Marble Monuments, Tablets, and Soleums, featuring an illustration of a monument and the text: 'GRANITE & MARBLE MONUMENTS, TABLETS, MA SOLEUMS & c. F.B. GULLETT SCULPTOR 100 CHURCH ST. TORONTO'

Advertisement for Northern Pacific R.R. Lands, featuring the text: 'FREE Illustrated Publications, with Maps, describing Minnesota, North Dakota, Montana, Idaho, Washington and Oregon, the Free Government and CHEAP NORTHERN PACIFIC R. R. LANDS. Best Agricultural Grazing and Timber Lands now open to settlers. Mailed FREE. Address CHAS. B. LAMBORN, Land Com. N. P. R. R., St. Paul, Minn.'

Advertisement for Asthma Cured, featuring the text: 'ASTHMA CURED TO STAY CURED Send name and address for THESIS, with REPORTS OF CASES, to P. HAROLD HAYES, M.D., 716 MAIN ST., BUFFALO, N. Y.'

Advertisement for Bells! Bells! Peals & Chimes for Churches, featuring an illustration of a bell and the text: 'BELLS! BELLS! PEALS & CHIMES FOR CHURCHES. School Bells, Clock Tower Bells, Fire Bells, House Bells, Hand Bells. Catalogues & Estimates Free. JOHN TAYLOR & Co. are founders of the most noted Rings of Bells which have been cast, including those for St. Paul's Cathedral, London, a Peal of 12 (largest in the world), also the famous Great Paul weighing 16-tons 14-cwt. 2-qrs. 19-lbs. JOHN TAYLOR & Co., Loughborough, Leicestershire, England.'

The Monkey-House in Central Park.

The monkey-house in Central Park is the favorite resort of that half-million of children who live in and around New York. Here there are fifty monkeys not yet thoroughly accustomed to civilization. Their cage has to be tidied, and so, when the keeper enters with his broom, the whole lot of them squeal and scamper off to the opposite side of the cage, and huddle there. I am certain they are not really scared, but only pretend. In this lot of monkeys, one two-foot monkey has become the dear friend of a very small one, and so, whenever they scamper from one side of the cage to the other, the big one acts as a horse for the little one.

All the monkeys are on intimate terms with Mr. Jacob, the keeper, and some are never happy unless they get into his arms or can hang about his neck. As the keeper has to use his broom vigorously in sweeping the floor, it is funny to see him carry around a necklace of live monkeys while at his work. That monkey-house is a scene of perpetual motion. It can only be quiet when all hands are asleep. You will see a monkey perfectly still and motionless, and you will say: "That chap is dead tired at last. No wonder! Now he is going to take a comfortable nap." Before you have said that, off is that very same monkey, swinging on the rope, and twice as active and energetic as ever. It was only one of his tricks.

You cannot help laughing when a monkey looks at you. If you stare back at him he will blink and wink, then put his head on one side, with a knowing air, just as would a rude, vulgar little boy when he says: "Whom are you staring at? Hope you'll know me next time?" If you face him for a while, it will end by the monkey's yawning, which means, "You make me very tired."—*Harper's Young People.*

Royal Manliness.

Boys have a great notion of being "manly." They like to imitate great people. Well, here is one good example that they would do well to follow before it is too late:

King Humbert of Italy was known for his temperance in all things, except smoking, his one great weakness being a good cigar. In this respect he had abused himself until his nerves began to suffer. He could sleep but little, and they had to prop him up by pillows. His physician told him what was the matter. King Humbert said: "From this day forth I will smoke nothing in the shape of tobacco." The result was a noticeable improvement in his health.

King Humbert's resolution was taken after he began to suffer, when it was almost too late. Boys, resolve against tobacco before you begin. If you have begun, and are very sure it is not hurting you, and if you are very sure it never will, and if you are very sure you can quit its use as easily as you can continue to use it, now is your time to stop. If your nerves are beginning to twitch, if your sleep is disturbed, if your digestion is disordered, if you have the premonitory symptoms of nicotine poison, it is high time you should quit the use of tobacco in every form—especially in that most damaging, dangerous, delusive, deadly form of cigarettes.

Clark's Catarrh Cure.

May be had of any enterprising druggist for 50 cents. It affords instant relief, and will cure the worst case. It is pleasant to both taste and smell, and may be carried in the pocket. Don't fool away time and money trying worthless remedies, but write to us direct. If your druggist cannot supply you with Clark's Catarrh Cure, we will. Clark Chemical Co., Toronto, New York.

What Saved Him.

One Christmas morning, many years ago, a young reporter on a daily paper had occasion to call with a message at the office of one of the foremost editors and publishers of the country.

The younger man was a sickly country lad of keen sensibility and nervous temperament, who, finding

himself homeless and friendless in a great city, had yielded to temptation, and had fallen into the habit of drinking and gambling. The publisher, as he listened to the message, noted the lines which dissipation had already left on the boy's face. He was a man who made it his work in the world to help others. No man touched his hand in passing who did not gain from him new courage and hope in life.

He answered the message which the reporter brought, and then, holding out his hand cordially, said, "Let me wish you a merry Christmas, my lad." He took from his shelf a book, containing sketches of the lives of the greatest English, French and German authors, with extracts from their works.

"Here," said he, "are some friends for the new year. When you spend an hour with them you will have noble company."

The surprise of the gift and the unexpected kindness from the man whom he regarded with awe, had a powerful effect on the lad. He spent all his leisure time in poring over the book. It kindled his latent scholarly tastes. He saved his money to buy the complete works, first of this author, and then of that; he worked harder to earn more money to buy them. After a few years he began to gather together and to study rare and curious books, and to write short papers upon obscure literary subjects. Men of similar tastes sought him out; he numbered some of the foremost scholars and thinkers of the country among his friends. But he never forgot the lonely, friendless lad who had been sinking into a gambler and a drunkard until a kind hand drew him back; and he in his turn sought out other lonely, friendless boys in the great city, and gave them a helpful hand out of the gulf. So, year by year, his life widened and deepened into a strong current, from which many drew comfort and help.

He died a few years ago. The sale of his library gathered all the collectors of rare books in the sea-board cities. During his illness, the newspapers spoke of him with a sudden appreciation of the worth which had so long been hid in obscurity. "A profound scholar with the heart of a child"; "a journalist who never wrote a word to subserve a base end," they said. He read these eulogies with a quiet smile.

One day he put into the hands of a friend an old dingy volume. "When I am gone," he said, "take this to Mr.—, and tell him that whatever of good or usefulness there has been in my life, I owe to him, and this Christmas gift of his of thirty years ago."

This little story is absolutely true. We venture to tell it because there is no one living whom it can hurt; while there are many whom it may help to hold out friendly hands to their brothers who have stumbled into darker paths in life.

Every Day a Little.

Every day a little knowledge. One fact a day. How small is one fact! Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing. Every day a little self-denial. The thing that is difficult to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practice the

A few thoughts concerning

ASTHMA

Its Cause and Cure

Must interest every one afflicted with this terrible disease. To describe this disease to one that has suffered for years the untold agonies of suffocation and distress night after night and who (in many extreme cases) would only gladly welcome death in order to be relieved from such suffering with no prospects of ever being any better is not pleasant to contemplate. All the boasted remedies heretofore claimed to cure Asthma have failed or only given temporary relief. The smoking of leaves and barks, saturated paper and pastilles has been resorted to as the last means for only a temporary relief anything being considered a blessing that will release the grasp of the fingers of death (even for a short time), which seems to be tightening every moment more and more; the sufferer knows that this is Asthma.

To-day suffocating, in a few days relieved, and no good reason can be given as to the cause of these sudden changes and return of suffering, only by the poisonous blood acting on the nerves producing the disease. In Asthma there is a

SPECIFIC POISON In the Blood that must be **DESTROYED**
before Asthma can be

CURED

This poison is oft-times inherited and passed through many generations, like Scrofula, never losing its power to produce Asthma and oft-times affecting the lungs and bringing the sufferer down to a Consumptive grave. Location, with surrounding causes will arouse and set to work this poison in the blood, so that in some sections of the country an Asthmatic cannot live, even in one part of a city their suffering is intense, move to another part and they are entirely free from Asthma. Thus you learn that there exists a certain poison in the system, that when certain influences are brought to bear that exist in the Atmosphere in many localities will develop this poison in an unusual degree thereby affecting the NERVES, producing spasms and difficult breathing, which every Asthmatic has had such sad experience with, suffering, and no hope of being cured; for having tried every known remedy, exhausted the skill of the physicians, have given up in despair.

After years of study and patient research and watching this disease in all its various phases under various circumstances we present a cure for Asthma known as **DR. TAFT'S ASTHMALENE**, which will entirely destroy this poison in the blood and restore the nerves to a healthy condition and when this is done the spasms will cease, the choking will subside, and the injury done to the lungs will begin at once to be repaired and the nerves restored to perfect health. **ASTHMALENE** is unlike all other so called Asthma cures, as it contains no Opium, Morphine, Ipecac, Squilla, Lobelia, Ether, Chloroform or any other Anodyne or Narcotics, but its combination is of such a nature that it will destroy every particle of this poison in the blood, and eliminate it from the system, effect a cure and give a night's sweet sleep. We have received thousands of testimonials from every State in the Union of the marvelous cures from the use of the **ASTHMALENE**. We have never published them, for testimonials have been manufactured so extensively and sold so cheap that people have no confidence in them.

WE DO NOT WANT YOU TO SEND US MONEY

We do not make out a long list of prying, personal and impertinent questions, nor do we resort to any clap trap or any nonsense of any kind in order to make monthly or permanent patients; we only ask any one suffering from Asthma to **TRY A FEW DOSES** of Asthmaleene. We make **NO CHARGE FOR** a trial bottle to sufferers from this terrible malady. **Send us your name on a postal card and we will mail**

FREE

enough of Dr. Taft's Asthmaleene to show its power over the disease, stop the spasms and give a good night's rest, and **prove to you** (no matter how bad your case) that **ASTHMALENE CAN CURE ASTHMA**, and you need no longer neglect your business or sit in a chair all night gasping for breath for fear of suffocation. Send us your full name and post office address on a postal card. **THE DR. TAFT BROS. MEDICINE CO., ROCHESTER, N. Y.**

grace he prays for! Every day a little helpfulness. We live for the good of others, if our living be in any sense a true living. It is not in great deeds of kindness only that the blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, in the play-ground, we shall find opportunity every day for usefulness.

A Child's Victory.

A coal-cart was delivering an order in Clinton place the other day, and the horse made two or three great efforts to back the heavily loaded cart to the spot desired, and then became obstinate. The driver began to beat the animal, and this quickly collected a crowd. He was a big fellow, with a fierce look in his eye, and the onlookers were chary about interfering, knowing what would follow. "I pity the horse but I don't want to get into a row," remarked one.

"I am satisfied that I can do him up with the gloves on, but he wouldn't fight that way," added a second.

"I'm not in the least afraid to tackle him," put in a young man with a long neck, "but about the time I get him down, along would come a policeman and arrest us both."

The driver was beating the horse, and nothing was being done about it, when a little girl eight years old approached and said:

"Please, mister."

"Well, what yer want?"

"If you'll only stop, I'll get all the children around here, and we'll carry every bit of the coal to the manhole, and let you rest while we're doing it."

The man stood up and looked around in a defiant way; but meeting with only pleasant looks, he began to give in, and after a moment he smiled and said:

"Mebbe he didn't deserve it; but I'm out of sorts to-day. There goes the whip, and perhaps a lift on the wheels will help him."

The crowd swarmed around the cart, a hundred hands helped to push, and the old horse had the cart to the spot with one effort.—*N. Y. Sun.*

THE NAPANEE PAPER CO'Y

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Manufacturers of Nos. 2 and 3
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The CANADIAN CHURCHMAN is printed on our paper.



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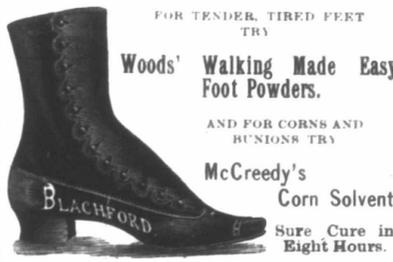
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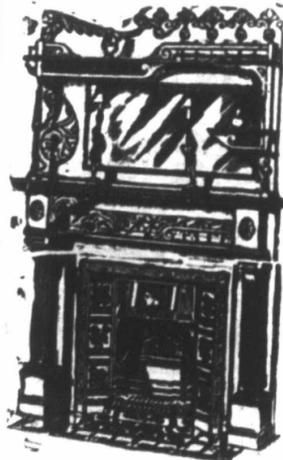
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