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AND DOMINION CHURCHMAN.
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Vol. 17.]

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PORT ROYALISM OR DAUPHINE JANSENISM is exciting a good deal of interest at the present time, owing to a publication of Rev. Robert Aitken, Rector of Pendren, and other writers, on the subject of that species of "Evangelical Religion" which the Jesuits, under Cardinal de Noailles, so ruthlessly attempted to crush.

KEEPING TOUCH WITH THE PEOPLE.—In his recent remarkable sermon at the Dedication Festival of St. Agnes, Kensington Park, Bishop King of Lincoln refers to the proof that "St. Agnes" had been used by those for whom it was intended, in the fact that during the past year as many as 11,788 half-pence and 29,267 pence had been dropped into the offertory bags.

RECESSIONAL OR RETROCESSIONAL?—There are scholars on both sides, and the controversy bids fair to rival the famous instance of the question about the meaning of *coram populo*, "before the people," in the communion rubric. The "dead languages" sometimes give birth to pretty "live issues," and rival the "Queen's English" in controversial quality.

THE RELIGIOUS RELIEF BILL to which we lately drew attention has met the fate which we predicted. Pope Hennessy proposed to amend it, when proposed for adoption, by a clause removing "religious disabilities" for the Royal Family! It was inevitable that if the Lord Lieutenant of Ireland and the High Chancellor of England might be a Roman Catholic, the head of the Empire might as well be so also.

THE OLD KOO-TOO—that abject crawling formerly required of foreigners who wished to approach

the august throne of the emperor of China—has been abolished. One by one, the impediments to the progress of the gospel in those Eastern lands are giving way before the presence of the Christian element in European civilization. Would that Christianity itself, as there presented, were both simple and pure!

A CHRISTIAN TRIUMPH IN JAPAN is seen in the fact that the first President of the first Japanese Parliament is a Christian selected by the Emperor from three nominees whose names had been sent up to him for the purpose, as the choice among the three hundred elected delegates or members of Parliament. The name of the person thus highly distinguished is Nakashima, a Presbyterian. Much may be hoped from the new era thus auspiciously opened.

THE MIXED CHALICE.—Archbishop Benson's view of this Catholic and Scriptural custom seems to be upheld strongly by a letter from "James Parker" in the *Church Times*, in which he makes it clear that not only was the English and Sarum uses unlike the modern Roman use as to the time of mixing, but that the modern Roman use is only modern after all. The original custom everywhere seems to have been to perform the mixture in the preparatory office before the celebration began.

JOHN WESLEY DIED 2ND MARCH, 1791, and Methodists are preparing to celebrate his Centenary—so is the Church to which he belonged, and from which they have strayed in spite of him and his warnings. He considered the fact that they adhered to the Church as the "peculiar glory" of his followers. He laid down the lines of the special mission of his preachers, as such, and said to them "In God's name, stop there!" But they did not: they have drifted far away from his spirit.

PROCESSION OF GUILDS.—There was a notable demonstration "in force" of the various associations of men, women, girls and boys belonging to Trinity Chapel, New York, on the eve of St. John's Day. Each band of Church workers wore its special insignia, and was preceded by a chorister carrying an appropriate banner. The younger ones followed close after the clergy, and then the older people, the "motthers" coming last, arrayed in black dresses and white caps. It was a striking and inspiring sight.

THE CHURCH AND EDUCATION.—People are very apt, in these days, to forget that the Church was the very mother of education. The fact of the connection was well brought out lately when the Lord Mayor of London went to Stepney parish church schools to present the prizes. These particular schools were founded as far back as 1718—nearly two hundred years ago. The Vicar stated that the Church of England had now two and a half millions of children in her own schools. The Lord Mayor characterized the Church as the "pioneer of education."

SIGNS OF THE TIMES.—Dr. J. H. Hopkins, in an able article in the *Church Eclectic* (February No.) refers to three marked signs of the leaning of the religious world towards a Catholic reunion: 1. The discontent of the general population victimized by a war of jarring sects, so that they say "they belong to no Church" and go to

none; 2. "The Evangelical Alliance," wherein the members practically acknowledge the indefensibility of their denominational distinctions; 3. The "Young Men's Christian Associations," wherein the rising generation rebel against the disunion of their fathers.

CLERICAL INTERCHANGES.—The idea that variety gives relief is receiving illustration in a movement now being pushed in England, for the formation of an order or society of priests (a kind of mutual benefit association) in town and country, pledged to "exchange duties" for a fortnight, at least once each year with some other member differently situated. The city priest would pick up more robust health in the country vicarage, while the rural brother could make good use of the opportunities and experience of a few weeks in town. The reasoning applies to Canada also.

WADE-MCMULLENISM IN ENGLAND.—The Rev. G. H. Marriott has been "presented" to the Bishop of Exeter for discipline by a unanimous vote of the Ruridecanal Chapter of Moncton Hampstead, for the constant habit of attending the Baptist Chapel at Chudleigh. His reply to the Bishop is that he tries to follow the Divine command, "That ye all speak the same thing, hat ye be perfectly joined together in the same mind and in the same judgment" by "thankfully uniting with all branches of Evangelical worship." In order to promote union, he encourages schism! The Bishop has signified the withdrawal of his license.

BISHOP BLYTH AND THE C.M.S.—A very calm and catholic review of the controversy by George Greenwood, in the *Church Times*, concludes as follows: "I know the noble work that has been done by their (C.M.S.) instrumentality in many parts of the world: and I greatly honour the devotion and self-sacrifice which that work has demanded and called forth. Do not let them soil the glory of their efforts for the conversion of the heathen, and imitate the Church which they most dislike in one of its worst features, by adding to the distractions and schisms of the poor and suffering churches of the East. "*Beati pacifici.*"

ANOTHER HAMPDEN—VERY MUCH SO! A namesake and descendant of the famous historical patriot has lately passed away, after spending twenty-five years in denouncing "The law of gravitation," and the theory that the earth is an oblate spheroid. The *Rock* says, "the expletives applied to it (the law of gravitation and Newtonian philosophy generally) and to the persons who upheld it inferentially in their writings, were about the most varied and comprehensive to be found in any language." The *Rock* has apparently forgotten Lord Grimthorpe.

THE "OLD CATHOLICS" of Europe have published their motive clearly through the speech of Dr. Weibel at the Cologne Congress. He says: "The Roman Church has eternised its policy of reducing mankind to ecclesiastical slavery by the Vatican pseudo-Council of 1870. Divergence in details, united with identity in essentials, that is what we wish to promote throughout Christendom, and to effect full intercommunion among all believers as a consequence. . . . Rome wishes for no reunion with other churches, only their subjection."

THE RIGHT RING ABOUT IT.—That Bishop King is, notwithstanding the nervous agitation of the Church Association, sound on the main question, is evidenced by the following recent utterance: "It is necessary for us to show that we do not desire to submit to the ambitious and arrogant claims of the Church of Rome as she made them in the Middle Ages, or to reintroduce those superstitious and corrupt practices which were laid aside at the time of the Reformation, or to accept the novel additions to the creed which she has made in our own days." Yet these words were spoken in St. Agnes', Kensington Park, where the service is very ornate.

A CHANCELLOR INDEED.—Our English exchanges are unanimous in chronicling the fact that Francis Henry Jeune, Q. C. (son of the late Bishop of Peterboro of that name), has been appointed a judge of the Probate Divorce and Admiralty division. He had been recently Chancellor in no less than seven dioceses at one and the same time. Dr. Tristram is the Chancellor of three dioceses; Dr. Debdin, Dr. Espin, and Mr. Kempe are, each of them, Chancellors of two dioceses. They are evidently chosen—these English Chancellors—neither on account of beauty or ugliness—but legal eminence.

NEED OF THE POKER.—At one of the numerous "F.S.M." or simultaneous meetings of the C.M.S. recently held in England, one Archdeacon Hamilton from the mission field of the Niger, remarked that "in many parts of the heathen world the fire had been lighted, and there was some missionary interest and organization, but it was sometimes needful to use the poker, so that the fire might throw out more heat. That was the object of these meetings. How few in their congregations showed their interest in missionary work by contributing to it!"

"OUR LADY OF CONSOLATION" is the pretty title of a new society among Roman Catholics, whose sole object is "to spread our Holy (Roman!) Faith among Protestants." The *modus operandi* of this hopeful association is (1) "to live as much as possible in Protestant localities," (2) to visit the people and lend books, (3) to prepare the way for the visit of the Priest. Look out for them, friends—and give them a warm reception. We suppose it is the last despairing bite of the "Italian Mission," which, instead of converting England, has made England more than ever disgusted with Romanism. They seek "Consolation!"

PAROCHIAL ASSESSMENTS.

Diocesan Mission Boards have a very difficult—and by no means pleasant—task continually and inevitably before them, in fixing the exact amount of grants to the several missions. The principle, of course, in exercise on such occasions is to measure these grants in direct proportion to the needs of the mission, in inverse proportion to the ability of the mission, in the direction of self-support. That they do not succeed in satisfying everybody concerned is abundantly evident from the chronic state of discontent commonly observed among the missions, and the constant friction kept up between the officers of the mission boards and the leading spirits of the several missions. When a vacancy occurs anywhere, the rule is that we do not find it very promptly filled. Upon enquiring we hear that there is a difficulty about the "bonds"—when that system is in vogue. Some recalcitrant individuals refuse to "sign the

bonds" for the amount required by the Board before they settle their grant, and authorize financially the appointment of a new incumbent. Sometimes we hear it broadly alleged that the sum demanded in the bonds has been fixed upon a superficial view of the means of the people living in the mission—without due regard to the question whether they are Churchmen or dissenters, whether they are real Church supporters or only nominal Church members. Any superficial rating such as this must press with undue weight as a burden upon a few willing persons—who presently become tired, disgusted, dissatisfied, and retire into some cave of discontent. There can be no doubt that very great injury is done to the cause of the Church by injudicious insistence upon "bonds" under such circumstances. The task of distribution has to be performed in some way—no pains should be spared to make the adjustment as equitable as possible, so far as the funds at disposal will admit.

EXEMPTIONS.

The same question substantially arises in another arena, when parishes come to be assessed for synod expenses or for some fund of the diocese. Some means must be taken to gauge the ability of each congregation, each mission, each parish, to contribute a quota to the sum required. Usually, the Churchwardens' accounts and returns have to be examined, as the most tangible basis, and affording the most feasible method of assessment. Here there can be apparently little cause of dispute, if the figures are clear; a percentage on the income actually enjoyed would seem to be a fair and equitable adjustment of the question. This, however, does not prove to be the case; another difficulty arises. The non-self-supporting parishes are at a disadvantage, as compared with those which meet their expenses easily. A percentage which is not felt, is a mere trifle, in a rich city parish, becomes a galling imposition in the case of struggling parishes, whether in a city or country. A parish enjoying an income of \$10,000 has \$9,800 left after paying 2 per cent. to some fund for which it is assessed; but a parish which can only scrape up an income of \$2,000 has only \$1,960 left for other purposes—while a parish with a total income of \$1,000 or \$500, misses its \$20 or \$10 still more. Here is a manifest inequity. In secular matters, a similar difficulty is met by the principle of *exemption* below a certain income. The justice of such principle, of course, applies *a fortiori* in Church finance. It ill becomes the Church to be less merciful, less just than the State. On the other hand, the burden thus lifted from the poor parishes and missions, would absolutely **not** be realized as such when added to the dues of wealthy parishes. It would simply mean—so much less of religious luxury—that is all; a less expensive organ, less decoration, fewer paid singers, and so on.

LOVE THE BROTHERHOOD.

The multiplication of associations organized for the purpose of attaining certain ends which different sets of people, men and women, have determined to accomplish, is one of the marvels of the present time. If a complete list of these were presented to one, he would be astonished at their number, and his imagination would be baffled in the attempt to realize the amount of thought, energy and capital engaged in their promotion. Some of the societies that might be classed under the above description are purely financial or speculative. Our observations do not refer to these,

though perhaps even they are not without some trace of sentimental ties; but we refer to such as are organized with distinctly religious or moral objects in view, yet do not exclude the proposal and carrying out of schemes for the succour and material advancement of our fellow men. In all such associations a sense of brotherhood is inculcated, at the least we should say, on the basis of common Fatherhood of God, and a sense of responsibility to Him for the well-being of brethren of the human family. These principles might animate members of all forms of religion professing a belief in God. But we do not think the words at the head of this article include these basic principles only; they are addressed by St. Peter to Christians, and must involve much more, and may be fitly interpreted by the fuller exhortation of St. Paul, "as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Now in the original Greek, the last words of this text are "the household of the faith." The Faith—the creed, and all that it involves, with a deep and abiding sense of our brotherhood in and with Christ, and that we are "fellow citizens with the saints" and are "of the household of God." In these capacities what privileges, what duties, what responsibilities are ours? And yet when we take a mental survey of the Church, how little do they seem to be understood and acted upon. Of piety, zeal and earnestness, there is a great deal in the Church, and consequently there is much practical effort in forwarding her work: but it is made by a very small number of Church people as compared with the many who could and should enter into their labours; and the workers are for the most part isolated or independent individuals, or bands having some special work which is their exclusive care. And it will be observed that in many cases the object, charitable or religious, is pursued from an undefined sense of duty, rather than from a due realization of brotherhood in the household of faith, and is often of such a nature as involves the exercise of little or no personal brotherliness, but is somewhat public or remote. It is thus that every one is allowed to go pretty much his own way, choose his own sphere of effort or not choose any, to remain unobserved in an atmosphere of indifference, or go where he may be cordially received, and valued, or receive sympathy or practical help, should he need it, or else—drift away where he may kill time and his better self. It is for this reason that we advocate the formation of parochial guilds everywhere, or, to combine parts of the expressions of St. Peter and St. Paul, *Brotherhoods of the Faith*, into which all or the principal part of every congregation can find something to do, something to interest them, and something to edify and instruct them and lead them to exercise in a practical way the spirit of personal brotherliness at all times, and especially towards those who are of the household of faith. We have already in existence and doing good work the Brotherhood of St. Andrew, the Iron Cross Guild, the White Cross Army or Purity Society, and the Woman's Auxiliary. These cover special fields of thought and action. There are also some parochial guilds, many of them, perhaps, covering some of the ground which we suggest, but they have not hitherto let their light shine through the Church press; and in the secular press we are reminded of their existence only by the mention of an occasional entertainment or lecture. But judging from the large number of Churchmen of all ages and classes who are not reached and brought into active co-oper-

ation with the Church, we fear their present aims, organization and appliances must be very inadequate to the demands of the Church's ideal of solicitude for the well being of her members. This can only be satisfied when it is found that no one is left to drift without many earnest efforts having been made to bring him home to the warmth, and light, and love of the Church's domestic fireside, where he may partake of the Bread of Life and drink of the Cup of Salvation, and where all sanctified social requirements may be provided for. We would therefore urge the formation of Men's Guilds and Women's Guilds wherever non-existent in our parishes; and where they exist, that they should be put upon a better footing to cope with the work which should engage their attention and most earnest labours. There should also be an "Amalgamated Association of Church Guilds" for each diocese, formed by delegation from the parochial guilds, for which there is special work to do. These organizations are necessary that the brotherhood of the faith may be seen and felt of all men, and that the work of Christ and His Church may grow apace among us, and that the lives, energies and means of Churchmen may be saved to the Church, instead of being frittered away upon what is alien to her spirit and teaching. Let us provide within the Church all that her members require, then will she cease to appeal in vain for help, and cease being the object of reproach both from within and without. Then will a concourse flock to the "Household of the Faith" and learn to "love the brotherhood." Space will not permit the treatment of details of guild organization in this article, but we hope to recur to the subject on future occasions.

FROM UNITARIANISM TO TRINITARIANISM, AND HOW I BECAME A CHURCHMAN.

BY A. K. GLOVER.

(i) I had accepted the existence of God, and pinned to know Him.

(ii) I had placed implicit confidence in our Lord, and was ready to believe whatever He could be proved to have taught, whether He were God or man.

(iii) I had acknowledged the Gospel records themselves as having come down to us uncorrupted, as containing exactly what they did in the Apostolic age, and as the truthful repository of Christ's teachings.

Having gone thus far, there was but one more step for me to take, *i.e.*, to study the Scriptures, and having discovered what Christ taught and preached, what His apostles taught and preached, to accept those teachings openly and unfiguredly. Certain promises had been laid down, certain admissions had been made, and on these as a foundation a superstructure of belief, of religion, had to be raised both as a moral and a logical necessity.

"In the Scriptures I find the teaching of the *Trinity*," of the *Deity of Christ*, and I was morally bound to accept them. I will not consume valuable time in showing orthodox Christians where in the Bible I found these teachings, since this I would do only in the presence of persons either known to be Unitarians, or to be weak in their orthodoxy and inclined toward Unitarianism. Thus in a very imperfect way, I have told how I attained to the dignity of a Christian believer, and now let me tell you how I became a Churchman.

The one prominent fact that first attracts the attention of one who is seeking for the Church of Christ, and one which attracted mine was, the general disorganization and wide-spread sectarianism among the non-episcopal bodies. Is this condition right or wrong? I answered, as every un-biased man must, *wrong* on the very face of it,

for our Lord could have founded *one faith and one Church* for the preservation of that faith. The Apostle says, "There is one Lord, one Faith, one Baptism." Now, where there are numerous sects there cannot be one *Faith*. One Church recognizing one form of government, is necessary to the preservation and perpetuation of a united Christian empire. What kind of government did our Lord and His apostles give to the Church? The greatest of living Presbyterian scholars says that government by bishops was a universal institution in the first half of the second century. Thus, as far back as the early part of the second century, both Presbyterian and Episcopalian recognize the existence of episcopal government in the Church. But, going back still further, I found what all Churchmen find, that in the first century, in apostolic times, episcopal government was then as stern a reality, as much a Christian institution, as it was in the second century. In the "Acts of the Apostles" (the earliest history extant of the Church) we find the same body of ministers ruling the Church as we find in the Episcopal Churches to-day. There we find the *bishops, priests and deacons*, and in the "Acts" and Epistles we read of regular and formal ordinations to the deaconate, to the priesthood, and to the episcopate. The objection that bishops are often called *presbyters* (or priests) in the "Acts" and "Epistles," and that the *presbyters* are frequently denominated *Bishops*, was to me no valid argument against episcopacy. In fact, there are very few Churchmen who will deny the fact of this early confusion of terms, but no such confusion can be found in the *duties and offices* of the ministry! The first century was a time when the Church was undergoing its foundation process, when the names and titles of the Church officers were used in a somewhat careless way. But no matter how free the early Christians were in the way of applying these titles, there was never any confusion in their minds as to the lawful and respective *duties and offices* of the bishops, priests and deacons! Bishops may frequently have been called *elders or priests*, but the bishop did not give up his office and duties! A presbyter may frequently have been called a *bishop*, but never has been found,—never can be found—an instance of a *presbyter* in the New Testament assuming the *functions* and performing the *office* of a bishop! As soon as the Church grew a little older, when exactness and care and order were found to be absolutely necessary to the welfare of the Church, then it was that these three names, *Bishop, Priest and Deacon*, became fixed and definite,—and thenceforward there was no more confusion in name as there never had been in office and duties. Episcopacy, therefore, came down to us from apostolic times. Until the Reformation (?) in the 15th century, government by and ordination by bishops had been the universal practice of Christendom. The age of the Reformation was one in which the most radical sallies of the human imagination were allowed to have free play, and one of the lamentable results of that whirlwind of radicalism was the rejection, by a portion of the Christian Church, of episcopal government—that government which for 15 centuries had knit together the various branches of the Catholic Church and the various kingdoms of the Christian world, as no other power could possibly do—that government which connected by an unbroken chain the Church of the middle ages with the apostolic Church—that government which meant, and still means, *law, and order, and perpetuity*, in all that appertains to the Bride of Christ, the *Holy Church*. Even in our own age the greater part of the Christian world acknowledge the apostolic origin of the episcopate, and openly practice episcopacy. The majority of Christians are Episcopalians in one form or another. The great Church of Russia, the Greek Church, representing over one hundred millions of souls, is episcopal in government, as are also the Roman Catholic (representing 250 millions of people), the churches of Norway and Sweden, the "Old Catholics" of Germany, Holland, France, Switzerland, the Moravians of Germany, England and America, the Church of England and her daughter in America. All of these are episcopal in government, and cannot look back to the day when they did not have bishops!

Moreover, I can remind my readers of something even more suggestive. The *Unitarians* of Hungary, numbering upward of sixty thousand communicants, are also episcopal in government! Here we find the most radical of all the sects acknowledging and perpetuating a form of government just like the Church of England or our own American Church, a fact which forms a powerful argument for the apostolic origin of the Episcopate, since a body so far removed from us in faith would hardly be expected to perpetuate a system of government so intimately associated with Catholicism! Thus the whole world is practically episcopal in government, and it will be seen that *Congregationalism, Presbyterianism, and Methodism* represent but a small portion of the Christian commonwealth. The consensus of facts regarding Church government is this, *viz.*, that government by, or ordination by, any other method than by bishops, is something *new, strange, out of harmony* with history, and comparatively small in extent and practice. But, it may be asked, if all the world is episcopal in government, why not join the Roman Catholic Church, or the Unitarian Episcopal Church? Here we meet the great question of doctrinal belief, and the tenets of both were to me untenable and unscriptural. Had I been in England, or Germany, or Holland, I might have joined any one of the several branches of the pure Catholic Church found in those countries. If in England, I should have been confirmed in the Church in England; in Holland or Germany, the "Old Catholic" Church there, and if my lot had been cast in Greece or Russia, I see no insuperable objection to my having joined the Greek Communion. But the fact is, I was an English-speaking Christian, and an American, and was not at all disposed to join any branch of the Catholic Church whose stronghold was in a foreign land. The Church in England and her daughter in America are identified with English civilization, and have been moulding, and will continue to mould, the thought of all English speaking people. Thus it is that we Americans, if we find that the Episcopal Church in America is really and truly catholic and episcopal, must then recognize it as a part of the historic Catholic Church, and join it. This I have done—thanks be to God.

REVIEWS.

GENERAL GORDON, THE CHRISTIAN HERO. By Major Seton Churchill: London, Nisbet & Co. Toronto, Rowsell & Hutchison.

Though so many "series" of this unique modern hero have been written, there was certainly room for this popular religious version of his life, by the living hand of Major Seton Churchill. The manner in which the Christian principle diffused itself through a soldier's life is very finely brought out, so that he was mastered by a very passion for *saving* life. The binding and typography make this book a very pleasant one to handle and to read.

THE INTERMEDIATE STATE. By Canon Luckock: London, Longman's. New York, Whitaker. Toronto, Rowsell & Hutchison.

This book is brought out as a "sequel" to "After Death," a remarkable work by the same author. In very clear and simple language, but with convincing force, the author argues for such views as probation for the heathen after death, intercourse and progress in Paradise, prayers for the dead, prayers of the dead for us. No such fascinating work on Eschatology has been written since Farrar's *Eternal Hope*.

LENTEN THOUGHTS. New York, Whitaker. Toronto, Rowsell & Hutchison.

This is a well-bound paper-covered book of over two hundred pages. It contains excellent "Meditations" for the morning and evening of every day in Lent. A most useful book where the daily offices are well attended.

CHRISTIAN UNITY AND THE HOLY EUCHARIST. By Henry Forrester: New York, Whitaker.

This is a pamphlet of thirty pages, chiefly on the "Unfermented Wine" question, intended as an

"olive branch" to the ultra temperance dissenters. Rather sketchy.

THE PRIMARY CHARGE OF BISHOP BLYTH (LONDON, Wells, Gardner & Co.) is a pamphlet of nearly one hundred pages, well worth reading. Our editorial comments have been so full, that we need say nothing more in this place to attract our readers' interest.

MAGAZINES.—*Littell's Living Age* comes to us every week with the freshness of a bunch of newly gathered flowers. The articles are uniformly well chosen. We would especially mention the valuable article on "The Druses," and that on Sir Walter Scott. *The Westminster Review* has a very readable number for January. Two of the most attractive articles touch on marriage questions: "Patriotism and Charity" (re Parnell) and the "Decline of Marriage." *The Missionary Review* has some good articles on "Livingstone and Stanley," "Helpers and Hinderers of Missions," "Modern Missions and Prayer," etc. *The African News*, with a coloured mission map for frontispiece, is especially interesting at the present time. It is throws some strong "side-lights" on African modern history. *The Arena* is the name of a new and very taking magazine. One need do little more to show its calibre than give the titles of some of its articles: Phantasius, The Planet Mars, Consumption Cures, The Fall of Adam, Morals and Fig-leaves, The Froth and the Dregs, Woman's Dress, His Mother's Boy, The Rum Curse, etc.

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. PARKEE DEANE, Q.C., sitting as assessors.)

1. Does the Order of the Holy Communion require that the Manual Acts should be visible? In the first place it is observable that, taken literally as it stands, the Rubric applies the actual expression 'Before the people' to only one of the Manual Acts prescribed, which are five. The words are 'that he may break the Bread before the people and take the Cup into his hand.' It is now made a direct article in the charge that the people ought to be able 'to see him break the Bread and take the Cup into his hands.' A preliminary question therefore in order to a correct decision is: Can a satisfactory explanation be given of this attachment of such important words as 'before the people' to one only act, that of breaking the bread—considering especially that these words were inserted at the same revision in which the rubrics prescribing the manual acts were added? The facts about the phrase are these: At the Savoy Conference the Puritan Divines urged that the manner of consecration should be made more 'explicit and distinct,' and that the breaking of bread should be mentioned (Cardwell, *Conf.* 321). Bishop Cosin had 'suggested' the same 'correction' on the same grounds (*Works*, V. 516). The Divines at the same time submitted a draft Liturgy (London, 1661; Hall's *Reliq. Liturgy*, iv., 1847) in which after the Consecration has been completed and declared so to be, and after another prayer, the minister is directed 'to take' and to break the Bread in the sight of the people, 'to take' and 'to pour out the Wine in the sight of the congregation' and, after another prayer, to deliver to them the elements. Such breaking of the bread at an interval after the Consecration was the universal Pre-Reformation use, was accepted in Edward VI.'s Communion Order, and had probably been used in many places up till 1662. Assenting to the request of the Divines, the Revisers re-inserted and enlarged the marginal rubrics touching Manual Acts, omitted since King Edward's First Book (which book the Puritan Divines in their next 'Exception' cite in favour of another change) and they prefixed to the Consecration Prayer the present Rubric. They did not, however, take the very words of the Divines, 'in the sight of,' but Bishop Cosin's word, 'before the people.' Whether this was meant to be an exact equivalent and to place the very action of breaking before their eyes, cannot be settled without taking into consideration a controversy of the time on which no less stress was laid and which either phrase would equally dispose of. The Puritans had long reprehended a practice, which they attributed to both Lutherans and Anglicans, of cutting the bread into small pieces before the service—not a 'prior Consecration,' but a prior breaking. They no doubt considered this an approach to the use of separate

wafers for each communicant. Thus Calderwood, A.D. 1620 (*A Defence of Our Arguments*, p. 16, &c.), says, 'that the sacramental breaking after thanksgiving is not enjoined, so far as we can find, in their service books . . . that the Lutheran churches have it not, but have the bread cut in small pieces before it be brought to the hands of the minister, which is not that sacramental breaking instituted by Christ,'—and (*The Pastor and Prelate*, A.D. 1628, ed. Edinb. 1843, p. 5). "The Prelate" (*i.e.* Episcopal Church) "hath turned . . . the sacramental breaking into a preparative carving before the action." Accordingly each of the Puritan Liturgies—the "Middleburgh," or Cartwright's (1586-1602), The Settled Order (1644), and The Directory (1644-6), as well as Baxter's of 1661, presented to the Savoy Conference, while they prescribe no other manual act, prescribe the Breaking of the Bread to be done in the course of the Service. It is perhaps on this account that the words "Before the people" stand attached to only one act, not extended even to the Taking of the Cup, which is of no less moment.

With all these facts before them, not previously weighed, the Court cannot consider it absolutely demonstrated that the words 'Before the people,' limited as they are grammatically to that action, the doing of which away from the presence of the people had been so properly obnoxious to the Puritan Divines who received the ready assent of the Bishops to their introduction, can of necessity only mean that the people must have the fraction before their eyes. But even if it be thus admitted that the expression itself may not be proved to have been intended to bear that sense only, the Court entertains no doubt of what the Order requires. We do not doubt that upon wider considerations and far more important principles the Minister, wherever he stands during the Prayer of Consecration, is bound to take care that the Manual Acts should not by his position be rendered invisible to the bulk of the Communicants.

There is no doubt that at the time of the insertion of this Rubric the Manual Acts were so visible. The Tables were still often placed close to and among the people. When they were at the east end the learned prelates who had desired them to be so placed did not hide the acts. Bishop Andrewes and Archbishop Laud celebrated at the north end, though the latter defended the freedom allowed by the Scottish rubric. Bishop Cosin, when accused of officiating at the west side, replies that only the size of the altar had at times compelled him to consecrate in that position, but that he had not done so for twelve years (*Calend. State Papers Dom.* 1640, p. 289). Bishop Wren (*Parentalia* 103) says that 'the Bread and Wine were placed openly before him,' which can only mean 'openly' in relation to the congregation, as in any case they must be openly before the celebrant; and he proceeds to contrast his whole practice with that of 'the Romish Priests.' No change as to his openness necessarily follows upon the use of the Eastward position. The tenor of the Common Prayer is openness. The work of its framers was to bring out and recover the worship of the Christian congregation, and specially to replace the Eucharist in its character as the Communion of the whole Body of Christ. By the use of the mother-tongue, by the audibility of every prayer, by the priest's prayers being made identical with the prayers of the congregation, by the part of the clerks being taken by the people, by the removal of the invisible and inaudible ceremonial, the English Church, as one of her special works in the history of the Catholic Church, restored the ancient share and right of the people in Divine service. Both parties of the Church before the last revision required that the prescription of the Manual Acts should be "explicit and distinct" (Savoy Divines) as "a needful circumstance belonging to the Sacrament" (Bp. Cosin), and the harmony of the construction requires that the people should follow the whole consecration, acts as well as words, all the acts as well as the one act to which (probably for other reasons) a direction is attached. The Rubric does provide 'that the priest may with readiness and decency break the Bread and take the Cup into his hands.' The word 'readiness' relates to his own convenience, the word 'decency' to the becomingness of the action in the eyes and view of the worshippers. Books of devotion frequently desired communicants to fasten their eyes upon these actions of the priest. To hide them would be as if the signing of the child with the Cross were hidden in Baptism. The significance of those acts being open lies in what was the principle from the beginning, however overlaid at times. The Consecration consists in the rehearsal and repetition of what the Lord did and said. 'Hoc facere quod Auctor fecit' 'Non observari a nobis quod mandat est nisi eadem quæ Dominus fecit nos quoque faciamus' (Cyp. Ep. 63), and constant similar expressions give the primitive rule. Bp. Andrewes expresses its adoption by the English Church 'Sic nos Ejus ductu et exemplo Qui hic præsidet' (Minor Works, p. 157, made his own by Cosin V., 109). The gestures which the Great High Priest is minutely recorded to have used were with-

out doubt not only seen by the partakers, but meant for them—and it is no rehearsal of His action if the spirit and meaning of His Acts are hidden—Acts full of Divine teaching and power. At Emmaus He repeated them and was instantly known through them (Luke xxiv. 35). If any ceremonial is to be visible to the people, that action of Christ unquestionably ought to be so by the rule both of the Gospel and of our Prayer Book.

The Court decides that the order of the Holy Communion requires that the Manual Acts should be visible.

2. The second question before the Court was, Whether the Order of the Holy Communion requiring that the Manual Acts should be visible, the hiding of the acts without the wish or intention to hide them, constitutes a transgression of that Order: in other words, Whether such being the requirement of that Order, it is a sufficient answer to a charge that they have been rendered invisible, to reply that there was no wish or intention to prevent their being seen.

The Court decides that in the mind of a Minister there ought to be a wish and intention to do what has to be done, not merely no wish or intention not to do it; that in this case he must not hide the acts by doing what must hide them; that he must not be so indifferent as to what the result of what he does may be as to do that which is certain to make them invisible.

The Court, therefore, reviewing the plea, rules that the Lord Bishop has mistaken the true interpretation of the Order of the Holy Communion in this particular, and that the Manual Acts must be performed in such wise as to be visible to the Communicants properly placed.

6. THE "AGNUS DEI."—The 6th article charges the Lord Bishop with having "caused or permitted to be said or sung before the reception of the Elements, and immediately after the reading of the Prayer of Consecration, the Words, or Hymn, or Prayer commonly known as the Agnus, that is to say, the 'Oh, Lamb of God, that takest away the Sins of the World—Have mercy upon us.'" The 5th answer in the Responsive plea admits that "the Choir with the Bishop's sanction sang the words" at that place in the service. It seems that they were not "said" by the celebrant or by any one. Nothing turns on the statement that they are "commonly called the Agnus." They were sung by the Choir in English, being a well-known Hymn or Anthem used in the Litany, and forming part of the *Gloria in Excelsis*, in words taken out of the Bible, (S. John i. 29, and Ps. li. 1, *et passim*). The sole question is whether the singing of those words by the Choir was (as is charged) an "addition to the service in contravention of the ecclesiastical laws of England." If so, it must be so for one of the following reasons: Either because (1) it is illegal to introduce into the service of the Church any Hymn or Anthem which is not ordered by the Rubric; or (2) illegal to do so in this particular place of the Communion; or because (3) something in the words themselves renders them so unsuitable there that they are virtually illegal.

1. It was not contended in court that it is illegal to use a Hymn or Anthem in all places in the service where its use may not have been ordered.

2. The second ground for pronouncing this hymn or anthem to be an unlawful addition to the service, would be if the introduction of a hymn were unlawful at this particular place. King Edward's first Act of Uniformity (2, 3 Ed. VI. c. 1, 7) laid down this proviso, that "it shall be lawful for all Men as well in Churches, Chapels, Oratories, or other Places, to use openly any Psalms or Prayer taken out of the Bible at any due Time, not letting or omitting thereby the Service or any Part thereof mentioned in the said Book." The 49th Injunction of Queen Elizabeth, 1559, "for the confronting of such that delight in music. . . permitted that in the beginning or in the end of common prayers either at morning or evening there may be sung an hymn or such like song . . . in the best sort of melody and music. . ." This provision of "song" "in the end of common prayers" embodied in the Rubric, remains through the accretion of other prayers, as the Rubric for the anthem after the third collect. But although only this anthem became statute law, and the proviso of the Act of Edward VI. was not re-enacted, yet the liberty assigned by that proviso of singing . . . openly at any due time, not letting or omitting the service or any part' of it, appears to have been acted upon as principle ever since without break. For example, the Queen's Visitors, December 16, 1559, require the Chapter of Exeter to allow 'the people' 'to sing a psalm' at the early matins and to see that the vicars should 'aid and assist them' (Wilkins, *Concil.* iv. 201). Such continuous action seems, if anything can, to claim to be considered a contemporaneous concurrent exposition of the way in which hymns, and a fortiori 'song taken out of the Bible,' may be used. For such continuous practice it would be difficult to declare that there was no legal ground to be found. One kind of example of the practice would be the hymns which are constantly

used before and after the sermon in the Communion Service. The sermon in this service cannot be regarded as a separate function, as it can when it follows Morning and Evening Prayer, or when it is preached without a service. In the Communion Office there are strict consecutive rubrics which assign to the sermon its exact place in that Office, and a canon orders the Bidding or some similar prayer to be used. Nevertheless a hymn or anthem is almost universally used in parish churches and others before or after the sermon, and sometimes in both places. Another instance is the now prevalent singing of a hymn or of anthems during the collection of alms, along with the 'one or more Offertory Sentences,' which alone are directed to be 'said' or 'read.' In these three places of the Communion Service the original principle of the first Act of Uniformity seems to be strictly observed, viz., of singing "at any due time, not letting . . . the service . . . thereby." The times chosen are here the intervals of the clergy (1) moving to the pulpit and preparing to preach, (2) resuming their place with brief private prayer afterwards, and (3) the interval for the 'churchwardens receiving' and 'reverently bringing' the alms to be presented. The singing in none of these places is permissible by the word of any statute or rubric, but no court of authority would consent to declare it illegal, because the prevalent use of it is by the principles of law a very safe assurance that it is not illegal. The once statutable proviso gives an account of its origin. We come to the point of inquiring, Whether singing during the distribution of the sacred elements (a practice less prevalent than at those other points of the service) either departs from the conditions formerly prescribed and since adhered to, or is wanting in evidence of use, that it cannot be accepted as legal on the same principles as those other hymns or anthems which have been mentioned.

(1) As to the conditions formerly prescribed and since adhered to. The reception of the Communion is a period in which none of the congregation, except each several communicant actually receiving at the moment, is or can be taking part in the public service of the Church. It is the only portion of the service when that is the case. When the number of communicants is great this is a very long period; and for many worshippers becomes, in the experience of all, a strain on devout attention. It might naturally seem that this would under the old proviso have come under the definition of "and due time," at which "all men might use openly any Psalm or Prayer taken out of the Bible, not letting or omitting thereby the service or any part thereof." That it seemed exactly such 'a due time' when the proviso was framed is clear from the fact that, by the same authority which framed it, the anthem now questioned then stood ordered to be sung "by the Clerks" (the men of the choir, the officiating priest taking no part) "in the Communion time," that is, while people were communicating, "beginning so soon as the priest shall receive the Holy Communion." The withdrawal of the appointment of a particular hymn cannot (for reason which will presently appear) pass as a judgment that it was not a due time for a hymn. It is not alleged that the hymn was so sung as to interfere with the communicants at the time of their reception, or to prevent them from hearing the words of administration.

(To be Continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Obituary.—On Saturday the 14th instant, there passed away at the residence of his son-in-law, Mr. Clark, 888 Sherbourne street, Montreal, the Rev. Andrew Balfour, at the ripe age of 87 years. He was the oldest clergyman of the Diocese of Quebec and probably of the Province. Mr. Balfour was born in Enniskillen, Ireland, and came out to this country when quite young with the late Bishop Stewart. He was ordained Deacon in 1832 and Priest in 1833, and was first stationed at Kingston, Ont., when the provinces of Ontario and Quebec formed one Diocese. He was afterwards appointed to New Carlisle, Waterloo, Kingsey, Lachine and Magog. For some years past he has been on the retired list. He leaves a number of sons and daughters, of which one is the Rev. A. J. Balfour, M. A., Rector of St. Peter's church, Quebec. The interment took place at Montreal on the 17th instant, from Christ Church Cathedral to Mount Royal Cemetery.

MONTREAL.

The Cathedral.—During Lent services will be held in Christ Church Cathedral every afternoon at 5 o'clock. The Lord Bishop, the Dean, and many of the city clergy will preach. All seats are

free. Confirmation lectures are given in the Cathedral each Wednesday evening at eight o'clock.

St. George's.—The Lenten list of Church services shows unabated zeal and earnest effort in the great good work: The Lord Bishop's name is thrice announced for a Wednesday, a Friday, and a Sunday sermon; the Tuesday Confirmation Lectures are open to all; Easter Holy Communion 9.30 and 11 a.m.

St. Matthias.—Besides the usual Wednesday service, there is a Confirmation Lecture on Thursday and a Friday evening service at 5 o'clock.

Grace Church Y. P. L. Society.—The last weekly meeting of this society was of great interest. Together with some excellent songs and music by the members, the Rev. Canon Ellegood delivered a lecture on "Jerusalem and Palestine," which was listened to with very close attention and appreciation. A cordial and hearty vote of thanks was passed to the lecturer, and the wish was expressed that he would come again soon and give the society some further details of his travels.

D. S. S. Institute.—Annual Meeting, Synod Hall—After an interesting and instructive paper by Dean Carmichael, on the Antiquity and Intelligence of Man, considered from ordinary and natural facts, and as the result of the past 50 years scientific research, the annual election of officers resulted as follows:—President, the Lord Bishop; moved by the Dean and carried, that Mr. John Toyrance be Vice-President—and Miss Rancroft was named by the Bishop as secretary. A committee of three was appointed by his Lordship, to provide a programme for the current year, of whom one is a lady; Rev. L. N. Tucker (Convener.)

ONTARIO.

SOUTH MARCH.—A most successful entertainment was given in the town hall, South March, on February 3rd. A committee from St. John's church congregation spared no pains to make the evening enjoyable to all, and they were not disappointed in their endeavours. The proceeds, which amounted to \$46.20, were divided between the S. S. Library Fund, and the Church Repair Fund. The Rector, W. H. Stiles, has sufficient funds to purchase a Sunday school library, and about \$175 towards placing new windows in St. John's church, and a porch to the entrance door. Every endeavour is being made to replace the old plain glass lights with cathedral glass, as the first step towards restoring the much dilapidated building. A verandah was recently added to the Rectory at a cost of \$80. St. Mary's church, N. March, was re-opened on Christmas Day, after being thoroughly restored and beautified. Two esteemed residents of Ottawa, Dr. Hill and Mr. Chas. Pinbrey, each gave \$100 towards the improvements, whilst many calls upon the generosity of March parish have been made and willingly responded to. The zeal and energy of the people for the building up of the church never flags. During the last three years and a half \$1,100 have been expended in much needed repairs, and nearly all, with the exception of the \$200 mentioned above, has been raised in the parish. The people not only give liberally to the various special collections, but are constantly taking to the Rectory presents as a token of their goodwill, while the Rector's horses are kept by the parish.

TORONTO.

St. Andrew's Brotherhood.—The delegates to the second convention held three successful sessions on Monday in the school house of St. James' Cathedral. A number of visitors attended the meetings, including many of the city clergy. The conference was called to order at 10.30 a.m., and in the absence of the regular leader appointed, Rev. C. H. Mockridge, D.D., assistant minister of the Church of the Holy Trinity; opened the subject of the day, "What Keeps Men from Church?" He referred to the absolute necessity that existed for free and open churches, if the Church was ever to be made the friend of man. Men had unfortunately to a great extent imbibed the idea that the Church did not care for them. He thought when men thoroughly understood the free seat system, more money and certainly more work would result to the Church. He referred also to the fact that pastors had relied upon women for their church work more than upon men, and thought it would be better for them to take men more largely into their confidence and give them work to do. Service should not be too long and sermons should be as instructive and interesting as possible. At the request of the delegates, Rev. Dr. Mockridge presided at the conference. A very interesting discussion ensued, and was taken part in by Mr. Henry A.

Sill, of New York, Mr. J. W. Wood, also of New York, and numerous brethren of Canadian chapters. The first discussion at the afternoon session was led by Mr. W. Aikman, jun., of Detroit, on "Chapter Work in Town and Country." He chiefly urged that the chapter work be properly directed, a point that was emphasised in the discussion following, which was taken part in by Messrs. Bliss, Ottawa; Galt, Montreal; Davidson, Toronto; Wood, New York; Holcombe, Hamilton; Woodroffe, Woodstock, and Kuhring, Toronto. Resolutions were carried adopting The St. Andrew's Cross, the organ of the American brotherhood, as the Canadian organ, and endorsing the action of the Canadian delegates at the Philadelphia convention, and the concordat there formed between the American and Canadian brotherhoods. Messrs. DuMoulin and Heath were appointed Canadian representatives on the joint committee.

The following council was elected:—

From Toronto—F. DuMoulin, St. James' Cathedral; N. F. Davidson, St. Stephen's; W. Walklate, St. Margaret's; C. Evans, Church of Redeemer; C. E. Rudge, Holy Trinity; C. D. Heath, St. George's; G. N. McKenzie, Christ Church. From outside—W. Garth, Montreal; S. Woodroffe, Woodstock; E. B. Loucks, Peterboro'; A. D. Bliss, Ottawa; A. E. Rennie (St. Thomas) and W. B. Holcombe (Christ's), Hamilton; A. K. Bunnell, Brantford; J. E. Perry, Guelph. A letter of greeting was read from a new chapter lately formed in Winnipeg, signed by C. D. Baines-Reid. The date and place for the next convention was left in the hands of the council, and Messrs. DuMoulin, Dymond and Code of Toronto, Garth of Montreal and Bagwell of Hamilton, were appointed the Editorial Committee to control the Canadian page in The St. Andrew's Cross. Rev. Dr. Adams presented the cordial fraternal greetings of the Brotherhood of St. Andrew in Buffalo. Mr. Henry A. Sill, of New York, editor of The St. Andrew's Cross, began a conference on "A Work to Do and How to Do It" with an address, claiming that the work was outside the Brotherhood and that power would come with work. There was but one thing they could do, and that was to live the Christian life.

The Open Meeting.—In the evening a largely attended open meeting was held in the school house of St. James' Cathedral. The chair was occupied by Bishop Sweatman, and there were present on the platform the bishop of Niagara, Rev. Canon DuMoulin, Rev. Dr. Adams of Buffalo, Rev. John Pearson, Rev. Mr. Broughall, Mr. Woodroffe of Woodstock, second vice-president; Mr. Henry A. Sill of New York, editor of St. Andrew's Cross. Amongst those in the body of the hall were Rev. R. J. Moore, Rev. H. J. Winterbourne, Rev. J. P. Lewis, Rev. Dr. Kuhring, Rev. J. D. Cayley; Rev. Mr. Farthing, Woodstock; Rev. Mr. McFarlane, Brantford; Rev. Mr. Belt, Rev. J. D. Oliver and Rev. H. O. Tremaine. The bishop, in the course of a short address, said it was with the utmost heartiness and cordiality that he responded to the invitation of this most important ecclesiastical meeting. He hailed this movement with very deep thankfulness to Almighty God as one of the most promising of the many movements that have sprung up within the Christian Church in the past few years. So far as Toronto and the Dominion of Canada was concerned, it was in its infancy, but any one who had attended the convention earlier in the day or the splendid services of the previous day, must acknowledge that it had thus far been very successful. Mr. Henry A. Sill, of New York, the editor of the brotherhood organ, was the next speaker. His subject was to have been "Conflict of Interests in a Young Man's Life," but he spoke instead upon the nature of the work of the St. Andrew's Brotherhood, dwelling rather upon what it ought to be than what it was. He admitted that in connection with this work there had been failures and discouragements, oftentimes despair, if we had not a little faith in God left. Speaking of the characteristics of the brotherhood, Mr. Sill described them as manliness, enthusiasm, sympathy, simplicity, fraternity and loyalty. Rev. Dr. Adams of Buffalo was another American orator who succeeded in raising the enthusiasm of the audience. "The Social Crisis and the Church Opportunity" was his subject. The Church, he said, had to realize the importance of the crisis and to do its duty. It would answer the purpose no longer to substitute charity for justice. (Applause.) The Bishop of Niagara offered a few words of congratulation and encouragement—congratulation for what had been done in the past and encouragement for the future. Votes of thanks were then moved by Messrs. N. F. Davidson and F. DuMoulin, and the convention concluded with the members of the Brotherhood remaining to an after meeting at which the General Thanksgiving was said and the Doxology sung. A meeting of the newly-elected council was held since, at which the following officers were elected: President, G. N. McKenzie; 1st Vice-President, S. Woodroffe; 2nd Vice-President, N. F. Davidson; General Secretary, Frank DuMoulin.

The second annual convention of the Brotherhood

of St. Andrew in Canada was opened on Saturday evening in the school house of St. James' Cathedral. The order is already a strong one, and there were at Saturday night's meeting representatives of chapters in Montreal, Hamilton, Peterboro', Woodstock, Ottawa, Berlin, Brantford, Lindsay, Kingston, Campbellford, Guelph, Galt, Oakville, Belleville, Burlington, Cobourg, Walkerton, and Orangeville. The total number of Canadian chapters is 28, and at the first meeting of this convention there were 60 delegates present from places outside of Toronto, while the total number of members of the brotherhood present was 150. From the parent United States order there are the following delegates attending:—Messrs. J. W. Wood, general secretary of the American brotherhood; H. A. Sill, editor of St. Andrew's Cross, New York; Wm. Aikman, jun., of Detroit, who was present at the organization of the order in Canada last June, and Dr. Adams of St. Paul's Cathedral, Buffalo. Yesterday there were four services in connection with the convention. At 8 o'clock in the morning, at holy communion in Holy Trinity Church, there were about a hundred members of the brotherhood present. There was a special service in the Church of the Redeemer at 11 o'clock, at which Rev. Canon DuMoulin was the preacher. The members of the brotherhood to the number of about 150 occupied the front pews in the church. The sermon was an eloquent and practical one, particularly appropriate to the occasion. The subject was the character and life of St. Andrew, and from this the Canon in his own forcible style drew out lessons applicable to young men. The discourse was listened to all through with rapt attention, and left a deep impression on the large congregation present.

Afternoon Meeting.—The afternoon service at St. Stephen's Church was attended by a large number of the delegates. After the rector, Rev. Mr. Broughall, read the prayers, Mr. J. W. Wood, of New York, general secretary of the Brotherhood of St. Andrew, delivered an address on the subject, "Is a spiritual life inconsistent with a busy life." The address was a sympathetic argument for the bringing of religion into daily life, instead of considering religion a going to church once a Sunday, sitting in a corner of a seat and dropping five cents into the plate. It was easy to lead a spiritual life out of the world in a monastery or afar from men, and it was easy also to go with the tide in the world like a piece of drift-wood, but it was far from easy to stay in the world and lead a spiritual life. And yet the need of the world to-day was not so much more clergy as consecrated laity. Turning thus naturally to the topic in hand, the speaker showed that God never gives a man a calling in the world inconsistent with spiritual life. The brotherhood idea was strongly urged and clinched by a story of a godly old deacon—in his own estimation—who after much questioning consented to give a hungry tramp bread in return for the saying of the Lord's prayer. And as the tramp began "Our Father, which art in Heaven" the deacon cut a very thin slice of the crust. The tramp stopped. "Is He our Father," he asked. "Yes," answered the deacon. "Then we are brothers?" "Yes," answered the deacon. "Brother," said the tramp, "for our Father's sake cut that slice thicker." The illustration told as a description of too much of the present-day Christian charity. The Rev. F. H. DuVernet followed. He traced the bonds, family, social and national, that bind men back to the first bond, a common parentage. We are all children of Adam, he said, and Adam was the son of God. The tendency toward selfishness creeping into all our relations and bringing with it separation, was shown. Selfishness in the social system was described as a great danger. The spirit of the age was to rise by crushing others down. The large capitalist crushed out the smaller, and the well-to-do mechanics combined to keep out of their ranks the less skilful toilers, and the lowest of all muttered of hate and demanded justice. The chorus of a German socialist song was

We have loved long enough,
Henceforth we resolve to hate.

The brotherhood of man through the bond of the spirit was the only cure for all this unrest.

Dr. Adams' Sermon.—In the evening St. James' Cathedral was filled with an immense congregation. The sermon was delivered by Rev. Dr. Adams of Buffalo, a young man with a soul aflame with zeal and an eloquence thrilling with human sympathy. He took his text from Hosea xi. 4, "I drew them with the cords of a man, with bands of love." The prophet's vision has reached beyond the things of the life he then was living, the preacher said, and had reached into eternity. The world with its redemption worked out had passed, and Christ was replying to the question as to how He had accomplished so great salvation, how He had drawn to him the innumerable saved who filled the heavens. His reply was the words of the text:—"I drew them by the cords of a man, with the bands of love." The object of St. Andrew's Brotherhood was to bring young men into the kingdom, and so it was necessary to

find out the secret of Christ's drawing. What was the cords of a man? the preacher asked. The Hebrew word meant thong—a thong of hide with which things were tied together in early ages. But a better meaning was given in the Septuagint that almost inspired translation into the Greek by the seventy, he called it. In the Septuagint the word was translated to mean nerve. So by the sinews, the muscles, by everything that enter into man Christ drew them. There were three simple lessons the preacher wanted to draw, dealing with:—(1) The field of work. (2) The methods of work. (3) The worker himself. The field was the next man. The implements were the cords of a man, and the object of the work was the production of a man. It was a man working on a man.

Cathedral of St. Alban the Martyr.—Subscriptions to Building Fund are as follows:—Browne, H. J., \$10; St. Alban's Cathedral, Toronto, \$15; Clementi, Revd. V., Peterboro, \$10; Carter, John, \$100; Wilkie, D. R., \$100; Chadwick, E. M., \$50; Allan, Hon. George W., \$100; Dykes, P., \$1; Severy, Col. G. A., \$500; Ray, Mrs. J., \$100; Chadwick, E. M., \$50; Greene, C. H., \$100; Hodgins, Mrs. Thomas, \$4.86; Hobson, Revd. H. P., \$5; Sutherland, J. W., \$5; James, S. H., \$100; Morton, B., \$25.

St. Philip's.—The Men's Club in Phoebe-street in connection with this church, is a useful institution, and for the benefit of its members interesting lectures are weekly given. Last week Canon DuMoulin had an inspiring and inexhaustible theme, "The Bible." Reverential yet broad-minded was the treatment of the subject by the rector of St. James' Cathedral.

All Saints.—The annual missionary meeting of this church was held last Wednesday evening. In the absence of Rev. A. H. Baldwin, the chair was taken by W. H. Lockart Gordon. The chairman in the opening address outlined very effectively the work accomplished by the mission board and sketched the needs of the work. Archdeacon Phair, of Rupert's Land, was the next speaker. Having spent about 30 years among the Indians, he is well qualified to speak upon the nature of that work, and a very interesting address did he give. He very earnestly pressed the importance of each parish, so far as possible, sending a missionary and maintaining him in the fields. Mrs. Cummings, who was one of the deputation sent out last year by the Woman's Auxiliary to missions, to investigate the state of the work among the Indians of the North-west and Pacific coast, gave an intensely interesting account of what she saw and of the results of the labors of the missionaries. She urged continued liberality in support of the missions. At the close of the meeting she entertained the audience by an exhibition of many interesting mementos of her trip, which served also to illustrate many phases of Indian life.

Grace Church.—An unusually large number of Sunday school teachers, church workers and clergy, attended the meeting of the Church of England Sunday School Association held last Thursday evening. Rev. Dr. Langtry presided, and an eloquent and instructive address was delivered by Prof. Clark of Trinity College on "The Mediæval Church." The Professor endeavoured particularly to impress two important historical facts. First, that the Church of England has not existed in England for 300 years only, but for 1800 years. He thought that its independence of the Roman Church should be fully appreciated by every member of the Church. Secondly, that the effective resistance made by the Church to the tyranny practised by the Roman Church should be a matter of pride to all Episcopalians.

The normal lesson for next Sunday was explained by Mr. A. H. Dymond. The next meeting of the association will be held March 18, at which Prof. Hamilton of Wycliffe College will deliver a lecture on "Wycliffe."

St. James' Cathedral.—Canon DuMoulin is preaching a special course of sermons at the Sunday morning services during Lent. The remaining subjects of the course are as follows: March 1st, The Church; March 8th, The Bible; March 15th, The Prayer Book; March 22nd, The Hymn Book.

Services for Business Men.—A twenty minutes service will be held in St. James' Cathedral on Mondays, Wednesdays and Fridays during Lent. The service will consist of a few prayers and a ten minute address, occupying altogether twenty minutes at the most. The service will begin at half-past twelve and the address will be given by Canon DuMoulin. It is hoped that it will be the means of affording a few minutes spiritual refreshment to busy men.

Trinity University.—The Bishop of Saskatchewan and Calgary will address the members of the Missionary and Theological Union on Thursday, March 12th, at 8 p.m. The association has manifested much activity during the present and past years, no less than ten or twelve stations being supplied every Sunday by its members. Friends of the College are cordially invited to attend the Bishop's address, which will doubtless prove most interesting to those who desire information concerning the welfare of the Church in our great North-West.

WEST TORONTO JUNCTION.—*St. John's Church.*—A meeting of the Young People's Guild of this church was held in the school house last Tuesday evening, with the President, Mr. James H. Cooper, in the chair. After the usual routine business of the guild was completed, an excellent programme, consisting of readings by Misses Stewart and Crawford, songs by Messrs. Taylor, Cooper, and Miss Baysley, instrumental solo by Mr. G. E. Taylor, and instrumental duet by Mr. and Miss Thring, was provided. The guild has been formed with the view of bringing the young people of the church together, and of raising funds for the purchase of an organ for the church. At present there are some twenty-five members belonging to the guild, and notwithstanding the wet weather, quite a number hurried out and spent a quiet though pleasant evening.

An adjourned vestry meeting of the church will be held on Monday evening next, 23rd instant, for the purpose of discussing the financial affairs of the church, and also to consider the advisability of renting some or all of the pews in the church, in pursuance of a notice of motion therefor given at the last meeting.

The late venerable Archdeacon Wilson, former Rector of Grafton, left an estate valued at \$45,000, \$34,000 of which is bequeathed to Home Missions, \$5,000 to Trinity University, and \$1,500 to Trinity College School, Port Hope. The income from the bequest to the mission board will enable that body to open up four or five new missions, and this aid is surely needed to enable the church to reach hitherto neglected districts in this diocese.

The Bishop of Saskatchewan and Calgary is visiting the diocese of Toronto, and is at present the guest of Rev. John Osborne, 4 Ord street. He intends appealing to the members of the Church of England for financial aid in prosecuting mission work in this two immense dioceses in the great North-west. The diocese cover an area of 300,000 square miles, and are populated chiefly by Indians, but also include a large tract along the Canadian Pacific railway, which is rapidly filling up with white settlers.

NIAGARA.

HAMILTON.—Monday, the 16th inst., might have been justly called Missionary Day—for, from early morning till late in the night, the Diocesan Board of the W.M. Society held services and meetings. At the early celebration the celebrant was the Bishop of Qu'Appelle, assisted by the Bishop of Niagara. There were delegates present from nearly all the branches. The business conferences of the ladies, presided over by that most amiable of women, Mrs. Hamilton, were characterized by unanimity, and much good work was mapped out; great pleasure was evinced at learning that the missionary's little girl from Athabaska, whom the society has undertaken to educate for five years, was now actually on her way and might be looked for in Hamilton about the month of June, the special committee appointed to look after the necessary arrangements for the child consisting of Madames Martin, Champ, Stiff and McLaren. At the afternoon meeting of the Board, most interesting addresses were given by the Bishops of Qu'Appelle and Calgary, also by Mrs. Cummings. The account given by Mrs. Cummings of her recent tour with Mrs. Patterson to the missions of Algoma, the North-West Territory and British Columbia, was certainly a graphic description of what she had seen, and the pictures she portrayed of the self-denying devotion of the missionaries and their needs, will long remain upon the minds of all those fortunate enough to have them brought before their notice, and will produce increased zeal in spreading and maintaining the work of the Church in our Dominion. There was a capital missionary meeting in the evening, and the visiting bishops in plain talks set forth their respective claims for diocesan support and sympathy. "The harvest truly is plenteous, but the labourers are few." The Bishop of Niagara announced a special preacher on Sunday evenings at the Church of the Ascension during Lent. The Rev. Robert W. Ker's sermon on Sunday evening at the Church of St. Thomas to young men, was a very practical and excellent one. Collectors are out in all the parishes endeavouring to raise funds for the main.

tenance of St. Peter's Home of Mercy. The Rev. T. Geoghegan has succeeded in getting together a choir of men and boys. Miss Swanzey has kindly undertaken the work of training the choir. One or two cots at "Elsinore," the home on the beach for convalescent children, will be supported this summer by the Anglican churches of the city. Clerical meetings for the Hamilton clergy for devotion, study and social intercourse, are about to be held.

Christ Church. The Quarterly Board of the W.A. met on the 16th. There was a celebration in the cathedral at ten, a large proportion of the Auxiliary availing themselves of the privilege of partaking of the blessed sacrament. Their Lordships, the Bishops of Qu'Appelle and Niagara were the celebrants. At 10:30, after Litany of Intercessions in the school room, the usual routine work was entered upon, the various reports read, showing increased interest in mission work. Our indefatigable Dorcas Secretary's report (which we regret she was not able to be present to read herself) showed, since autumn, as represented by vouchers, which do not cover all, that some \$675 worth has been sent. A hearty response was given to the Rev. W. A. Burman's request for help, towards salary of teacher for Rupert's Land Industrial School. Some \$65 was promised by different branches, and we have no doubt his own visit in March will see the amount desired made up. Luncheon was served in choir room, for which a cordial vote of thanks was given to the ladies of the congregation. In the afternoon, business was suspended to hear Mrs. Cummings. It is needless to say she held the closest attention of her audience. The visit to old Chief Shingwauk was most touchingly given; his enquiries after those whom he met on his visit to the great Black Coat, some of whom are now in Paradise, stirred a chord of loving memory in many hearts. We are sure all felt moved to a newer consecration to mission work after hearing Mrs. Cummings' story. At 8 p.m. the bishops of Calgary, Saskatchewan and Qu'Appelle again make known in a most eloquent and impressive manner the needs of the Church in the North-West.

HURON.

PARKHILL.—On Tuesday last the ladies of St. James' church met at the parsonage for the purpose of forming a branch of the Women's Auxiliary to the Domestic and Foreign Missionary Society; a large number of interested persons were present, and a branch was formed with the following officers: Mrs. M. G. Freeman, President; Mrs. J. L. Barnum 1st Vice-President; Mrs. Wm. Powell, 2nd Vice-President; Miss Ellen Boyce, Recording Secretary; Miss Kate McLeod, Corresponding Secretary; Miss Clara Holt, Treasurer.

ST. MARY'S.—The second of the series of social gatherings in connection with St. James' church, was held at the house of Mrs. Hill, on Tuesday evening, Feb. 10th. There was a large attendance, an excellent programme, and a bountiful supply of refreshments. \$30 was contributed by those present. A pleasant feature was the presentation on behalf of the congregation, of an address, read by the chairman, Rev. Mr. Taylor, to Mr. Keltie, choir master. Accompanying it was a purse of \$41 in gold. Mr. Keltie replied in feeling and suitable words. The social was a grand success. The following clergymen are the special preachers in this parish during Lent: Revs. Canons Richardson, and Davis; Revs. J. C. Farthing, J. Downie, W. Johnson and J. H. Moorhouse.

ALGOMA.

We are asked to insert extracts from a letter of the Rev. Mr. Renison, who says he would like to tell all the generous friends who helped them when their Mission House at Negwenenang was burned down last year, that by means of their gifts not only themselves, but their Indians, have been comfortably clothed for the winter.

Nepigon, C.P.R. January 13, 1891.

I have just returned from our Indian mission on Lake Nepigon, and, according to promise, write to let you know how the poor Indians are progressing and what the future prospects of the mission are. We had a very pleasant trip: found all the Indians well and happy; they were much pleased to see me; made a great feast; had some very hearty services; baptised a dear little baby, and then had a "pow wow" (or Indian Council), at which the past, the present and the future of Negwenenang were discussed. They are very anxious that the new Mission House should be built at Negwenenang. They are not able to saw the lumber themselves, but will give all the help they possibly can at logging and shingling. They are also anxious that it should be built on the same site as that of the one burnt down,

and that if possible it should be completed before the bishop's visit next summer. I entirely agree with them, and with the bishop's approval the logs will be prepared and the boards sawn before the end of March. There are three men here just now waiting for the contract, who are ready to start for the Mission and commence the work. I am writing to the bishop by this mail, and I hope to be able to complete the contract with the sawyers in a few days. They are very anxious that the new church at Negwenenang, which was left in an unfinished state on account of the burning, should be completed as soon as possible. The walls are not all lined, and there is no chimney, and consequently no stove. They also need a new reading desk, lectern and pews. If God permits, this work shall be undertaken at once. I forgot to say that Mrs. Thompson, of Hamilton, gave us a nice stove for the church some time ago. I hope it will be set up and in use before this winter ends. Almost continual absence from the mission since the burning has caused me to leave many things undone which otherwise would have been attended to. Our Indians also told me that there are about 25 to 30 pagans on the Indian Reserve in "Gulls Bay" who have been asking for the English Church Missionary. They want a school established in their midst and are willing to have all their children baptised. I have made arrangements with our Indian school master and catechist, whose name is "Mugwa," to go and assemble all these Indians together, and when he has gathered them in from their several hunting grounds, he is to come down and bring me up to their council. After this we will know what is best to be done. I am glad to find that our Indians are so deeply interested in the salvation of their fellow creatures who are still living in the darkness of paganism. But most of all you will be glad to hear that the greatest possible change for the better has taken place in the hearts of our own poor Indians themselves. God's chastening rod has humbled them exceedingly. This winter the Lord has rescued some of them from the very brink of the grave. They were all smitten with a terrible disease, from which they had hardly hoped to recover. Two of those who were restored came and gave me thank offerings of \$5 each, another gave me \$1.50, and these offerings, to my own knowledge, were nearly three-fourths of all they possessed. The whole amount will be applied towards the purchase of an organ for their new church, in which we hope our dear child, who is now under your kind care, may yet be able to lead the choir. When our little daughter's education is finished there will be plenty of opening for her up here among the poor children of the forest. They are going to sow big gardens next spring. The hunting is failing them. The wild animals—the beaver, otter, fox, fisher—have almost entirely disappeared, and they begin to see now more clearly than ever that they must either cultivate their grounds or starve. They have applied to the Indian agent for a horse, and are willing to cut a road all the way through, that they may be able to bring down loads of fish and potatoes, and take back from Red Rock flour, pork, tea, etc., instead. I wonder if some of our good friends would help to furnish us with a carpet for the chancel of our new Indian church at Negwenenang. We would be very thankful even for a second-hand one. The chancel is 20 feet by 8. I shall write to you from time to time, letting you know how the building progresses, but I can make no definite arrangement till I hear from the bishop.

R. RENISON.

EMSDALE.—*Eastern District Convocation Meeting*, 27th and 28th Jan., 1891.—Moved by Rev. J. Boydell (Bracebridge), seconded by Rev. Rural Dean Lloyd (Huntsville), that a committee be appointed to prepare a memorandum expressing the opinion of convocation concerning the education of the children of the clergy; carried unanimously. Report of the committee referred to above: "We, the clergy of the eastern district of the missionary diocese of Algoma, in convocation assembled, desire to give expression at this time to the pleasure with which we have watched the development of the movement inaugurated by the Churchwomen of Canada, on behalf of the education of our children, and embrace this opportunity of placing on record our deep sense of the gratitude due to those friends whose hearts God has moved to lighten the burden of responsibility and anxiety which the proper education of our children necessarily entails. And while congratulating the present beneficiaries on the superior advantages thus placed at their disposal, we would assure those friends who have afforded such educational facilities, that their efforts are duly appreciated, as meeting a long-felt want arising out of our limited resources and isolated position, and heartily welcome this new departure in the missionary work of the Canadian Church. And in conclusion, assure such friends that among all the forms in which aid can be given to the missionaries of Algoma, whether for the building of

churches, the erection of parsonages, or the payments of stipends, none could be more grateful to our feelings or more gladdening to our hearts, than the efforts now being made on behalf of the children whom God has given us. And further we pray that by the blessing of the Almighty, such educational work may become a permanent branch of the missionary effort of the Women's Auxiliary. Signed, Rev. G. H. Gaviller, Parry Sound; Rev. Arthur H. Allman, Port Sydney; Rev. W. T. Noble, Gravenhurst, committee.

SUBURRY.—On Sexagesima Sunday, Feb. 2nd, the Bishop of Algoma paid his first visit to the Church of the Epiphany, lately erected there. At the 11 o'clock service his Lordship confirmed three persons, and afterwards addressed them in terms impressive and loving. He afterwards preached from 1 John v. 4. At its close, standing upon the chancel steps, his Lordship congratulated the congregation upon the possession of so commodious and well appointed a church. The morning service ended with an administration of the sacrament of the Lord's Supper. In the afternoon Bishop Sullivan addressed the children of the Sunday school. The weather, which had been stormy all day, moderated before the hour for evening prayer, at which service there was a large congregation. The Bishop preached an eloquent and instructive sermon from the words of James i. 17. The offertories, which were devoted to the Church Building Fund, amounted to \$22.25. Divine service was held on the evening of Ash Wednesday. During the season of Lent service is to be held in the church on Friday evenings. The incumbent, Rev. C. Piercy, will preach a series of sermons on the Sunday evenings during Lent on the Temptation of our Lord.

CALGARY.

BLACKFOOT MISSION.—The Rev. J. W. Tims begs to acknowledge the receipt of the following sums since Jan. 1st, 1891, for Blackfoot Indian Homes:

St. George's Sunday School, Winnipeg.....	\$20 00
Rev. E. F. Wilson (Christmas Day offertory at Shingwauk Home).....	3 58
Cookstown Sunday School.....	9 00
St. John's Mission Band, Port Hope.....	10 00
St. George's W.A., Toronto.....	15 00
York Mills W.A.....	6 00
Woodbridge W.A.....	10 00
All Saints' W.A., King.....	5 00
Tithe Money W.A., Toronto.....	3 00
Mite Box " ".....	1 00
Collection at meeting 28th Oct., Toronto.....	19 92
John Sumner, Esq.....	20 00
W. Wilson, Esq., proceeds of lecture at Gleichen.....	5 50

For Building Fund.

St. Mark's W.A., Port Hope.....	3 50
St. John's Mission Band, Port Hope.....	3 50
St. John's W.A., Port Hope.....	3 50
"E. L.".....	15 00
York Mills W.A.....	7 00
Wycliffe College Ladies' Prayer Union.....	5 00

For Miss Perkes' Salary.

Toronto Diocesan W.A.....	75 00
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For Distribution.

Columbus W. A.....	bale of clothing
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CARMAN.—Rev. F. Robertson acknowledges with thanks the receipt of \$5.00 from G. Agar, Esq., Toronto, towards the "Building Fund."

ASSINABOINE.

CALEDONIA.—A recent visitor to the Queen Charlotte group of islands on the coast of British Columbia gives an interesting account of the Church mission to the Haidas, "the finest and fiercest race of Indians on the coast." There were formerly thirty-one villages on the Queen Charlotte Islands; now there are only three—Massett, Skidegate and Cold Harbour. The Rev. Mr. Collison began Mission work at Massett in 1876. He remained for two years, during which time he visited the principal tribes and preached to them of the Christian God. Mr. Collison was succeeded by Rev. Mr. Harrison, the present missionary, and who has mastered the Haida language thoroughly. It is said he is the only white man living who understands this language. It will probably have been noted that it was just about one hundred years from the time the Haidas first came into contact with the white man that any effort was made to Christianize them. There is but one church in Massett, as the village is not very large, the population numbering about four hundred and fifty. On the Sunday afternoon, as our party reached Massett, the bishop, who came over with us, held service, which we attended and found most interesting, and might have been impres-

sive had not the crying of numerous children, who had been brought to church by their mothers, detracted somewhat from the solemnity of the occasion. The young men in the choir wore white surplices and sang capably in their own language. The young women also sang well, one of them having a very rich voice. They displayed marked musical taste, and with proper training would attain a degree of efficiency above the average. At the evening service several men and women were confirmed. Following is a short prayer in the Haida language, which the Indian worshippers recite after taking their seats in church:

Itil Aung Sha dung is is, Hantseen Las di galth isti waigen di da il thatstlo tung a singeltnkang lth' gushuasang Jesus Christ hagunan. Amen.

The translation of this prayer is: Heavenly Father, give to me Thy Holy Spirit to be with me always, because of the work our Lord Jesus Christ has finished. Amen.

Although the population is so small, it is hard to keep track of the Indians during summer. Some go off making canoes: others go to hunt fur seal, and some go to the west coast to hunt for sea otter, the skins of which are worth \$60 each. In May, some of the Indians go to Yhen to catch dog fish, the livers of which they render into oil for the Hudson Bay Co. During this time less than a hundred Indians are at Massett. About the middle of June, the canoe makers take their canoes to Fort Simpson, Metlakatla, Naase and Skenna, and sell them to the mainland tribes. The young men go with them to work at the fish canneries. The other Haida villages are located at Skidegate and Cold Harbour and the population of the two places is about 250. The C.M.S. has a church at each place.

British and Foreign.

Reviewing the progress of the Church during the last ten years, the New York *Churchman* pronounces it astonishing, the proportion of communicants to population having risen from 1 to 148 in 1880 to 1 in 104 in 1890.]

Miss Tucker, otherwise A.L.O.E. (a lady of England), and one of the most popular of the English religious writers, is now actively engaged in mission work in a city in Northern India; she is described as a charming old lady, living in a pretty little cottage, and spending the largest part of her days in visiting, praying, and singing with the women of the Zenanas.

Three additional workers for the mission to Korea recently sailed from the Albert Docks to join Bishop Corfe at the seat of the mission. They are the Revs. M. N. Trollope and J. H. Pownall and Mr. Davies. They go by the way of Shanghai, where the Bishop is expected to meet them. A farewell service and celebration took place at St. John the Divine, Kensington, before their departure.

Archdeacon Denison has now omitted the first portion of his notice of motion for the Lower House of Convocation with regard to *Lux Mundi*, and it will read as follows:—"That his Grace the President be respectfully requested to direct the appointment of a committee of this House to consider and report upon the Preface and Eighth Essay of the book *Lux Mundi*, as alleged to contain and involve dangerous error."

The Welsh papers announce that the Rev. Thomas Christopher Phillips, lately Calvinistic Methodist minister at Abercarn, has seceded to the Church of England and has been received at a special service at the Palace Chapel, Llandaff. At the same service Mrs. Phillips received the right of Confirmation from the Bishop.

THE CHURCH IN WALES.—The parishioners of St. Paul's, Llanely, in the diocese of St. David's, have presented their vicar, the Rev. D. D. Jones, B.D., with a testimonial on his appointment as rural dean. St. Paul's furnishes another proof of the remarkable growth of Church work in the Principality of Wales. When Mr. Jones went to the parish in 1877 there were only two churches there, now there are eight; then two schools, now eight; then 190 communicants, now 1,126; then four Sunday services (two English and two Welsh); then two clergy, now five; then three lay readers and no lay preachers, now five lay readers and four lay preachers; then the current expenses were £180 per annum, now they are £800, obtained by weekly offertories. The vast extension of church and school accommodation has cost £10,000. The significance of these figures will be understood when it is added that the population,

which in 1876 was 10,000, has only increased by some 2,000.

MISSION NOTES.—The *Spirit of Missions* for February furnishes some information concerning the missions in Japan and the efforts that are being made to Christianize that interesting country by the American Church. She is calling upon her people for \$500,000, \$150 more than usual for her Western and Foreign Mission. Students of her theological seminaries are offering their services in large numbers. Already there is a bishop (Dr. Williams) in Japan representing the American Church, as well as one representing the English Church (Dr. Bickersteth), with a goodly number of missionaries in the work, and more would be sent were the means at hand. The Rev. Henry D. Page has twelve native catechists under his direction in Tokyo and vicinity, and another some eighty miles to the south; they are enthusiastic and are meeting with fair success, and enough opposition to ripen their wisdom and increase their zeal. Though many attend public addresses and classes, Japanese conservatism often causes delay in receiving Holy Baptism. St. Paul's school, Tokyo, under the control of the clergy, and the direction of Mr. J. McD. Gardiner, has now 26 regular students on the roll. There are scholarships administered under the patronage of the clergy; thirty-four have been recently confirmed by Bishop Williams at Osaka. The third synod of the Church in Japan will be held in April; foreign bishops have full membership in this synod, while other clergy are represented by delegates. The first Japanese Parliament met on 25th Nov., and was opened by the Emperor in person on the 28th. The speaker is a Christian. Out of 300 members 15 are Christians. Of a total population of 40,000,000 in Japan, 80,000 are Christians. It is gratifying to note the prominence of Christian influence in the representation. Special prayers were ordered by Bishop Bickersteth in all the churches, invoking the divine blessing on the members of parliament and their deliberations. In response to the demand for Christian literature in Japan, a complete translation of the Bible and a variety of books and tracts, as well as eighteen religious monthly magazines and weekly newspapers, have been provided. The standing committee of the Japan Mission, in a letter to the clergy, expresses their grief and disappointment at the failure of the General Convention of the U. S. to elect a missionary bishop for Japan.

The Rev. B. Noel Branch, the Colonial and Continental Church Society's Chaplain at Ponce, Porto Rico, West Indies, thus writes of his work: "Almost all who speak English attend the daily and Sunday Services with regularity, and the same faces are seen in their accustomed seats. But I must hope and believe that a steady work for God is being done amongst us. The Spanish people are often surprised with the great reverence and devotion exhibited at our services, and come nearly every Sunday evening to listen to our singing, and to observe our quiet ceremonials, so different from their own. They often ask to be allowed to walk through our church before our services begin, and enter into conversation with me on the doctrines of the Protestant faith. They seem very pleased with our simple form of worship, and I always supply them with Prayer-books in their own language, so that if they remain during the services they can easily follow. I find the soldiers (from Spain) specially interested in our Divine worship, and often as many as fifteen will remain in and listen to our evening prayer. I would only too gladly hold services for them in Spanish, which I can now speak fairly well. But I dare not do this, as I should jeopardize the well-being of our Church with the authorities, who are under the control of the priests. I think it better to do what I can in private conversation rather than to risk a public teaching."

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.

A Canadian's Impression of England.

SIR,—May I give you some of the impressions England makes upon a Canadian visiting the Home Land. If you take a bird's-eye view of those impressions made upon you by this old English life in its ancestral home, filled with the treasures of its past

and present—having its many sided activities and great in them all, and possessing still fresh upon it, that "dew of youth," the power to be absorbed by freshest and most enjoyable enthusiasms in its manifold and multitudinous pursuits,—you see the Church of England in and amid it all, in its power to impress you, like the Temple in the view of Jerusalem given us by Josephus, or Lincoln Cathedral on its "sovereign hill." You find her beautiful in her revival of church life as the English fields, ever a new surprise to Canadian eyes, and terrible in indomitable energy as England's hosts.

You soon come to know, too, that as the wonderful, tender, feminine beauty of these English fields is the result of centuries of husbandry in which past and present are blended, so the martyr devotion and world-embracing activity of England's Church of to-day has its origin, its fountain springs far back in her distant past. The past and present of her Church, with its associations, its church buildings, its parishes and its dioceses, its schools and charities, its personal memories, like "the May" in the hedges, of confessors and missionaries and holy ones, has made every foot of this England an inspiration holding up its "burning bush" for every prophet soul looking out upon its vision. Here, for instance, by these springs in mid-England's meadows still bearing the name of St. Chad, the great Church of England missionary of Litchfield gathered the adventurous, fierce Saxon souls whom he had won out of heathen darkness and baptized them into the life and light of Christ; and here, under the cross, he shepherded them in the Church's fold, and from that changeful April of England down to the present that holy baptism and fold have been here. In the intervening centuries the rude Saxon cross has blossomed and budded into the glorious cathedral, and the sweet, tender parish church at the head of its village, making Rogation through these fields. The fold has enlarged its cords into the world-wide Church of England, zoning the earth with her Eucharists to God and her righteousness among men. This early life of the Church of our race here in her ancient home, those days of rough, stern, patient struggle, and nights of holy vigil, touched by the loving legend hand of the Christian centuries, comes to us softened and glorified like the dust of angel-wings strewn in some sunset sky. As the morning suns bring their revelations of the upper heavens into the drops of dew, so these holy memories mingle their beauty and fragrance with the fields and hedgerows, and clear springing waters, making this mid-England a Westminster of those princes and warriors of God. This impression received from a bird's-eye view of England, is confirmed and enhanced by the impressions received from local English scenes, trysting places of her past and present that lie across England like the galaxy in the sky. Some of those I should like very much to give in another letter, if you will kindly allow me. Speaking of current events, you will be glad to know that the S.P.G., to whose mothering care Canada owes so much, has for the year just closed received the largest annual income in the history of the society. I hope an increase in our Canadian offering has helped to make this total. Trinity College, Dublin, has organized a Missionary Brotherhood to be maintained by the Irish University. The missionary brothers are Trinity graduates, and the brotherhood has placed itself in the hands of the S. P. G., to go wherever the society shall send them and to be a part of its missionary plant. The society is sending them to India to a bishop who had made an appeal for such a brotherhood, and receives this action of Trinity as an answer to his prayers. The Lincoln trial, which everybody thought could bring only evil, has done a great good by giving the Church the Archbishop's judgment, that has created an anti-cyclopic centre over the whole region of Ritual controversy. The death of Bradlaugh on the anniversary of the Martyrdom of Charles I., is suggestive of many thoughts. His scepticism, says Antony Moore, was his protest against the regicide Calvinism of Cromwell the church of his parish tried to force down his throat in his youth. How different his life might have been if his early teaching had been different!

Notes and Queries.

SIR.—(1) What is the authorized definition of transubstantiation?

(2) Wherein does the error consist?

G.
Ans.—(1) It arises from a philosophical doctrine of the Mediaeval School men, that in all matter there exists two parts, the substance and the accidents; the substance is represented as an inner or immaterial part which makes the matter what it is; the accidents consist of all that our senses can take cognizance of, such as form, colour, taste, bulk, weight, and composition. Transubstantiation means change of the substance only, as above

described, into the body, soul and divinity of our Lord. The accidents remain unchanged.

(2) The error consists in two things, first, dogmatism on a philosophical question, the truth of which cannot be ascertained from either physical enquiry or revelation, and secondly when our Lord took the bread and wine into His hands and said "This is my Body," "This is my Blood," He took the whole of it, both substance and accidents, if such there were. Therefore the accidents must have been changed physically, if the substance was, which our senses deny. In the 8th and 9th centuries gross and carnal views of the Presence of Christ in the Eucharist began to obtain popularity, no doubt through the ambiguity of the word substance.

SIB.—Why is the Litany recited at a desk outside the choir screen?

W.

Ans.—Because it is a penitential service, and for such this is the most fitting place, as appears from that of Joel (ch. ii. 17): "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare Thy people, O Lord." The priest also descends into the body of the church to show that, no less than the people, he has need to deplore his sins.

Sunday School Lesson.

3rd Sunday in Lent.

March 1st, 1891

"BENEDICTUS" AND "JUBILATE."

The "Benedictus" is a hymn suitable for Christian use, since it speaks of the coming of God's salvation, and of the great prophet who prepared the way of Christ. It has been used in the public services of the Church ever since the sixth century at least. It connects the two Testaments, showing how the promises of the Old are fulfilled in the New.

The "Jubilate" was also a Sunday Canticle, in the ancient Church of England. It was placed here in 1552, to be used February 18th, June 17th, June 24th, and October 15th, when the "Benedictus" was read in the Second Lesson. Previous to that date it was read before the Lesson, instead of after it.

1. THE "BENEDICTUS."

This was called the "Psalm Benedictus," or the "Song of the Prophet Zacharias." "Benedictus," (blessed) because that was its first word in the Latin; "Song of Zacharias," because he composed it, at the circumcision of his son, John the Baptist. It was certainly inspired by the Holy Ghost. (St. Luke i. 67.) For convenience in explanation, let us divide it into three parts.

(1.) Praise God for redemption. (v. 1, 2.)

God had promised to redeem His people, to buy them back without money. (Isa. iii. 3.) Now the Redeemer, for whose coming many were anxiously looking (St. Luke ii. 28), was near at hand. This was about six months before the Messiah was born; but Zacharias might well rejoice over the advent of the prophet, sent to prepare His way. The Redeemer is not far behind His messenger. (Mal. iii. 1.)

(2.) The promises are fulfilled. (v. 3-8.)

God had promised to send a Deliverer, (Gen. iii. 15) and had given many signs by which He might be known. Promises and signs came, "by the mouth of His holy Prophets," from Enoch, (Judge 14 to Malachi, iii. 1-8.) "That we should be saved from our enemies." God had often saved the Jews from their enemies, Egyptians, Assyrians, &c.; but Christ came to deliver from greater foes, sin, Satan, fear of death, everlasting punishment.

One result of this deliverance—"that we might serve Him without fear," i. e., with loving service. (1 John iv. 18). The fear of the Lord preserves from all other fear. (Ps. xxxiv. 9-11.)

(3.) The office of John the Baptist. (v. 9.)

The little child, then eight days old, had a great mission, for he was "the prophet of the Highest." (Matt. xi. 9-11). His father had certain knowledge of the work which he would do, for the angel Gabriel had announced it. (St. Luke i. 13-17) Many rejoiced at his birth, for he was a messenger bringing good tidings. (Illustr.—A messenger comes in haste to tell the people in a besieged town that help is near. Every one welcomes him.)

The hymn concludes joyously for "the day-spring, (i. e., the sun-rising) hath visited us." The "Sun of Righteousness" had not yet appeared, (Mal. iv. 2) but the dawn announced His rising. Men had long been sitting "in darkness and in the shadow

of death;" but the Light of the world would soon put the darkness to flight and destroying the fear of death. (Heb. ii. 15; 1 Cor. xv. 55.)

II. THE "JUBILATE."

This is sometimes sung instead of the *Benedictus*. It is the Hundredth Psalm, and is called "Jubilate" (i. e., "be joyful") from its first word in the Latin version. It is a hymn of gladness on going into the house of the Lord. The first verse exhorts all nations to praise and worship God. The second gives a reason for this, *viz.*, that He has made us, and cares for His people as a shepherd pastures his sheep. In the third the special place for offering thanksgiving and praise is mentioned—"His gates," "His courts." The Psalm concludes with an acknowledgment of God's goodness, mercy, and truth.

The hymn, called "The Old Hundredth," is founded in this Psalm, hence its name.

Sexagesima Sunday.

THE GROUND THAT WAS STONY.

A green corn-field in spring. It is not quite green, however, for the brown earth peeps up between. But don't you like that brownish-green field? It is quite beautiful I think; as beautiful in its way now as it will be by and by in harvest.

Let us go back again to the story of the sower. Some of the seed fell upon stony ground. Here there wasn't much earth, but still there was a little—earth on the top and stone below; so the seed couldn't get down deep, it couldn't get what is called a "good hold."

And when it did spring up it wasn't a good plant, but weak and poor, not able to bear the hot sun, the very thing a strong plant likes, for sun makes it thrive; and in a little while that bit of corn was dead. It never lived to bear fruit, nice rich ears of corn with a great many grains in them. No, it didn't live long enough for that, and so you say, very justly, it was good for nothing, or rather the ground was good for nothing, that was what was in fault.

Are there any sort of hearers that are like the stony ground? I believe you know the sort very well; people who, after hearing the Word, make a good resolution. But what then? Why, they only keep it a little while.

A lad hears a sermon one Sunday evening about prayer; he is much struck by it, and he especially likes two short lines the preacher repeats more than once, for he wants to get them into his hearers' minds—

"Satan trembles when he sees
The weakest saint upon his knees."

Those two lines are capital ones! short, pointed, and easy to remember. He does remember them when Sunday is over, and Monday morning comes.

He kneels down and prays a good earnest prayer, that Jesus the Mighty One will stand by him to-day when he is tempted. It is a short prayer, but is none the worse for that. It isn't long prayers that make Satan tremble, but earnest ones—that's the thing.

And so Monday is a wonderfully good day with him; somehow, right things seem quite easy, he feels in the best of spirits. And it's all because the seed of Sunday has taken root.

Tuesday is almost as good as Monday; but Wednesday is a crooked, criss-cross kind of day somehow; its farther away from Sunday, perhaps that's the reason. He hardly knows how it is, but it's a fact that the verse about "Satan trembling" has slipped clean out of his head! And though he does repeat his evening prayer, it isn't a bit like the one he said on Monday morning.

Thursday night he has a headache; and it's ever so much trouble to pray with a headache; perhaps that is "tribulation arising," and so there's no real prayer at all that night.

On Saturday a very vexatious thing happens. Those two lines about praying pleased him so much on Sunday that he scribbled them down on a bit of paper, for fear of forgetting them (a book, however, is the best for writing in).

And unluckily on the next Saturday, when there were a good many boys standing about, what does he do but whip out the bit of paper with his pocket-handkerchief. They seize on it, and shout

out the words, and chaff him about going down on his knees, and so forth. He grows red and angry, and when he gets the paper back he tears it up into little bits to show he doesn't care!

It all passes over, the boys forget it, but the annoyed feeling lasts, and when bed-time comes the recollection of it keeps him from praying at all.

"I shan't go writing down things again for the boys to chaff about," he thinks, with a vexed frown on his face. "After all it doesn't matter so very much about praying; lots of people never do it, I've heard."

But oh! what a pity it all is, for the plant, which is in this case the good habit of praying, might have been growing and getting stronger each day. Each day things would have been making progress, striking down a root deep and firm, until after weeks or months it would seem as if the habit of prayer must continue, the plant is so thriving; there is not much fear of its withering and coming to an end now. Think of this story when you make a holy resolution, and find it hard to keep.

"Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

"And when the sun was up, they were scorched, and because they had no root, they withered away.

"He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

"Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended."

Lenten Notes.

Lent.—The discipline of Lent is no unwonted exercise to the faithful Churchman, for the rule of Lent extends throughout the year, to all Fridays except Christmas Day; the Ember Days, at the four seasons: the Rogation Days, and by ancient custom and general consent to the half-Lent of Advent, though this last is not prescribed in this Church. All told, and omitting duplications, more than one hundred days in the year are appointed, on which "the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion"; with Ash Wednesday and Good Friday as absolute Fasts. As for the frequent services, the Church provides an order for Morning and Evening Prayer daily throughout the year, and makes an addition to that Order in Lent. If there be anything spasmodic, therefore, in the piety of the Forty Days, as is sometimes alleged by outside observers, it is not in the Church's system, but in her children's practice. If the abstinence of forty days, broken weekly by the Sunday feast, be found severe by any person in ordinary health, it is probably because that person has neglected his weekly practice on Fridays. The constantly recurring bodily discipline, one day in seven, is as great a moral force as the due observance of the Lord's Day is confessed to be. But since there must be a beginning to every duty, there is no time so favourable for forming the habit of penitential exercise, as the Lenten season, which even the world respects and honors, in form if not in heart. At least the world accepts Lent as an excuse from its demands in social life, and when Churchmen live up to their standards, it will not be hard to enforce the same respect for Fridays, and other days of abstinence.

Lent as a Means of Christian Union.—It is much to be regretted that our brethren of other names, in their appropriations from the Christian year, as of Christmas and Easter, have not yet adopted the Lent Fast. Long ago, in Connecticut, the governors adopted Good Friday as the day of the annual State Fast, with injury to Puritan feeling. More recently a serious effort was made in some quarters to bring "The Week of Prayer" into Lent, instead of observing it early in January, in the height of the holidays. The proposal elicited considerable sympathy, but failed of success at that time. The Week of Prayer was then a novelty, and novelties do not bear innovations well. Prejudice also against Church institutions was much stronger then than now, for the past decade has witnessed a remarkable change in this respect throughout American Christianity, amounting almost to pre-

possession in favour of a Christian Year and a Kalendar. If the proposal were now renewed, not perhaps by Churchmen, but by the former leaders of the idea in the Evangelical Alliance, it might be quite possible to translate the Week of Prayer, say, to the Lent Ember Week, where it would be thoroughly "at home" among Churchmen and find a hearty welcome and observance. The sight of such "Common Prayer," if only for one week in the year, must be well pleasing to "Our Father which is in heaven." Contributing such an addition to the Church's ancient usage, the denominations might justly feel that they have established their footing, and resumed their unquestionable right in the primitive and godly custom of Lent, and might soon join their prayers to the prayers of Churchmen, Roman Catholics and Lutherans as "with one accord, in one place."—*Churchman.*

Suffering.—The word is a vast prison house under hard keepers. We are in cells, solitary and lonely, looking for a release. By the waters of earthly joy and plenty to this world's inhabitants, to our flesh; but by the waters of lively affliction to our souls, we sit down and weep, when we remember our home, from which death like a narrow stream divides us. We hung our harps on the willows in the midst thereof; for they that oppress require of us mirth, saying, Sing us one of the songs of home. How shall we sing the song of the Lamb in a strange land? Oh for that home where the wicked will cease from troubling and the weary have rest; where the good fight will have been fought, the dusty labour finished and the crown of life given; when our eyes will behold the only One that ever knew our sorrows and trials, and has borne with us in them all, soothing and comforting our weary souls. No new friend to be made then, but an old Friend! Are you weary? So was He. Are you sad? So was He. Are you despised and laughed at? So was He. Is your love repelled, and does the world not care for you? Neither did it for Him. He has graciously taken a lower place than any of his people. Unutterably weary, sad, and lonely was He on this earth. A man of sorrows, and acquainted with grief, and strong crying and tears. And shall we repine at our trials, which are but for a moment? We are nearing home day by day. No dark river, but divided waters are before us, and then let the world take its portion. Dust it is, and dust we will leave it. "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, even so saith the Spirit, for they rest from their labours," rest from their troubles, rest from works of weariness, from sorrow, from tears, from hunger and thirst, and sad sights of poor despairing bodies and sighing hearts, who found no peace in their prisons: from wars, and strifes, and words, and judgments. It is a long weary journey, but we are well on the way of it. The yearly milestones quickly slip by; and, as our days, so will our strength be. Perhaps before another milestone is reached, the wayfarer may be in that glorious Home, by the side of that river of life, where there is no more care, or sorrow, or crying, and rest for ever with that kind and well-known Friend. The sand is flowing out of the glass day and night, night and day; shake it not. You have a work to do here, to suffer even as He suffered.—*General Gordon.*

The Word "Wife."

What do you think the beautiful word "wife" comes from? It is the great word in which the English and Latin language conquered the French and Greek. I hope the French will some day get a word for it instead of femme. But what do you think it comes from? The great value of the Saxon words is that they mean something. "Wife" means "weaver." You must either be house-wives or house-moths; remember that. In the deep sense, you must either weave men's fortunes, and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head. The glow-worm in the night's cold grass be the fire at her feet, but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar or painted with vermilion—shedding the quiet life for those

who else are homeless. This, I believe, is the woman's true place and power.—*Ruskin.*

Hints to Housekeepers.

OATMEAL CRISPS.—One cup oatmeal, nearly one-half teaspoonful salt mixed together dry; cover with cold water and let it stand half an hour. Drain off any water remaining; drop by spoonfuls on a tin, spreading as thick as possible. Bake until brown and crisp, but not scorched in the least.

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.

FRIED OATMEAL.—Put cooked meal in a bowl or tin, wet with cold water. In the morning cut in slices and fry on a griddle. Eat with butter and sugar, or syrup.

STANLEY BOOKS.—Stanley books are now as common as coughs and colds. To get rid of the latter use Hagar'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 COOKIES.—One cup of sugar, two eggs, one cup of flour, one cup of cold boiled oatmeal, one teaspoonful of soda, two of cream tartar, a little salt, one tablespoonful of butter; roll thin and bake in a quick oven.

EDITORIAL EVIDENCE.—*Gentlemen.*—Your Hagar'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.*

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 FLOUR.—Probably the grain is more nutritious and healthful in its coarse state, but oatmeal flour gives a pleasant change from wheat flour, graham or Indian.

The Western Canada Loan & Savings Company.

The 28th annual meeting of this company was held in Toronto, on Monday, the 16th February, 1891, at its offices, No. 76 Church street.

The managing director, Mr. Walter S. Lee, acted as secretary, and Hon. Speaker Allan presided. The following financial statements were read and with the directors' report were unanimously approved of and passed on motion of the president, seconded by Sir David Macpherson, K.C.M.G.

TWENTY-EIGHTH ANNUAL REPORT OF THE DIRECTORS OF THE WESTERN CANADA LOAN & SAVINGS COMPANY.

The directors beg to submit to the shareholders the twenty-eighth annual report of the company's affairs. The funds of the company have been actively employed during the whole year and at satisfactory rates of interest.

The character of the mortgage securities in which the company's funds are invested is best shown by the fact, that on a total of over six millions and a half, the large sum of one million three hundred thousand dollars, or about one-fifth of the whole amount invested in mortgages, has been paid back by borrowers during the year.

The result of the year's operations shows that the profits, after deducting all charges, amount to \$182,343.79, out of which have been paid two half-yearly dividends, at the rate of ten per cent. per annum, amounting, together with the income tax thereon, to \$152,014.87. The balance, \$30,328.92, has been carried to the contingent account.

The amount placed with the company in debentures and on deposit during the past year has increased to

about four millions and a half, and, with the exception of a comparatively small amount maturing within a short period, all the debentures held by investors in England now bear interest at four per cent.

The balance sheet and the profit and loss account, together with the auditors' report, are submitted here with.

G. W. ALLAN, President.

FINANCIAL STATEMENT FOR THE YEAR ENDING ON 31st DECEMBER, 1890.

LIABILITIES AND ASSETS.

Liabilities.	
To shareholders—	
Capital stock.....	\$1,500,000 00
Reserve Fund.....	750,000 00
Contingent account.....	115,982 87
Dividend payable 8th January, 1891.....	75,000 00
	\$2,440,982 87
To the public—	
Debentures and interest.....	\$3,328,494 15
Deposit and interest.....	1,127,834 66
	4,456,328 81
	\$6,897,261 68
Assets.	
Investments.....	\$6,690,140 83
Office premises, Winnipeg and Toronto.....	120,979 92
Cash in office and in banks.....	86,140 93
	\$6,897,261 68

PROFIT AND LOSS ACCOUNT.

Cost of management, viz.:	
Salaries, rent, inspection and valuation, office expenses, branch office, agents' commissions, etc.....	\$ 49,692 99
Directors' compensation.....	3,820 00
Interest on deposits.....	44,860 94
Interest on debentures.....	133,657 52
	\$232,011 45
Net profit for year applied as follows:	
Dividends and tax thereon.....	\$152,014 87
Carried to Contingent account.....	30,328 92
	182,343 79
	\$414,355 24
Interest on mortgages and debentures, rents, etc.....	\$414,355 24

WALTER S. LEE, Managing Director.

Toronto, February 4th, 1891.

To the Shareholders of the Western Canada Loan and Savings Company:

GENTLEMEN.—We beg to report that we have completed the audit of the books of the Western Canada Loan and Savings Company, for the year ending on the 31st December, 1890, and certify that the above statements of assets and liabilities, and profit and loss, are correct, and show the true position of the Company's affairs.

Every mortgage and debenture or other security (with the exception of those of the Manitoba branch, which have been inspected and examined by a special auditor) has been compared with the books of the Company. They are correct and correspond in all respects with the schedules and ledgers. The bank balances and cash are certified as correct.

W. R. HARRIS, } Auditors.
FRED. J. MENET. }

The president then said:—The report and the statement of the company's affairs which have been placed in your hands and which have just been read by the managing director are, I venture to think, so satisfactory that I need not occupy your time by commenting at any length upon their details.

It will be seen that the amount of money placed with the company by investors is larger than at any previous period, in fact it nearly reaches the maximum we are entitled to receive under our charter. These funds we have been able to keep actively employed and at slightly increased rates of interest.

The standing of the company being now so well known and appreciated by investors, we have no difficulty in obtaining all the money we require on most favorable terms. The earning power of the company consequently has never been larger, and we may look forward with confidence to a steady continuance of the same satisfactory returns to our shareholders that have so uniformly characterized each year of the society's existence.

Our Manitoba business during the past year has been extremely satisfactory, the repayments on our loans being 25 per cent. over last year. We feel it to be due to our manager at Winnipeg, Mr. W. M. Fisher, to state that the great increase in our business in Manitoba, as well as its satisfactory results, are largely owing to his untiring zeal and energy.

The directors would desire also to acknowledge their obligations as in past years to the company's representatives in Great Britain, Messrs. Morton, Rose & Company, and Messrs. Bell, Cowan & Company of Edinburgh, for their unvarying care and attention to the interests of the company.

Messrs. Alex. G. Lee and E. G. Gooderham were appointed scrutineers, and the retiring directors, Messrs. George Gooderham, Alfred Gooderham, Geo. W. Lewis and Walter S. Lee, were re-elected. These gentlemen, with the Hon. G. W. Allan, Thos. H. Lee, Esq., and Hon. Sir David Macpherson, K.C.M.G., constitute the full board. At a meeting of the new board held subsequently the Hon. G. W. Allan and George Gooderham, Esq., were respectively re-elected president and vice-president.

Children's Department.

A Boastful Boy's Downfall.

A little boy who had won a prize for learning Scripture verses, and was greatly elated thereby, was asked by a minister if it took him a long time to commit them.

"Oh, no," said the boy boastfully, "I can learn any verse in the Bible in five minutes."

"Can you, indeed? And will you learn one for me?"

"Yes, sir."
"Then in five minutes from now I would like very much to hear you repeat this verse," said the minister, handing him the book and pointing out the ninth verse of the eighth chapter of Esther:

"Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written, according to all that Mordecai commanded, unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces according to the writing thereof, and to every people after their language, and to the Jews according to their writing, and according to their language."

Master Conceit entered upon his task with confidence, but at the end of one hour, to his mortification, could not repeat it without a slip.

Responsibility in Talking.

The absolute lack of responsibility which a good many well-meaning people show in the matter of talking would be incredible if one were not constantly coming upon illustrations of its extent. Men and women give forth impressions and repeat, without qualification or condemnation, statements regarding others which have absolutely

Indigestion

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no foundation in fact, and to ascertain the truth or falsity of which not the slightest effort has been made. The same people would shrink from the idea of burning down a man's house or taking a ten-dollar bill out of his pocket, but they do not hesitate to smirch his character or destroy his peace of mind, calamities much more difficult to bear than the results of arson or theft. Society stands in great need of sound education regarding personal responsibility for talk which affects the character or standing of others.

Killing Time.

"O, dear!" sighed Tommy Dodd, "I wish I had something to do."

"Is it possible," asked Aunt Mary, "that a boy of fourteen can find nothing to do? Has he mastered all his studies?"

"O, I guess I know a good deal!" said Tommy, sulkily.

"And have you explored all the surrounding country for ten miles? Your uncle says this mountain and valley are very rich in mineral and botanical treasures."

"I haven't travelled around very much," admitted Tommy, reluctantly.

"Then, of course, you have put the hinge on the back gate, mended the horse trough, fixed the chicken coop, and done the ten or fifteen other jobs your father spoke about last Saturday?"

"No-o. I haven't."

"But I thought you said you had nothing to do?"

"Now, you're laughing at me, Aunt Mary."

"Well, isn't it laughable?"

"I don't think you understand me, Aunt Mary," said Tommy earnestly.

"I feel awfully dull, and I want something to do, not exactly work, you know, but something that will interest me."

"Yes, I do understand you. You have got into a languid, listless way of thinking and working, until time hangs heavy on you. You lie back and dream of doing something great instead of doing something useful; you are always looking abroad for objects of interest, while you shut your eyes to the many beautiful and interesting objects close at hand. When you come of age you will come into a large fortune, and then you will spend your money killing time and doing really nothing."

"O, no, I won't!" he cried, a little angrily. "When I'm a man—"

"The boy is father to the man," said Aunt Mary, quietly. "If you can find nothing to interest you now while you are young and fresh, what will the world be to you when you are old? I hope you will find out before it is too late that the days are too short for busy men. Do you know that Newton, the great astronomer, after a life spent in a perfect grind of work, sighed to think that he had accomplished so little?"

"Did he, though?"

"Yes, indeed; and he was only one of many. Mr. Edison, the great inventor, limits his hours of sleep to four or five daily, because he has so much to occupy his time. He never has to think how he can kill time."

"No, I suppose not," said the boy thoughtfully.

"Then there is the great Gladstone. He is more than eighty years of age, and you would think he would by this time have known everything worth knowing, and want to take a rest.

But he is the busiest man in England. Every day he studies and works and writes, and his only complaint is that life is too short for the work he wants to do."

"That's strange," commented Tommy.

"No, it isn't. Nobody really has more time than he can use—he only thinks so. A busy man can find something to occupy every waking hour. Emerson, in one of his essays, wonders why people should be permitted to live who have more time than they want, and Pliny said of some dull, sleepy men, who had complained of having lost an evening by hearing an essay, that they were angry, not because they had lost an evening, but rather because they had been compelled to make use of it."

"Perhaps I am lazy," admitted Tommy, with an uneasy laugh.

"That is the best name for it," replied Aunt Mary, with a smile, "and you should begin right away to cure yourself. Commence to-day by doing everything you possibly can that needs doing. Work—work until you are tired out, and as you work you will think of something else to do when that job is finished. Try it for a week, and I warrant you will not find any necessity for killing time."

"I'll do it," said Tommy, resolutely; "and I'll start this very day."

"This very minute," corrected Aunt Mary.

"Yes, I mean minute. Here goes for the back gate."—*Golden Days.*

Dialogue on Emblems.

"Papa, what is an emblem?" asked Cecelia. "I found the word in my lesson to-day, but I do not understand it."

"An emblem, my dear, is a visible image of an invisible thing."

Cecelia replied, "I can hardly comprehend that."

"Well, I will explain at more length. There are certain ideas that we form in our minds without the help of our eyes or any of our senses. Thus virtue, vice, honour, disgrace, time and the like are not sensible objects, but ideas of the understanding. Yet we cannot feel or see them, but we can think of them. Now, it sometimes happens that we wish to represent one of these in a visible form—that is, to offer something to the sight that shall raise a similar notion in the minds of the beholders. In order to do this we must take action or circumstance belonging to it capable of being expressed by painting or sculpture, and this is called a type or emblem. I will give you an example. You know the court house where trials are held. It would be easy to write 'court house' over the door, but an ingenious way of pointing it out is to place upon the building a figure representing the purpose for which it was erected—namely, to distribute justice. For this end the idea of justice is to be personified—that is, changed from an idea of the understanding into one of sight. A human figure is made, distinguished by tokens which bear relation to the character of that virtue. Justice carefully weighs both sides of a cause; she is therefore represented as holding a pair of scales. It is her office to punish crimes; she therefore bears a sword. This, then, is an emblematic figure, and the sword and scales are emblems."

Cecelia—"But why is she blindfolded?"

Papa—"To denote her impartiality;

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that she decides only from the merits of the case, and not from a view of the parties."

Cecelia—"How can she weigh anything if her eyes are blinded?"

Papa—"Yes, these two are inconsistent emblems, each proper in itself, but when used together making a contradictory action. The best modern figures of 'Justice' have the balance and the sword without the bandage over the eyes. Have you ever observed upon a monument an old figure with wings and a scythe, and with his head bald, all but a single lock before?"

Cecelia—"O yes; that is Time."

Papa—"Why is he old?"

Cecelia—"Because time has lasted a long while, and he has wings because time is swift and flies away."

Papa—"What does his scythe mean?"

Cecelia—"I suppose because he destroys and cuts down."

Papa—"I think a weapon rather slower, like a pickaxe, would be more suitable to the gradual action of time. But what is his single lock of hair for?"

Cecelia—"I cannot make out?"

Papa—"I thought that would puzzle you. It relates to time as giving opportunity for doing anything. It is to be seized as it presents itself. Thus the proverb says, 'Take time by the forelock.' Now you understand what emblems are."

Cecelia—"Yes, I think I do. I suppose the painted sugar loaves over the grocer's shop and mortar over the apothecary's are emblems too?"

Papa—"No, not properly. They are only pictures of things which are themselves objects of sight, as the real sugar and real mortar and pestle in the shop. However, an implement belonging to a particular rank of profession is commonly used as an emblem to point out the man exercising the profession. A crown is an emblem of a king, a sword or spear of a soldier, an anchor of a sailor, and the like."

Cecelia—"I remember Captain Hearty had the figure of an anchor on his buttons."

Papa—"That was the badge or emblem of his belonging to the navy."

Cecelia—"But you told me that an emblem was a visible sign of an invisible thing; yet a sea captain is not an invisible thing."

Papa—"But his profession is invisible."

Cecelia—"Please explain."

Papa—"Profession is a quality belonging to a number of individuals equally, however different in form or appearance. It may be taken away without any visible change. If Captain Hearty were to give up his commission he would appear to you the same man as before. It is plain, therefore, that what in that case he had lost—namely, his profession—was a thing invisible. I have here a few emblematical pictures; see if you can find out their meaning."

Cecelia—"I should like to try."

Papa—"Here is a man standing on the summit of a steep cliff, going to ascend a ladder which he has planted against a cloud."

Cecelia—"That must be *Ambition*. He is high already, but wants to be still higher; so he ventures up a ladder supported by a cloud only, and which hangs over a precipice."

Papa—"That is right. Here is another man, hoodwinked, crossing a raging torrent upon stepping stones."

Cecelia—"I suppose he is one who runs into danger without considering where he is going. I suppose we may call him *Foorthardiness*."

Papa—"Here is an old half-ruined building supported by props, and the figure of time sawing through one of the props."

Cecelia—"That must be *Old Age* surely."

Papa—"The next is a man leaning on a breaking crutch."

Cecelia—"I can't tell what that is."

Papa—"It is intended for *False Confidence*. Here is a man sporing over a sun dial with a candle in his hand."

Cecelia—"I am at a loss for that too."

Papa—"A sun dial, you remember, is made to tell the hour only by the light of the sun."

Cecelia—"Then he knows nothing about it."

Papa—"True. Therefore his name is *Ignorance*. I dare say you will know this fellow who is running as fast as his legs can carry him and looking back at his shadow."

Cecelia—"He must be *Fear*, or *Terror*."

Papa—"Yes, you may call him either. But who is this sower that scatters seed in the ground?"

Cecelia—"I think there is in the Bible a parable about seed sown, and there it signifies something like *Instruction*."

Papa—"True, but it may also represent *Hope*: for no one would sow without hoping to reap. Here is an upright column, the perfect straightness of which is shown by a plumb line hanging from its summit exactly parallel to the side of the column."

Cecelia—"I suppose that must mean *Uprightness*."

Papa—"Yes, or *Rectitude*. The strength of the pillar also denotes the security produced by this virtue. Here you see a woman disentangling and reeling off a very tangled skein of thread."

Cecelia—"She must have a great deal of patience."

Papa—"She is *Patience* herself. The brooding hen beside her is another emblem of the same quality, which aids the interpretation. Who do you think this pleasing female is that looks with such kindness upon the drooping plant she is watering?"

Cecelia—"That must be *Charity*."

Papa—"Here is a lady sitting, with one finger on her lip, while she holds a bride in her hand."

Cecelia—"The finger on her lip denotes silence. The bridle must mean confinement. I could almost fancy her to be a school mistress."

Papa—"Ha! ha! I hope, indeed, many school mistresses are endued with her spirit, for she is *Prudence* or *Discretion*. Well we are now at the end of our pictures."

Cecelia—"Papa, what is the reason that in these pictures, and others of the same sort, almost all the good qualities are represented in the form of women?"

Papa—"It is certainly a compliment either to the persons or minds of your sex. The inventor either chose the figure of a female to clothe his agreeable quality in, because he thought it the most agreeable form, or he meant to imply that the female character is really the most virtuous and amiable. I rather believe the first was his intention, but I shall not object to your taking it in the light of the second."—*Evenings at Home*.

Quiet Courage.

One of the severest tests of true courage is to carry one's life quietly and faithfully under the cloud of a great uncertainty—something which makes it uncertain in what direction one's activity is hereafter to be put forth. This is not an uncommon experience; but, although it happens to many, it is never on that account the easier to bear. Living by faith has always involved a struggle, even for the most heroic souls, and most of us learn it by the most painful processes. Nevertheless, if we are to live with any strength and peace, learn it we must, sooner or later. If one broods over an uncertainty, strength is paralyzed and work half done. The man who worries loses the power which comes from concentration and a



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Dreadful.

"Where's mamma?"

Dotty stole down from the nursery to see mamma for a little while; but mamma had gone out.

It was twilight and the sitting-room was nearly dark except for the glow which came from the fire in the grate.

"Who's 'is?" said Dotty, going toward the lounge.

There was quite a heap on it. Edith, her big sister, often threw her hat and cloak there when she came in from school; and now they were mixed up with the slumber-robe, and somebody must be sleeping under them, for a bit of black hair peeped out from one end. "Poor papa!" said Dotty, going up and stroking the hair with her soft little hand. He's tum home wiv a headache again. I'm sorry. I'll comb his hair and I won't sturb him one bit."

She brought a comb and carefully worked away at the black locks, whispering to herself.

"Papa always likes his head combed when he's got a headache."

"He's fast as 'eep, I dess," she went on, finding that he did not move. She put her little face close down to the hair and half-whispered.

"Papa, does I 'sturb 'ou?"

But papa did not answer, so she kept on combing, saying to herself:

"How g'ad he'll be when he wakes up and finds his headache all don!"

But just then the comb caught in a tangle.

"O papa, did that pull?"

No answer, and the combing went on. Another pull and the head moved a little.

"O papa, I'll be more tateful, 'ou see if I don't."

But a harder tangle came. The head moved toward her and fell upon the floor at her feet.

"O-o-o-o!" What a scream went before Dotty as she rushed into the hall.

"What's the matter?" cried Edith who was just coming down stairs.

"What's the matter?" asked mamma, who was just coming in the street door.

"O-o-o-o-o!" Dotty was too much terrified to answer, but Edith caught her in her arms as she tried to run up stairs.

"What is it, dear?" she asked.

"O-o-o-o-o!" cried Dotty, sobbing as if her heart would break. "Papa! Papa!"

"What about papa? He's down town."

"No—I've—pulled his head off."

"Nonsense, Dotty. What do you mean?"

"O, I have—I did. In there." She pointed to the sitting room, but kicked and screamed when Edith carried her toward the door.

"Papa isn't here," said mamma.

Dotty hid her head on Edith's shoulder as mamma lit the gas, but took a little peep out as Edith said: "See. Papa isn't here."

"O-o-o-o-o! Yes, he is—he's on the lounge."

Mamma tossed over the things on the lounge. No papa was there.

"But—look on the floor," sobbed Dotty.

Mamma picked up the thing of long, straight black hair which lay there.

"It's my new monkey-skin muff," said Edith.—*Sydney Dayre in Youth's Companion*.

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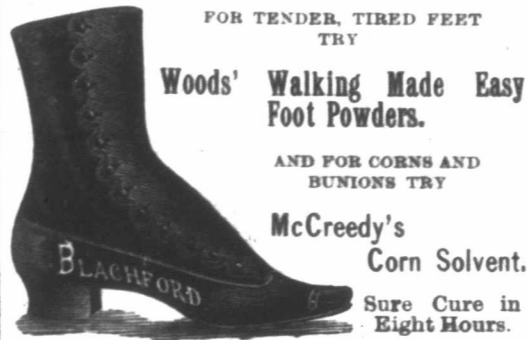
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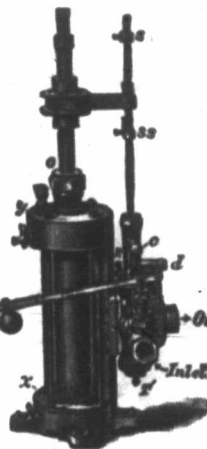
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