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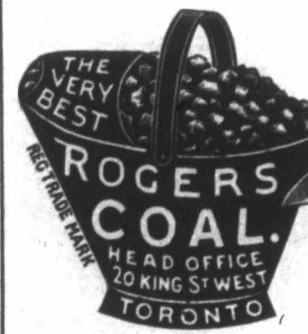


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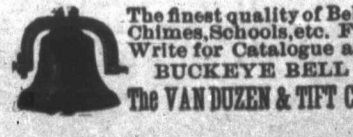
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PATRIARCHAL WRITING.—We find a very interesting note (by Professor Herbert Symonds of Trinity College, Toronto) in the March number of *Expository Times*, in regard to Ewald's denial of writing as one of the phenomena of pre-Abrahamic times. This note is *apropos* of Prof. Sayce's recent paper on "Biblical Archæology."

THE CANON LAW ON DIVORCE.—In the Canterbury Convocation, Archdeacon Randall has presented a petition from the English Church Union, dealing with the way in which civil law has been allowed to drift from the principle of Canon Law—which admits only "separation" *a mensa et thoro*, and decrees of "nullity" in exceptional cases.

"GAZING EASTWARD with calm large eyes into the illimitable distance," says "Peter Lombard," travelling in the East, "stands the Sphinx erect"—that wonderful stone monument of bygone ages, upon which, he thinks, Abraham's eyes may have gazed, in wonder at its apparently conscious survey of the world, so many thousand years ago.

THE REVISED BIBLE.—It appears from an investigation by correspondence that the revised version is making its way slowly but surely among English scholars and tutors—indeed, teachers and students of all kinds. The shock caused by its alterations of the English *Textus receptus* is gradually giving way to calm appreciation of its worth.

WORTH OF A HUMAN LIFE.—Does it seem strange that a money prince—whose millions are reckoned by the hundred!—should give a million or two as a thank-offering for recovery of health? What would his life be, however, without health? If a

sensible man consider that, his gratitude will scarcely be bounded by an occasional million or two.

WELSH DISESTABLISHMENT seems to be receding into the dim distance; the division on the question in Parliament this year showed an increased majority of fifteen in favour of the Church against her would-be spoilers—a majority of forty-seven votes in all—although fifty-five Irish members had been specially brought over to vote against the Welsh Church.

THE "SOU MISSIONAIRE."—The way in which the "copper mine" of poor contributions will mount up, when thoroughly worked, to valuable totals, is well exemplified by the item of \$58,000 in the returns of the Basle Missionary Society—all of it derived from accumulated offerings of *one cent each* per week gathered industriously by collectors once in ten weeks.

"DOCTORS' DAUGHTERS" represent a new woman movement in San Francisco. The daughters of physicians there have organized under this title for the purpose of relieving the needs of poor people whose distress has been occasioned by illness. The advantage of the specific object for such a special organization is obvious, and the prospect of easy working is assured.

AGE FOR THE DIACONATE.—The Lower House, of York, in dealing with a report on the spiritual needs of the "masses," deprecated any lowering of the age for the diaconate. Nevertheless, it is well worthy of consideration whether many young men are not lost to the ministry by being debarred from it at an age when they are at liberty to practice any business they like.

DEACONESSES.—At a recent ordination to this office, the Bishop of Rochester spoke strongly of its value. "Eighteen hundred years ago that office was in full vigour, being exercised by faithful women in the back streets of Alexandria, in Rome, in Corinth, and in many other crowded cities. . . . Now the time has come when it has been thought well to revive the office."

"KENSINGTON FRIENDLY WORKERS" are described as a parochial combination of representatives from the various local religious bodies—Roman Catholics, Jews, &c.—for the purpose of effective charitable relief without the usual charity concomitant of waste. The managers claim to have almost entirely prevented that "overlapping" of relief agencies, which does so much harm.

COLONIAL CHURCH LEGISLATION.—The Bishop of Manchester (Moorhouse) seems bound to make his colonial experience tell in English Church life. In a recent debate in convocation, he claimed, for the representative body of the English Church, the same privilege as is enjoyed in the colonies—the right to consider all questions affecting Church matters *before* they are submitted to Parliament.

OVERWORKED BISHOPS.—The death of the late Bishop of Carlisle (Harvey Goodwin) from overstrain in working his large and unwieldy diocese, is likely to set a ball rolling which may end in a general and extensive subdivision of the English dioceses. The great obstacle seems to be the tradition of a large and well-secured income. In America, that is about the last thing thought of!

THE KENOSIS.—We find in the *Guardian* a very interesting letter from Rev. Charles Gore on this subject in answer to Mr. Roberts. The learned Oxford Professor makes a strong plea for the idea that our Lord *imposed upon Himself* in His incarnation form a kind of "limitation" in the exercise of His Divine attribute of omniscience. As he puts it, the sting of dishonour to the Godhead becomes neutralized.

NATIONAL MORALITY is evidenced in a most satisfactory manner by the way in which "criminals in high places" have been severely handled, not only by courts of Law and Parliament—as in the cases of certain persons of high social and public positions, both in England and Canada—but also by such a verdict of public opinion as was pronounced by the Quebec electorate in Mercier's case. The religious element asserts itself.

"PAROCHIAL ASSOCIATES" have been established by the Bishop of Bedford, in connection with the Deaconess work in East London. The Bishop also proposes to have an order of "Community Associates," who will reside in one of the Deaconess Homes, when on duty, without being "professed" deaconesses. All these orders or ranks of devoted women workers for the Church have their several distinctive and appropriate uniforms.

JEWS IN NEW YORK have profited largely by the comparative freedom of American business life—though there is not the same absence of prejudice apparently in social matters. Out of the 1,200 wholesale firms between Canal Street and Union Square, 1,000 at least are Hebrews—in fact, nearly the whole of them. It is said that their activity in real estate is so remarkable that five-eighths of the "transfers" are on their account.

SUBDIVISION OF HURON DIOCESE.—The Canadian correspondence of the *Church Times* makes a strong plea for relieving the Bishop of Huron of part of his large diocese—consisting of thirteen counties, about 500,000 people, 143 Church clergy, and 246 Church "stations." We are not sure that "in wealth and population it is the premier Canadian diocese." The dioceses of Ontario and Toronto have equal, if not greater, need of division.

ONE PER CENT. INSTEAD OF TWENTY-FIVE PER CENT. is about the way that modern Christian liberality, with all its display and advertisement, compares with the scale of regular Jewish contributions—two-and-a-third tithes for various religious purposes. The fact is that the large sums which occasionally startle us—from \$10,000 to a \$1,000,000—as personal gifts from individuals, should not be surprising at all, but the ordinary level of liberality day after day.

ILLITERATE VOTERS IN IRELAND.—At the last general election, one in every five of the voters in Ireland were returned as "illiterate" (unable to use the balloting papers!), while in Scotland it was only one in 174, in England one in 164. For this state of things the Romish priests are not ashamed to make themselves responsible. The Irish voters, says the *Rock*, are either "amazingly ignorant or utterly unscrupulous"—probably the latter, as they are driven by the priests like sheep to the polls.

"EXCELLENT INNOVATIONS. —Our charming little contemporary, *Church Bells*, makes merry over a number of Church "notions" adopted by several bodies of English Nonconformists, with a desperate pretence that they had never been thought of before—"quite new"! Among these are settled parishes or cures as an improvement on Methodist "circuits"; infant dedication as a Baptist substitute for infant baptisms and sponsors; house to house visitation, etc.

"FOR BETTER, FOR WORSE."—The heart of the British people has been profoundly moved—as its conscience had been deeply aroused by guiltiness—by the truly noble and manly tenderness and staunchness displayed in Mrs. Osborne's case by her husband. His fidelity to her as his sacred trust in Holy Matrimony has supported and strengthened her in a very severe ordeal, and may yet prove powerful in mitigating her punishment as well as retrieving her position.

"TWIST A LION'S TAIL," say an editorial in the *Living Church*, "and as you change its form you will speedily arrive at the conclusion, from the playful and peculiar manner in which the lion behaves, that you have inadvertently done something to change the matter of that tail!" This is a very "American" but very effective way of reducing the "Higher Criticism" position to absurdity. They pretend to twist the "form" of Scripture, and not the "matter."

NET RESULTS OF THE BOOTH SCHEME.—Among these are to be noted—as we read in *Church Bells*—the fact that the public subtracted £150,000 from their usual Hospital contributions alone, besides other similar reductions, in order to give Booth £100,000 for his scheme. All that they "see for their money"—now that it is spent and the accounts rendered—is a cool request for £30,000 per annum to "keep the pot boiling" for Booth! Meantime, the hospitals, &c., are languishing for want of support.

DR. WILD ON SCIENTIFIC (?) CRITICISM.—"So God (as easily as an engineer can ungear a portion a Corliss engine's machinery) . . . could ungear the sun and moon for a short time at Joshua's request (at the valley of Ajalon) and all else move on. It is actually laughable to hear some men talk on a subject of this kind, and tell you that God "could not" do such a thing. . . They will not allow (their) God the same power and knowledge they do to a mechanic! They have a funny idea of their own Creator."

COPE OR CHASUBLE.—The legal decisions being in favour of the cope as the most dignified vestment for the celebrant of Communion to wear, has given prominence to that garment, and occasioned its presentation to, and use by, many Bishops and Deans. The *Guardian* notices a recent publication which goes to show (what many ritualists had always held) that, after all, a chasuble is only a cope modified into convenient shape for the purpose of the celebrant. The Eastern Churches retain the simplest form of it still—most like the Anglican, least like the Roman, which is a mere "jacket."

MISSION FAILURES.

It very often happens that, although an attack has been beaten back—because of some erroneous methods of proceeding on the part of the assailants—there remains a consciousness of unpleasant impressions on the side of the victors themselves; a feeling that their position had such elements of

weakness that a more skilful and well-directed assault from the enemy should succeed, and may, in fact, succeed on some future occasion. Several assaults have been made on Christian Missions of late years, on the general ground of "small returns for large outlay." The general tenor of the triumphant answers has been (1) that the returns are much larger than represented by these objectors, and (2) that it is folly to weigh the value of one immortal soul against a world full of treasure. The victorious verdict has been on each occasion, that the money was well spent, and should have been more. At the same time the feeling has been left to the champions of Missions, that there was too much truth in the objections after all, and that the returns for so much trouble ought to be larger than they are—that all this smoke of objection was not without some fire of reason beneath it.

UNSUITABLE MISSIONARIES

are no doubt responsible for a good deal of the element of failure in missions—so far as they have failed. Attention has been largely attracted to China lately and the sufferings of its many missionary martyrs. The question has arisen: "Are they not themselves somewhat to blame for these sufferings?" A press correspondent, Mr. Kinnear, has suggested, to the British Foreign office, an answer in the affirmative. He said that "the course taken by many of the missionaries there was fruitful of mischief." Mr. Kinnear mentioned "as an instance of the utter unfitness for the sacred calling, a missionary who had previously been a railroad porter, and whose experience before going to China had been almost wholly confined to the handling of luggage." He thought "that sufficient care was not exercised in the selection of men for missionary work." Now, this is only the standing obstacle to missionary success—Christian disunion—in a concrete form; there is abundance of zeal for "making proselytes," if only it were characterized by discretion. Men, fired with the wildest ideas of their vocation, hurl themselves pell-mell into the mission-field—to do more harm than good.

THEY HINDER THE TRUE SOLDIERS

—these untrained, untaught and undisciplined skirmishers. A large proportion of those in the mission field are of "disorderly-Apollos" order, rather than followers of the Apostles. They are not only imperfectly instructed in Christianity themselves—coming misshapen, from the operations of very inadequate machinery in sundry minister factories all over the world—and they play havoc with the Gospel they try to preach, as well as with the souls they try to save. It is no wonder if the practical wisdom of their methods is found to be only on a par with the culture (?) of their theology. It is, of course, a question of degrees, and is best seen by looking at extreme cases. Fancy the effect of the arrival of a Salvation Army contingent in a part of Japan or China where some Anglican or Presbyterian missionary has been quietly at work. It is the arrival of a "bull in a china shop" truly! The whole idea of Christianity becomes discredited in the minds of the natives by this grotesque and eccentric travesty of the Gospel, which the regular agents are two weakly charitable to repudiate and disown. But the same thing is true in less degree in innumerable other cases.

DIVERSITY IS THE HINDRANCE

at the bottom of it all. It almost seems as if a concordat of some kind would become necessary (at least, for the present necessity), so that certain fields of labour should be left to the "first comers" of the

host of missionaries—a "motley crew" indeed, if they try to run any ship together, but moderately decent in various degrees, if they can be induced to operate in different fields and separately. The efforts of each missionary organization are too diffusive—they each of them want to "cover the whole ground," and do it at once! This results in endless confusion, each day worse confounded by the invention or arrival of some new form of Christianity. Individualism—bad enough even in the day of the Apostles, as the Bible indicates—has run mad in the nineteenth century, in its recoil from the cast-iron repression of Romanism, which dominated so long a large part of Western Christendom. Meantime, there seems no other course than the Apostolic one of stern repudiation of all imperfect forms of the Gospel as being unauthorized by the Holy Catholic Church. It would *startle*, but it would force men to think!

COLENSO AND THE ZULU.

We do not mean to say that even orthodox Churches are free from the blame of causing some amount of failure in the Mission field. The fate of that mathematical genius who was allowed to masquerade as a bishop was too "monumental"—like Lot's wife turned into a pillar of salt—not to be long "remembered" by those in authority, and so prevent the repetition of similar mistakes of putting square men into round holes. The English luggage-porter is not the only form of unsuitableness that may be descried in the Mission field. Handling trunks and valises may be about as useful training for mission work as working algebraic equations, speculating in lumber, or pleading in Chancery Courts—if the proper learning of the Creed and Practice of the Church of God be not carefully superadded. Many a "wild Apollos," both at home and abroad, harangues eloquently upon points he knows little or nothing about, and adds his quantum of distraction to the divided camps of Christendom. Long years of preparation are needed, both by clerical and lay evangelists; the results will be in proportion to the care and forethought expended.

"DIGNITY" BISHOPS—AND DEACONS.

By a curious coincidence the exigencies of Church life and work in England have brought to the front together two great needs of the Church—extension of the Episcopate, and extension of the Diaconate. American Churchmen gaze in amazement at the spectacle of the magnificent Communion of the Mother Church struggling in the toils of that reptile—social dignity. When attention is drawn to any point where more bishops are sorely needed—as Birmingham or Carlisle—and the months and years roll by without the want being supplied, we naturally ask the "reason why," and the only answer we get is—"The endowment is not yet large enough!" Our good brethren across the ocean have become so accustomed to bishops as personages possessing princely incomes, palaces, thrones, etc., that they seem paralyzed at the idea of setting off a diocesan bishop with an income differing little from that of wealthy parish priests. Whereas, on this side of the water, no one thinks of providing a bishop with more than he needs for the decent discharge of his spiritual functions—all considerations of family, society, state, being considered quite secondary, if not impertinent.

"A BISHOP'S STOOL."

In commenting on an important letter on this subject in the *Manchester Courier*, the editor of the *Church Times*, with characteristic trenchancy,

urges that "Lancaster is the place for a bishop's stool." We suppose that many Episcopal and other readers of that phrase must have felt a decided shock, a literal come down, from the level of "palaces" and "thrones" to the level of the plain working man. No doubt, most of the English Bishops "work" hard already; but they must be sorely impeded by the trappings of that semi-monarchical state usually heretofore associated with their order. Common sense would suggest that if you lessen a bishop's sphere of duty by dividing his diocese, you lessen his necessity for a large income. Also, if you multiply the number of the sacred functionaries themselves, you do away with that quality of *rarity* which is apt to oppress them too much with the sense of *secular* dignity and importance. Whatever faults there may be in the American branches of the Anglican Communion, the demands of the "Almighty Dollar" have little to do with the estimate formed of the worth or actual importance of a bishop.

THE DIGNITY OF POVERTY

is, really, a much more important factor in the influence of a bishop than we are apt to think. Even "men of the world"—perhaps, they most of all—place little store on the size of a bishop's income. What strikes them most is to see a man of splendid natural talents and educational acquirements leave behind him all advantageous aids, relinquish a large income in a fashionable church—as so often happens, in fact—in order to devote himself more thoroughly to Episcopal duty. In point of fact, bishops have learned, on this side of the Atlantic, by force of circumstances, by the "invention of necessity," that, beyond travelling expenses, they need no extraordinary income at all. The very absence of large means enhances the greatness of their spiritual position, forms a contrasting background to their Apostolic authority, and to their vast personal as well as official influence. The possession of large incomes would only—it is felt—attract a multitude of conflicting and distracting "claims" of all sorts and kinds; a long list of contributions to various religious or charitable objects. A bishop has more important work to do than that of an "almoner."

SO WITH DEACONS.

We are not concerned to discover the "some good reason" which placed the age of entrance upon the diaconate so high as twenty-three years. It may have been an idea of the superior importance of the office, or it may only have been the prevalent traditional idea of the "fitness of things" in general. What we are concerned to notice is that at the age of twenty-one, our young men have reached the point to which they have been impatiently looking forward for years—that conventional "crossing of the rubicon," when they may take upon them the joys and responsibilities of manhood. If any of them thinks at all of the ministry as a profession, he has to face a wait of two years more before he can do anything in that line. No wonder that numbers turn away to some interim occupation—soon to become permanent—or are at once turned aside permanently from further thought of the ministerial work. The swiftness of acquirement in necessary knowledge in these days takes away any practical objection to the proposed reform; nor are the duties so important as to require maturity of age for their performance. It is a grave mistake to leave this existing obstacle in the way of Church progress.

BROTHERHOOD OF ST. ANDREW.

St. George's school house presented a lively appearance on Tuesday evening of last week, when the combined Chapters of the Brotherhood of St. Andrew in Toronto met to give individual impressions of the recent Convention held in this city. The school house was well filled with a body of energetic laymen. The city clergymen were represented by Rev. Canons Du Moulin and Cayley, Rev. Mr. Short, Rev. Professor Roper and Rev. G. J. Lewis. Delegates from outside chapters were represented by Mr. R. V. Rogers, Q. C., of Kingston, and Mr. Southwell of Hamilton. The chair was taken by the president of the Canadian Council, Mr. N. Ferrar Davidson, M. A.

Stirring addresses were delivered by Messrs. Southwell and Rogers on the Rule of Service.

An earnest address was next given by the Rev. J. C. Roper, of St. Thomas', Toronto, on "The Rule of Prayer," in which he referred to the fire of love, of enthusiasm and personal consecration which should stimulate each Brotherhood man.

An open discussion followed in which the secretaries of the various city chapters spoke of the effect the Convention had already had upon their chapter work.

This meeting, which bore the mark of an enthusiastic Nineteenth Century manhood upon it, was brought to a close by a few words from the Rev. Canon DuMoulin, in which he reminded his hearers that the second Convention of the Canadian Brotherhood was larger numerically in its attendance than the fourth Convention of the Brotherhood held at Cleveland, United States.

The Anglican Church has reason to be proud of such an excellent organization within its walls.

REVIEWS.

A PRACTICAL INTRODUCTORY HEBREW GRAMMAR. By E. C. Bissell, Professor in Hartford Theological Seminary. Pp. 184. Hartford, Conn., The Hartford Theological Seminary.

For those who are anxious to make rapid progress in the acquisition of Hebrew we can recommend this Grammar. It is compact in form, and the vocabulary is carefully selected, so as to supply the vocables most frequently used, and there is an ample supply of exercises. The type is very clear, and the forms of Hebrew character distinct.

NOT ON CALVARY, a Layman's Plea for Meditation on the Temptation in the Wilderness. Pp. 47. Price 85c. New York: C. T. Dillingham & Co.

This small leatherette volume is very tastefully got up, but its theology is not satisfactory, and we doubt of the books being of much value in bringing a brother laymen out of the haze. The "buying back" idea in redemption is not the Scripture one.

WINIFREDE'S JOURNAL OF HER LIFE AT EXETER AND NORWICH IN THE DAYS OF BISHOP HALL. By Emma Marshall. With Illustrations. Small 8vo., pp. 353. Price \$1.25. New York: Macmillan & Co.; Toronto: Rowsell & Hutchison.

With the slightest trace of a plot, the story is very pleasantly told by one who is supposed to pass through the trying period of contest between the Royal and Puritan parties in the 17th century. The diarist is in close communication with Bishop Hall, and we obtain glimpses of what the non-combatants must always be called on to endure in a time of civil war. We part from all the characters with the very kindest feeling, as the ruder instruments of disorder are kept in the background. It is worthy of all praise on account of its pure and Christian tone: even the "baser sort" are more pitied than blamed. It forms a very handsome volume, and the illustrations are highly artistic.

ECCLESIASTICAL AMUSEMENTS. By Rev. E. P. Marvin. Introductions by Rev. Drs. Hall and Crosby. Pp. 51. Price 25c. Syracuse, N.Y.: A. W. Hall.

This booklet calls attention to the craze for building up the Church, doing her work, and sav-

ing souls by means of amusement. It is undoubted that we do not teach the people to give as a Christian privilege, but we take them into some entertainment, and call their contribution for admission charity. "Imagine Christ or Paul at a modern Church fair, or strawberry festival!" says our author. He is very scathing in many of his remarks, and denounces what is coming to be a centre and source of evil in the Church. It would be a right good thing that some of our clergy would read, mark, learn, and inwardly digest this booklet.

THE CHURCH CATECHISM. Its history and contents, a manual for teachers and students. By Rev. A. J. C. Allen, M.A., 8vo, pp. 216. London: Longmans, Green & Co.; Toronto: Rowsell & Hutchison.

Showing much careful thought, exact study, and a delicate balance in statement, this work is to be highly prized as a key to the history and teaching of the Catechism. It is evidently the composition of one who has had experience in teaching, and his remarks upon the scholastic form that the Overall questions in the later part of the Catechism are worth attention. The primary object of a Catechism is not to teach dogmatic theology, so much as to impress upon children their personal relation to God their Father, and their duties to Him in consequence. The introduction is largely historical and very useful for a teacher to know. The explanation of the Catechism is given in four divisions, and almost every word is weighed and commented upon. The general tone is more didactic than dogmatical, and yet no point is avoided where a dogmatic statement seems to be necessary, as in the comments upon the creed. Part IV., upon "The Means of Grace," is very full, including both Prayer and the two Sacraments. What is unsuitable for treatment in the body of the text is relegated to a separate Note at the end: this allows a more detailed and satisfactory consideration and reference to authorities. There is a full account of what may be supposed to have been the order of the Last Supper, following Edersheim. The Supplementary Notes, A to H, are specially helpful, as they discuss such topics as god-parents, the giving of names in Baptism, the history of the Creed, &c. But amid so much that is truly praiseworthy, why should we have the paragraph, "This phenomenon shows that our Lord's death was caused by the breaking of His heart, and that the spear did not inflict a mere flesh wound, but pierced the pericardium." We can see the theory he has in his mind, and he might have gone on to speak of the *lymph, serum, and crassamentum*, but *cui bono?* Jesus "gave up the ghost," "laid down His life," and why should we trouble ourselves about what physical causes He may have used, if He employed any? Is the breaking of His heart a popular phrase or a scientific one, and what intelligible notion is conveyed by it to young or old by means of it? Again, our author says, "In these books (the Latin Service Books) the prayer uniformly ends with *Amen*, just as it does in the Catechism." But we can scarcely imagine a prayer having any other ending than *Amen*, and though it is clear that he does not exactly mean this, he should have remembered that inexactness in language is too often productive of inexactness in thought. If, however, we have been a little severe in thus criticising, it is because the work is so good and well worth a word of criticism. The publishers have produced a handsome and handy volume, and we have had much pleasure in perusing its pages.

EASTER CARDS AND EASTER BOOKLETS. For sale by William Briggs, 29-33 Richmond st. west, Toronto.

These Easter Cards and Booklets are very artistic, and exquisitely got up in beautiful and various designs, most suitable and appropriate for Easter souvenirs, and are very moderate in price.

—Messrs. Hollinrake, Son & Co., who purchased the Woodhouse Bankrupt Stock, are busy with a large staff of hands in selling it off at the old stand, 127 King St. East.

A LENT PASTORAL

BY THE BISHOP OF LINCOLN.

In days of old God had many ways of speaking to His people. And so He has now; for God is the same, He is Love, and Love finds many ways of making itself known.

The different seasons of the Church are all of them different ways of bringing home to us the same voice of love.

And so Lent comes around, year after year, with its words of loving warning, and invitation to repentance, or turning back to God, in whatever way or degree we may have wandered from Him. For the ceaseless aim of love is union.

All this winter God has been speaking to us in a very special way through the voice of sickness. There is scarcely a family which has not had this voice of God very near, so that people have heard the hand of death knocking at their door, or next door. And this has been the same for all; for the young as well as for the old, for the young Prince as well as for the old peasant; for with God there is no respect of persons.

This special visitation of God ought to arrest our attention, and may well give the direction to our thoughts this Lent. The thought, then, which I propose that we should all try to keep before us this Lent is the thought, not so much of our Death as of our Immortality.

In the preface to "Dr. Liddon's Tour in Egypt and Palestine," the writer tells us how greatly Dr. Liddon was impressed by the wonderful ruins of the temples and tombs of the ancient Egyptians; showing, as he said, that they held the real business of life to be preparation for death, thus leaving us an example which can only fill us with humiliation and shame.

It has, indeed, seemed to me for some time increasingly clear that some of us, at least, do not look forward as we ought to the life beyond the grave; the life, please God, in Paradise, and then in Heaven. Is it not sadly the fact that the Psalms seem too often well nigh unreal upon our lips, so that it has been lately asked, "Have we not lost the intense joyousness of the Old Testament saints?" "We use the old words still; but have we not lost something of the spirit, though God should be nearer to us now, in the light of the Incarnation, than He was in those early days, and heaven's glory illuminates our path as it did not then?"

It may be well to consider some of the causes of this coldness towards the life beyond.

1. Society has, probably, been more or less chilled by a materialistic philosophy, which has caused some to lose all faith in a living personal God, and led others, without denying His existence, to say they do not know whether there is a God or not.

2. The progress and application of science has in many ways tended to relieve man from the lower kinds of labour, and has opened out to him many new treasures in the world around him, giving him fresh comforts, and pleasures, and opportunities of enjoying the things of this world. Thus pleasure has become an increasingly prevailing motive for many actions; and a life ruled by pleasure easily becomes entangled in luxury and the things of sense, and forgets God.

3. Forgetfulness of God soon leads to acts of sin; and those who are living in sin are afraid to think of the future.

Lent is a good time to think of these dangers, and of any remedies which, by God's help, may save us from them, and enable us to hear God's voice more clearly, now that it is speaking to us so plainly of death, that we may remember our immortality.

I will now mention some considerations, or lines of thought, which may help us to keep the blessed truth of our immortality more vividly before us.

1. *Penitence.* "The sense of immortality is deepened by penitence; for penitence is the sincere exercise of memory upon our past existence, under the guidance of the love of God."

Here is a plain work for Lent, to look into our lives, and see if there is anything in them which makes us afraid to think of death, and of the great world beyond.

It might be well to read over the Office for the Visitation of the Sick in the Prayer Book, in order to see how we ought to examine ourselves as to our faith and our duty towards God and our neighbour, and to consider the use of the special Confession and the Absolution which is there provided for those who "humbly and heartily desire it."

2. *Prayer.* "The sense of immortality is quickened by prayer, for prayer is the voice of the inmost soul consciously speaking to its God."

In Lent we should consider our habits in regard to prayer, whether we give a satisfactory portion of our time to our prayers, and whether they are such as we need. During Lent we should try to give more time to prayers, both in private and by attending some of the special services in the Church. And when we

are there we should take a little extra time for communing with God, asking for guidance in the words of the Psalmist, "Show Thou me the way that I should walk in, for I lift up my soul unto Thee." (Psalm cxliii. 8)

3. *The Holy Communion.* "The sense of immortality is reinforced by such channels of Divine power as are the Sacraments." The earliest Fathers spoke of the Eucharist as "the salve of immortality," "the pledge of eternal health," the hope of the resurrection, "the food of immortality," "the conservatory to everlasting life." (Homily concerning the Sacrament, Pt. I.)

Here is plainly another Lenten duty, to prepare for our Easter Communion, according to the rule of our Church, which says, "Every parishioner shall communicate at least three times in the year, of which Easter to be one."

In doing this we might well keep the Saviour's own words before us, "Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day." (St. John vi. 54)

Every Communion looks back to Calvary, and forward to the Resurrection.

4. *The Study of the Bible.* The Bible is the Book of Books to tell us of immortality. It is Christ, "the Lord from heaven," who "hath brought life and immortality to light through the Gospel." "Our life is," at present, "hid with Christ in God." "When Christ, who is our life, shall appear, then shall we also appear with Him in glory."

The Old Testament tells us how God prepared the world for Christ's coming; the New Testament tells us how Christ came, and how He is waiting to come again. All the way through the Bible God teaches us to look forward and upward. What we want in the present day is exactly described in the Bible when we read of Moses "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt;" "for he endured, as seeing Him who is invisible." (Heb. xi. 25-27.)

Here, then, is another work for Lent, of priceless value; to ask ourselves what use we are making of our Bibles, and to make a real plan to read a verse or two every day in Lent, and at least every Sunday for the rest of the year. When we read the Bible we can think of that verse of the Psalm (xvi. 9), "I have set God always before me."

5. *Self-denial.* "The sense of immortality is stimulated by acts of self-sacrifice, which kindle into intense consciousness the immortal germ of life, though they may for a while depress, at the bidding of eternal principles, its earthly tenement."

Lent is a time for special self-denial, a time to ask ourselves whether we are becoming entangled in the luxuries of modern life; a time for fasting and for bringing our passions, appetites, and inclinations into subjection to our reason and our conscience.

This year it might be unwise, from the prevalence of sickness, to run any risk by the serious reduction of our food. I therefore dispense all who desire thus to have the Church's authority from the obligation to observe the fast of Lent; but desire that it may be upon the understanding that in some other way they make a real effort to bring their will into closer union with the will of God.

6. *Brotherly love.* "The sense of immortality is strengthened by a genuine love of man as man." Such a love has no heart to dwell upon the accidents of birth, or station, or income, or accomplishments, which overlie the mighty reality upon which alone its gaze is persistently fixed. Has real greatness anything whatever to do with outward circumstances? Will not the poorest cottage, the humblest, most monotonous drudgery of occupation be everlastingly bright in a saintly memory, if that cottage has been the scene, that drudgery the discipline, amid which a predestined soul has been training for the life of Heaven? Let us study the Saviour's own picture of the judgment in St. Matthew (xxv. 31-46.)

7. *Meditation on the Cross of Jesus.* "The sense of immortality prepares for its loftiest triumphs at the foot of the Cross of Jesus; since the Agony of the Divine Victim reveals the price, and yields the measure of the life of the human soul. It is men like St. Paul, who have determined to know nothing but Jesus Christ, and Him crucified, who have enjoyed in the highest degree the foretaste of immortality."

Let us, then, try to make good use of Good Friday. "If we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him."

May His life-giving death be to us in all our efforts after holiness the animating motive, and the sustaining power, which shall lead us on at last to share His heavenly glory. I am, your affectionate friend and Bishop,
E. LINCOLN.

NOTE.—The above quotations are from one of Dr. Liddon's University Sermons in 1865. His Easter Sermons will also be found most helpful on this great Truth.

BRINGING THE BODY UNDER SUBJECTION.

Extract from a lecture delivered in Trinity Church, Durham, Friday, March 11, 1892.

So far I have spoken only of the appetites and their use. There is another aspect of the question without some attention to which the treatment of the subject would be incomplete. I refer to the abuses to which the appetites are subjected. The sense of taste—which was given us that we might be able to discriminate between foods healthful and foods unsuitable—is often indulged till it becomes vitiated, and unnatural cravings for unnatural viands are the result; so, plain and unflavoured diets are made to give place to all kinds of sweetened and spiced meat and drink, at first partially and gradually, but none the less increasingly; till finally we eat and drink from the love of eating and drinking rather than from the need of it; and the natural appetites, forced in the hot-bed of indulgence, produce the fruits of drunkenness and gluttony! It is not enough to eat plain bread, but we must have it toasted, and buttered, too (if possible on both sides), and even then it is rather dry, so we will have some little relish to help it down more easily! It is not enough to have a cup of tea, but it must be strong tea, and not lukewarm at that, but piping hot from the stove, with lots of cream and sugar in it. And even that is not a fit drink for men; so while the ladies take theirs in the drawing-room, we will remain and drink our stronger drinks till we can drink no more! So by and bye we get so used to have our meals served up like this, and to take an occasional snack in-between-times and a little lunch when we feel like eating, that plain, healthy food and drink become insipid to our cultivated palates, and our suffering stomachs must be coaxed, and soothed and petted, so long as they are able to submit at all; and then we dose them with all imaginable and unimaginable nastiness until they utterly rebel, and we, the "unfortunate victims of dyspepsia," are forced to solace ourselves with the hermit's fare of a rusk and a cup of milk! And then, poor hypocrites! we try to deceive ourselves and neighbours by making a virtue of necessity, and wax eloquent upon the unquestionable duty of Christian people to exercise a proper amount of fasting and abstinence, and descend, with wondrous admiration, of the wisdom of the Church in establishing and enforcing the observance of a Lent! Poor fools! Deluding ourselves at first that our capacity is next door to anything; and seeking to delude others at the last that the proper rule should be next door to nothing. When shall we learn to govern ourselves by the law of moderation and expediency, and cease to be the victims of inordinate desire and fond caprice?

You may think the picture overdrawn. I do not think it is; but if it be, the very flavour of exaggeration will help to point the final lesson that I have to teach. Our spiritual appetites should be subject to the laws of moderation and hygiene, as well as our natural ones. There is spiritual gluttony and drunkenness of the worst kind abroad in our churches today! Plain truth and teaching are not enough; we are tired of merely that. True hunger and thirst after righteousness, the best and only rightful, spiritual sauce, are painfully conspicuous by their absence; and so we seek after any kind of intellectual curry that some hot-headed Indian of a preacher will spice up for us, and vary it with a dessert of biblical confectionery adorned and beautified with wreaths of floral eloquence and of sparkling wit. Anon we cry for stimulants—blood, and fire, and vapors of smoke, till by and bye the Gospel is not good enough for food and Heaven is insufficient for delight; or else we pass the gluttonous and drunken stage, and put upon us the sallow garments of asceticism like the Quakers of the seventeenth century, or indulge in dry and godless cant like the Puritan soldiers of the army in Cromwell's time! My brethren, I recognize in this abuse of spiritual appetite one of the terrible and growing evils of the age. Upon one and the same Sunday evening I can enter a church, on one corner of the city street, and see there a preacher gesticulating like a mountebank, and pausing with all the art of a clever orator for the ripple of laughter or the burst of cheering and applause. On another corner of the street I enter a church where so called evangelists are playing with the utmost skill upon the sympathies and imaginations of the audience, by song, by anecdote, by passionate appeal; working upon their emotions with consummate art, swaying them hither and thither by deep toned pathos, and exquisite satire, until the whole concourse are almost frenzied with a spiritual exaltation, and ready for anything from a crusade to martyrdom, while the exciting fires are flaming, but leaving them in sevenfold darkness and despair when they burn out. I pass the threshold of a third church at another angle of the street. Here luxury and perfume lull the æsthetic company, while glorious music floats from organ and from choir, enrapturing the listening multitudes while it trembles on the air, but rendering many of

them positively impatient at the interruptions of the reading of the word of God, and sleepily indifferent to the Pauline zeal and enthusiasm of the preacher, who seeks to hand down to them unimpaired the elements of the faith once delivered to the saints. Sick at heart, I pass into the street again, and there at the fourth corner, with drum, and trumpet, and with blood red flag, with shouts and screams, and such fantastic tricks as make the angels weep, are a score or more of other zealots, doing their noisy devoir to attract the attention of the passing crowds. Ask any member of any of the assembled masses what is going on, and they will tell you that the people are attending "Divine Service," and are listening to the preaching of the Gospel of the Lord Jesus Christ, of whom it is spoken by the prophet, "He shall not cry, nor lift up, nor cause his voice to be heard in the street; a bruised reed shall he not break, and the smoking flax shall he not quench, he shall bring forth judgment unto truth." All this is the result of unnatural craving, the abuse of the soul's appetite for spiritual food. What is to be the outcome of it I cannot say, but the fact remains that here the people are to-day, and thus they are engaged; and the time has come, as prophesied by St. Paul to Timothy, when "they will not endure sound doctrine, but after their own lusts heap to themselves teachers—having itching ears—and they have turned away their ears from the truth and are turned unto fables." Spiritual drunkenness and gluttony running riot with sensationalism and cant. One step more, and those who will not be content with the half measure will demand the whole, and who will wonder, when the theatre and concert are allowed to share in providing the people with proper "rest from labour" on the hallowed Sabbath of the Lord? The warning note is sounded before it is too late; we see our danger, let us avoid it while we may. Let us stem the torrent which will force us to so terrible a vortex of destruction. Let us seek after the true, plain soul food, after righteousness and the Prince of Righteousness, who gave His precious life for us, that His flesh might be meat indeed, and His blood drink indeed, unto all those who are sober and watch unto prayer. Let us learn our need, the need of spiritual abstinence from an unwise indulgence in unnatural stimulants. Let us take our medicine—bitter it may be, but not so bitter as the cup our Saviour drank—with fortitude and grace. Let us do our best, even at much pain and effort, to restore our hearts and those of all who come in contact with us, to their proper attitude in seeking after truth of life and nobleness of purpose, until we have truly cultivated the frame of mind which will enable each one of us to say with the psalmist, "Like as the hart desireth the water brooks, so longeth my soul after thee, O God. My soul is athirst for God, yea even for the living God. When shall I come to appear before the presence of God."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

QUEBEC.

LENNOXVILLE.—*Bishop's College.*—The Missionary Union Day for the Lent term was held on Wednesday in Ember Week, March 9th, and passed off very satisfactorily. A special celebration was held at St. George's Church at 7.15 a.m. The special missionary collect, Epistle and Gospel were used. There was a very satisfactory attendance of students. The other special service of the day was the Evensong at 5 o'clock, when a sermon was preached by the Rev. Alfred Wheeler, a graduate of the New York General Seminary, and at present a missionary at Island Pond, in the diocese of Vermont. It is interesting to recall the fact that the Mission and Church of Island Pond sprang out of the missionary efforts of Lennoxville students, of whom the Rev. T. Blaylock, now of Danville, P. Q., was the chief. Mr. Wheeler's text was "Silver and gold have I none, but such as I have give I thee," Acts iii. 6. He contrasted the lower wealth with the higher wealth, and set forth the high ideal of unselfish life, illustrated in mission work, and in fact, in all work for Christ. He showed how some of the best work, not only in the spiritual sphere, but also in the highest literature and art, had been alike neglected and unpaid for, instancing the career of the musician Mozart, and the reception awarded to Milton's Paradise Lost. He exhorted all to follow the higher ideal, regardless of present reward, and illustrated the subject by a beautiful extract from the poems by Isaac Williams, one of the sweet singers of the Oxford Movement. Hymn 220, "Jesus shall reign," was sung. At the evening meeting, hymn 361, "Through midnight gloom from Macedon," was sung. The short office was read, and routine business was completed. The Principal read a paper on Madagascar, dealing first with the general features of the island and its population, and the work done by the Church up to 1874; second a summary of the

history of the mission, derived from the S.P.G. account, "Fifteen years work in Madagascar," showing the solid work of Bishop Kestell-Cornish in raising a cathedral, a high school, school for girls and infants, and St. Paul's College for training native teachers and clergy, some of whom have been already ordained. The different centres of work in the island were mentioned, and an extract read from the annual report of the S.P.G. for last year, giving almost the latest news from the island. As the Missionary Union have contributed regularly to Madagascar, the information was received with much interest, and an idea was thrown out by Dr. Allnatt and favorably received, that it would be well in future to let our contributions be specially for St. Paul's College, a kindred institution to our own. Mr. I. N. Kerr, B.D., read a very interesting and enthusiastic account of the career of the late Bishop Steere, and graphically described the progress of the Mission in Eastern Africa, especially the progress manifested in the great centre of Zanzibar. In the conversation that took place after the reading of the papers, the Rev. A. Wheeler joined, and introduced some very interesting matter, relative to the career of several Assyrian Christians, two of whom started out with the impulse of preaching in Japan. Reaching New York, after considerable training under the American Church, one of them has become one of the mainstays of the Japanese Mission, especially from placing his linguistic talents at the service of the church there. The second has gone back to try and revive the purer form of faith amongst his Nestorian brethren. A third is working in New York amongst the scattered Assyrians there. The conversation was also joined in by Rev. N. P. Yates, and Messrs. Avery and Bishop. All felt that the day had been very enjoyable and suggestive.

LENNOXVILLE.—*Bishop's College.*—Members of the College Brotherhood are employed in several local missions. As regards the staff, on the first Sunday in March (6th inst.) Dr. Allnatt took the service at Sherbrooke. The Principal, with Mr. A. D. Nicolls, at Milby, a small mission church five miles from Lennoxville. The Rev. N. P. Yates, B.A., took the mission of Waterville, with Capelton Mines. The students were placed as follows: Mr. I. N. Kerr, B.A., Scotstown and Canterbury. Mr. W. T. Lipton, B.A., Hereford, Perryboro' and Beecher's Falls. Mr. H. A. Brooker, B.A., Stanstead, Beeche Plain and Griffin Corner. Mr. N. M. Bayne, B.A., Lake Megantic. C. E. Bishop, Barnston, New Boston, Way's Mills; Barnston is a vacant mission. Messrs. Barton and Avery, Suffield. Sunday, March 13th, presented much the same features of work for the student, except that Mr. E. K. Wilson, B.A., took the Barnston round; Mr. Bishop went to Norton Mills and Averill, and Mr. Lipton to Milby. The majority of the above places are scenes of a new and aggressive church work. Dr. Allnatt is the warden of the brotherhood, and the general mission work is under the direction of the Ven. Archdeacon Roe, D.D. The work of the brotherhood was fully referred to in a sermon of the Bishop of Quebec, published in the CANADIAN CHURCHMAN of March 10th.

MONTREAL.

MONTREAL.—*St. George's Y. M. C. A. (Parish Hall).*—Your correspondent was invited by a member of the society to attend a magic lantern entertainment, with views of Switzerland (10th inst.) Rev. Mr. Tucker gave an interesting account of his travels with Rev. Mr. Fessenden as a companion, both of whose photos were introduced, as also life size portraits of Dean Carmichael, Bishop Sullivan, and the Lord Bishop of the diocese; also some Swiss feminine costumes were exhibited on the screen; but one never wearies of the magnificent scenery of such a tour. Messrs. W. Drysdale and Sutherland, the latter of whom had visited Switzerland three times, found the lecture intensely interesting. Thanks were tendered to Mr. Beemer for kindly showing the 100 views with his splendid lantern, and to the lecturer for his entertainment; there was a large attendance.

St. Jude.—The rector of St. Jude's Church and the churchwardens held an "at home" in the church parlors last Thursday evening, March 10th. The attendance was large. A very entertaining programme of musical and social selections and recitations was given by Mrs. Parratt, Miss Kirkman, Miss Aiken, Messrs. J. H. Redfern, John Parratt and H. Dyson, after which the refreshments were served.

RESIGNATION.

March 10th, 1892.

Rev. T. Everett.

MY DEAR SIR,—On behalf of the corporation of St. Jude's Church, I beg to acknowledge receipt of your letter of 7th inst., tendering your resignation of your services for St. Jude's Church. I have laid the matter before the rector and my fellow warden Mr. Forgrave,

and while accepting your resignation, which we hereby do, we do so with regret, and wish to convey to you our thanks for the aid you have rendered us and for the earnest Christian-like manner in which you have done the work that has come in your way. Wishing you all good wishes for your future health and welfare, I remain, sincerely yours,
J. H. REDFERN, Warden.

Last Thursday evening, March 10th, by special request, Trinity Band of Hope repeated their charming entertainment with several pleasing additions. In spite of the unfavorable weather a large company assembled and testified by their enthusiasm their delight and appreciation. The highest praise is due to Miss LeMesurier, the superintendent, whose untiring efforts have proved a success. The kingdom of Mother Goose, old-time nursery rhymes and Mistress Mary, with flowers, bells and shells, all represented by living characters, was extremely pretty and fascinating. Such a combination of lively music, clear, sweet singing, bright young faces and gay costumes, could not fail to please the most fastidious. The various songs, recitations, etc., were all rendered in a highly creditable manner. The singing of "Auld Lang Syne" by the Band of Hope, and the National Anthem, brought a very pleasant evening to a close.

Trinity Church.—The fortnightly meeting of this Church Association was held last Friday evening, March 11. A short musical programme with a cornet solo by Mr. St. George was much enjoyed. Canon Mills gave his closing lecture descriptive of his trip through California and the Western States. Passing from Salt Lake City through Grand Junction, the homeward journey was proceeded with; Colorado Springs, Denver, the Queen City of the Plains, Kansas City, St. Louis, Chicago and other places were described in a most interesting and graphic manner. Chicago, the lecturer said, since the great fire, had indeed grown in a most wonderful manner. It is a bustling city and the people are characterized by their rush and earnestness, and ambition to make their city one of the finest in the world. They have a marvellous railway system and magnificent buildings. Ground is very expensive, and in consequence the buildings are run up very high. Continuing through the well developed state of Michigan, past Detroit, in a short time we find ourselves once again in our own Dominion of Canada. The Canon, in conclusion, expressed an earnest wish that all the people of the Dominion, irrespective of nationality or creed, would unite in a loyal and hearty patriotism, and aid in every possible way the progress and development of the country.

ONTARIO.

The clergy of this diocese, it is to be hoped, are bearing in mind now that the parochial collections for missions are being taken up; that the Mission Board commenced the year with a deficit of \$1,700, and that it will certainly fall yet further behind and be forced to curtail its work by closing newly opened fields (which God forbid) unless, as our Secretary well says in his "Facts for Missionary Deputations"—not only every parish, but every parishioner capable of contributing, has been reached and induced to give, not as little as he dares, but as much as he can. This note of warning is uttered because there is reason to believe that the collections of the missionary meetings this winter have not come up to those of last year.

ARNPRIOR.—It is the Rev. A. H. Coleman, M.A., Rector of Richmond, and not Mr. Whalley, who succeeds Mr. Mercer as rector of this parish.

BELLS CORNERS.—This is the Rev. A. H. Whalley's actual destination, where he succeeds the Rev. Sydney Goodman, who has removed from the diocese to Deloraine, Manitoba. There is no doubt but what Mr. Whalley's earnestness and exceptional talent will tell in this fine rural parish.

PARHAM.—The Rev. F. W. Squire, after a very brief stay in this interesting Mission field, has tendered his resignation.

BEARBROOK AND NAVAN.—La Grippe has played sad havoc in these two Missions within the last few weeks, carrying off many members of the Church in both of them. Amongst those in the latter who have succumbed to its ravages is a notable Churchwoman, Mrs. Jackson, wife of Mr. Launcelot Jackson, a worthy ex-warden of St. Mary's, and in the former, Mr. John Lowe, an ex-warden and prominent Churchman of Trinity Church. Both of these were most worthy Christians and devoted Church people. They left large families to mourn their loss, and will be sadly missed in their respective parishes, where their influence for good was ever felt. "They

rest from their labours, and their works do follow them."

STAFFORD.—On Sunday, Feb. 28th, the Rev. J. P. Smitheman exchanged services with the Rev. H. Charlton, of Beachburg. Mr. Charlton being only a deacon, Mr. Smitheman went to Beachburg to administer the Holy Communion. During Lent the Rev. J. P. Smitheman proposes to give a series of six lectures on the history of the Church, in St. Stephen's Church. The first lecture was delivered on Wednesday, March 2nd; the subject was "The Church of the First 300 Years." The following are the titles of the lectures to be delivered on the five following Wednesdays:—March 9th, "The Council of Nicea to Gregory the Great." March 16th, "Conversion of Europe, the Holy Roman Empire." March 23rd, "The Medieval Church." March 30th, "The Church During the Reformation." April 6th, "The Church from the Reformation to the Present Time." Each lecture to commence at 7 p.m. "Truth is great and will prevail."

FRANKTOWN.—The Rev. R. B. Waterman arrived in Franktown on Thursday, 10th inst., accompanied by the Rev. Rural Dean Nesbitt, who came over from Smith's Falls to introduce the new rector to his parishioners. Mr. Waterman began his duties here on Sunday morning, by holding Morning Prayer in the parish church, preaching an earnest sermon on "Life with Christ." He also announced that there would be week-day services during Lent, and urged upon his hearers the necessity of doing their best to make Lent a season of blessing to themselves and those outside the church. Owing to the recent storm, it was impossible to make connections on Sunday between Franktown and the Churches of St. John and St. Bede. At the present time the roads are blocked with snow, in some places almost five feet in depth. Such a storm has not visited these parts for many years.

TORONTO.

St. James' Cathedral.—The noon addresses at this church are exceedingly earnest and practical, and are attended by increasing numbers. We recommend them to all Church people as a source of instruction and refreshment during the slight interval which is allowed them from business distractions. Canon DuMoulin is preaching a course of sermons on Sunday mornings during Lent on "Prayer."

St. Anne's.—A missionary service was held in this church on Sunday evening, 18th inst. After the shortened form of evening service, with special collects for missions, Mr. Kirkpatrick delivered an instructive address on the subject of Diocesan Missions. He showed the need for funds, arising from a variety of causes, e.g., removal of populations from country to city, &c., and suggested a systematic offering on the part of every man, woman and child, of the congregation to meet the need. Rev. Mr. Lewis followed with an earnest address, in which he said there were two things incumbent on all true Christians; first, to live a holy life, a matter especially impressed upon Church-people during the Lenten season, and secondly, to spread the Gospel, which was the guide to right living, and the source of so many blessings of which civilization and Christianity could boast. With respect to this latter he said the work was both tremendous and imperative. He then showed that the work was tremendous because of the vast millions of heathen, the rapid increase of those millions, and the almost innumerable difficulties of a general character, which the servant of Christ in the mission fields had to encounter. The work was imperative, because it was the Divine purpose that God and His love for man should be universally made known, because it was the Son of God's express command to His soldiers and servants that they should do this work, because it was the natural work of human brotherhood, both natural and Christian, and last, because it was a duty in view of the benefits so abundantly received through the self-sacrificing labours of others before them. The speaker then showed from statistics how this tremendous and imperative work was being done, both in England and in this country, and earnestly besought his hearers to remove the reproach which too clearly attached to us as Christians in not giving more to the cause than has heretofore been given.

Wycliffe Missions.—At the missionary meeting last Thursday afternoon, Rev. H. J. Hamilton presided. Mrs. Hodgins, wife of the ex-Deputy Minister of Education, read a paper on the history of the Church of England's missions in Rupert's Land from the arrival of Mr. West in 1820 till the present time. A paper on missionary work in Africa, with special reference to the work in Uganda, was also presented.

TORONTO JUNCTION.—Rev. C. C. Miles, rector of St. John's Church, has resumed his pastoral work after a three months' holiday.

NIAGARA.

MERRITTON.—St. James' Church was entirely destroyed by fire about 10 o'clock last Wednesday night. A committee meeting had been held in the evening, and it is supposed the fire originated through the hot air apparatus. It was a frame structure, and burned with such rapidity that only a portion of the contents could be removed. The loss is estimated at about \$3,000; insured for \$2,500 in the Aetna and Citizens.

British and Foreign.

Dr. Alexander, the Bishop of Derry and Raphoe, sailed for Liverpool in the "Teutonic," on the 5th. He will deliver lectures at Columbia and Harvard during his stay in this country.

A movement has been set on foot in Belfast for the purpose of creating a permanent memorial of the late Rev. Hugh Hanna, D.D., LL.D. All classes are joining in the movement. What shape the memorial will take has not yet been decided on.

At its formal annual meeting recently, at 19 Delahay-street, the income of the S.P.G. in 1891 was reported as amounting to £116,520. While there was a decrease under the head of legacies, the subscriptions to the Society had increased, as compared with the previous year, by £1,100.

For twenty-five years there has not been a public "May Meeting" in connection with the S.P.C.K. It has, however, been resolved to revive these gatherings, and the first will be held on May 20th, under the presidency of the Archbishop of Canterbury.

The Rev. Dr. Edward A. Bradley, who for many years has been the hard-working and successful rector of St. Luke's Church, Brooklyn, has been asked, by Fraternity corporation, on nomination of the Rev. Dr. Morgan Dix, to be a senior assistant of Trinity parish, in charge of the new St. Agnes' Chapel. It is understood that the salary offered is \$10,000 (£2,000).

At the instance of the Funeral Reform Association, the Bishop of Chester has sanctioned the use in his diocese of an alternative order for the burial of infants and very young children, at the request of the relatives, friends, or legal representative of the deceased child.

The Marquis of Bute has sent a cheque for £20 towards the restoration of Llanthoney Abbey parish church, of which the Rev. Lewis Lewis is the vicar. The work is going to be commenced immediately.

A suggestion has been made in Limerick, and has been received with much favour, that the Freemasons of the city might restore the western front of St. Mary's Cathedral, Limerick, as a most suitable memorial to their late beloved Provincial Grand Master, Sir James Spaight, who was a zealous and intelligent Churchman. It is pointed out that English Freemasons offer an excellent example in such work.

The democracy of the Church is well illustrated in the recent appointment of bishops in England. Dr. Bardsley, the Bishop designate of Carlisle, is the son or grandson of a working-man, while Archdeacon Straton, the new Bishop of Sodor and Man, claims his descent through both his parents from the Duke of York, who was captured and afterwards slain at the battle of Wakefield, in 1460.

At a recent meeting of the Stratford-on-Avon Auxiliary, Sir Arthur Hodgson, K.C.M.G., said that it had been his privilege to spend the best and happiest years of his life in a distant colony, and he had seen the working of the Bible Society to some considerable extent. He had visited the islands of the South Pacific where missionary work had been carried on so successfully for many years. He believed the Bible Society was daily growing in popularity. Anybody who thought of the subject must feel the great amount of good the Society conferred on the whole civilised world.

The increasing circulation of the Scriptures in Italy is significant. In 1888 the returns in connection with the Society's work were over 139,000; this was the largest till that date. In 1890 the figures

were close on 154,000, and the agent's report just received shows a further increase in the issues for last year of 18,000 copies. This is welcome and important intelligence. The returns from the Russian agency—North and South Russia, with parts of Central Asia and Siberia—are also good, amounting to over half-a-million copies. Of this the northern countries have taken 360,000, and the southern and Asiatic 154,000. There are few countries in which the increasing popularisation of the Bible means more than in the Italy of Victor Emmanuel and the dominions of the Czar.

Here is a recent extract from the journal of a French colporteur—a glimpse, and with some significance, of the people's life and mind: "The fruits of the Roman Catholic system are very visible here and very sad; disgusted with religion, people turn away from God, and when we come they think it is the same thing. Children are generally willing to buy 'portions,' but with Bibles it is different. Many communes are often visited before a single Bible can be sold. At one 50 portions were sold, and 301 in the course of the month. At L—, after I had spoken to a numerous crowd, a young man observed that it was not possible that I should be a reformed Protestant, because I abstained from using injurious expressions against the priests. I do not wish to be associated, were it only apparently, with those scoffers and unbelievers who desire to make the priests responsible for their unbelief."

On a recent Sunday the Pope's lengthy Encyclical to the French Bishops was read in all the churches of the country. It is regarded as a "snub" for the Bishops. The Pope has pointed out to Roman Catholics in France that it is their duty to submit to the Government chosen by the country. Leo XIII. is silent about the document of the Cardinals, and even while condemning certain laws of which the Church complains, he points out that Roman Catholics have no right to base on those grievances the justification of a revolutionary opposition to the Government of their country, taking pains to show that the Republican Government is as legitimate as any other, and going so far as to say that once this Government has been sanctioned by the vote of the nation, it is the duty of all citizens to accept it and to attempt nothing which would tend to overturn it or to change its form. Political feeling is likely to cause a split in the Roman camp.

The Clergy Friendly Society.—The tenth annual meeting of the above mentioned society was held recently at the church vestry of St. Botolph, Bishopsgate, which, by permission of the Rev. William Rogers, has been the registered office of the society since its establishment in 1892. The object of the society is to enable the clergy to secure an allowance at the rate of one guinea or two guineas a week during sickness. It was reported that the number of members on December 31, 1891, was 140, that the claims for sick pay during the year amounted to £96, and that the balance in hand stood at £1,988, of which £1,919 was invested in Government securities. The society has recently been valued by Mr. Wyatt, actuary of the Clergy Mutual Assurance Society, who reported favourably upon its financial position.

A proposal has been made for the establishment of a Missionary Bishopric to comprise practically the whole of Northern Australia west of the Gulf of Carpentaria. By this arrangement the Bishop of Adelaide would be relieved of the "Northern Territory" (a part of the Colony of South Adelaide, which he says he is "utterly unable to work"), and the Bishop of Perth of the northern portion of his diocese down to the 26th parallel of latitude. At present the diocese of Perth embraces an area of 1,060,000 square miles, and it is satisfactory to know that, by the Society's aid, Church work is rapidly extending with the new era of progress on which the Colony has entered.

The Rev. T. J. Welland, D.D., the popular incumbent of St. Thomas's, Belfast, has been elected by the Diocesan Synod of the Bishopric of Down and Connor and Dromore, left vacant by the death of the aged Dr. Reeves. No less than 196 clergy and 309 laity took part in the voting, which throughout was largely in favour of Dr. Welland, though the claims of the Dean of Dromore (Dr. Murray), Canon Crozier, and the Archdeacon (Meade) of Armagh received considerable support. Considerably more than the necessary two-thirds of the final votes of clergy and laity having been accorded to Dr. Welland, he was declared duly elected; but in any case, as the voting had stood, his name would have had to be placed before the Bench of Bishops. The *Irish Times* speaks of the new Bishop as an admirable preacher, with great parochial experience, and in perfect sympathy with Church opinion in Ulster.

Word of God! To this question no precise answer can be given, at least by any individuals. Luther and his fellow-protestants in Germany set themselves up as the judges of what was or was not inspired, Erasmus had previously said that it was not necessary to suppose the Apostles miraculously endowed. Even after the descent of the Paraclete they had been suffered by Christ to make mistakes, but not so as to endanger the faith. Other Reformers, like Calvin, following St. Augustine and Thomas Aquinas, maintained what is called a plenary, if not a verbal, inspiration of Scripture, some going even so far as to hold that the sacred writers simply wrote from dictation of the Holy Ghost! In point of fact, true Christian men have held various opinions on the subject, taking some higher and some lower views—but all concurring that the essential articles of the Christian faith are not affected.

"Even if we were driven to take the lowest view of inspiration, we are not bound to give up our faith. External evidence must almost of necessity begin by taking low ground. It must treat nothing as certain until it is proved. It must not, therefore, even presume that witnesses are honest until it has found reason to think them so; and of course, it cannot treat them as inspired till it meets with something which compels an acknowledgment of their inspiration. This is taking the extreme case, one in which we altogether doubt the inspiration of the Apostles. *A fortiori*, we need not throw away all faith, if we should be led to think that some books of the Old Testament are only historical records, collected by Jewish antiquarians, and bound up with the writings of prophets, as venerable and valuable memorials of the peculiar people of God. All this might be, and yet God may have spoken by holy men of old and afterwards more fully by His Son."

Again:
"It seems pretty generally agreed among thoughtful men at present, that definite theories of inspiration are doubtful and dangerous. The existence of a human element and the existence of a Divine element are generally acknowledged; but the exact relation of the one to the other it may be difficult to define."

Again:
"Let us take a few facts, and see what they seem to teach us. We have a number of different books written in different styles, indicating the different character of the writers. At times, too, there appear slight diversities of statements in trifling matters of detail. Here we mark a human element. If God spoke, it is plain that He spoke through man; if God inspired, He inspired man. . . . The difference of style—perhaps the slight discrepancies—seem to satisfy us that some portions at least of the Bible were not simply dictated by God; there was not what is called mere mechanical or organic inspiration. We must not forget the benefit we derive from these differences between writers of the same narrative. The discrepancies convince us that the different Evangelists, for instance, were independent witnesses and that the whole story did not arise from some well-concerted plan to deceive the world; the homely and even barbarous style of some of the writers proves to us that they were really fishermen and not philosophers. . . . Whilst we see the benefit of all this and admire the wisdom which so ordered it, we learn from it that there must have been a human element in Scripture."

Again:
"Most Christians are ready to believe that the passages of the Old Testament to which our Lord and His Apostles appealed . . . were really predictions and not guesses. It matters little whether all the books of the Old Testament were written by those whose names they bear; whether, for instance, the last chapters of Isaiah were Isaiah's or some other's; whether the book of Daniel was written at the time of the captivity or not collected till some centuries later. . . . But with all the human elements in it, 'there is surely such a Divine element as to make the books emphatically the 'Oracles of God.' . . . We have abundant evidence that they (the Prophets) would not be permitted to err in things pertaining to God.' . . . 'This is what we really want. We want to be assured that we have an infallible depository of religious truth.' . . . 'We need not be perplexed or disquieted so we can be agreed that the divine element was ever such as to secure the infallible truth of Scripture in all things divine.'"

So much, sir, for one high authority. I shall be content with one more quotation from another:—

"We have no theory of inspiration. . . . We have no means of settling definitely whether a *posse peccare* in minor matters may or may not be compatible with a divine revelation communicated through human media. . . . If positively forced to state our opinion, we will express what we believe, to be the true doctrine of inspiration in this particular by an example and a simile. As in the case of the Incarnate Word, we fully recognise in the Lord's humanity all essentially human limitations and weaknesses, the hunger, the thirst, and the weariness on

the side of the body, and the gradual development on the side of the human mind . . . even so in the case of the written Word, viewed on its purely human side, and in its reference to matters previously admitted to have no bearing on Divine truth, we may admit therein the existence of such incompleteness, such limitations, and such imperfections as belong even to the highest forms of purely truthful human testimony, but consistently deny the existence of mistaken views, perversion, misrepresentation, or any form whatever of consciously committed error or inaccuracy."

These quotations, sir, and the writings from which they are taken, settled thirty years ago once for all my own convictions on the question of Inspiration which underlies all Biblical Criticism. Knowing how readily almost any form of words may be perverted to attribute a meaning not intended, I prefer to state my opinion in the well weighed language of these quotations. Brought up in a very conservative and Calvinistic school of thought, from which, thank God, I had become emancipated through the great leaders of the "Oxford Movement," I, in common with many other young men, was not a little disturbed by the discussions of 1857-60, culminating in "Essays and Reviews." On January 23, 1862, was published "Aids to Faith," edited by the late Archbishop Thomson, then Bishop of Gloucester, and Bristol. The above quotations, I may now say, are made from two essays in that volume—the work of the theological giants—by the late Bishop of Winchester, Dr. Harold Browne, and the still living Dr. Ellicott, Dr. Thomson's successor in the See. Let me just add, that the effect of knowing that there is a human as well as a divine element in the Bible, has been to concentrate my faith not on the Book, but on the Person, Who may be reverently called the Heavenly Hero of the Book, Jesus, the Christ of God. The fallible writers of the Book may have made mistakes in many morally unessential matters of fact or history; fallible transcribers may have interpolated or mutilated the text; fallible men may go on for all time disputing about the genuineness and authenticity of this record or that occurrence; it is a most blessed reflection that the Gospel which God's prophets foretold, and which the Apostles were commissioned to preach, is not the Gospel of a Book, but the glorious Gospel of Jesus Christ—true God and true Man, the Brother and Saviour of humanity. Oh, let us beware how we make a fetish of even this best of books, and let us be gratefully content to believe that it bears within its pages a divine testimony to Him, Who is for us Christians, our *All in All*.

T. BEDFORD-JONES, LL.D.,
Archdeacon.

Brockville, March 16, 1892.

Notes and Queries.

SIR.—1. In the admission of Dissenters to confirmation which would you recommend—(1) Re-baptising the candidates, or (2) Receiving them into the Church, or (3) Presenting them without going through any ceremony at all? The last gives least trouble, whereas compelling the others may cause a difficulty with some.

2. Ought not the giving of the elements in Holy Communion to the laity be begun at the south side? Is it because in former days the assistant priests sat at the south side, that this custom holds? When there are a number of clergy robed, ought not they to take their places at the south side during the celebration, or is there any rule in the matter? C.

Ans.—1. The first question to be asked is, as to whether the person has been baptised or not, and by whom. If the person is duly baptised, let him be presented for confirmation. If you examine the second baptismal office you will see that "Receiving into the Church" is often impracticable, and hypothetical baptism would be the only remedy. But confirmation is accepted as supplying all previous defects, short of want of baptism.

2. It is usual for the clergy to take the south side where the *sedilia* are, and the priest begins at the south side to administer. But the real cause is probably his own convenience, as he then proceeds from left to right. At a celebration the *sacrarium* should only have the celebrant and his assistant or assistants, as others come in the way, and detract from the dignity of the holy rite. There is no good reason why the clergy, though robed and vested, should cluster round the altar or in any part of the *sacrarium*, if they are to be in the way. The Church's interest and the beauty of her services are usually best secured by the application of a little common-sense, and this is seen at once to be better than all the rules in Christendom, but *trouble* and *difficulty* should not be calculated in our doing the Church's work.

—No man ever offended his own conscience but first or last it was revenged upon him for it.—*South.*

Sunday School Lesson.

4th Sunday in Lent.

March 27th, 1892.

"HE SUFFERED UNDER PONTIUS PILATE."

I. "HE SUFFERED."

The Creed speaks particularly of our Lord's sufferings under Pontius Pilate; but let us first look at some of His earlier griefs. We are members of His Body; and His suffering must affect us deeply. "Is it nothing to you all ye that pass by? behold and see if there be any sorrow like unto My sorrow?" (Lam. i. 12). The great God who ruleth all laid aside His glory and obeyed His creatures (St. Luke ii. 51; Phil. ii. 6-7); submitted to shame and dishonour; was "despised and rejected of men," and throughout His whole earthly life, was "a man of sorrows and acquainted with grief." He was wounded that we might be healed, and sorrowed that we might rejoice (Isa. lii. 3-5). He owned every beast of the forest, and the cattle upon a thousand hills (Ps. l. 10), and with a word could provide food for thousands (St. John vi. 11); yet suffered hunger Himself (St. Matt. iv. 2). He humbled Himself to beg for water, when thirsty (St. John iv. 7), although He turned water into wine for the wants of others. He looked in vain for sympathy from His closest friends (St. Mark xiv. 37); was betrayed by one (v. 45); denied by another (v. 71); deserted by all (v. 50). The long-looked-for Messiah came and was received—how? (v. 65). What a marvellous sight that One so mighty, Who could destroy the persecutors with a breath (Isa. xi. 4), should hold His great power in check at such a time, and appear to be weak and helpless, as a lamb brought to the slaughter.

II. "UNDER PONTIUS PILATE."

Pilate, the Roman procurator of Judea and Samaria, had probably come from his headquarters at Caesarea, to keep order in Jerusalem during the Passover. He was not a favourite with the Jews, having offended them on one occasion by bringing the Roman standards into Jerusalem; and again, by taking money laid up in the Temple, with which to build an aqueduct for supplying the city with water. See also how he had treated the Galileans (St. Luke xiii. 1). But now he was anxious to please the Jews, being afraid of their accusing him to Tiberius. The Jewish council declared their King to be guilty of blasphemy, for which the punishment was death (Lev. xxiv. 16), but the Romans no longer allowed the Jews to execute criminals (St. John xviii. 31). They were forced, therefore, to appeal to Pilate to ratify their sentence. This they seemed to have expected him to do without examination, and to have been unprepared for the question: "What accusation bring ye against this man?" A charge of blasphemy would be treated with contempt (Acts xviii. 14-15); so the question is evaded (St. John xviii. 30). This vague statement is treated with ridicule (31); so they try another accusation which he dare not treat lightly (St. Luke xxiii. 2). Then Pilate, after a private examination, declares the prisoner faultless (v. 4). The charge of sedition being repeated, he finds an excuse for sending Him to Herod the tetrarch of Galilee (vv. 6-7). But not so easily can he escape responsibility (v. 11). Then the judge, who should have pronounced the acquittal himself, appeals to the people, declaring that there is no fault to be found in this man (v. 15) and yet proposing to chastise Him (v. 16). This proposal, which was plainly unjust after the declaration of innocence, was unheeded. The terrible cry, "crucify Him" was raised (v. 21). Pilate again, for the third time, asserts Christ's innocence and says he intends to let Him go (v. 22). The tumult then became so great that the procurator gave way, although at the same time making his fourth declaration of the prisoner's guiltlessness (St. Matt. xxvii. 24). Then was inflicted the terrible scourging which preceded crucifixion; nails and pieces of bones were stuck into the scourge, and sometimes the sufferer died under the infliction. See the prophecy of this (Ps. cxxix. 3; Isa. liii. 5). The whole band of soldiers gathered in the common hall, mocked their patient Victim, covered His bleeding wounds with royal purple, gave Him a crown and sceptre, and offered Him mock homage. How meekly He bore it all, hiding not His face "from shame and spitting." (St. Matt. xxvii. 27-31; Isa. l. 6). He had submitted to the same treatment in the house of Caiaphas (St. Matt. xxvi. 67).

Then Pilate made another weak appeal to the mercy of the Jews (*weak* because he, not they, had the power to decide), presenting their king, still clothed in mock splendour, as though to ask if He had not suffered enough. "Crucify Him" was still the cry, and Pilate gives the indignant answer, "Take ye Him, and crucify Him, for I find no fault in Him," pronouncing Him faultless for the *fifth* time (St. John xix. 5, 6). Soon the Jews took ano-

ther tone and threatened Pilate himself (v. 12); this had the desired effect, and he at length gave the order for crucifixion. The sentence was unjust on his own statement, but he dare not risk his own safety. Nothing was gained by cowardice, however, for before long he was ordered to Rome to answer a charge of cruelty to the Samaritans. One writer says he committed suicide, another that he was beheaded under Nero.

Lenten Reading.

Self-Denial With a Purpose.

The season of Lent, in calling upon the people to practise self-denial, does not always appeal with equal force to all. Some persons are perplexed with the question of how they shall observe it, or of how much denial of self they shall practice, while not a few fail to grasp an adequate motive for daily discipline extending through the forty days. The Scriptures say, Humble yourselves with fasting, and the Church in Lent says, Now, appointing the time; but too often it is the case that for the want of an explicit aim the season fails to accomplish all that it might. In the case of the prophet Elijah and in the case of our Lord, their fasting was in preparation for a great work. In the case of the people of Nineveh it was to avert an impending calamity.

When our Lord came down from the mount and healed the lunatic, His disciples asked, Why could not we cast him out? and He replied, This kind goeth not out but by prayer and fasting. The Church contemplates that by the faithful observance of this sacred season spiritual strength shall be received and spiritual work revived.

The Master seems to be saying to us now, "Lift up your eyes and look on the fields, for they are white already to harvest. Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest." The equipment for God's service has been given and His presence is pledged to the Church in carrying out His divine mission.

What then is lacking? What but the purpose to fulfil Christ's command—the consecrated lives and the consecrated gifts to support and strengthen the work?

We are bound by every consideration of love and gratitude toward God and toward our fellow-men to make speed in carrying forward the Kingdom of God throughout our land and among the nations of the earth. Spiritual earnestness alone can overcome the obstacle to success. We want the sacred fire from God's altar to inflame our hearts, so that we shall dare all things in the Name of Christ, and be ready for any sacrifice which may be needful to make His ways known. Let this purpose enter into our Lenten self-denial, and it will not only bring blessing to each one of us, but it will also make us instruments of blessing to the world.—*Spirit of Missions.*

"I Will Give You Rest."

BY THE LATE ARCHBISHOP OF YORK.

Christ promised to be the "rest" of souls. Consider this well. No man ever made a greater claim. It were a small thing in comparison to promise to possess and govern all the kingdom of the world. We have seen something like that within a century. It is almost a hundred years since a man was born in a small island who became ruler of the French people, and kept the world in awe of his name. But who can give "rest" for souls? Who dares pretend to it? The doctor that can give rest to the body refuses to "minister to the mind diseased"; it is too deep to reach; "Herein the patient must minister to himself," says the poet. But here is one who claims this power—"I will give you rest"—a power beyond the reach even of our science; a power and wisdom which prove the claimant to be Divine, if the claim is true; to be the vainest pretender, if it is false.

And it is true. Christ is and has been the Giver of "rest." Even those who have not come very close to religion, even those who think it only a sentiment with which some people delude themselves, own that it is a resource and a repose to them in sorrows and troubles. Death smites;

and the survivors say, "It is the Lord! let Him do what seemeth to Him good," and they are comforted by saying it. Sickness confines them to a tedious bed; and they say, "We suffer; but He suffered more," and they smile at the tedium of their sickness; and you may visit them after ten or fifteen weary years of sickness, and find them smiling still. Yes—that the thought of Christ does bring with it a certain sweet peace and consolation, because it prevails over sufferings that are painfully real, cannot well be denied.

And then, oh, blessed revelation of the Gospel—"the forgiveness of sins"! What to me is all the rest of the creed without that article? Tell me that God is holy, is eternal, is the Lord of me and mine; I will believe you. I will adore Him as all these. But the more I think on these attributes, the clearer do I see how far above me this glorious Lord hath set Himself. The man of science tells us that the stars, that like ten thousand diamond sparks adorn the robe of heaven, are every one of them suns, some far brighter than our own, whose distances cannot be written down, because one page is too narrow for the millions on millions, be the unit as large as you will. I wonder; but they are far and high, not made for me, never to be known by me! So towards the Maker of them all I look with wonder; but if my sin has set a distance between me and Him, which neither tears of mine nor costly sacrifices can abridge, I can only wonder and fear. But even as I wonder, a voice says, "Thy sins be forgiven thee. Peace with God has been procured for thee by the life and death of Jesus. Look up to God as thy Father, reconciled to His lost son."

Children of sin and sorrow, the Lord saith, "Come unto Me, all ye that labour and are heavy laden." Come unto Me, you in whom conscience has begun to work and struggle, and to try to deliver herself from the load of sin that sits on her bowed neck—"I will give you rest." I will give you comfort in feeling that even sin is not too great for Me to deal with.

All is changed by this message. God seemed too great to think of us, and our maimed and ruined plight. Now, we see He is too great to lose sight of anything. Meek and lowly in heart, the Saviour, who was present at creation, when all those splendours were poured forth, and knows their names and number, descends to earth, and gathers out His sheep, tends them, feeds them, carries them in His arms. The troubled mind learns of Him forgiveness and rest.

Family Reading.

"Changed Lots; or, Nobody Cares."

CHAPTER XVI.

THE HOSPITAL.

It was Joe Lovell, followed by two or three of his "pals," who had pursued the children in their sudden flight from the public-house; and when after they had been extricated from the horse's hoofs it was found they were both insensible, he had claimed them loudly.

However the policeman who had also seen the accident and rushed to the rescue, decided that the children were only fit for the hospital, which was fortunately close at hand, and sent at once for an ambulance, which quickly brought them within reach of a doctor.

Poor little Jenny soon recovered her senses, and being pronounced uninjured, Joe was allowed to take the sobbing trembling child away, but Missie, or as he now called her, "my eldest darter," had had a collar-bone broken, and was otherwise bruised, so the Doctor in spite of his assurance that her mother was the best person to nurse her, would not hear of her leaving the hospital.

"You'll let me stay here a bit, you'll let me stay," were the first words Dorothy uttered when the next morning on awaking after a long but somewhat restless sleep, she saw a pleasant-faced nurse bending over her.

As she spoke she caught hold of the nurse's dress. "Yes, yes, my dear, you shall stay till you are well, never fear; now I'm going to give you some breakfast, so you must let me go," said the

nurse, cheerfully; "we don't turn our patients out till they are quite well, so you need not trouble yourself about that!"

Dorothy now found out that the arm which was bound to her side was aching sadly; she had hardly noticed it the night before; also that she was so stiff and bruised she could not move at all without pain; but in spite of these evils she did not feel at all inclined to complain, and bore everything with such cheerful patience that she soon won golden opinions from her nurses, whom she regarded with a gratitude which did not often fall to their share.

To lie still in such a beautiful and warm place, to have plenty of good food, and nothing but kind words, made up to her for everything else, and she lay still all that day, and many which followed, watching the fire, not caring even to think much. The bed she was in was itself a delight, and the feeling that she had experienced such comfort before was strong within her, and filled her with vague recollections. "I remember sleeping in a bed like this," she thought dreamily, "only it wasn't just like this, there were curtains hanging round it . . . but there were blankets and sheets just like this, how nice and clean it is . . . how white the sheets are, I remember some just like them. . . ."

Dorothy submitted to all the washing which was necessary with pleasure, and was quite content to have her long hair plaited tightly in a coil round her head.

As the days went by, and she noticed more what was passing round her, she heard some of the other patients grumbling at the constant ablutions and hair brushings, but to her they gave a pleasure she could in no way have explained.

Nance was a clean woman, and had it is true taught her foster-child to love cleanliness as she understood it, but it was a cleanliness very far removed from what she now enjoyed; such luxury was not at all possible for van-folk.

For days she was very feverish, and then she began to feel she was getting well, and to fear that she should soon be sent out of this beautiful restful place.

She was very silent, partly from habit, for she had never been accustomed to make friends with any one, or to claim any sympathy.

Then the women who occupied the beds beside her were very ill, one much too ill to talk, and the other, a coarse violent old woman who was in great suffering, she was in no way drawn to confide in.

The nurses were too busy to be curious about their patients, and Dorothy was by nature both proud and reserved, so at the end of a fortnight nothing more was known of her than when she first came into the ward.

When she was well enough to read, books were supplied to her, and she read greedily, never had she had such a feast; when the first visitor's day came, and the other patients' friends arrived, she had watched the door of the ward eagerly, hoping that "mother" would come, but when she did not appear, she felt almost relieved, it was so pleasant to forget all her troubles and the life which had become so hateful to her, in the story-book which told her of happier, better things.

On Sunday afternoon a lady came to read and sing in the ward; she greeted many of the patients as old acquaintances. Dorothy's eyes followed her eagerly, for her recognition was immediate; it was the same lady that had spoken to her when she and Jenny were waiting at the street corner.

She knew the words of the chapters that were now read, they were some Jem had been fond of; tears came into her eyes, and she listened attentively. Jem's Bible was one of her treasures, but she seldom opened it, not caring to rouse the grief which was still fresh; she had told herself she was not good enough to read Jem's Bible.

When a hymn was sung books were handed round for those who wished them, and Dorothy stretched out her hand eagerly, and her voice joined in softly but clearly. She had not liked to raise it, but the lady noticed it, and on her way through the ward later she paused by her bedside, and asked her with a kind smile whether she was fond of singing?

Dorothy's eyes were very bright as she answered "Yes." And her heart beat fast with the hope of being recognised.

Nor was she disappointed, for the lady now said, "I seem to know your face, but I do not think you were here last Sunday; perhaps you have been in before?"

"No, they brought me here Monday night, but I remember you, too," replied Dorothy shyly; "you spoke to me at the corner close by the Red Lion, and told me 'twasn't a place to wait."

"Well, I was right, was I not?" returned the lady gently; "if you had gone home when I spoke to you, this sad accident would not have happened, and you would not be lying here now, suffering all this pain."

"I like to be lying here, and my arm doesn't hurt much now," said Dorothy, wistfully; but Mrs. Carey, though the words and tone in which they were uttered interested her, had not time then for a longer talk, and with a nod and smile, hurried away, much to Dorothy's disappointment.

The next Sunday and the next, however, she stood by her bedside, and she soon gathered that the gipsy girl was very dissatisfied with her way of life, and was ready to change it.

The girl's looks and manners had both attracted her strongly, and she felt very much inclined to try to help her, while she recognised all the difficulty of doing so very clearly.

When she said a few words to her of the delights of service, of the pleasure of learning, to do something useful, Dorothy's face lighted up with eagerness and she said she wanted so much "to live in a house," but she was so ignorant of everything to do with home life that Mrs. Carey felt doubtful if she at all understood what service would require of her, and whether she would be really ready to submit to its restrictions.

With her hair up she looked many years older than she really was, and when Mrs. Carey found she was not yet fourteen she felt all the more doubtful of the wisdom of interfering, and was afraid of saying too much, or by her notice raising hopes which might only be disappointed.

She had, however, a friend who was interested in a training home for young servants, and she felt that if she could get the poor little gipsy into it she might give her at least a chance. She first set herself to find out whether Lily Lovell would be received into the Home, and here difficulties met her at once; a gipsy girl would be sure to give endless trouble, and no doubt in the end, after all this had been taken, would prove incorrigible.

At last Mrs. Carey's personal influence overcame this difficulty, and as she was ready to guarantee the annual payment, she felt already as if she had taken a responsibility on her shoulders which might weigh heavily, when she remembered that she had still to gain the parents' consent, for without it she could do nothing.

With some qualms still troubling her as to whether she were doing a wise thing, but with thoughts turning often with sympathy to the poor girl's pleading eyes, and enumerating to herself all the good she had heard of her at the hospital, for Dorothy had become a great favorite with the nurses, Mrs. Carey now made her way to the gipsy encampment.

Nance was out, but Joe was lounging at the door—enjoying his pipe; he had been very furious at Missie's resistance to his will, and hardly a day had passed without his torturing Nance's loving heart with threats of what he would do if her foster-child did not obey him in the future.

He was very angry and also very alarmed when Mrs. Carey explained to him her mission, and offered to take charge of his daughter Lily for the future, and have her trained for service. He was cunning enough, however, to know that by appearing a cruel father he might enlist further sympathy in her favour which might prove inconvenient, so he answered with some civility that he could not and would not part with her; she was useful to him and to her mother; there was blind Jenny to be looked after.

Mrs. Carey argued with him bravely for some minutes, pointing out the great advantages he was throwing away for his child, but the longer she talked the more surly he grew, and at last she was obliged to give up her attempt to persuade him, remembering that one of the difficulties made at the home had been that such parents, even if they consented to part with a child at first, would

be almost sure to cause great trouble and annoyance in the future.

She felt very glad that she had said nothing of her project to Lily, as she had learnt to call her, so she would be spared what might have been a great disappointment, and she felt almost glad to remember that every one at the hospital knew she was to be away for some weeks, so the poor girl would have left it probably before she returned, and she would not have the pain of looking at her again and knowing that she could do nothing to help her, while she wondered more than ever at her grace and refinement as she thought of this surly though somewhat picturesque-looking father.

She tried to remember all the girl had told her of her own people, but she had not been very communicative, and it was this very reticence which had helped to impress Mrs. Carey with the sense of her innate superiority to her surroundings; she had had a brother who had died, of whom she had spoken with intense affection and regret. "It was all different now Jem was dead," she had explained as if in excuse for her discontent, and she had talked of "Mother" as if she loved her; blind Jenny was, of course, the child she had first seen her with; she could not remember her mentioning her father, so Mrs. Carey put away all her regretful thoughts of the gipsy girl, and started on a long round of visits, telling herself cheerfully that she had done her best and failed; after all she might have had infinite trouble and disappointment had she succeeded; very little could be expected from a girl brought up in a gipsy van.

Dorothy knew that the lady who spoke so kindly to her was not coming again, and was full of an undefined feeling of disappointment; it was true she had promised no help, but she had spoken to her as if she disapproved of her present life; surely she would help her to another. When this hope had vanished she turned again to her dreams; some day she would go to Scotland and find out who she really was, but then was she the baby who had been saved by old Rover?

For three weeks she had seen nothing of Nance and had almost ceased to expect her, when she came leading in Jenny, who looked, if possible, more wretched than ever; the sight of her foster-mother, who appeared ill and disheartened, brought back all the misery of their life keenly, and her own spirits began to fail; she had promised "Jem to take care of his mother.

To be Continued.

Toronto Conservatory of Music.

The audience at the organ recital on Saturday afternoon was, as usual, large, and the performance fully sustained the good name of the Conservatory in every particular, and afforded a delightful pastime.

Whatever the cause, whether the enthusiasm of the pupils themselves, who are always there in force with their friends, or the inherent merit of the performance and the beauty of the selections, there is no doubt these concerts of the Conservatory are among the most popular entertainments we have. The attendance of such an audience as is usually found there, unmistakably shows the hold the higher class of music has upon the public, and the appreciation of the work of the Conservatory.

There is every reason to regard this institution with satisfaction. In its late annual report the President, the Hon. G. W. Allan, shows that the attendance has more than doubled in the last five years. The teaching staff has of necessity been largely increased, and includes several of the most eminent musicians and instructors in both vocal and instrumental music.

Sig. F. d'Auria and Madame d'Auria, both well known and distinguished for their success in vocal training; Sig. Giuseppi Dinalli, Associate of the London Academy of Music; Mr. Arthur E. Fisher, Mus. Bac. A.C.O., A.T.C.L. (Eng.); Mr. J. W. F. Harrison, organist St. Simon's Church, and other well-known musicians.

In view of the steady growth of the institution, it is not surprising to hear that the Directors are arranging to have the premises greatly enlarged and fitted up with every modern appliance advantageous to the students and staff.

Presenting, as it does, rare opportunities for acquiring a thorough musical education, and assisting students to avail themselves of these opportunities by offering free tuition in primary branches, as explained in the Calendar, the Conservatory deserves the success it has won; and that it has secured the confidence of the country and become a fixture is due, in great measure, to the steady purpose, marked ability and thoroughness of Mr. Edward Fisher.

Hints to Housekeepers

FINE COOKIES.— $1\frac{1}{2}$ cups sugar, 1 cup of thin sweet cream, $1\frac{1}{2}$ cups butter, 1 egg, 3 teaspoons baking powder, flour to roll soft. Mix quickly, roll thin, sprinkle with sugar, cut, and bake in a quick oven.

Citric acid will remove ink stains.

SICKNESS AMONG CHILDREN, especially infants, is prevalent more or less at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

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This gives very conclusive proof of the efficiency of this wonderful remedy.

STEAMED INDIAN PUDDING.—One and one-half cupfuls of sour milk, one-half cupful of cream, one teaspoonful of soda and one of salt, two tablespoonfuls of sugar, one egg, one cupful of flour, two cupfuls of meal. Steam two hours.

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BAKED SOUR APPLES.—Pare and core, leaving the apple whole. Place in a dish, fill the cores with sugar, and sprinkle sugar over them; put sufficient water in the dish for the sauce, and bake until done.

COLD WEATHER TRIALS.—Dear Sirs,—This fall and winter I suffered from neuralgia in my face and had the best medical advice without avail. I at last thought of trying B. B. B., and after using one bottle have not felt any symptoms of neuralgia since. I regard it as a fine family medicine.

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WHIPPED CREAM CAKE.—Use your favorite layer cake receipt and bake in two layers. Whip one cupful of cream, add one-half cupful of sugar, place between layers and on top. On the top layer of cream put bits of some bright-colored jelly, and you have a very dainty cake.

You can keep butter and milk fresh a long time in warm weather without ice, wrapping a large porous pot in a wet cloth and inverting it over the butter or milk? The external evaporation cools the interior.

Children's Department.

A Bridge Built by Red Ants.

The following remarkable story, told by an eye witness, is entitled to a place among the instances of intelligence among the lower animals. A cook was much annoyed to find his pastry shelves attacked by ants. By careful watching it was discovered that they came out twice a day in search of food, at about 7 in the morning and 4 in the afternoon. How were the pies to be protected against the invaders? He hit upon the plan of making a barricade of molasses, hoping the ants would be unable to cross the sticky line thus formed. He then watched to see the result of his protection.

He did not have long to wait, for at 6.50 o'clock he noticed that off in the left hand corner of the pantry was a line of ants slowly making their way in the direction of the pies. They seemed like a vast army coming forth to attack the enemy. In front was a leader, who was larger than any of the others, and who always kept a little ahead of his troops.

They were of the sort known as the medium sized red ant, which is regarded as the most intelligent of its kind, whose scientific name is *Formica rubra*. About 40 ants out of 500 stepped out and joined the leader. The general and his aids held a council and then proceeded to examine the circle of molasses. Certain portions of it seemed to be assigned to the different ants, and each selected unerringly the point in the section under his charge where the stream of molasses was narrowest. Then the leader made his tour of inspection.

The order to march was given, and the ants all made their way to a hole in the wall in which the plastering was loose.

Here they broke rank and set about carrying pieces of plaster to the place

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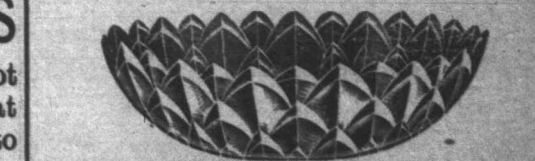
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in the molasses which had been agreed upon as the narrowest. To and fro they went from the nail hole to the molasses until at 11:30 o'clock, they had thrown a bridge across. They then formed themselves in line and marched over, and by 11:45 every ant was eating pie.

Small Change.

'Oh, dear Grannie, how industrious you are! You never have to wait more than five minutes for father to come in to dinner, yet you always take out your knitting. You can't have time for even a dozen stitches.'

'Every stitch counts,' replied Grannie. 'Five minutes every day means half-an-hour in a week, and half-an-hour in these busy times is quite worth saving.'

'Fifty-two weeks in a year,' remarked Bob, 'that's twenty-six hours—a whole day, and two hours to spare.'

'Yes,' said Grannie; 'you see it doesn't do to throw away minutes. They make days as surely as pence make pounds, if we only take care of them.'

'But,' said Laura, 'it would be dreadful if we had to look after every minute in that way!'

'No worse than looking after your pence, my dear. You would not drop your small change all over the house and garden because it was too little to take care of, would you?'

'No,' replied the girl. 'Well, then,' said the old lady, 'remember that time as well as money has its small change, and if you fritter it away you are acting quite as foolishly as if you tossed all your coppers and threepenny bits out into the hayfield.'

Some Difference.

A few years ago a little fellow, Eddy, not slow in roguery, complained that James had been throwing stones at him.

The teacher, having found the charge correct, said to Eddy,—

'What do you think you should do if you had such a boy as that?'

'I think I should flog him,' he said.

'Eddy threw a stone at me t'other day,' said James.

'Ah,' said the teacher, 'is it true, Eddy, that you have been throwing stones at James?'

Eddy hung his head, and confessed it.

'Well, Eddy, what do you think you should do with two such boys?'

'I think,' said he, sobbing, 'I should try 'em again!'

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Wheat, white	\$0 90 to \$0 00
Wheat, spring	0 86 to 0 00
Wheat, red winter	0 00 to 0 90
Wheat, goose	0 78 to 0 79
Barley	0 47 to 0 51
Oats	0 33 to 0 34
Peas	0 60 to 0 66
Rye	0 60 to 0 89
Hay, timothy	13 50 to 15 00
Hay, clover	11 00 to 12 00
Straw	9 00 to 10 00
Straw, loose	6 00 to 6 50

Meats.

Dressed hogs	\$5 50 to \$6 00
Beef, fore	5 01 to 5 00
Beef, hind	6 00 to 8 00
Mutton	7 00 to 8 00
Lamb	8 00 to 9 00
Veal	7 00 to 9 00
Beef, sirloin	0 12 to 0 12½
Beef, round	0 00 to 0 10
Mutton, legs	0 00 to 0 12
Mutton chop	0 12 to 0 15
Veal, best cuts	0 10 to 0 15
Veal, inferior	0 05 to 0 08
Lamb, hindquarters	0 00 to 0 15
Lamb, forequarters	0 00 to 0 08

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(Farmer's Prices.)

Butter, pound rolls, per lb.	\$0 18 to \$0 20
Butter, tubs, store-pack'd	0 14 to 0 16
Butter, farmers' dairy	0 16 to 0 18
Eggs, fresh, per doz	0 12½ to 0 12½
Chickens, spring	0 65 to 0 75
Chickens, old	0 55 to 0 65
Ducks	0 85 to 1 00
Turkeys, per lb.	0 12 to 0 14
Geese, per lb.	0 08 to 0 09

Vegetables, Retail.

Potatoes, per bag	\$0 45 to \$0 50
Carrots, per p'k	0 00 to 0 15
Onions, per peck	0 25 to 0 30
Onions, per bag	1 45 to 1 60
Parsley, per doz	0 00 to 0 20
Beets, per peck	0 00 to 0 20
Turnips, Swede, per bag	0 25 to 0 30
Turnips, white, per peck	0 00 to 0 20
Cabbage, per doz	0 25 to 0 40
Celery, per doz	0 50 to 0 75
Apples, per peck	0 15 to 0 25
Apples, per barrel	1 25 to 2 00

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