

ORDERED, A
Book, from 21a.
ONS, Clerical
rent Garden.
LONG LINEN,
1s per dozen.
street, Covent
CLOAK FOR
ng. Send for
rgy Outfitters,
ondon, W. C.
NESS CAPES
e. T. PRATT
ok st., Covent
ND USEFUL
amon ure, 7a.
SONS, Clergy
Garden, Lon-

Canadian Churchman

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

Vol. 20.] TORONTO, CANADA, THURSDAY, FEBRUARY 1, 1894. [No. 5.

R. C. WINDEYER. R. C. WINDEYER, JR.
Windeyer & Son,
Canada Permanent ARCHITECTS.
Buildings.
18 Toronto Street, Toronto.
EDEN SMITH,
Architect.
14 King Street West,
Toronto.
PRESENTATION
ADDRESSES ...
DESIGNED AND ENGRAVED BY
A. H. Howard, R.C.A.,
53 King St. East, Toronto.

Artistic Calendars.

Send for one of our beautifully illustrated
Artistic Calendars
as follows:
Devotional Calendar, beautifully illustrated, 65c., reduced to 50c.
Times and Season Calendar, beautifully illustrated, \$1.00, reduced to 75c.

FRANK WOOTTEN,
OFFICE CANADIAN CHURCHMAN
Cor. Court and Church Sts., TORONTO, Ont.

A NEW SWAN BOOK.
COURTSHIP and MARRIAGE
and the Gentle Art of Home-Making. By
ANNIE S. SWAN,
(MRS. BURNETT-SMITH).
CLOTH, - - - - 60 Cents.

CONTENTS—The Lovers, The Ideal Wife, The Ideal Husband, The First Year of Married Life, The Ideal Home, Keeping the House, The Truest Economy, On Keeping up Appearances, Motherhood, The Son in the Home, the Daughter in the Home, The Education of our Daughters, The Servant in the Home, Religion in the Home.
To the discussion of these themes our authoress brings a heart of sympathy and a head well stored with good common sense. It is not necessary we should say that the thoughts are beautifully expressed. This is a book to be read and re-read, and treasured among the few favorite volumes. It has a distinct mission of good.

WILLIAM BRIGGS,
9-33 Richmond St. West, - - - - TORONTO.

C. P. LENNOX, L.D.S. C. W. LENNOX, D.D.S.
Chas. P. Lennox & Son,
DENTISTS
Room B, Yonge St. Arcade
TORONTO. TELEPHONE 1846.

F. G. CALLENDER M.D.S.
Dental Preservation a Specialty.
394 YONGE STREET.
TORONTO.

F. D. PRICE,
DENTIST,
Corner Queen and Church.

DR. E. A. PEAKER,
PARKDALE DENTIST.
1219 Queen St. West, TORONTO.
Office Hours—9 to 12 a.m. 1 to 6 p.m.
Tel. phone 5150

NOTICE.
A. H. Harris, Dentist,
Has removed to 163 Sherbourne Street.
Telephone 2884.

DR. EDWIN FORSTER,
DENTIST.
OFFICE,
Cor. Buchanan & Yonge Sts. Telephone 641.

DR. A. W. SPAULDING,
DENTIST.
S. E. Cor. Queen & Yonge St.
Residence—43 Lansdowne Ave TORONTO

DR. R. J. LOUGHEED,
Dentist
TELEPHONE 1943.
Cor. Wilton Ave. and Parliament St., Toronto.
Open at Night.

DR. JENNIE GRAY,
263 Wellesley Street,
Telephone 4202. TORONTO.

DR. L. L. PALMER,
SURGEON.
Eye, Ear, Throat, 40 COLLEGE STREET,
TORONTO.

A. M. ROSEBRUGH, M.D.
EYE AND EAR SURGEON,
137 Church Street, TORONTO.

DR. BREMNER,
39 Bloor St. East,
Deformities, Joint and Spinal Diseases. -:- Toronto.

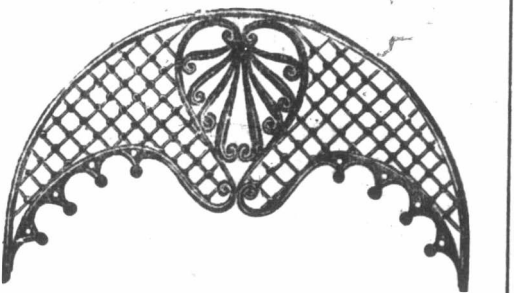
DR. COOK,
HOMOEOPATHIST
Throat and Lungs 12 Carlton Street,
specialty. Toronto.

PARQUET FLOORS.
Send for designs and price list.
ELLIOTT & SON, 92-96 Bay St., Toronto.

WANTED.
A young Churchman of education, used to both newspaper and mercantile agency work, wants a berth as a reporter, collector or clerk in a book store. Can furnish security and first-class references from previous employers. Address MOUNT, 97 Prince Arthur Street, Montreal.

DECISIVE CLEARING SALE!
Dress Goods. We don't consider the loss in this department. The goods must be sold. All new and seasonable goods. You can rely on them giving satisfaction.
* Mantles and Millinery. The previous mild weather not anticipated; stock too heavy, and you can purchase these goods at less than half the regular prices.

H. A. Stone & Co.
212 YONGE STREET.



Ornament your homes with Grille or Fret Work
For Arches, Doors and Transoms.
Circulars free.
OTTERVILLE MFG. COMPANY, Ltd.
OTTERVILLE, ONT.

ORGANIST and Choirmaster (English Cathedral training) desires appointment where there is good scope for an enthusiastic and devoted Churchman. Surplined choir preferred. Best of references as to ability, &c. Address with particulars to "ANGLICAN," care of Canadian Churchman, Toronto.

GERMAN LESSONS.
H. G. HELLMAN,
of Hanover, Germany,
Imparts a thorough knowledge of German in a short term at reasonable rates.
18 Yonge St. Arcade, Toronto.

ORGANIST requires position. Highest testimonials, &c Mixed choir preferred. Address M. M., 205 James Street north, Hamilton, Ontario
CASWALL'S Service Leaflets
Good for all the year round. Price \$1 per 100 copies, at Rowsell & Hutchison's or the Synod Rooms, Toronto.

MISS PATON
Is now prepared to offer her friends and patrons artistic, fashionable Parisian Dinner and Evening Dresses at her Fashionable Dressmaking Parlors at
R. Walker & Sons, 33-43 King St. E.

Now is the Best Time to Order.
During this month, on account of stock-taking, our prices will be found much lower than at any time during the year. We would therefore suggest that if you are in need of a SUIT or an OVER-COAT it would be to your interest to order now. CLERICAL COLLARS just to hand.

Geo. Harcourt & Sons
MERCHANT TAILORS
57 King Street West, Toronto

SEAL MANTLES
32, 34, and 36 inches long, at a very great reduction for cash.

W. & D. Dineen
Corner King and Yonge.

FREE GRANTS
OF
Theological Books . . .
Are made by the Church of England Book Society, 1 Adam street, London, England, to the Poorer Clergy whose incomes do not enable them to procure such. Applications to be addressed JOHN SHRIMPTON, Esq., Secretary.

MISS PLUMMER, Modiste.
EVENING DRESSES a specialty.
Terms moderate.
Room 28, Oddfellows Bdg., Cor. Yonge & College St

A CHOICE SELECTION OF
Rich Cut Glass
COALPORT
CAULDON
DRESDEN
and goods suitable for the Holiday Trade.
Junor & Irving
109 King St. West.
Telephone 2177.

Sermon Outlines for the Clergy and Lay Preachers, arranged according to the Church's year. By the Rev. W. F. Sadler. \$1.75.

Sermons in Miniature, for Extempore Preachers. Sketches for every Sunday and Holy Day of the Christian year. By Rev. Alfred G. Mortimer, D. D. \$2.00.

Meditations and Devotions of the late Cardinal Newman. \$1.75.

The Mission of the Church. Four lectures. By Chas. Gore, Principal of Pusey House. \$1.20.

The United States. An outline of Political History, 1492-1871. By Goldwin Smith, D.C.L. \$2.00.

Electricity up to Date. By John B. Verity. Illustrated. 50 cents.

ROWSSELL & HUTCHISON,
PUBLISHERS, BOOKSELLERS, ETC.
74 and 76 King Street East - TORONTO

ATURE
RASSES
TERNS
ONTREAL
SONS
AND
GLASS
STMENTS
eam
METIC
E, LIPS
es instantly
r sticky.
TS.
nto, Ont.
Works
to.
Description
ect's work.
Special de-
cation.
anager.
ork.
rosses
Desks
vers
NDARDS
ation
1
imported
ated Cata-
O., Ltd.
ONTO.
AL
ASS
S
NTO

TRY HOOPER'S
LICORICE, LINSEED AND CHLORODYNE Lozenges
 For that wretched cough of yours.
HOOPER & COMP'Y
 43 King St. West, and
 444 Spadina Ave., Toronto.

Nothing Relieves Suffering

and disease like St. Leon Mineral Water. It is the most powerful absorbent known, and yet no artificial preparation is so nourishing. It regulates without irritating, and unlocks the secretions without violence. No other remedy does so much; yet no other remedy is so cheap. Nothing is so much appreciated by those who have tried it as St. Leon Mineral Water.

St. Leon Mineral Water Co., Ltd.
 Head Offices, King St. West, Toronto.
 All Druggists and Grocers.

STOUT PEOPLE REDUCED!
DR. SNYDER'S OBESITY SPECIALTY.
 Cure permanent. Absolutely harmless. May be taken by old or young, strong or feeble. Patients can be treated by mail. Toronto testimonials given. For particulars address **MRS. BELDEN**, 36 King St. East, Room 2, 2nd floor, Toronto, or call at 178 Carlton street.

HEREWARD SPENCER & CO.
 INDIAN AND CEYLON
Tea Merchants,
 63 1/2 King Street W., Toronto.
 TELEPHONE 1807.
 AGENCIES
 480 Parliament St.
 45 1/2 Yonge St.
 278 College St.
 Parkdale, 1462 Queen St. W

Bates & Dodds,
UNDERTAKERS,
 931 Queen St. West,
 Opposite Trinity College.
 SPECIAL.—We have no connection with the combination or Ring of Undertakers formed in this city. Telephone No. 512.

THE NAPANEE PAPER CO'Y
 NAPANEE, Ontario.
 Manufacturers of Nos. 2 and 3
White, Colored & Toned Printing Papers
 News and Colored Papers a Specialty.
 Western Agency - - 112 Bay St., Toronto
GEO. E. CHALLES, Agent.
 The CANADIAN CHURCHMAN is printed on our paper.

Gas and Electric Fixtures
 LARGE STOCK OF NEW AND ELEGANT DESIGNS IN
Gas, Electric & Combination Fixtures and Globes
 Which we are offering at very low prices.

BENNETT & WRIGHT
 72 Queen St. East, Toronto.

BUCKEYE BELL FOUNDRY
 THE VANDUZEN & TIFT CO., Best Ingot Copper
 Cincinnati, Ohio, U. S. A., and E. India Tin
CHURCH BELLS, PEALS AND CHIMES.
 Price & Terms Free. Satisfaction Guaranteed.

JOHN LABATT'S ALE AND STOUT.
 The most wholesome of beverages for general use, and without superior as nutrient tonics.



GOLD MEDAL

EIGHT MEDALS AND TEN DIPLOMAS

awarded at the World's Exhibitions of France, Australia, United States, Canada, and Jamaica, West Indies.

Of original and fine flavor, guaranteed purity, and made especially to suit the climate of this continent, these beverages are unsurpassed.



JAMAICA 1891

JAS. GOOD & CO., Brewery at **London, Ont.**
 Agents, Toronto.

MISS A. M. BARKER'S SHORTHAND SCHOOL
 51 King St. E., Toronto.
 Apply for Circulars.

SEE THE Unconditional
 NEW . . . Accumulative Policy
 ISSUED BY THE

Confederation Life Association
 OF TORONTO.

IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of issue.
 IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years.

Full information furnished upon application to the Head Office or any of the Company's Agents
W. C. MACDONALD, Actuary. **J. K. MACDONALD, Managing Director.**

Better than Ever for 1894.
GREGORY'S SEED CATALOGUE FOR 1894
Is Different from Others.
 It is intended to aid the planter in selecting the Seeds best adapted for his needs and conditions and in getting from them the best possible results. It is not, therefore, highly colored in either sense; and we have taken great care that nothing worthless be put in, or nothing worthy be left out. We invite a trial of our Seeds. We know them because we grow them. Every planter of Vegetables or Flowers ought to know about our three warrants; our cash discounts; and our gift of agricultural papers to purchasers of our Seeds. All of these are explained in the Catalogue, a copy of which can be yours for the asking.
J. J. H. GREGORY & SON, Marblehead, Mass.

Trusts Corporation
 AND
Safe Deposit Of Ontario
 Vaults.

Bank of Commerce Bdg., King St., Toronto

HON. J. C. AIKINS, P. C., - - - - President.
 HON. SIR R. J. CARTWRIGHT, K.C.M.G.,
 HON. S. C. WOOD, - - - - Vice-Presidents.

The Corporation undertakes all manner of Trusts, and acts as Executor, Administrator, Guardian, Committee of Lunatic, Trustee, etc., by direct or substitutionary appointment, or as Agent for any of the above. Moneys invested and estates managed, on favorable terms.
 Deposit safes to rent of all sizes. Absolute security offered for storing valuables, etc.
 Solicitors placing business with the Corporation are continued in the care of same.
A. E. PLUMMER, Manager.

Insure in the **Agricultural Insurance Co.**
 Capital, \$500,000.00 Assets, \$2,262,018.07
 Deposit with Dominion Govt., \$152,928.00
GEO. H. MAURER, Manager.
WILLIAMS & DICKSON, Toronto Agents.
 Head Office: Freehold Loan Bldgs., Toronto.

Monuments Crosses, Headstones, Posts and Markers
 SELLING AT COST.
 Fonts and Tablets Made to Order.
F. B. GULLETT, CORNER Church and Lombard Sts., TORONTO.
 SCULPTOR.

AGENTS (Men and Women)

New plan, by which you can make from \$200 to \$300 a month, appointing agents and taking orders for our select specialties in trees and plants.
 Inclose stamp for terms, which will prove to you what we say is correct.

CULLEN BROTHERS & COMPANY,
 Flower City Nurseries
ROCHESTER, N. Y.

THE CINCINNATI BELL FOUNDRY
 CINCINNATI, OHIO.
SOLE MAKERS OF THE BLYMYER BELLS
 FOR CHURCH, SCHOOL, FIRE ALARM & C.
 Catalogue with 2500 testimonials. Prices and Terms FREE.

Brass Memorial Tablets & Signs
PATTERSON & HEWARD
 40 WELLINGTON ST. W. TORONTO

MISS DALTON,
 356 1/2 YONGE STREET, TORONTO.
ALL THE SEASON'S GOODS NOW ON VIEW.
 MILLINERY,
 DRESS AND MANTLE MAKING.
 The Latest Parisian, London and New York Styles.

OUR OFFER OF Historical Pictures.

We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining, what are considered on all hands to be, excellent pictures of the Bishops, clergy, and laity, who were members of the First General Synod of the Church in the Dominion of Canada. One represents the Bishops in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1893, and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

CANADIAN CHURCHMAN,
 Cor. Church and Court Sts.
 Entrance on Court St.

TORC
 Subscription
 ADVERTISING
 Lili
 ADVERTISING
 medium for a
 Church Jour
 BIRTHS, MA
 Deaths, etc.,
 THE PAPER
 a Family Pap
 Canada, and s
 CHANGE OF
 not only the
 also the one t
 DISCONTINU
 received, it w
 tinue the pa
 dollars per an
 RECEIPTS.—
 tion is paid, n
 postage stamp
 or four-weeks
 CHECKS.—Or
 cents.
 CORRESPOND
 of the CANADI
 than Friday m
 AGENT.—The
 velling author
 CHURCHMAN.
 Address all o
 NOTICE.—
 Toronto, owing
 strictly in adv
 Offices—Cor. C
 Entrance
 Lessons
 February 4—Q
 Morning.—(C
 Evening. (C
 TO OUR
 every parish i
 Canadian Chur
 references.
 NOTICE OF
 of "The Cana
 venient ones, c
 Court Street.
 "THAT'S N
 ronto World
 of high stand
 ditions and p
 John Catto—
 the first rank
 ness—in prec
 "We need n
 not the way
 there will be
 his adopted c
 character. N
 DYNAMITE—
 advance of sci
 The novelist (C
 the benevole
 abolish war—
 a child could
 country-side,
 tion of affairs.
 breakfast with
 wrecked, and
 dynamite bon
 than we are fi
 CHURCH HI
 ticularly fortun
 an eminent C
 popular illustr
 astical and Sci
 the outcome of
 1888, and ar

Canadian Churchman.

TORONTO, THURSDAY, FEB. 1, 1894.

Subscription, Two Dollars per Year.

(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

FRANK WOOTTEN,
Box 3640, TORONTO.

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

Lessons for Sundays and Holy Days.

February 4—QUINQUAGESIMA.
Morning.—Gen. 9, to v. 20. Ma't. 19, v. 27 to 20, v. 17.
Evening. Gen. 12 or 13. Acts 21, to v. 17.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"THAT'S NOT THE WAY IN CANADA."—The Toronto *World* prints certain sayings of business men of high standing in regard to the present conditions and prospects of trade. Among these Mr. John Catto—a noted Toronto dry goods dealer of the first rank and singularly successful in business—in predicting an improvement in trade, said, "We need not look for a sudden advance: that is not the way things are done in Canada. But there will be steady improvement." Mr. C. knows his adopted country to a dot, and gives it a good character. None better.

DYNAMITE.—Will no one rise up and stop the advance of scientific discovery before it is too late? The novelist (Besant) who pictured the despair of the benevolent scientist who had—in order to abolish war—invented a chemical formula by which a child could instantly destroy a whole city or country-side, was scarcely exaggerating the position of affairs. A single morning paper spices our breakfast with accounts of a ship blown up, a bank wrecked, and a mansion shaken to pieces—all by dynamite bombs. We are getting more power than we are fit to use.

CHURCH HISTORY LECTURES.—America is particularly fortunate in obtaining the services of such an eminent Churchman as Dr. Baum to give popular illustrated (lime light) lectures on Ecclesiastical and Scripture History. These lectures are the outcome of a discussion on Church Reunion in 1888, and are intended to smooth the ground

where the difficulties were then found to lie. Their specific object is to illustrate the continuity of the Church or Kingdom of God. These splendid lantern scenes (many coloured) are worth seeing.

VIVISECTION seems to have become a burning question beyond the Atlantic. Lord Chief Justice Coleridge has written a "stiff" letter to the S. P. C. K. authorities, accusing them of "ranging the Society in the number of those favouring vivisection, and advocating its horrors." In consequence of his belief in this view of their action, he formally severs his connection "at once from such a body." The "true inwardness" of the proceeding remains to be seen.

CHURCHWARDENS in England may be Roman Catholic priests or other dissenting ministers! They need not be communicants apparently, though they have to present non-communicants for trial and excommunication! This anomaly stands a chance of being removed in connection with the new "Parochial Councils Bill," wherein the civil duties of Churchwardens are transferred. They are noticed first about the 13th Century, as persons who were made useful in taking care (*guardiane ecclesie*) of the Church fabric and material.

"PROTESTANT TO THE CORE," Archbishop MacLagan says England is, "as against the baseless claims and grievous errors of the Church of Rome, and all the more as advance is made in the deeper knowledge of Catholic truth." There is a "ring" about this Archbishop's words this New Year's that we do not often find elsewhere: a dignified assertion of the superiority of the *Ecclesia Anglicana* of the Magna Charta to all foreign Communions.

"ROSARIES IN THEIR HANDS and scepticism in their hearts" is the way the Archbishop of York describes the spiritual condition of the inhabitants of Italy and Spain. "Who would wish to see our free and happy England, with all its faults and all its shortcomings, reduced to the spiritual or unspiritual condition of Italy or Spain? There is no place for fear or perplexity, although there is great need of prayer."

"ABSOLUTELY NO REAL INCREASE IN THE NUMBERS of this religious community (the 'Italian Mission' in England) with all this self-assertion and display—totally aggressive, its churches and its priests multiplied in every quarter, its bishops arrogating to themselves the title of English sees, its emissaries claiming for themselves the names of rectors of the parishes into which they have intruded, the name of the Pope of Rome made to take precedence of that of the Queen of England, etc." Thus are the present pretensions, in contrast with the decay of Romanism, described by one of the highest authorities in England.

"REVIVALS" AND "MISSIONS."—An interesting interview is chronicled by the *Christian Commonwealth*, wherein Rev. W. Hay Aitken (of the Parochial Church Mission Society) states that the systems advocated originally by his own father and by Fr. Benson of Cowley "met in the person of Mr. Wilkinson," Vicar of St. Peter's, Eaton Square, and afterwards Bishop of Truro. Mr. Aitken advocates an "order of preaching friars" who could go anywhere at the Bishop's direction— independent of the parochial clergy.

THE "NEW DEPARTURE" AMONG THE METHODISTS, advocated by Dr. Rigg, and having a strong resemblance to an *Episcopal* arrangement, is exciting some opposition among leading Methodists, who pronounce it "costly and unmethodistic." The *Church Review* comments on this, and enquires "what is the spirit of modern Methodism?—a very different spirit from that of John Wesley, we trow!" It would be a pity to discourage any reasonable assimilation of machinery on their part to that of the Church.

"IN THE FORE-FRONT OF THE BISHOP'S OBLIGATIONS—so put by the Church in the Ordinal itself—is chief and most urgent of all, the feeding of the sheep and of the lambs of the flock." So writes Archbishop MacLagan in his New Year's address. In his vast diocese, "parishes take the place of parsons," and he has been visiting and preaching systematically through his diocese. He has thus reached more than four hundred parishes, and hopes to complete the work this year. In his visits he makes a point of catechizing, as well as preaching: also meeting clergy and laity in local conference. A notable example—for all Bishops.

'VERTS AND REVERTS.—An English Bishop has lately drawn attention to the quality of the men who occasionally squeeze through some leak (or get squeezed through) into the Church of Rome: and notes that, as a rule, the best of these come back again, upon realizing their mistake. The general run of them, however, do not seem to be much loss to the Church of England. They race blindly after some "fad," thinking they will find it in some other Communion—but are often "sold" in the pursuit.

LENT.

One of the most painful elements in the study of Church History is the fact that so many of the most bitter and lasting controversies have raged about questions that one would wish to see handled with bated breath and measured words, as if "the ground were holy." Who does not shrink with horror when he first realizes the heat and bitterness engendered in primitive days in those controversies about the Divinity of Christ and of the Holy Spirit? Then, later on, the Blessed Sacrament of Love became a centre round which polemics were waged fiercely on such questions as Consubstantiation and Transubstantiation.

SACRED SEASONS

have, in past days, had their share in these unfitting scenes. Not content with questioning about episcopacy, and sacerdotalism, and the mode of baptism, etc., men intruded upon the areas of worship and devotion, the details of the Spiritual Life itself in progress among the heart-breaking obstacles of the world: and derided the Church's machinery for helping her people to tread the narrow way. Easter, Christmas, Advent, Lent, Saints' Days, festivals in general, particular fasts—all were critically examined and scrutinized lest there should linger somewhere hidden in crevices of these arrangements any "rag of Popery" or remnant of mediæval superstition. How sore the hearts of faithful Churchmen were in those days!

BETTER DAYS HAVE COME.

All the force, and nearly all the bitterness seem to have died out of these questions—once truly

"burning." First, there seems to have come to Puritan souls the thought, "These things do not seem to be doing Churchmen who cling to them very much, if any, harm after all. On the contrary, they seem to get some good out of them. Then came another phase of consciousness which seemed to say, "Perhaps we have made a mistake about these things. There may be *more good* in them than we have been accustomed to think. It is a question whether the good does not really outweigh the evil." After all, what was there to object—except *association*—with similar observances or usages by Romanists? So the argument or reasoning has drifted, till

THEY ENTHUSIASTICALLY APPROVE

what they formerly so bitterly condemned. In these days vast numbers of dissenters not only recognize and confess candidly the admirable effects of episcopacy, infant baptism, confirmation, choral service, surpliced choirs, etc., but they are prepared to advocate a sacred "curriculum" of devout thinking, and praying, and praising, for each and every year as it rolls by. If there is to be fasting at all—which all allow—why not have it as of old on Fridays, vigils, and Lent? Weekly, occasional, annual—what harm is there in the *regularity* of them? Nay, there is good reason not only for an annual Christmas and Easter, and a weekly Lord's Day, but—now they confess it!—strong common-sense in making a prelude or preface of *self-denial* before we begin to give way to religious festivities.

SO THE BATTLE IS WON!

Churchmen may now—without fearing sneers and insinuations, glances of either scorn or pity—go on each year through their solemn and sacred curriculum or "rounds" of religious observances. Nay, they may have the congenial companionship and sympathy—if not positive admiration—from large numbers of those denominations of Christians who lately looked askance at all such customs. They have found out that they are not *really* "Romish"; and they begin to have an inkling of what it is to be truly "Catholic"—without being Roman in the least. What a happy change! It is not the least among the elements for thankfulness that our lines have fallen in more pleasant places and times than those of our forefathers.

SELF-DENIAL

then becomes the *keynote* of the present time of year. The "Salvation Army" and other humanly-devised variations from the Standard of the Primitive Church, have their own pet devices in substitution for our more regular system. Let them do the best they can with their "poor imitations": we have the *real thing*—a strong, clear, well-defined system of self-denial, foreseen, provided, arranged for long in advance—hundreds of years!—whose use and edification have been well *proved* during past centuries. Let us then, more courageously than ever, take up our solemn and glorious role of *Catholics*—members in full and good standing of the "Holy Catholic Church"—*follow our own traditions* faithfully, and we shall be better Protestants and better Christians than we could possibly be otherwise.

THE LENTEN FAST.

BY THE RIGHT REV. F. D. HUNTINGTON, BISHOP OF CENTRAL NEW YORK.

We are not to look on this appointment of a penitential season as an arrangement of our own. It is rather a sacred part of that divinely ordained system of spiritual ministries by which the Lord quickens the consciences and trains the holy life of His children. Traces of such a solemnity of

forty days' continuance are found all along through the earlier and later ages of Revelation. We know that it was the discipline of prophets, the reverential school of saints who lived wonderfully near to God. Entering once more upon it we have not to contrive a scheme of self-improvement without the guidance of the Spirit and the Bride. He who hallowed Lent by the Great Fast on the threshold of His mediatorial work for sinful souls passes into this still retirement with us. All these coming days and nights He will be our witness and our companion. The sincerity or formality of our special observances will be known to Him. Our self-denials He will share. The vows we make will be recorded in His book of remembrance. As the Gospel for last Sunday told us, "Jesus of Nazareth passeth by." The cry of our blindness and our weakness will not need to travel far to reach His ear, nor will He ever rebuke it, either for its ignorance or its importunity. It is with Him we are to walk all the way going up to Jerusalem.

Coming once more to the beginning of this gracious period, we ought, first of all, to put away all superficial thoughts and all flippant conventional language about it. Do not trust to vague general intentions;—in the observance they will come to nothing, leaving only ashes in your mouth. Have a plan which you are not ashamed to own, and which you will probably be able to carry steadily through. So far as all arrangements of time and place and household are at your command, without wronging or disobliging others, make them yield to that plan. It is of less importance just what form your self-denial takes, than that it take some distinct form which you can define and present to your own mind. See that the Cross is really laid on somewhere. Nothing that you cut off from self-gratification for your Saviour's sake will you ever regret or wish to take back. Choose out, if you can, the weakest point. There is appetite in its several importunities; there is the passion for dress; there is idleness; there is the sin of evil speaking, in fact, all the foul brood of the transgressions of the tongue; there is a bad temper; there is the lack of courage in manifesting your Christian convictions and bearing open witness; there is the hurrying or forgetfulness of prayers; there is too little intercession; there is idolatry of the objects of human love; there is pride; there is the self-seeking or self-pleading that creeps even into your works of charity. Sprinkle the ashes where the moral deformity or disorder is most cunningly concealed, that the flesh of the inner man may come again like the flesh of a little child. Dismiss at once from the mind, and keep out of it, any notion that your sacrifices or repentances are to be reckoned to you as merits, or can furnish any ground for your justification. They are meant to bring your soul into that repentant, lowly, and teachable frame, where He who alone justifieth can set His healing and redeeming power more faithfully at work. They cleanse the vision; they open the door; they drive the tempter away, inviting in that heavenly Guest who stands now and knocks with patient solicitation, and who, once bidden by a sorrowing and self-renouncing faith to come in, abideth ever.

THE REASON FOR FASTING.

Fasting is a means of grace. So the Church has regarded it from the beginning. From apostolic times, she has observed the forty days (exclusive of Sundays) next preceding the commemoration of our Lord's resurrection, as a special season of fasting, humiliation, and prayer. On that season we are now entering, and at this time are about to engage in its solemn services. Every year's experience adds a fresh testimony to the wisdom of this arrangement, by which the Church is brought down upon her knees, in the dust of a true humiliation, in view of sin, its guilt and power; in view of the Saviour's suffering that He might redeem the world from its bondage and penalty.

John the Baptist and his disciples fasted. Our Blessed Lord, in that memorable fast of forty days by which He consecrated Himself to His public ministry, has sanctioned the practice and proposed it for our imitation, as a suitable preparation for

extraordinary religious services. In anticipation of the practice which was to obtain in His Church through all ages, as a duty, immediately connected with a personal blessing, He gave directions to His disciples touching the mode of its performance; instructing them to avoid, rather than effect, the ostentatious display so common among the Jews. As this exercise was a matter of sufficient importance to be a subject of our Lord's teaching and practice, so may we infer, without any direct and explicit command, that it is a matter worthy the devout observance of all who profess and call themselves His followers.

LENTEN MEDITATIONS.

To live to God is to live well:
To live well is to die well:
To die well is to live with God.

1. Let no day begin or end without prayerful communion with God.

2. Each day study reverently a portion of the Gospel narrative of the sayings and doings of our Saviour, and try to gather some practical lesson from it.

3. When tempted in any way, cry out to God for help, in the name of Jesus Christ.

4. Avoid dreamy idleness; it gives the enemy opportunity for temptation: think more of others and less of self.

5. Practice greater moderation in the indulgence of the appetite; and abstain as far as possible from public amusement, social enjoyments, and luxuries.

6. Crowd out secular and light reading by religious books, and devotional, helpful works.

7. Give more time to self-examination—searching out your faults, and confessing them to God, in order that you may obtain His pardon. Psalm xxxii. 5.

8. Forgive, and seek reconciliation with any one who is at variance with you. "Forgive us our trespasses as we forgive," etc.

9. Determine to attend as many of the Lenten Services as possible, and to fulfil every obligation, especially those in connection with the church and parish.

10. Be more frequent and regular in your attendance at the early celebrations of the Holy Communion; this entails self-denial and extra effort; but the result will be most profitable.

11. During the Holy Week let your thoughts chiefly dwell on the sufferings of our dear Lord; and on Good Friday draw near to the foot of the Cross, that you may mourn over the awful effect of sin.

12. Give your savings, the result of your Lenten self-denial, to God in the Easter offertory.

O Saviour of the world Who by Thy Cross and Precious Blood hast redeemed us,

Save us and help us we humbly beseech Thee, O Lord.

THE SEVEN DEADLY SINS:

Pride, Covetousness, Lust, Anger, Gluttony, Envy, Sloth.

THE SEVEN PENITENTIAL PSALMS.

VI. XXXII. XXXVII. LI. CII. CXXX. CXLIII.

THE SEVEN GIFTS OF THE SPIRIT:

Wisdom, Understanding, Counsel, Strength, Knowledge, Godliness, Holy Fear.

THE STORY OF THE CHURCH OF ENGLAND.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Thereupon the British and Foreign School Society came into existence, and for a moment it seemed as if the "Lancasterian" movement would prevail. But the Church determined to carry on the work the Christian Knowledge Society had so well begun, and the result was the formation—very largely due to the exertions of Mr. Joshua Watson, a city merchant, who spent his whole life and immense wealth in the promotion of Church work—of the National Society for the Education of the Poor; and when, in 1833, the first Government grant was made towards education, it was discovered that whilst the British

and Foreign Society had erected 160 schools, the National Society could boast of 690.*

But the labours of Joshua Watson were not confined to furthering education. He observed the little progress made in the erection of new churches—in fact, since the days of Queen Anne scarcely a church had been built;† and thus it was that in 1818 he, in conjunction with Mr. John Bowdler and other eminent Churchmen, established the Church Building Society,‡ and Dr. Wordsworth, then Rector of Lambeth, at once projected the building of four new churches. The Government, on being appealed to, appointed a Commission, and made a grant in 1818 of one million towards the building of new churches. This was supplemented, in 1824, by another grant of half a million (part of which was expended in Scotland), which with interest and allowance, made a total of £1,875,917.§ These sums, with £100,000 a year, for eleven years, made by Government to Queen Anne's Bounty, represents all the money given by Parliament to the Church of England. [The total of all the Government grants to the Church is £3,026,000,] against which we must put the sum confiscated by Henry VIII. at the Reformation, representing about a million and a half per annum, of our money.] To the unceasing attacks of infidelity we owe also that now prosperous institution, King's College, London, founded in 1829 as a college for instruction in the doctrines and duties of Christianity, as taught by the Church of England, combined with other branches of useful education.

A NEW REVIVAL OF CHURCH LIFE.

The year 1838 witnessed a fresh revival of Church life. The movement was initiated by J. H. Newman, John Keble, the author of the *Christian Year*, and other well-known Oxford men. The professed object of this revival was the restoration to the Church of primitive doctrine, which since the Restoration has been almost lost sight of.

TRACT "90."

The common room of Oriel College was the scene of their labours, and the publication of a series of "Tracts for the Times," extending over eight years, influenced public opinion in a remarkable way. The last and most famous Tract, "No. 90," was issued in 1841. The earlier Tracts dealt chiefly with matters concerning primitive teaching, Apostolic succession, baptism, &c., but Tract "No. 90," from the pen of Mr. Newman, was written to show that the Thirty-nine Articles were capable of being interpreted in a sense quite different to that which the bulk of Churchmen at that time commonly understood them to mean.

The Tract, which met with much opposition, was condemned by four Oxford Tutors, as "having a tendency to mitigate the differences between Roman and Anglican Doctrine," and in the excitement which then prevailed several secessions to Rome followed, amongst them being men of great eminence, such, for instance, as Newman, Manning, and Robert Wilberforce. It was thought that many would follow the example of these men, but, as a matter of fact, the secessions to Rome since 1841 have been but few.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL—Meeting of Synod—A deep impressive ness and lofty dignity marked the services in Christ Church Cathedral in connection with the opening of the Diocesan Synod.

* See—for further particulars concerning education—*The Church and Education*, by Rev. C. A. Wells (Church Defence Institution); price 6d.

† During the first seven years of the present century only 24 churches were built or rebuilt; between 1801-1820, 96; whilst between 1821-1830 308 new churches were built.

‡ Since 1818, 7,904 districts in England and Wales have received grants from the Church Building Society, amounting in all to £956,528, besides 645 grants, amounting to £16,638 for mission buildings.

§ No Government grants have been made in aid of Church building since 1824.

|| See grants to Dissenters, p. 86.

This was the first time that the Bishop had appeared in public since his recent severe illness, and an almost pathetic interest centered in his words and person. Quite white now, with beard—which has been allowed to grow—like snow, with step not quite so firm as it was, but with voice apparently as resonant as ever, the good bishop spoke with an earnestness, a solemnity, which few could hear unmoved. As was natural, he first referred to his recent illness. God had been saying to him what He had said to one of old, "Set thy house in order." Yet, in answer to the prayer of the Church over which he was chief pastor, he had spared him a little longer to be amongst them. Utmost love and sympathy had been shown him by both clergy and laity. He was touched by it; he was thankful for it.

Commendatory references were made to the Boys' Brigade and the Girls' Friendly Society, and it was stated with satisfaction that Dunham Ladies' College was now free of debt and would be opened next September.

Moving references were made to the deaths of the Rev. Canon Robinson and the Rev. Mr. Constantine.

In the afternoon Dr. Davidson presented a motion which was seconded by Dean Carmichael and most heartily received by the whole assembly. The motion was one of thanksgiving for the recovery of Bishop Bond from his recent serious illness.

Resolved, That this Synod in annual session assembled takes occasion, before entering upon the business before it, to express thanks to Almighty God for having heard the prayers of the Church for the restoration to health of the beloved chief pastor of this diocese; and to express to Bishop Bond their joy at finding him still able to preside over the Synod; also, to express the hope that he may long be spared to fulfil the duties of his high and holy office.

The Bishop was visibly affected. The resolution was heartily passed and the Doxology was sung by the whole gathering.

The Notre Dame Hospital, though a Roman Catholic institution, and directly under the control of Archbishop Fabre, is largely supported by Protestant money. Any one who takes the trouble to read the lists of contributors as they appear from time to time in the *Witness*, will see how greatly the Protestants outnumber the Roman Catholics. Possibly it is not generally known that no Protestant clergyman can enter this institution, unless he is able to name the patient he desires to see. That is to say, though there may be, and generally are, a large number of Protestant patients in the hospital, they are not allowed to see a Protestant clergyman unless that clergyman happens to know them by name, which is equivalent to saying that all such patients are without the consolation of their religion. A similar rule prevails at the Hotel Dieu, where there is also a considerable number of Protestant patients. In the Montreal General Hospital, which is a Protestant institution, maintained by Protestant money, priests and nuns can go and do go through the place at will finding out their co-religionists (who, brought in from all parts of the city and province), are unknown to them by name, and ministering to them in their own faith.

These statements were made before the Synod yesterday afternoon in the annual report of the works of mercy, by the Rev. Mr. McManus, city missionary, who, over his signature, pointed out this condition of things in the two institutions, and contrasted the liberal treatment accorded to Roman Catholics in the General Hospital. The subject will come up before the Synod for discussion later. In the meantime the simple facts may be commended to the consideration of the East End aldermen who refused to pass a vote of appreciation to Sir Donald Smith and Lord Mount Stephen; to Recorder De Montigny, who went out of his way to pass strictures; and to the French press, which vented its anger—because, according to the charter to the Royal Victoria Hospital, eight of the elective members of the Board of Governors were to be of the Protestant faith.

There were no special features in the temperance report presented by the Rev. Dr. Ker, except that there was a very decided protest against the notion that the Church of God should have anything to do with the management of saloons.

There was an animated debate over the manner of voting for the executive committee and the representatives of the Provincial Synod. This question of voting has in years past given rise to a good deal of feeling. It has been claimed that there has been partyism; that the caucus determined the election, and not the free will of the two orders; that before the balloting came off the election had been virtually decided. The executive committee recommended the following:

That the voting take place between the hours of 2 p.m. and 3 p.m. on the second day of the session of the Synod. List of members and ballot papers will be distributed on the first day of the session. Six ballot boxes, one for each election and each

order, will be placed in the ante-rooms of the Synod, in charge of one lay and one clerical delegate for each ballot box. Scrutineers will, before permitting the deposit of a ballot, see that the name of the voter is on the printed list of members of the Synod, as furnished by the scrutineers. Ballots containing fewer names than the full number to be elected shall be counted; those containing more shall not. In counting the ballots the scrutineers shall count the whole vote, lay and clerical together, for the executive committee and the Diocesan Court. The ballot for the delegates to the Provincial Synod, being by orders, shall be counted separately.

The resolution of the executive carried; but almost immediately afterwards the Rev. Mr. Fyles introduced a motion looking to the amendment of the canon by which the deaneries would have the power of electing their representatives to the Provincial Synod, instead of such election being made by the Synod, as at present.

Canon Morton made a strong appeal to the Synod not to rob itself of its two grandest distinctions—the power of election to the Provincial Synod and the executive committee.

There were several other speeches, but in the result, Mr. Fyles's motion, though it was supported by a great show of eloquence and argument, was lost, and the Synod, by its vote, determined to continue to directly elect on the floor of the house representatives to the Provincial Synod.

Most of the immigrants who come out from England intending to remain in this province are members of the Church of England. It is to help and direct such that the office of immigration chaplain exists in the Anglican diocese. Yet it seems that at least two of the great English immigration societies, instead of facilitating the work of the chaplain in the placing of these Protestant immigrants, rather ignores this work, and acts through Mr. Marquette, the Provincial Immigration Agent, whom they have appointed their agent to look after their immigrants, disburse their grants, and generally do their work, for which they allow him a grant of money. This significant statement was made in the Synod by the Rev. Mr. Renaud, Immigration Chaplain, who gave a most interesting account of his mission to England last year in the interest of Church of England immigration. He had interviewed the heads of all the immigration societies, and the heads of the Church, and generally had done his best to interest the friends of immigration on the other side in the desire of this diocese for a Church of England Immigration Home. It was in course of his inquiries that he learned that the East End Self Help Society and the Bristol Immigration Society had appointed Mr. Marquette their agent in Montreal.

The mission fund is in debt to the extent of \$9,000. Mr. Garth, treasurer, gave some figures which produced a painful impression. The collections had been decreasing. Last year there was a deficiency of \$1,381. Some of the city churches had done splendidly; others, from what he knew of their wealth, could do a little better. But he certainly was surprised at the small returns from some of the parishes in the country, whose prosperity he knew well. Now, nothing whatever could be obtained from the Skelton estate for two or three years. But even if they could realize from that bequest, he thought it should be kept in reserve to pay off the debt, and that they should keep within their income. They had to face the fact that they were behind, and, as a business man, he said that this thing could not go on. There might be objection to the reductions that had been made, but there was no help for it except an effort were made to increase the collections.

Some admirer of Canon Farrar undertook to circulate his recent sermon, which appeared in the *Witness*, and which scorched the English Ritualists with the trenchant force so characteristic of the man, amongst the members of the Synod. The moment Dean Carmichael observed the act he told the boy engaged in the distribution to give out no more, and the Rev. Canon Norton drew the attention of His Lordship to the circumstance. "I don't think a document of this controversial character should be circulated in this Synod," he said. "Certainly not," was the remark of the Bishop, and orders were given that no more of the leaflets should be distributed. By this time, however, most of the members of the Synod had copies in their possession.

The better observance of the Lord's Day proved to be the most attractive subject of debate. This came up by the Rev. Canon Anderson moving that the report of the committee be adopted. This he did in a brief, but earnest speech, urging the Synod to pass the report, not by a mere silent vote, or in a perfunctory manner, but by giving expression to the feeling of the House on the subject.

Mr. Drake was in sympathy with the better observance of the Lord's Day, but he took exception to that portion of the report which condemned the Sunday street cars. He simply wanted the Synod

to be consistent. He used the street cars on Sunday, so did many other Churchmen. If it was wrong to use the street cars, it was equally wrong to use carriages, and there must be a change in the teaching upon the subject. Above all things, let them be consistent.

The Rev. Mr. Renaud confessed to having used the cars on Sundays, to go to services, but if this resolution passed, he would do so no more.

Dr. Davidson made a notable speech on the subject, which greatly impressed the Synod. Was it true that the street cars ran on Sunday? Was it true that such running induced multitudes to be parties to the running? Was it true that such running deprived the employees of the opportunity of the day of rest and the chance to worship Almighty God? Was there a man in the Synod who could say these things were not so? It was not a question whether this or that individual rode in the cars. It was the truth of the report. He had used the cars himself on Sunday in going to his mission service at Cote St. Paul, but he said now that in view of what he saw going on, in view of the tendency to a still more daring desecration of the Lord's Day, he would vote for their abolition with both hands. (Applause.)

Rev. Mr. Brown had objected to the term Sabbath, saying Sunday was on a par with St. Peter's Day in the Prayer Book. The report was headed Lord's Day, and not Sabbath, and the Lord's Day was the supreme day on this earth. The Lord's Day was superior to any man's day, or any man's commemoration day. (Applause.) If ever there was a time, or an hour, or a place when the sanctity of the Lord's Day should be insisted upon, now was the time, this was the hour, and the Synod was the place. Let them note what was taking place in Montreal. He had been thirty years in the city. He remembered when on Sunday one could walk through its streets and feel something of that calm and rest which were associated with God's Day. Let anyone walk along St. Catherine street now on Sunday afternoon, and note the open cigar stores, the open restaurants; then, let him walk along Notre Dame street and note store after store opened. And then let him note what occurred in their own Legislature—a legislature which they were responsible for by their votes in these last days of the nineteenth century, in a province under the British flag. A bill was brought in, and passed, for the legalising of the opening on the Lord's Day of Sohmer Park, a place of amusement which might be mildly described as a place where people did not go to pray. The bill was passed, in spite of protest from some good and true men. As religious men, as members of the grand old Church of England, they must let their voices go forth in favour of an inviolate Sunday of rest and worship. (Applause.) He would go further than the report, and suggest that the Synod petition possibly the Lower House to take measures to prevent the desecration of the Lord's Day.

The Rev. Mr. Elliott moved, and Mr. Owens seconded, an amendment to the effect that the clause relating to the street cars be struck out. The latter said that the vehicles and carriages of all sorts of a private nature, on Sunday, were worse than the street cars, and he thought they should be consistent and condemn them, too.

The Rev. Mr. Clayton said he was totally opposed to the street cars on Sunday, but that was no reason why he should be opposed to the clergyman using his horse on Sunday to attend distant services.

The Rev. Mr. McManus had used the car out to his service at the Back River on Sunday, and thought it a great convenience, but if there were no street cars he would manage to get along without them. But being there, he thought he might use them for a legitimate purpose.

'You must set an example of self-denial to others,' was the remark of His Lordship.

The Rev. Mr. Troop made a fervid and eloquent speech in favor of the report. The men who ran street cars, steam cars, steamboats, on the Lord's Day, were soulless men. They cared nothing for God. They cared nothing for the Church. They cared nothing for the uplifting of the people. They were in the business for the sole purpose of accumulating money. They made slaves of their employees, who, if they dared, would vote for the Sunday rest, but who, for the sake of their wives and children, had to be silent and endure a condition which amounted to slavery. No man with a heart to feel, when he looked at these employees, could help feeling pity and compassion for them. Was there any man on the floor of the Synod who dreamed that it was the will of God that the street cars should run on Sunday? Did any man believe it was the will of God that the trains should run over this continent on His holy day? Let them speak with no uncertain voice; let them show that they were on the side of God, and not on the side of Mammon. (Applause.)

It remained for Dean Carmichael to stir and thrill the Synod. The elimination of a clause in a report

had the effect with thoughtless people of inducing the belief that the matter which it was the business of the report to condemn had been practically endorsed. If one spoke of the convenience of the moment, there was no doubt whatever that the electric cars were an immense convenience. But the convenience of the moment dwindled into nothingness when they came to discuss this matter as a Synod. Then the duty was supreme. When we used the word Sabbath and the words Lord's Day we knew what we meant. The duty of the Church was to uphold the sanctity of the Lord's Day. Five years ago, the proposal to legalize Sohmer Park would have been crushed, killed in the Legislature. It can be passed to-day. Where is this thing going to end? Thank God, a Churchman, and a member of this House—the Hon. Mr. Wood—has moved an amendment in the hope of killing this infamous bill. But the bill passed. The place is in full swing on the Lord's Day. They must rise above convenience. They must fall back on sacred principles. Men were willing now to drag that day in the dirt the sanctity of which the Church had been teaching to her children for generations. He would not seem to place the Church of England before those other religious bodies which felt as he did on this question; but the Church of England every Sunday rang into the ears of her adults and children the commandment of God in reference to the sanctity of the Lord's Day, and it was peculiarly their duty to utter their voice, it would be a lasting disgrace if this Church of England which he loved should by its silence, or its half-heartedness, seem to be weak upon this vital subject, or seem to endorse anything which looked like violation of the one supreme day. Let this diocese speak out. Let its voice be heard. Let the people understand where the Church of England is on this question. Let the Synod be true to the teaching of the Church, and let it range itself on the side of the complete observance of the Lord's Day.

Rural Dean Lindsay said that as the Church was in the midst of a population which thought differently, it behoved it all the more to maintain its principles and to take a firm stand for the day of rest. 'How I wish Mr. Lusher was here,' said the Rev. Mr. Everett, with an air of suggesting that if he were he would hear something with a relish in it. 'On second thoughts, however, I suppose he is very glad he isn't here.' (Laughter.)

Major Bond spoke strongly in favor of the main resolution, which, after several more speeches, was unanimously carried amidst great applause, Mr. Elliott having withdrawn his amendment.

The committee appointed to enquire into the position and powers of rectors in charge of parishes under royal letters patent, were unable to agree upon a joint report. The majority, consisting of Chancellor Bethune, and Justices Tait and Davidson, held that the Synod could make divisions in such parishes without consent of the rectors, while Dr. Davidson and Dr. Butler held that the Synod had no such power. All the opinions were ordered to be filed, and the committee was thanked for its labors.

The following members of the executive committee were declared elected: Clergy—Dean Carmichael, Rural Dean Lindsay, Rural Dean Nye, Rural Dean Longhurst, Rev. Canon Musson, Rural Dean Naylor, Rev. Canon Norton, Ven. Archdeacon Evans, Rev. Canon Mills, Rev. J. H. Dixon, Rural Dean Saunders, Rural Dean Browne, Rev. T. G. Cunningham, Rev. G. O. Troop. Lay—Chancellor Bethune, Messrs. Walter Drake, L. H. Davidson, E. P. Hannaford, W. Owens, E. R. Smith, A. F. Gault, W. H. Robertson, T. P. Butler, E. L. Bond, Edgar Judge, George Hague, Dr. Johnson, W. W. L. Chipman, E. A. Dyer.

The clerical delegates to the Provincial Synod are as follows: Archdeacon Lindsay, Canon Mills, J. G. Baylis, J. Henderson, G. O. Troop, Dean Carmichael, Archdeacon Evans, H. J. Evans, Dr. Norton, E. Bushell, T. E. Cunningham, J. H. Dixon, Renaud, Rural Dean Saunders, Rural Dean Naylor, Canon Davidson.

General Diocesan Sunday School Association.—In the absence of Rural Dean Sanders, the Rev. Mr. Chambers brought up the following motion, at the same time withdrawing one of his own to the same effect:

That a committee be appointed to consider and report to this meeting of Synod concerning details of a scheme for the formation of a General Diocesan S. S. Association, the formation of a Diocesan Sunday school fund, and employment of a diocesan Sunday school agent.

In support of it he gave the following outline plan drafted at Clarendon:

I. That a committee to be called "The General Sunday School Committee of the Diocese of Montreal," be formed.

II. That it shall be composed of: (1), the Lord Bishop of the diocese as patron; (2), three clergymen and three laymen, members of this Synod, named by the Bishop at each annual Synod of the diocese; (3), two clerical and two lay members, elected an-

nually by the deanery of Montreal; (4), two clerical and two lay members, elected annually by each rural deanery of the diocese of Montreal.

III. That the Bishop name a Provincial Secretary, who shall receive notices of election of members and keep record of the same, and arrange for and issue notice for a first meeting of general committee, Chairman, secretary treasurer, etc., to be elected at the first meeting, and thereafter annually at general annual meeting.

IV. That a Diocesan Sunday school fund be formed by an annual collection in each congregation and each Sunday school in the diocese, of a sum to be estimated sufficient to meet the requirements of the committee.

V. That this fund be administered by the General Sunday school Committee, and used (1), to employ a diocesan Sunday school agent, whose duty shall be: (a), to canvass the diocese for funds; (b), to visit and expect existing Sunday schools, keeping records of each in such particulars as the General Committee may decide, and give such assistance and advice as is possible; (c), to help in organizing new Sunday schools; (d), to represent the General Committee at annual rural-deaconal Sunday school institutes or conferences. (2), a second object of the fund will be to form or join with the Book and Trust Committee funds in forming a diocesan depository for sale of Church publications, Bibles and Prayer Books, etc.

VI. That the diocesan Sunday school agent be employed so soon as the funds needed for his stipend can be secured. He shall be selected by the General Committee and approved and commissioned by the Bishop. He is to report monthly to the Committee as to work done, amounts collected, etc., and to be under the direction of the Bishop and General Committee.

VII. The General Committee to aim at an annual general convention of Sunday school workers of the diocese, in Montreal or other convenient place agreed upon by the General Committee, to which each Sunday school of the diocese send one or more delegates.

VIII. The General Committee to have power to frame by-laws and regulations in accordance with the terms of this canon and of the canons and constitution of the Church of England in this diocese of Montreal.

The committee was at once granted as follows:—Rural Dean Naylor, Archdeacon Lindsay, and the Rev. W. P. Chambers, the Dean, Rural Deans, Messrs. R. H. Buchanan, W. H. Robertson and Dr. L. H. Davidson.

The Missionary Meeting.—The annual missionary meeting in the Synod Hall was well attended. His Lordship Bishop Bond presided, and was supported on the platform by the Rev. Dr. Norton, Dr. Ker; the Rev. Messrs. McManus, Flannigan and Baker.

The Rev. Mr. Baker, who has been a missionary for many years in lumber camps, gave beautiful descriptions of the life in the lumber shanties, and of the little mission church at River Desert. He gave instances of the conversion of souls and the general good work done by the mission.

The Rev. E. McManus, city missionary, gave an account of his work in Montreal and the adjacent municipalities. The work done in the Longue Pointe asylum, the Protestant House of Industry and Refuge, the Working-girls' Home and the Woman's Protective Immigration Society, was hopefully referred to, also the work in the jail in connection with the Prisoners' Aid Society. An account was given of the Fresh Air Fund and its benefits.

The Rev. J. L. Flannigan referred to his work at Thorne in the missionary field, and the Rev. Dr. Ker made a strong and touching appeal for more liberal contributions to the mission fund. The Rev. Dr. Norton urged the importance of missionary work in the city, and paid a well-deserved tribute to the labours of the Rev. E. McManus. The musical services were finely rendered, and the offertory was large.

The Rev. Mr. Lariviere precipitated an animated discussion in the afternoon in the Synod on the subject of French Evangelization.

The Rev. Mr. Tucker, now in British Columbia, threw himself into this work with great ardour and success. At the last meeting of Synod he presented a report which, for elegance of diction and literary beauty, had never probably been equalled by any other on that subject. Mr. Tucker was greeted with the plaudits of the Synod. But that report was never printed in the journal of the House. Dr. Davidson objected to certain statements in the report as reflecting "on a sister church," and he moved that it be referred to the Executive Committee, for the consideration of that body, when certain information had been submitted to it by the friends of French Evangelization.

The Diocesan Branch C. E. T. S. report to Synod 1894, is as follows:—

The Church of England Temperance Society in this diocese has pursued its work quietly and effectively during the year that is past. There are no startling features to report, no change from the ordinary routine of the Society's operations.

The Council would once again urge clergy to carry

on various co-operation Society. I mine the pr the diocese would give in the vari The want o from year t cesan temp Since the on the liqu city of Mon president c michael, fir cretary, we dence befor The Coun law of 1892, beer as no i repealed.

Anglican i ing of the C ciation for I Trinity Chu presented tl diocesan St meeting and C. L. Inglis. examination ments were

MONO MII of Thornhill 12th, in the eloquent ser cannot fail kingdom in

AURORA.— "Babies" in last, was list audience. C the learned in successio cleverest of Prof. Clark's lecture woul appreciated "Babies" bee the lecture. parish, Mr. man, and c At the con fessor was : The "Chur pices the le gratulated o

ALL SAINT this church day evening, entertained church. Th school teach choir and ot took of the tables were was a merry ing the even Messrs. New others gave ated, as we justice had b proposed a v greeted with Messrs. Wat assured of t much was gatherrings. which one of son was brot

HARRISTON placed in S Class. It w service short Piper of Pal on the occas address in brother in C Class also p a parlor lam; and appreci of their deep wishing her of labor. O farewell ser

on various parochial temperance undertakings in co-operation with, and on the lines of the Diocesan Society. It would greatly assist in helping to determine the progress or otherwise of the movement in the diocese if the rural deans in their annual reports would give statistics as to the condition of the work in the various parishes within their jurisdictions. The want of such definite information is much felt from year to year when matters pertaining to diocesan temperance are discussed in Synod.

Since the Synod last met the Royal Commission on the liquor traffic has again held sessions in the city of Montreal. The Lord Bishop of the diocese, president of this Society, Very Rev. Dean Carmichael, first vice-president, and the honorary secretary, were summoned to give and did give evidence before the commissioner.

The Council notes with satisfaction that the Quebec law of 1892, permitting the sale of four per cent. beer as no infringing of the license law, has been repealed.

(To be continued.)

TORONTO.

Anglican S. S. Association.—The first public meeting of the Church of England Sunday School Association for 1894 was held in the school house of Holy Trinity Church last Thursday evening. The Bishop presented the diplomas awarded at the last inter-diocesan Sunday School examinations. A business meeting and election of officers took place, and Rev. C. L. Inglis, M.A., read a paper on "Sunday School examinations for teachers and scholars." Refreshments were served at the close of the meeting.

MONO MILLS.—The Rev. W. W. Bates, M.A., rector of Thornhill, preached in this parish on January 12th, in the interest of the missionary fund. His eloquent sermons in the four churches of this parish cannot fail to be helpful in the promotion of God's kingdom in the needful places of the diocese.

AURORA.—Prof. Clark's lecture on "The Water Babies" in the Mechanics' Hall, on Friday evening last, was listened to by a fairly large and appreciative audience. Certainly the greatest attention was paid to the learned and eloquent lecturer, as he drew forth in succession the great spiritual lessons from this cleverest of modern parables. Notwithstanding Prof. Clark's clear exposition, it is probable that the lecture would, if possible, have been more thoroughly appreciated by the audience had "The Water Babies" been read by more of them before hearing the lecture. On motion of the incumbent of the parish, Mr. Fleury, the mayor, was elected chairman, and discharged the duties most efficiently. At the conclusion of the lecture the learned professor was accorded a most hearty vote of thanks. The "Churchwomen's Guild," under whose auspices the lecture was held, is to be heartily congratulated on the success of this undertaking.

ALL SAINTS'.—The school room in connection with this church was the scene of festivity last Thursday evening, when the rector, Rev. A. H. Baldwin, entertained upwards of 300 persons, workers in the church. The churchwardens, sidesmen, Sunday school teachers, members of the Bible classes and choir and others formed the assemblage that partook of the hospitality of the genial host. The tables were heavily laden with good things, and it was a merry crowd that sat down to supper. During the evening the Mandolin and Guitar Club, the Messrs. Newton and Miss Newton, Miss Young and others gave selections which were greatly appreciated, as were also the songs of Mr. Draper. After justice had been done to the eatables, Mr. Thayer proposed a vote of thanks to the host, which was greeted with cheers. Short speeches were made by Messrs. Watts and Llwyl, in which the rector was assured of the deep affection of his people, and much was said of the good resulting from such gatherings. Mr. Baldwin briefly responded, after which one of the most successful events of the season was brought to a close.

NIAGARA.

HARRISTON.—A beautiful marble font has been placed in St. George's Church here, by the Bible Class. It was presented and dedicated at a special service shortly before Christmas. The Rev. F. C. Piper of Palmerston preached an excellent sermon on the occasion, referring towards the close of his address in feeling terms to the removal of his brother in Christ, the Rev. C. E. Belt. The Bible Class also presented their teacher, Mrs. Belt, with a parlor lamp and an address expressive of their love and appreciation of her efforts on their behalf, and of their deep regret at hearing of her departure, but wishing her and Mr. Belt success in their new field of labor. On the last Sunday in the old year, at his farewell service at Drew, one of the outstations

attached to Harriston, Rev. Mr. Belt received a genuine surprise when after the service he was made the recipient of a beautiful pair of fur gauntlets and two vols. of Byron's Poems for Mrs. Belt, together with an address.

HURON.

GORRIE.—For the past two months our rector, Rev. W. F. Brownlee, has been preparing candidates for confirmation. On the 18th inst. His Lordship the Bishop of Huron confirmed here 36; at Fordwich, 27; and at Wroxeter, 10. The Bishop gave a very instructive address to those whom he confirmed, and on Sunday, the 21st, the Sacrament was administered in each church. At Gorrie the communicants were 70, of which 33 were new ones. By the above it will be seen that our pastor has worked faithfully.

MARKDALE.—Last week the Ministering Band of Christ Church forwarded to the Indian Home at Elkhorn, N.W.T., a large box of clothing and other useful articles to the value of \$30.

RUPERT'S LAND.

The executive committee of the diocese met on January 12th and reduced the grants of a number of missions, the reduction to take effect March 25th, 1894.

This reduction is necessary—for the older missions must endeavour to become self-supporting; and funds are needed to start twelve new missions. With a large number of the clergy this will be a double reduction, for owing to the hard times the people in several missions here have not been able to make up their share of the stipend.

The report of the general missionary has been published. He says, "I have found our people interested in the work of the Church, contributing freely towards her support and showing in many ways an evident appreciation of her services."

There are now in the diocese no less than 80 clergy. *There are in the diocese to-day no less than ten missions in which we must place missionaries at once, or allow the Church to suffer irreparable loss.* They are the following: Melita, Shoal Lake, Posen, Lake Dauphin, Pipestone, Arden, Ninga, Belmont, south of Manitou, Clandeboye.

Is it possible for the Church in Rupert's Land to undertake, at present, the great missionary work before her? Let the answer come from our blessed Lord. "All power is given unto me in Heaven and in earth. Go ye therefore."

The Sunday School offerings of the diocese from Easter '92 to Easter '93 were \$1,547.21. Offerings for St. John's College, \$546.44.

It will be interesting to know the number of communicants in connection with one or two parishes: **Winnipeg.**—Holy Trinity, 550; Christ Church, 320; All Saints', 240; Fairfield (Indian), 125; Poplar Point, 86; Selkirk and Mapleton, 151; Portage la Prairie, 156; Trehune, 50; Elkhorn and missions, 125.

There were over 50 celebrations of Holy Communion during the past year in the following parishes: Winnipeg—All Saints' (Rev. F. V. Baker), 91; Christ Church (Canon Pentreath), 75; Selkirk (Rev. C. R. Littler), 54; Portage la Prairie (Rural Dean McMorine), 54.

An article, "Why I am a Churchman," by the Rev. Canon J. Dallas O'Meara, of St. John's College, which appeared in the *Winnipeg Tribune*, has been published in booklet form.

The general missionary, the Rev. George Rodgers, is visiting Eastern Canada, seeking aid for the Home Mission Fund. Mr. Rodgers has visited every corner of Manitoba, so that if your "city reporter" runs across him when in Toronto, he ought to demand an "interview."

ROUNTHWAITE.—On Tuesday evening, January 9th, the Rev. Herbert Dransfield, on behalf of the congregation of St. John's, presented a handsome beaver cape to Miss Baragar, in recognition of her services as organist. We have paid the interest on our mortgage and slightly reduced the principal. If we could raise the whole amount this year it would be \$1,100, but if we spread it over ten years, with the interest, it will be \$1,700.

Prevention is Better

Than cure, and those who are subject to rheumatism can prevent attacks by keeping the blood pure and free from the acid which causes the disease. You can rely on Hood's Sarsaparilla as a remedy for rheumatism and catarrh, also for every form of scrofula, salt rheum, boils and other diseases caused by impure blood. It tones and vitalizes the whole system.

Hood's Pills are easy and gentle in effect.

Correspondence.

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

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

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

"A Layman of Montreal and Schism."

SIR,—In the first Epistle to the Corinthians we have "schism" in its first stage at Corinth—a savage contention between rival factions, which, however, remain within the organized apostolic fellowship. St. Paul writes two letters from Rome, one to the Philippians, and one to the Colossians. Speaking of the state of things at Rome, he tells the Philippians "Some indeed preach Christ even of envy and strife"; they "proclaim Christ of faction," and we find out what this means when turning to the other letter written at the same time: he says, "Aristarchus my fellow saluteth you and Mark, the cousin of Barnabas. . . . and Jesus. . . . who are of the circumcision, these only are my fellow-workers unto the Kingdom of God" (Col. iv. 10, 11), viz., "these only" of the circumcision (see Lightfoot). The rest of the circumcision had forsaken the apostolic fellowship, and although they preached Christ, preached Him contentiously, as far as the Apostolic Society was concerned—this is "schism" in its second stage.

When the "Visible Church" is represented by rival congregations, drawn from over the same area, this is the Church degraded into a schismatic congregationalism, altogether at variance with the territorial Canon, or rule, laid down in Holy Scripture and by the early Church—as I tried to make clear in my last letter. I would like to say a few words on the deplorable refusal on the part of our own communion, especially in cities, to act upon this principle.

It is only the ancient principle that the ancient parish, or the modern diocese, is the unit of the Church, that saves us from presenting a woeful spectacle to Christendom. In our cities, we have proved altogether false to the parochial system, and congregationalism has conquered all along the line.

Speaking to a Methodist minister some time ago on the matter of Christian reunion, he replied, "I cannot see the object of it, for I have always found that in cities our own Methodist congregations have been our greatest rivals." I expect he was right, in his last point. We have only to look at the shameful, un-Christlike, and pagan way this putting aside of the parochial system in favour of congregationalism acts. The wealthy of a city gather themselves together irrespective of territorial limits, into two, three, or four churches, and all the rest are robbed of the financial aid they should have received; the few wealthy congregations have more than they need, they patronize the other congregations, they perhaps found some mission chapels for the poor, and defraud themselves of the spiritual benefit of kneeling at the Table of the Lord with the poor, and thus do all they can to accentuate the already too wide breach between the rich and poor.

Protestantism has been more or less conquered by Congregationalism all along the line, and how does it work? It ends in the most intense social selfishness. The lower part of New York City has increased during the last thirty years by two hundred thousand people, and yet it has thirty less Protestant churches than it had thirty years ago. Congregationalism means in the long run, let each congregation take care of itself and God for us all. That means the Devil take the hindermost, after having introduced the bitterest spirit of commercial competition into the Church of the God of Love.

WM. BEVAN.

Mt. Forest, 18th Jan., 1894.

The Church's Authority.

SIR,—The answer to Y. D.'s question is to be found in a phrase widely used just now, "the continuity of the Church." It has been for centuries, probably from the very first, a rule of the Catholic Church that no one should receive the Communion more than once in each day. The only possible exception is that of a priest who has to celebrate more than once in the day, and the ancient practice made such cases very rare, in most instances, indeed, confining it to Christmas Day, and perhaps Easter and Whitsun.

If the Church of England of to-day were a new body, with entirely new rules, then possibly the reasons Y. D. gives for his question might have some force, but if she is the same Church as before, only reformed, then the ancient rule holds good until expressly repealed.

The ancient rule that the celebrant should himself receive at every celebration is confirmed by the 21st Canon of A. D. 1604, but there is no Canon or rubric requiring every priest present to receive at every celebration, unless we are to read the rubric as compelling every one of the people present to receive likewise. On the contrary, the fourth post-communion rubric allows that "reasonable cause" may excuse even a priest or deacon from receiving "every Sunday"; much more surely the reception at an early hour may excuse, nay even debar, from receiving a second time in the day.

Possibly the reason anciently given for this rule may remove Y. D.'s difficulty, viz.: that as Christ suffered once for all, and the Communion is the memorial of that sacrifice, so it should not be received more than once in the day lest we should seem to typify a repeated sacrifice of Christ.

X. Z. E.

Polychurchism.

SIR,—In your last issue "A Layman of Montreal" again repeats certain charges against Canon Hammond's paper on "Polychurchism," which have already been proved groundless in my letter published in your columns on Nov. 30th last.

His charges are:—1st, that Canon Hammond's reasoning would rule the Church of America out of the Church of God. This he effects by reading the Canon's argument about the origin of the Church as though it applied to the official title thereof.

2nd. That Canon Hammond implies that the Church of England is corrupt in doctrine. He ignores the fact that the Canon spoke only of corrupt conduct of the members of the Church. The paper on "Polychurchism never even hints that the Church of England as a corporate body has taught false doctrine.

3rd. That by one or another of his axioms the learned Canon excludes every Church in existence from "the true Christian Church." It is, however, only by such misrepresentations and perversions as those noted above that Layman can prove this.

The Canons which I quoted, and the exposure of his sophistries on the "visible" Church, Layman does not notice, but he makes one statement which ought to be challenged. "The Prayer Book plainly recognizes other churches besides the Church of England." I ask where? Of course Layman can point to the 19th article, but as the whole controversy is about the right to separate from the Church in a particular locality so as to create more than one Church in the same place, I cannot suppose that he will be guilty of so disingenuous a quibble. I ask, therefore, where in the Prayer Book does the Church of England recognize more than one Church in one place?

In my previous letter I did not notice Layman's sixth section. In it he claims that the right to exclude an unfaithful Christian from Communion carries with it the duty to separate from the Church if she fails to exclude such persons.

By the same reasoning the reign of Judge Lynch can be shown to be lawful and right. If the courts fail to condemn offenders, then law-abiding citizens are bound to desert the faithless judicature and set up courts of their own. I think, however, that Canadians will hardly fall in love with Lynch law and its devilish brutality, of which we hear so much from the States, and perhaps they will learn in time that the effects of Lynch law churches are just as disastrous. Canon Hammond, however, points to the true remedy in both cases. "If the Church," he says in effect, "permits bad manners or bad doctrine, don't leave it, but strive to reform it. And similarly the remedy for a faithless judicature is to reform it, not to set up a lawless unauthorized imitation of it."

A fair sample of Layman's methods is given in his reference to Acts xix. 9, as though it were a separation of two bodies of Christians, whereas it tells of the separation of the disciples from the unbelieving Jews.

One more question and I have done. Does Layman recognize Unitarians as Christians, and the Unitarian body as a Church?

ROBT. W. RAYSON.

Kingston, Jan. 19th, 1894.

Blackfoot Reserve.

SIR,—I have much pleasure in sending herewith a statement of the receipts and expenditure in connection with our Home for the past year, and I hope you will find space for it in your paper. I would like to take this opportunity of thanking all those who have enabled us to carry on the work by their subscriptions, and would call their attention and that of other friends to the serious deficit in the balance sheet this year. The debt is not owing to a falling off in the amount subscribed by friends in Eastern Canada, but is due to the building of our new school-house, which was sorely needed. It cost about eleven hundred dollars, of which \$927.29 has been paid. My appeal for assistance for this build-

ing brought only \$15, which the Quebec Diocesan W. A. kindly sent me. The Government grant towards the building was \$500, so that the rest of the money has had to come out of the general fund. I shall be very glad to have speedy help in wiping off this debt. The Home has been full most of the year. There are now 30 children in it, and their improvement in every way is marked. We have lost some boys by death during the year. Two whom we sent to Elkhorn in the spring have died, one at that institution, the other after his return home. Bob Kirby, the boy who died there after he had left us only a short time, is thus written of by Mr. Wilson:—"He had only been ill a few days when he asked for baptism. His wish was complied with at once. He gradually got worse day after day; at last consumption set in, and after a short illness of two weeks and two days, the dear boy was taken home to rest. He died most peacefully, and near the end he told one of his playmates that *he knew where he was going, and was not afraid to die.*" When James Underchief came back to us, he told me about Bob's last days and said: "*Oh! he was so happy, he said he was going to Jesus.*" Poor James has now followed his friend. He died on New Year's Eve. We also lost another lad, Charlie Big Lake, from the same disease, consumption, in November. As we had no other spare room, he lay in a corner of my small study for six weeks before his death. Miss Symonds and my wife nursed him between them. I baptized him two days before his death, and we buried him by the side of Daniel Immoyim and a few others on the brow of a hill overlooking the mission. Three of our senior lads have been baptized during the year, as well as several of the younger children. The last baptisms were on Advent Sunday, when Willie Mayfield and John Hannington, at their own express desire, were admitted into the visible Church of Christ. Thus three of the first five boys who formed the nucleus of our Home have been brought into the fold of Christ, and is not this worth more than all the expense of St. John's Home to the present date? I am now busy with the erection of a new home for the South Blackfoot Indians, 12 miles distant. They asked for it themselves and through their intercession the Indian Department has granted fifteen hundred dollars towards it. It is to cost three thousand dollars and will be completed in the spring. The roof is now being put on. It is to accommodate fifty boys. The remaining fifteen hundred dollars I have to raise by subscription, and I hope that those who learn of the success our St. John's Home has attained during the three years past, by what I have written above, will give what help they can towards the building of the new home. I appealed a short time ago for \$10 donations from 150 branches of the W. A. I received the first \$10 from our own Calgary W. A., in addition to which I want also to acknowledge from "a member of St. John's, Port Hope," \$5; Halford Walker, Esq., M.D., and Mrs. Walker, Toronto, \$10.25. I have also received from England \$34.60 towards this object. I still need over \$1,400 to pay the cost of the new building, which covers an area 68 feet by 40 feet, and has basement, ground and upper floors. I plead with you, dear Christian friends who read this, to help in raising this money. I have made myself responsible for the whole amount, as well as for the debt on the St. John's Home, and unless I receive the assistance which I confidently expect from all who are interested in this work, the inmates of the mission house will see little else than bread and butter for many a day to come. Thanking you, sir, for your kindness in annually inserting my letter and statement.

J. W. TIMS.

St. John's Mission, Gleichen, N.W.T.
Jan. 12th, 1894.

ST. JOHN'S HOME, BLACKFOOT RESERVE, GLEICHEN

List of Subscriptions and Donations, 1893.

Baillieboro, Christ Church W. A.	\$10 00
Bolton, Christ Church W. A. (Matron's salary)	13 00
Brampton do.	10 00
Cobourg, St. Peter's W. A.	5 00
do. do. (Matron's salary)	5 00
Colborne, Trinity Church W. A.	5 00
Collingwood	5 00
Columbus (Matron's salary)	4 00
Innisfil, St. Paul's W. A.	2 50
King, All Saints' W. A.	5 00
Lindsay	20 00
Lloydtown	5 00
London, Boy's Hannington Club	25 00
do., Christian Endeavour Society Memorial Church	50 00
Millbrook, St. Thomas' W. A.	20 00
Norwood, Christ Church W. A.	2 50
Orillia, St. James' W. A.	10 00
Penetanguishene, All Saints'	38 17
do., St. James'	76
Peterboro, South Ward	5 00
Port Hope, St. John's	15 00
do., "Margaret Mission Band"	10 00
do., St. Mark's	10 00
Quebec, St. Matthew's	15 00

Streetsville, Trinity Church	5 00
Toronto, St. George's	33 50
do., do. (Matron's salary)	12 00
do., All Saints do.	73 30
do., Church of Ascension, Junior W.A., for support of Gertie	50 00
do., St. James' Cathedral	20 00
do., do. (Matron)	20 00
do., St. Paul's do.	30 00
do., Junior W.A. Gertie	25 00
do., St. Peter's (Miss Dixon's Bible class, Louie)	50 00
do., St. Bartholomew's	5 00
do., St. Philip's	6 00
do., St. Simon's	5 00
do., St. Stephen's	12 50
do., do. (Matron)	12 70
do., St. Thomas'	5 00
do., Trinity Church	5 00
do., Church of Redeemer (Matron)	20 05
Parkdale, St. Mark's (do)	25 00
do., Church of the Epiphany	36 48
Weston	5 00
Vaughan (Matron)	2 00
York Mills, St. John's	24 00
Travelling expenses, Matron's, Toronto W.A.	109 20
Rev. J. J. Mason, Esq. (no item given)	27 44
DONATIONS.	
Rev. E. T. Wilson	20 00
Rev. E. T. Wilson's offertory at farewell sermon in Bishop Fauquier memorial chapel	9 71
C. M.	9 00
Mrs. G. Raikes, Barrie	1 00
J. J. Mason, Esq.	5 00
English contributions	77 88

FINANCIAL STATEMENT 1893.

Receipts.

Canada	949 06
England	77 88
C.M.S. for teachers	4 90
Government grant for maintenance and tuition	1,287 26
Government grant for building	500 45
Fines	60
	3305 20
Balance due treasurer Dec. 31st, 1893	\$ 527 18
	\$3832 36

Expenditure.

Building	\$ 927 29
Laundry	89 60
Board	1,069 44
Furnishings	167 61
Repairs and painting	45 65
Fuel and light	132 50
Boots and clothing	41 65
Salaries	1,205 85
Sundries	97 34
	\$3,776 88
Balance due Treasurer Jan. 1st, 1893	55 58
	\$3,832 36

NEW BLACKFOOT HOME.

(Estimated cost \$3,000).

Receipts.

Calgary W.A.	\$ 10 00
A member of St. John, Port Hope	5 00
Holford Walker, Esq., M.D., and Mrs. Walker	10 25
English donations	34 80
	\$ 60 05
Balance due Treasurer	31 48
	\$ 91 53

Expenditure.

To December 31st	91 53
	\$ 91 53
EAGLE RIB'S SCHOOL.	
Receipts.	
Quebec, St. Matthew's W.A.	\$ 50 00
Expenditure.	
Paid to teacher (salary)	\$ 50 00
	J. W. TIMS, Treasurer.

The Authority.

SIR,—In the case cited by Y. D. in yours of this week, the question of reception by the assistant minister finds itself at variance with the universally acknowledged Catholic custom—that communicants do not duplicate reception of the blessed Sacrament in one day.

In an ideal condition of the Church's ministrations, the celebrant would not be impelled by lack of sufficient assistance to receive twice, because where it was deemed that the privileges of the laity should not be curtailed by omission of either early or mid-

day celebr to the pari If it be c the Lord's of the Lord to Him and up for pr whether it cient staff and so the Catholic c lowed, or tl the Rubric, worship of To those of so cast-in cumstances its literal a may be right simple, viz. bration. To others of the peo meant to be to the extre If there b lection of 1 orderly min ence of an a at an earlier narrowly " advantages structions c carried out either at th preceding.

SIR,—The Herod's tem up to the t After that ti a third temp to be built, i prophecy to J some modern desires, or de able gifts pre tation rests o the solemnity duction. No God manifest this prophecy and which wa its adornmen The Messia —desirable to of the earth s ings—long ex had any intell predictions co When this some nations silver, and to whereas, on th on the face of how barbarou with reason, w in his soul by which to him made with the the deity of Hi breath and all of them: "Th work of men's not; eyes have and hear not; have hands and not; neither sp that make are as put their tru The Prophet who planted an down, and wit and with part c part of it he wa of it he made h prophet Jerem down a tree in other decked it it with nails an stand up as a p are borne becau well when he sa many." Hesi Juvenal makes r grew his god in All these abomi all nations" can The hymn be thousand," num Modern," and in of Common Pray

day celebration, there would be two priests attached to the parish church.

If it be deemed an honour to the Lord's service on the Lord's Day, and a blessing to the communicants of the Lord's Table, that two celebrations be offered to Him and His children, then the question comes up for prayerful and charitable consideration, whether it were better, owing to the want of a sufficient staff of priests, that one celebration be omitted, and so the Rubric of the Church of England and the Catholic custom of the Church be very exactly followed, or that, in despite of the literal instruction of the Rubric, a double celebration be afforded for the worship of the people.

To those who think that the Rubric in question is of so cast-iron an obligation, that no exceptional circumstances may justify an invasion of any part of its literal and exact fulfilment, which persons I deem may be rightly termed Ritualists, the remedy is very simple, viz., to deprive the congregation of one celebration.

To others it will appear important that the desires of the people for a double celebration were not meant to be disappointed by inability to follow out to the extreme letter the rubrical direction referred to.

If there be any gain to the reverence and recollection of the worshippers, and the devout and orderly ministrations of the Sacrament by the presence of an assistant, and that assistant has received at an earlier hour, it seems unwisely and somewhat narrowly "ritualistic and rubrical" to forego these advantages by an undue pressure of the literal instructions of the rubric, when its spirit is amply carried out by the reception of all the ministers either at the time or at a celebration immediately preceding.

"The Desire of all Nations."

Sir,—The Jews expected the Messiah to come to Herod's temple, in accordance with this prophecy, up to the time that it was destroyed by Titus. After that time, some of them indulged the idea of a third temple, which they expected and still expect to be built, in order to avoid the application of this prophecy to Jesus of Nazareth. Others of them, with some modern commentators, would render *hemdah*, desires, or desirable things, as referring to the valuable gifts presented to the temple. This interpretation rests on no authority, and is inconsistent with the solemnity of the expressions used in the introduction. Nothing but the presence of the Son of God manifest in the flesh could be the fulfilment of this prophecy, and fill the second temple with glory, and which was so much inferior to that of Solomon in its adornment of gold and silver.

The Messiah came, as "the desire of all nations"—desirable to all nations, for in Him all the families of the earth should be blessed with the best of blessings—long expected and desired by all believers who had any intelligence from the Old Testament of the predictions concerning Him.

When this prophecy was delivered, there were some nations who knew nothing at all of gold and silver, and to them they could not have been a desire, whereas, on the contrary, no nation could be found on the face of the earth, then, or now, no matter how barbarous, nay, not even an individual endowed with reason, who has not an innate desire, implanted in his soul by his Creator, to worship something which to him is God. They worshipped images made with their own hands, and attributed to them the deity of Him from whom they received "life and breath and all things." Thus does the Psalmist speak of them: "Their idols are silver and gold; even the work of men's hand. They have mouths, and speak not; eyes have they, and see not. They have ears, and hear not; noses have they, and smell not. They have hands and handle not; feet have they and walk not; neither speak they through their throat. They that make are like unto them; and so are all such as put their trust in them."

The Prophet Isaiah shows the folly of the man who planted an ash, and when it grew up, cut it down, and with part thereof he baked his bread; and with part of it he roasted his meat, and with part of it he warmed himself, and with the residue of it he made himself a god and worshipped it. The prophet Jeremiah tells of another man who cut down a tree in the forest with an axe, and another decked it with silver and gold; they fastened it with nails and hammers, that it fall not; the idols stand up as a palm-tree, but they speak not; they are borne because they cannot go. St. Paul spoke well when he said: "There be gods many and lords many." Hesiod put them down at 30,000, and Juvenal makes merry at the expense of the man who grew his god in his garden, in the shape of an onion. All these abominations of the devil "the Desire of all nations" came to destroy.

The hymn beginning, "Ten thousand times ten thousand," numbered 222 in "Hymns Ancient and Modern," and in "the Hymnal Companion to the Book of Common Prayer," 72 (both books being so used as to

embrace the whole of the Church of England), shows how the expression, "the Desire of all nations" is interpreted by the Church. It is in the fourth verse of this hymn given as one of four synonyms of the Messiah, first, "Thou Lamb for sinners slain"; second, "Appear, Desire of nations, Thine exiles long for home"; third, "Thou Prince of Peace"; fourth, "Saviour of the world." There certainly can be no doubt here that the Church regards "the desire of nations" as being "an animate existence," being addressed here as such, "Arrive, Desire of nations, Thine exiles long for home."

WM. LOGAN.

BRIEF MENTION.

London uses 203,000,000 gallons of water each day.

Vienna, the gayest of capitals, does not observe Christmas.

Thirty Indians were recently confirmed in the Anglican Church at Oneida.

The Tartars take a man by the ear to invite him to eat or drink with them.

Iceland, with 70,000 inhabitants, has as many papers as the empire of China.

Rev. John Halliwell, Vankleek Hill, is dangerously ill.

The superstition concerning the finding of a horseshoe dates back to the thirteenth century.

The next annual meeting of the St. Andrew's Brotherhood will be held in September, 1895.

The Rev. J. P. Smitheman, of Billing's Bridge, has been appointed to the parish of Manotick.

It is said that the number of people who die inside the city limits of London every year would fill a cemetery of twenty-three acres.

Parsley is said to have come from Egypt, and mythology tells us it was used to adorn the head of Hercules.

We regret to learn that the Bishop of Algoma is lying seriously ill at the parsonage at Huntsville.

The Roman *aes*, or *libra*, was a pound weight of copper or brass stamped by the state. It was oblong, like a brick, and was not struck, but cast.

Rev. D. J. Casey, a former Kingstonian, has been made rector of St. Peter's Cathedral, Peterboro, and Archdeacon of the diocese of Peterboro.

There are 1,589,107 bushels of wheat in store at Fort William and Port Arthur.

The Chinese language is spoken by the greatest number of people—over 400,000,000.

A speck of gold weighing the millionth part of a grain may be easily seen by the naked eye.

C. J. Coleman, aged eighteen, a brother of Rev. R. Coleman, of St. Paul's Church, Kingston, broke through the ice on Kingston harbour last week and was drowned.

Men attending the pans in salt works are never known to have cholera, smallpox, scarlet fever, or influenza.

New Street Station at Birmingham, England, owned by the Midland and London North-western Companies, covers twelve acres of ground.

Rev. W. H. Smythe has been having the best success in his new charge, the mission of Stirling, Canon Burke visited the congregation last week and spoke at the annual missionary meeting.

Germany's Emperor has a wine cellar filled with wines from all parts of the globe. The wine is served from the original bottles.

An aluminum violin, invented and patented by a Cincinnati musician, is highly spoken of by players and critics.

Bishop Tucker, of Uganda, ordained seven men to the ministry recently, two of whom are the greatest chiefs in the country.

The death is reported, at Carleton Place, of Col. John Somner, aged eighty years. He was a member of the Synod of the diocese of Ontario.

Burton, when out of spirits, would go to the Thames, sit on the steps leading to the water, and find pleasure in listening to the stories of the bargemen.

It has been estimated that it will require 85 men working every day until 1947 to unearth the entire ruins of Pompeii.

The destructiveness of a new Gatling gun may be imagined when it is stated that it fires 3,129 shots a minute.

The post office at Hong Kong, China, has inscribed over the door these words from the Bible, "As cold waters to a thirsty soul, so is good news from a far country."

The congregation of St. John's Church, St. Thomas, desire the Rev. William Hinde, of Thamesville, to succeed Mr. Freeman.

The Japanese have 100 national banks, with an aggregate capital of \$35,000,000. Of these sixty-nine paid, in 1890, dividends of 10 to 20 per cent.

In 1881 the civilized countries, that is, Europe, America and the European colonies and dependencies, produced 241,000,000 tons of various grains, just a year's supply.

A portion of the Church of England parsonage at Carrying Place is over eighty years of age and was formerly the court house of the district. It was built of logs and is so old and weather-beaten that it has to be abandoned in winter.

Electricity is gaining a strong foothold in Japan. Telephone exchanges have been started in several of the principal cities, and there is a project for constructing an electric railway in Tokio.

A gold toilet service of thirty pieces, given to the Khedive of Egypt as a wedding present from the bride's mother, has his monogram in diamonds on each piece, 1,200 of the precious stones having been used in the settings.

All the wars of Napoleon Bonaparte cost his country £255,000,000, while the wars of Louis Napoleon cost France £442,000,000. The former made the enemy pay most of the expense; the expense of the wars waged by the latter was borne by France.

There are three large porcelain factories in Great Britain, viz., Derby, Worcester and Stoke-on-Trent. The one in Derby employs something like 400 hands, and many eminent artists are engaged in designing and painting for it.

An American firm has contracted to build a railway from Acre to Damascus, a distance of 148 miles. The road will pass the Sea of Galilee on the south. It is to be fully equipped as an American road, to be completed in eighteen months, and will cost \$5,750,000.

Waupoos, almost the most inaccessible, as it is the most picturesque part of Prince Edward county, possesses the most churchly building in the county. It is an Anglican church built over a dozen years ago under the ministrations of Rev. E. A. Hannington, now of Ottawa. It is very neat and complete in modern church plans and ideas.

British and Foreign.

We note that in the *Rochester Diocesan Chronicle* obituary notices appear under the heading "R.I.P."

The congregation of St. Matthias' Church, Dublin, has presented their late rector, Dr. Wynne, Bishop of Killaloe, with some handsome gifts and £250.

Canon Body has left England for Italy for necessary change and rest after his attack of influenza.

Tennyson's poetry is finding its way into the services of the Church of England. At St. George's Chapel, Windsor, Sunday, the anthem was the final canto of *In Memoriam*, "O living will that shalt endure," set to music by Professor Stanford, of Cambridge.

An elaborate crucifix has recently been placed over the pulpit of All Saints', Clifton. It is a gift from the daughters of the late Dean of Chichester, in memory of their brother, Francis Henry Randall, whose death occurred last year. The cross is of oak, four feet in height, and the figure of bronze.

The Archbishop of Canterbury, according to the *Globe*, has informed a correspondent that there is

5 00
33 50
12 00
73 80
A.
50 00
20 00
20 00
30 00
25 00
ble
50 00
5 00
6 00
5 00
12 50
12 70
5 00
5 00
20 05
25 00
36 48
5 00
2 00
24 00
A. 109 20
27 44
20 00
el 9 71
9 00
1 00
5 00
77 88
949 06
77 88
4 90
1,287 26
500 45
60
3305 20
527 16
\$8882 86
927 29
89 60
1,069 44
167 51
45 65
132 50
41 65
1,205 85
97 84
3,776 88
55 58
3,882 86
\$ 10 00
5 00
10 25
34 80
\$ 60 05
31 48
91 58
91 58
91 58
50 00
50 00
er.
of this
sistant
ersally
icants
ament
ations,
' suffi-
ere it
should
r mid.

not the slightest foundation for the statement which has been published that "he endeavoured to induce Mr. Tom Mann to take orders in the Church of England." The Archbishop had an interesting conversation with Mr. Mann last year at Lambeth on various topics, but no reference whatever was made to the subject of Mr. Mann's ordination in the Church of England.

"City church congregations are proverbially scant, but I doubt," a London correspondent writes, "whether any of them could beat the record of the Rolls Chapel at a recent service. The public was represented by one solitary individual, and for his edification an excellent choral service was performed, and the officiating clergyman preached an evidently well-prepared sermon occupying twenty-five minutes in delivery. At the close of the service the worshipper—an American gentleman—fraternised with the preacher."

Dr. Gregg, late Bishop of Cork, was recently enthroned as Archbishop of Armagh and Primate of All Ireland in the Cathedral Church of Armagh. The ceremony of enthronement was performed by the Dean (Dr. Chadwick), the precentor, the treasurer, and the Ven. E. Meade (Bishop-Designate of Cork) being officially present. The new Primate afterwards celebrated the Holy Communion. He subsequently accepted an address of welcome, and was present at a public luncheon.

The death, at Wellington, New Zealand, is announced of the Right Rev. Dr. Henry John Chitty Harper, formerly Bishop of Christchurch and Primate of New Zealand. Born in 1807, and educated at Queen's College, Oxford, he acted from 1832 until 1840 as "Conduct" or Chaplain at Eton. He was then presented to the living of Strathfield-Mortimer, in Berkshire, which he held until 1856, when he was consecrated Bishop of Christchurch by Archbishop Sumner. In 1869 he was made Primate in New Zealand, in which post he remained for twenty years. Since 1889 he has lived in retirement.

"The announcement that Mr. Ellis, of the *Daily News*, has been appointed city editor of the *Times*, is," says a London correspondent, "not the only journalistic change to be reported. It is, for instance, not generally known that Mr. H. W. Lucy has gone on a voyage of health to South Africa, and that his 'pictures in parliament' are now being written by Mr. Waller, one of the parliamentary corps of the *Daily News*, and who is not to be confused with a lobby paragraphist of the same name. The changes, as they effect papers, will be still more important as the New Year opens. The *Morning News* having succeeded in availing itself of £50,000 more capital, is coming out in eight pages and new offices. The *Pall Mall*, which has trebled its circulation since Mr. Astor, the American millionaire bought it, is about to bring out a new weekly paper."

The *Church News for South Africa* reports that the Bishop of Zululand (Bishop Carter) has become "Superior" of the "Confraternity of the Blessed Sacrament," in South Africa, of which the Rev. J. W. Williams, Bishop's Chaplain, is secretary. That paper remarks: "We do not suppose that where such views are held on principle they are capable of much modification, any more than those of an opposite school, but it seems a pity, where such large numbers of the parishioners are not of that persuasion, the feelings of both lay people and clergy were not more taken to heart before the appointment was made. How can a Chaplain with so strong a bias towards mediæval doctrine—to use a very mild term—maintain a fair and unbiassed mind in his official intercourse with Protestant clergymen?"

The mission work of the Church in far-distant Corea is, by the grace of God, steadily advancing. Bishop Corfe, who has for some time been face to face with the need of providing the people with the Scriptures in their own tongue, has temporarily, at any rate, solved the problem in a rather notable way. He knows that it must be a long time before he and his colleagues will be able to speak Corean (or En Moun, which is the lan-

guage's proper name), without making grammatical and other blunders, and he cannot wait for the publication of the revised Bible. To supply the need, the Bishop has, therefore, compiled a tract, prefaced by St. Paul's sermon on Mars Hill, and consisting of some four hundred verses of Scripture, which, "prepared" as he says, "in the very words of the eye-witnesses, covers the whole ground of our blessed Lord's life, death, resurrection, and ascension . . . with a concluding section on the descent of the Holy Ghost and the foundation of the Church, to show people how the facts of our Lord's life were brought to bear on mankind." The work will be translated into En Moun for the common people, and into Chinese for those who are educated. The two languages will be printed side by side in parallel columns. Of course, in the case of the latter language, all that is necessary is to choose the version and to transcribe the verses. The tract is, to use the Bishop's words, to "give the key-note of our teaching," to "provide the Coreans with our credentials," and to supply a short answer to the question, which they will ever be asking, "By what authority do you preach these things? Who gave you this authority?" It is certainly a very practical and safe method of dealing with the problem which the Bishop had to solve.

The best medical authorities say the proper way to treat catarrh is to take a constitutional remedy like Hood's Sarsaparilla.

Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 11—CONTINUED.

As soon as the hall-door closed behind them, Stella said, in a tone of regretful apology: "O Captain Flamank, I am sorry. Lora did not wish me to come."

"Nonsense, Stella: you are mistaken. Your sister has had the sole management of you for so long, that she does not quite understand plans being laid by any one else. She was well pleased enough, I am sure."

"But, you see, it is your last afternoon; and she was disappointed to lose you, all unexpectedly. I am sure she was, Captain Flamank, quite sure. And so should I have been, in her place."

"You must not learn to flatter, Stella," the Captain replied, trying to conceal the pleasure which her assertion gave him.

"It is only the truth: I hate flattery, Captain Flamank."

"Then your opinion of your sister's sentiments towards me has changed of late. You know you almost doubted her at one time."

"Yes," said Stella: "I understand it all better now."

He laughed and changed the subject; and the little cloud which Lora's vexation had thrown across her enjoyment was soon dissipated, and for the time forgotten.

It was a wonderful afternoon for that season of the year; and, when, after a little hard climbing, they reached the summit of the hill of which Captain Flamank had told her, Stella most heartily agreed in his opinion that it was one of the fairest English landscapes on which she had ever gazed—the blue expanse of water below, with tiny sails in the far distance, the rich slopes of Croombe at their right and behind them, and on their left the white terraces and villas of the town gleaming brightly in the yellow sunshine.

"How lovely! how beautiful!" Stella exclaimed. "O how I wish my darling could only look upon it!"

What had appeared but a plantation from the distance was more like a miniature northern forest on nearer approach; and, after gazing for some time on the outstretched panorama, Captain Flamank invited Stella to enter it. Although the middle of December, the afternoon sun streamed brilliantly through the scanty branches of the leafless summer-trees and the thicker foliage of the firs and pines, while the slant rays played capriciously upon the carpeting of moss and many-col-

oured lichens at their roots. There was scarcely any wind; and the air was soft and mild as in spring-time.

"It will scarcely hurt us to sit here and rest a few minutes," Captain Flamank said, leading the way to a rustic bench beneath one of the larger trees. "I hope you won't be over-tired, Stella, or I shall have the blame."

"O no: I am not at all too tired; and every thing is so bright and lovely. Only, I wish summer were here."

"Summer! Ah, you are thinking of little Tracy."

"Yes, *always*, Captain Flamank," she continued, after a few moments' silence. "I do find it so very difficult to give up my heart-idols. Since Mrs. Fleming spoke to me so seriously, I have striven and prayed, and sometimes I *am* able to feel less anxious. But then I forget again, and find myself grieving and planning, as though all the care of my little darling rested with me, and not with God. I have no one here to speak to; but I thought you would advise me. I dare say you cannot understand the feeling, because you are good, like Mrs. Fleming, and have never—"

"Nay, Stella," said Captain Flamank, interrupting her, "I am not good. You do not understand."

Stella smiled sweetly. "No; I know you do not consider yourself good, nor does your cousin; but you understand, Captain Flamank, what I mean. You have been much longer in the right way than I have, and you know more of the difficulties, and how to meet them. I am so weak and ignorant, and seem to need some one to guide and help me on. I don't like to think of how naughty I was growing when you first spoke to me, and told me I was wrong, and then took me to Mrs. Fleming. I have been happier since, O so much happier! Now that I feel quite sure that God loves me, love to others seems made much easier. I was all in the dark, and mistaking my way about everything before that; walking backwards with my eyes shut instead of looking up and enjoying the light of His great love. O Captain Flamank, I have often thought I should thank you for first leading me right."

The Captain's heart smote him as Stella so simply and confidently spoke of him as in the right way. He could not bear to pain her by unveiling what he really was, and yet it must be done. She must look upon him in a false light no longer. For a moment he sat silently, leaning forward and mechanically uprooting with the end of his walking-stick the little green-moss plants on the sward. And, when he did speak, it was in a grave and troubled tone.

"Stella, you do not know how it would pain me to grieve your kind little sisterly heart; but I have fancied you under a wrong impression for some time, and I ought to undeceive you. If you mean by 'being in the right way' that I am like my cousin, plainly speaking, that I am what is called good or religious, I am afraid you are mistaken. I don't wish to ridicule or scorn the subject; in fact, I wish I could see things differently, as I may, perhaps, some day. But at present—and I must speak to you candidly, even if it sets you against me for ever—I am as far off from the feelings you have just been speaking of as light from darkness. I dare say you will think very badly of me; for I do not mind saying honestly that I think my cousin and you right and myself wrong; but that can't be helped. I never was a hypocrite, and I hope I shall never be."

The confession, though made to a comparative child, had cost Captain Flamank no little effort; and his head continued averted and his eyes bent on the ground, watching the restless movements of his walking-stick. He expected from his young companion words of disappointment if not of reproach, for he felt them merited. Here was one who had received the gospel, the good news of God indeed, as a little child, and who was enjoying the light and peace that it afforded; while his proud worldly heart shrank from the offered grace, and was content to walk in the sparks of light and love of this world's kindling, though conscience, as well as Scripture, told him full well what would be their ending.

There was a minute's deep silence; and no word either of reproach or disappointment came

from Stella
sorrow at
wards his
lips; and
the only
blended to
manifesti

To Cap
some pity
deeper in
proaches
done.

"Dear
day: I k
while, in
words and
his had ne
chamber
chamber v
would nev

But the
tain Flam

"You w
ship, Stell
though I c
or as Mrs.

In pastur
Who kn
In weary

Out of th
Out of
I oft woul

Only for t
So whe
I trust, al

And by th
Oftimes
And o'er r

But when
Aloud fr
And whisp

Above the
"Beyon
In every p

So, wheth
I dwell,
The shado

And more
He gives
But His ov

So where I
And in th
Why in His

Whatever
nothing more
than an enth
of the regula
that turning
of the day to
rest and enjo
door one, so
dent of birds,
shows the adv
healthful col
people—indee
are the majo
Children are
vegetable life,
will often enjo
ily. Beetles
observer, but
astic student
has been large
ing specimens
beautiful, and
or occupation
collections of
the mother of
middle life, an
ure to herself

from Stella's lips. Then, with the great burst of sorrow and compassion full upon her, she bent towards him, and taking his hand, raised it to her lips; and, as she did so, a hot tear fell upon it—the only token of love and sorrow and regret all blended that, for the moment, she felt capable of manifesting.

To Captain Flamank it seemed like the tear of some pitying angel; and that one drop burned deeper into his soul than whole sermons of reproaches or hours of argument could ever have done.

"Dear Captain Flamank, you will be happy one day: I know you will!" she murmured after a while, in a low husky voice; for the tone and words and looks had conveyed, what language of his had never done before, that there was a vacant chamber in that kind, manly, generous heart, a chamber which this world's treasure-house of love would never suffice to furnish.

But the sun-rays were waxing feebler, and Captain Flamank said that they must be going home.

"You will not let this interfere with our friendship, Stella? You will tell me all you like, even though I cannot advise you as you think you need, or as Mrs. Fleming would?"

(To be continued.)

He Leadeth Me.

In pastures green! Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be—

Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night:
I oft would faint with sorrow and affright—

Only for this—I know He holds my hand.
So whether in the green or desert land,
I trust, although I may not understand.

And by the still waters? No, not always so;
Oftimes the heavy tempests around me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.

And more than this; where'er the pathway leads,
He gives me no helpless, broken reed,
But His own hand, sufficient for my need,

So where He leads me I can safely go;
And in the best hereafter I shall know
Why in His wisdom He leadeth me so.

Healthful Hobbies.

Whatever may be said against hobbies, there is nothing more wholesome for man, woman or child than an enthusiastic interest in something outside of the regular life-work. It has often been proved that turning from the not over-congenial routine of the day to some chosen avocation gives true rest and enjoyment. If the interest is an outdoor one, so much the better. The ardent student of birds, plants, bugs or stones generally shows the advantage of his hobby in his firm step, healthful colour, and bright eyes. For literary people—indeed, for all indoor workers, and they are the majority—there is no better medicine. Children are naturally interested in animal and vegetable life, and with a little help and guidance will often enjoy making a study of some one-family. Beetles may seem uninteresting to the casual observer, but at least one bright boy is an enthusiastic student of them. His leisure for two years has been largely devoted to collecting and classifying specimens, some of which are wonderfully beautiful, and he never lacks an object for a ramble or occupation for rainy days. One of the choicest collections of shells we ever saw was gathered by the mother of a large family, in the leisure of middle life, and continues to be a source of pleasure to herself and a large circle of friends.

Public Worship.

The first duty of every person who has any religious belief is to attend the services. Giving for the support of God's cause is another duty. The responsibility of discharging these duties according to his ability rests with each individual. It will not do to say that you will not be missed. Every one's example is worth something. No man can free himself from the relations he bears to society at large. Regular attendance at public worship is the casting of one's influence on the side of religion with all that the word implies. Habitual absence from church is a blow aimed at all that makes life beautiful and good. Those who have not much to give in the way of money can feel that in always being present at the services of the church they are yielding a support that counts largely towards the church's strength and growth.

Are you troubled with gnawing sensation, "gone-ness," load at stomach? Take K.D.C., and be convinced of its great merits.

Grace.

All our ideas of grace, when analyzed, will be found to be based upon economy of force. The hard and angular movements which betray much effort to little purpose are never graceful or pleasant. It is only when the object to be gained is achieved with apparent ease, or at least without an undue expenditure of force, that we call the process graceful and derive pleasure from witnessing it. This ease of performance and economy of force, while largely gained by continual practice, is also dependent upon the equable development of the different parts of the body and powers of the mind. Without this, health and happiness cannot be full and complete, and we all know that the healthy and happy man or woman is both the most interesting and the most valuable.

Carrying One's Cross.

Taking up one's cross means simply, writes Mr. Ruskin, that you are to go the road which you see to be the straight one, carrying whatever you find is given you to carry, as well and stoutly as you can, without making faces or calling people to come and look at you. Above all, you are neither to load nor unload yourself, nor cut your cross to your own liking. Some people think it would be better for them to have it large, and many that they could carry it much faster if it were small; and even those who like it largest are usually very particular about its being ornamental and made of the best ebony. But all that you have really to do is to keep your back as straight as you can, and not think about what is upon it—above all, not to boast of what is upon it. The real and essential meaning of "virtue" is in that straightness of back.

Power of Ants.

One morning a gentleman of many scientific attainments sat quietly and alone at his breakfast. Presently he noticed that some large black ants were making free with the contents of the sugar bowl. He drove them away; but they soon returned, seemingly unwilling to leave their sweetened feast. Again they were dispersed, only to return in increased numbers. There was a lamp hook directly over the center of the table, and to try their ingenuity the gentleman suspended the sugar bowl to the hook with a cord, allowing it to swing clear of the table about an inch. First the sagacious little creatures tried to reach it by standing on each other's backs. After repeated efforts, all of which were failures, they went away, and it was supposed they had given it up in despair. Within a surprisingly short time, however, they were seen descending the cord by dozens and dropping themselves into the sugar bowl. They had scaled the wall, traversed the ceiling, discovered another road to the treasure.

The best recommendation for K.D.C. is the cure it makes. It has cured sufferers from every stage of indigestion. It will cure you too.

Happiness.

"I know of nothing more contemptible, unmanly, or unwomanly, and craven than the everlasting sighing for happiness," writes Thackeray in a letter to a friend. "Those who have the most of it think the least about it. But in the thinking about and doing their duty happiness comes—because the heart and mind are occupied with earnest thought that touches at a thousand points the beautiful and sublime realities of the universe. The heart and mind are brought—and reverently be it said—in contact with the Creator and Ruler and Father of all—the perfect bliss."

Habits and Motives.

In all moral progress there are two distinct elements—habits and motives. While these require simultaneous training and exercise, they lie on different lines, and need to be discriminated in any system of training or self-discipline. Much confusion and wasted labour sometimes result from not keeping this clearly in mind. It is one thing to induce a person to do a certain thing; it is quite another to get him to desire to do it from some noble motive. There is no question about the latter being far the more excellent and permanent thing to affect; but it is far more difficult; and many persons, finding their influence in this respect unavailing, discontinue all effort in despair.

Work.

The perfectly natural and healthful person desires work—that is, he finds it a positive delight to employ his energies in the accomplishment of some aim, he rejoices in the consciousness of expending force for some cherished purpose. It is not only that he looks forward to the result to be attained, though that is of course included; besides this, he feels a rich glow of joy in the work itself. The woodman whistles gaily, and puts forth his superabundant strength as he hews down his tree; the merchant is glad to spend energy on his business project; the astronomer works tirelessly over a difficult problem, thrilling with the inspiration of his work; and the author adds new pages to his manuscript with a sense of satisfaction that would be incomplete without this source. In all these cases the end to be attained is and should be the prominent motive; but just as long and as far as the labour itself is a joy will its quality be improved and the end most fully realised.

Our Conversation.

If we would lead good Christian lives we must not only abstain from all that is unbecoming or scandalous, but we must also regulate with all diligence our ordinary commonplace conversations. Let them be always such that we would not hesitate to repeat them before God or His most virtuous servants. If we would have our conversations agreeable to God and men, we should make it a rule never to speak disparagingly of those absent, and never take advantage of their absence to say anything which we would not dare say in their presence. And the other rule we should follow is this: never to say in the presence of others anything which could give scandal or leave a bad impression.

Daily Work.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.

—There is no policy like politeness; and a good manner is the best thing in the world, either to get a good name or to supply the want of it.

—He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.
—Ruskin.

Lent.

O sinner, bring not tears alone,
Nor but the form of prayer,
But let it in thy heart be known
That penitence is there.

To smite the breast, the clothes to rend,
God asks not this of thee:
Thy secret soul He bids thee bend
In true humility.

O let us, then, with heartfelt grief,
Draw near before our God,
And pray to Him to grant relief,
And stay the lifted rod.

O righteous Judge, if thou wilt deign
To grant us what we need,
We pray for time to turn again,
And grace to turn indeed.

God in Man.

Alone in the garden of Gethsemane, His disciples unable to watch with Him even one hour, His agony is so great that "His sweat was as it were great drops of blood falling down to the ground;" and here we contemplate the extremity of human suffering. The band of men and officers approach to seize Him. He goes forth to meet them. "Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground." This is nothing less than the awful Majesty of God.

We follow Him to the judgment seat. We see Him clad in a purple robe, His head crowned with thorns, a reed in His hands. There are the chief priests and the scribes, who stand and vehemently accuse Him; the multitude instant with loud voices requiring that He might be crucified. Here is humanity in its utmost strait! But with unmoved calm He speaks to Pilate of truth: "Every one that is of the truth, heareth My voice." He turns to cast one look upon the Apostle who had denied Him, and St. Peter went out and wept bitterly. "I have sinned," said the traitor Judas, "in that I have betrayed the innocent blood," and went out and hanged himself. And here is evidence of the Divine nature, "Whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent."

The chief priests and scribes, and the whole multitude have dragged Him before the judgment seat, to be as Man pronounced guilty of death; but not one of the judges dares to give the sentence, because He is the Son of God.

Lastly, when He is on the Cross, His enemies pass by wagging their heads and insulting the last agonies of His human nature, till, as Man, He yields up the ghost. But the sun is darkened in the mid-heaven, the earth quakes, the rocks are rent, the veil of the temple is rent in twain, and like the centurion, we are compelled to exclaim, "Truly this was the Son of God!"

Do Your Best.

"When I was a boy," said a gentleman one day to a friend with whom he was talking, "I paid a visit to my grandfather. He was an aged man, and wore a black velvet cap and knee-breeches with large silver buckles at the knees. When I went to say good-bye to him, he took me between his knees, kissed me kindly, and then laying his hand on my head, he said, 'My dear boy, I have only one thing to say to you. Will you try and remember it?' I looked him in the face and said, 'I will, grandpa.' 'Well,' said he, 'it is this: Whatever you have to do, always do the best you can.' This was my grandfather's legacy to me. It was worth more than thousands of gold and silver. I never forgot his words, and have always tried to act upon them."

Dyspeptics lack strength. K.D.C. restores the stomach to healthy action, and gives the Dyspeptic strength. K.D.C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass

The Sin of Omission.

In our bustling, stirring life, is there not danger lest the still, small voice "prompting to tender, thoughtful acts and words, should be unnoticed? Often in hurrying on to do what seems to us imperative, we miss God's purpose for the moment.

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of a headache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time or thought for,
With troubles enough of your own.

The little acts of kindness,
So easily out of mind;
Those chances to be angels
Which every one may find;
They come in night and silence—
Each chill, reproachful wraith—
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of headache
At the setting of the sun.

Are you troubled with dizziness, flatulency, flushings, fulness, general distress. Take K.D.C.—the King of Dyspepsia Cures. It is guaranteed to cure you or money refunded.

Duties of Daily Life

Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers; to endure neglect when we feel we deserve attention, and ingratitude where we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way and whom He has provided on purpose for the trial of our virtue, these are the best exercises of patience and self-denial, and the better because not chosen by ourselves.

To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, disturbance—in short, with whatever opposes our will or contradicts our humor—this habitual acquiescence appears to be more of the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded pilgrimage and penance.

Real Politeness.

Insincerity and cowardice sail most wrongfully under the false colours of kindness and courtesy, while rudeness and bad manners cloak themselves under the specious name of sincerity. The petty lies of society, the flattery used for so many ends, the cowardly evasions of convictions and hiding of thoughts that demand full utterance, the apparent assent when dissent is in the heart, the profession of an esteem which is not felt and an affection which does not exist—all these have nothing to do with real politeness, and have actually not a shadow of right to justify themselves under her name. She does not demand them, and cannot be held responsible for them. They are simply the fruits of duplicity, and the sooner their source is laid bare the sooner will they sink into the disgrace they deserve.

Hints to Housekeepers.

Camphor is offensive to mice, and will keep them away from places where it is scattered about.

CHOCOLATE BISCUITS.—Whisk the whites of two eggs to a stiff froth; mix in lightly two and a half ounces of grated chocolate, one and a half ounce of fine flour, and one ounce of castor-sugar. Drop the mixture in small heaps on a sheet of paper, and bake for a few minutes in a brisk oven.

LEMON JELLY.—Put two ounces of gelatine to soak in a pint of water with half a pound of sugar and the thinly-peeled rind of two lemons. When the gelatine has melted, add the strained juice of five lemons and the whites and crushed shells of three eggs. Whisk it on the fire and pass it through the jelly-bag; at the last add three-quarters of a glass of brandy. Pour into a wet mould and let it set.

It is said that if a good feed of bran or meal moistened with vinegar is given to hens, they will eat no more eggs.

Soft, thin waxed paper is found to answer the purpose of oiled silk or muslin in the majority of dressings, and is much cheaper.

TURNIP PUREE.—Take six large turnips, peel, slice thin, and boil in salted water until sufficiently cooked; then drain in a colander, and afterwards rub through a fine sieve. Place the pulp thus obtained in a saucepan, mix with it a tablespoonful of flour, a seasoning of salt, pepper, and grated nutmeg, a good slice of butter, and a teacupful of rich milk. Stir over the fire until thoroughly hot, then serve as required—say, with beef or mutton.

THE LACING OF SHOES.—Not one person in a thousand laces his shoes correctly. About the nearest anybody gets to it is to lace as tightly as possible. The correct way is to put your foot, when you are about to lace your shoe, as much as possible in the heel of the shoe. You can do this best by lacing your shoes with the heel of your shoe resting on a chair standing in front of the one you are seated on. Over the instep the lacing should be drawn as tightly as possible. This will hold your foot back in the shoe, giving the toes freedom and preventing their being cramped. Lace about the ankle to suit your comfort.

BACON AND POTATOES.—Cut the rashers of bacon rather small, fry them as usual, tossing in with them at the last some roughly-chopped cold potatoes, till the latter are quite hot and browned. Another way is to fry the bacon, remove it from the pan, and fry in the latter some roughly-chopped potatoes; pile them on a hot dish, brown with a hot shovel or in front of the fire, and serve with the rashers on the top. In both cases the potatoes should be highly seasoned with pepper and salt.

BREAD AND APPLE PUDDING.—Butter a tin kettle or mould; cover the bottom with slices of stale buttered bread; cover this with tart apples cut in thin slices, with a grating of nutmeg or a little cinnamon: then add another layer of bread and apples, and so continue until you have the mould two-thirds full. Cover it and stand it in a kettle with sufficient boiling water to steam for one hour. Serve with caramel sauce made thus: Put a cup of milk, an ounce of chocolate, a half-cup of brown sugar, and two tablespoonfuls of golden syrup on to boil; boil and stir until about the thickness of table syrup; take from the fire, add a teaspoonful of vanilla, and serve hot. This also makes a delicious sauce for apple-puddings.

FOR CHILDREN AND ADULTS.—Dr. Low's Worm Syrup cures worms of all kinds in children or adults. It contains no injurious ingredients. Price 25c.

SPRING TIME COMING.—Before the advent of spring the system should be thoroughly cleansed and purified by the use of Burdock Blood Bitters, which purifies the blood and cures dyspepsia, constipation, headache, liver complaint, etc.

HIGHLY PRAISED.—Gentlemen, I have used your Hagar's Yellow Oil and have found it unequalled for burns, sprains, scalds, rheumatism, croup and colds. I have recommended it to many friends and they also speak highly of it.

Mrs. Hight, Montreal, Que.

Children

"What D

"You were Joe. I was come regula

"Don't I wasn't ready Saturday, to the difference and then?"

The two bench in the easy to see the other, both However the and were ver

John Gormer, and a felt in conceiving word now going careless his negligence

"It may be tween doing that follows, to Joe's ques

"You draw A hundred y make no odd church last S

"It might ference in th began; but h piece of lumber and began to talk was not

"I can't be lar as you," a moment. enough, with things. Wh

"You are tion, and nev I wish I coul

Buzz, buzz John Gormar ments in sile Just here c feet, and Ted

Brain

Horsford's

is recomme of all scho brain force in all cases system has low the no overwork, a teachers, s workers ge

Descriptive pa to gumford Chemi

Beware of Sub For Sale

Children's Department.

"What Difference Does it Make?"

"You were not at church yesterday, Joe. I was in hopes you had begun to come regularly."

"Don't hector me about that. I wasn't ready to go—didn't think of it Saturday, to get a decent hat. What's the difference—missing a Sunday now and then?"

The two men stood at the same bench in the carpenter shop, but it was easy to see that one was superior to the other, both in person and position. However they had long been neighbors, and were very friendly.

John Gorman was a faithful church-goer, and a God-fearing man, and he felt in conscience bound to say a warning word now and then to his easy-going careless fellow-workman, about his negligence of duty.

"It may be all the difference between doing right and wrong, with all that follows," he said gravely in answer to Joe's question.

"You draw the lines too close, man. A hundred years from now it will make no odds at all whether I was at church last Sunday or not."

"It might easily make all the difference in the world," John Gorman began; but his companion took a long piece of lumber, placed it on a trestle, and began to saw vigorously. The talk was not to his liking.

"I can't be as strait-laced and regular as you," he said uneasily, pausing a moment. "I'll get along well enough, without thinking of these things. What's the difference?"

"You are always asking that question, and never waiting for an answer. I wish I could make you listen to it."

Buzz, buzz, went the saw again and John Gorman turned to his measurements in silence.

Just here came the patter of small feet, and Teddy Frawley appeared at



Willie Tillbrook
Son of

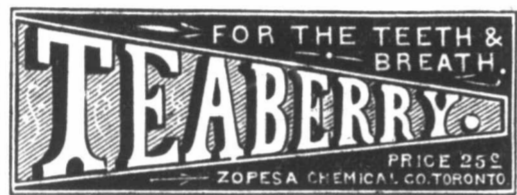
Mayor Tillbrook

of McKeesport, Pa., had a Scrofula bunch under one ear which the physician lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla

the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

Hood's PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.



One New Subscriber

We will mail to any person sending us one new yearly prepaid subscriber to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 30c.

FRANK WOOTTEN,
"Canadian Churchman."

Offices—Cor. Court and Church
Sts., Toronto.

the door. The father was proud of the boy in his own rough, careless way.

"Isn't that a fine little lad, now?" he said, looking at the sturdy little fellow. "Come to play, have ye? go on then and don't bother." Ted prowled about as was his wont. At length he discovered a ladder leading to the upper loft, and set about climbing it. The rough rounds were very far apart, but by scrambling and stretching he mounted up.

But near the top, when reaching to clasp the round above him, his feet slipped from their perch, and the child swung through, his hands holding on desperately, but his feet dangling in air, between the ladder and the wall.

But his piteous cry, "papa papa!" had scarcely rung out, when Joe Frawley was under him, and reaching up stout arms and big hands, he steadied the child with wonderful strength, and brought him safely down.

Ted sobbed out his fright in his father's arms, and was then despatched to his mother. Joe worked away in sober silence.

"It was a good thing for Ted," said John, presently, "that your arms were so strong and steady."

"And for me, too," said the father, with a little shudder over what might have been. He did not know before how dear the child was. He stretched out his brawny arm. "I've trained and stiffened those muscles regular, this many a year," he said.

"It makes a difference," his com-

panion added, whether you keep right along or not. You wouldn't show such muscles if you only used them at odd times, when you happened to think of it."

"I should say not," said Joe; and buzz, buzz, went the saw.

"Look here man," honest John spoke again, "you see what a difference regular use makes with your muscles; why won't you see what a difference regular worship and doing of duty makes with the soul? Do you think you get along well enough the way you go on?"

No answer to this question.

The faithful friend went on: "You would give all your strength and even your very life, I dare say, to save that boy from death or danger, but when he comes to swing out into temptation and evil and needs a good example, and a firm hand, how are you going to hold him up, I want to know? You are keeping back from him what he ought to have, in not giving him a good example, and in not being ready to help him. I tell you it will make a tremendous difference to Ted if you do not practise good habits and principles regularly yourself."

"Well, now," said Joe, reflectively, "I wasn't thinking of the boy along with the things I know you mean."

"You'd better, then," said John, earnestly. "Any of us, anywhere, that has any chance at all to help the younger ones, ought to be strong for their sakes as well as our own. Who knows when we'll need to put a hand under? We'd better be 'in practice' in everything God commands, and be ready."

Here the good man went off to let his listener think about the matter.

Let no one, old or young, say carelessly, "What difference does it make?" and not stop for the answer. It makes all the difference in the world, to ourselves and others, whether we practice the right or the wrong.

Only a Little Star.

"Ah, me!" sighed a little star one wintry night, "of what use am I? Small and insignificant, I will never do any good. If only I twinkled like the others do, I would be beautiful but now I am simply nothing. I wish I could do just a little good, then I would be happy."

"Be patient; thy mission is before thee," said its mother, the moon, "only be patient."

So the years rolled by till the star had learnt its work of patience, and was content. Now, at last, its reward was near.

In a hospital lay a man sick unto death. He had led a very wicked life, and was known to the police as a desperate burglar. Then one day he was run over, and brought into the hospital to die. The chaplain read to him and tried to soothe him with the beautiful Bible promises, for sinners; but it was of no use.

"They're not for such as me," said the dying man, and at length they left him in despair. Then, as he lay in his cot near the window, he feverishly pulled back the blind, and a little star shone before him. It didn't twinkle, but seemed so steadfast that it was as if the eye of God watched him.

He looked at it for some time, and as it still smiled down on him, the man's thoughts involuntarily flew to another star which thousands of years ago led to the manger where lay the Saviour of all mankind. Gradually

COTTOLENE COTTOLENE COTTOLENE
COTTOLENE COTTOLENE COTTOLENE

OUT OF THE FRYING PAN

Has come not a little knowledge as to cookery—what to do, as well as what *not* to do. Thus we have learned to use

COTTOLENE,

the most pure and perfect and popular cooking material for all frying and shortening purposes.

PROGRESSIVE COOKING

is the natural outcome of the age, and it teaches us *not to use* lard, but rather the new shortening,

COTTOLENE,

which is far cleaner, and more digestible than any lard can be.

The success of Cottolene has called out worthless imitations under similar names. Look out for these! Ask your Grocer for COTTOLENE, and be sure that you get it.

Made only by
N. K. FAIRBANK & CO.,
Wellington and Ann Sts.,
MONTREAL.

COTTOLENE COTTOLENE COTTOLENE
COTTOLENE COTTOLENE COTTOLENE

Blood

should be rich to insure health. Poor blood means Anæmia; diseased blood means Scrofula.

Scott's Emulsion

the Cream of Cod-liver Oil, enriches the blood; cures Anæmia, Scrofula, Coughs, Colds, Weak Lungs, and Wasting Diseases. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!

Scott & Bowne, Belleville. All Druggists, Etc. & C.

PELEE ISLAND WINE
BRANTFORD & PELEE ISLAND, ONTARIO, CANADA

OUR COMMUNION WINE

"St. Augustine"

REGISTERED.

Chosen by the synods of Niagara and Ontario for use in both dioceses.

Cases of one dozen bottles.....\$4 50
Cases of two dozen half bottles 5 50
F.O.B. Brantford, Ont.

J. S. HAMILTON & CO

BRANTFORD.

- Sole General and Export Agents -

Brain Workers.

Horsford's Acid Phosphate is recommended by physicians of all schools, for restoring brain force or nervous energy, in all cases where the nervous system has been reduced below the normal standard by overwork, as found in lawyers, teachers, students and brain workers generally.

Descriptive pamphlet free on application to
Horsford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.
For Sale by all Druggists.

Toronto Markets.

Table with columns for Grain, Meats, and Dairy Produce, listing items like Wheat, Beef, and Butter with their respective prices.

Bird Cages.

A nice Brass Cage, 79c. Breeding Cages, 74c. Best Bird Seed, 7c. lb. Bird Seed Bottles, 4c. each. The best goods at the lowest prices.

AMERICAN FAIR,

334 Yonge Street. Open every evening.

Two New Subscribers.

We will mail to any person sending us two new yearly prepaid subscribers to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 65c.

FRANK WOOTTEN, "Canadian Churchman."

Offices—Cor. Church and Court Sts., Toronto.

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

J. C. MOOR,

DIRECT * Wine Merchant IMPORTER SALES AND PORTER

433 Yonge St., Toronto. Telephone 625. Wine Vaults under 2, 4 and 6 Anne st.

UNDERTAKING

THE LATEST.

MR. T. W. KAY has removed to 443 Queen Street West, and has had the premises renovated to suit the requirements of his vast and steady increasing business. In embalming he is second to none in Canada; consistent with good work his prices are extremely moderate. He also is the only Church of England Undertaker in the city. P. S.—Mr. Kay employs the only professional Lady Embalmer in Canada for women and children. Telephone No. 1423.

GEORGE EAKIN, ISSUER OF MARRIAGE LICENSES, COUNTY CLERK Office—Court House, 51 Adelaide Street East. House—138 Carlton Street, Toronto

BURDOCK

Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all Impurities from a Pimple to the worst Scrofulous Sore.

BLOOD

CURES DYSPEPSIA. BILIOUSNESS. CONSTIPATION. HEADACHE. SALT RHEUM. SCROFULA. HEART BURN. SOUR STOMACH. DIZZINESS. DROPSY. RHEUMATISM. SKIN DISEASES

BITTERS

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT. Buy the Oxford Improved SINGER Sewing Machine, with a complete set of attachments and guaranteed for 10 years. Shipped anywhere on 90 days' trial. No money required in advance. 75,000 now in use. World's Fair Medal awarded. Buy from factory, save dealers' and agents' profit. Write today for our LARGE FREE CATALOGUE. Oxford Mfg. Co., 342 Wabash Ave., Chicago, Ill.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS Favorably known to the public since 1836. Church, Chapel, School, Fire Alarm and other bells, also, Chimes and Peals.

Patronize the Best

Banner Laundry

387 Queen West.

All Mending done Free. Telephone 2157.

MARVELLOUS BOOK

AT A MARVELLOUS PRICE!



Our New Premium STORY OF THE BIBLE

We give this valuable book (which is sold by subscription only at \$3.75 per copy) and the CANADIAN CHURCHMAN, one year, to subscribers, for the small sum of

\$2.00.

This offer is made to all subscribers renewing, as well as new subscribers. We want a reliable person in every parish in the Dominion to get subscribers for the CANADIAN CHURCHMAN.

Size, 9x7 inches; weight, 4 lbs. Write at once for particulars, giving references. Address

FRANK WOOTTEN, Canadian Churchman, TORONTO, ONT.

JUST RECEIVED A FINE LOT OF CHOICE PALMS

FROM EUROPE Which I sell at from \$1.00 to \$3.00. Also the very best collection of

Chrysanthemums NICE PLANTS 25c. Each. LARGE SIZE, 50 and 75c.

ALL THE NEWEST SORTS. SEND TO H. SLIGHT, City Nurseries, 407 Yonge St., TORONTO.

KIDD & CO.,

Room 15. 91-2 Adelaide St. E., Toronto.

AUDITORS AND ASSIGNEES.

Contracts made with firms to post or audit books by week, month, or otherwise.

TORONTO STEAM LAUNDRY

COLLARS AND CUFFS 25c. PER DOZEN PIECES.

York Street (2nd Door North of King), G. P. SHARPE.

HAVE YOU TRIED

MME. IRELAND'S Medicated Toilet and Shaving Soaps

Endorsed by the Medical Faculty. Head Office—3 King Street East, Toronto.

ALEX. BURNS, MERCHANT TAILOR.

297 Parliament Street, Toronto. Fine Art Tailoring a specialty. Terms moderate.

D. McINTOSH & SONS

524 Yonge St. (Opp. Maitland) MANUFACTURERS AND IMPORTERS OF GRANITE AND MARBLE MONUMENTS MURAL TABLETS, FONTS, &c.

JAMES PAPE FLORIST

Greenhouses—Carlaw Avenue, King street East. Plants for Table Decoration always in stock. Bouquets for Weddings and Floral Decorations for Funerals a Specialty. TELEPHONE 1461. 78 YONGE ST., Toronto

Roses, Roses.

MRS. PALMER, 4 College St. Holly and Xmas Wreathing FUNERAL EMBLEMS a specialty.

THE CHANCEL.

Designs prepared upon request for all work required. Furniture, Decoration, Stained Glass, Mosaic, Metal or Marble Work. Correspondence Solicited. Send for Illustrated Hand-Book. J. & R. LAMB, 59 Carmine Street, New York.

DR. WOOD'S



Norway Pine Syrup.

Rich in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other pectoral herbs and barks. A PERFECT CURE FOR COUGHS AND COLDS Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obstinate coughs which resist other remedies yield promptly to this pleasant piny syrup. PRICE 25c. AND 50c. PER BOTTLE. SOLD BY ALL DRUGGISTS.

R. FLACK Groceries and Provisions

Canned Goods in Great Variety.

646 GERRARD ST. EAST, TORONTO

Dr. Pearson's Hypophosferine

The great specific in La Grippe, Neuralgia, Nervous Debility, Lassitude, Loss of Appetite, &c.

Try Golden Health Pellets in Indigestion, Constipation, Liver Complaint, and as a preventative in infectious diseases. Both invaluable remedies. Price 50 and 25 cts. Send for pamphlet.

Homeopathic Pharmacist, D. L. THOMPSON, 394 Yonge St., Toronto

Church Committees

Are respectfully notified that our prices to HIGH CHURCHMEN are not high, and to LOW CHURCHMEN are not too low, but just that happy medium consistent with first-class PRINTING

Therefore when the Church Wardens' Report is to be printed; when Programmes, Tickets, etc., etc., for either the vestry or the Sunday school are wanted, come right to us, and if we can't satisfy you it isn't because we haven't facilities second to none in this country, or that we ask more than a fair margin of profit on our work.

Monetary Times Printing Co., Ltd.

N-W COR CHURCH & COURT STS., TORONTO

\$3 a Day Sure. Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day. Address A. W. KNOWLES, Windsor, Ontario.

INCORPORATED 1886
TORONTO CONSERVATORY OF MUSIC
 HON. G. W. ALLAN PRESIDENT
 COR. YONGE ST. & WILTON AVE.
 AFFILIATED WITH TRINITY UNIVERSITY
 For Degrees in Music. Artists' and Teachers' Graduating Courses. Scholarships, Medals.
 All branches of Music taught; from rudiments to graduation.
 Staff over 60. Last season 650 pupils.
 Students have many "free advantages."
 Pupils received at any time.
 Voices tried free of charge.
CONSERVATORY SCHOOL OF ELOCUTION
 H. N. SHAW, B.A., Principal.
 Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Literature, etc.
CALENDAR 132 pages, particulars of all departments mailed free.
EDWARD FISHER,
 Musical Director.

Trinity College School,
PORT HOPE.
 Will re-open after the Christmas Holidays,
On WEDNESDAY, JANUARY 10th, '94.
 Forms of application for admission and copies of the Calendar may be obtained from the
REV. DR. BETHUNE,
 Head Master.

Hellmuth College,
LONDON, ONTARIO.

 A Church of England School for the education of Young Ladies and Girls.
 Primary and full Academic Courses.
 Conservatory of Music, School of Art, Elocution, etc.
 Beautiful Home.
 Moderate and extremely healthy climate. 150 acres. Passenger elevator. Riding school. On through route between east and west. Number received limited. Charges moderate. Special rates to the daughters of clergymen.
 For illustrated circulars and all particulars, address
REV. E. N. ENGLISH, M.A., Principal.

DEPOT OF THE Church Extension Association,
 418 QUEEN ST. WEST, TORONTO.
 Also at 135 James st. north, Hamilton, Ont.
 Open daily from 9.30 a.m. to 6.00 p.m., Saturdays 9 to 9.30.
 Surplices made to order from \$3.00 up. Garments for Men, Women and Children, New and Second-hand, at Low Prices.
 Also Books, Publications, Sacred Pictures and Photographs, Fancy Work, &c.

THE CHURCH OF ENGLAND DAY SCHOOLS
FOR GIRLS,
 53 Beverley Street, Toronto.
 Under the management of the Sisters of the Church.
 Next Term Commences Jan. 8th.
 Fees—In Ottawa and Hamilton, \$5 for English and French; ditto in Toronto, \$3.

Martin Cleworth
 Member of Leading English Theatrical and Entertainment Companies,
 Is prepared to receive private pupils or organize classes for every branch of
Stage & Platform Instruction
 Amateur Societies Coached on Special Terms.
 Open for Entertainment Engagements. "Sun-light & Shadow," a two hours' refined, varied and complete entertainment, by Martin and Ada G. Cleworth. Highly suitable for church, schools, &c., &c. References from clergy, secretaries, &c.
 75 Yonge Street—Room 33, cor. King and Yonge.

Bishop Bethune College
OSHAWA, Ont.
 UNDER THE CHARGE OF
The Sisters of St. John the Divine.
 Visitor, the Lord Bishop of Toronto.
 For terms and particulars apply to **THE SISTER IN CHARGE,** or to
The Sisters of St. John the Divine,
 Major Street, TORONTO.
Michaelmas Term, September 7th, 1893.

Bishop Strachan School FOR GIRLS.
 ESTABLISHED 1867.
 PREPARES, if desired, for the Departmental Examinations. Fees for resident pupils from \$228 to \$252 per annum, with an entrance fee of \$12. Discount for sisters, daughters of clergymen, or pupils making yearly payments in advance.
 The next Term begins on February 11th, 1894.
 Apply for Calendar containing Course of Study, &c., &c., to
MISS GRIER, Lady Principal.

BANJO.
 Thorough Instructor for **Parlor and Stage.**
RICHARDS' BANJO SCHOOL,
 Cor. Yonge and Gerrard Streets.

DANCING.
 All Society Dances taught in one term. Classes forming for ladies or gentlemen. Satisfaction guaranteed. Private pupils per appointment. Call or send for prospectus. Special terms to schools and seminaries, &c.
C. F. DAVIS
 Academy and Residence—206 Spadina Ave.

GEO. F. SMEDLEY,
 Banjo, Guitar and Mandolin Soloist.
 Instructor University Banjo and Guitar Club and Mandolin Quartette. Teacher Toronto College of Music, Upper Canada College, Bishop Strachan's School.
 Residence—98 Nassau St., or Toronto College of Music.

Guitar, Mandolin and Banjo.
MR. BERT KENNE'Y, teacher at Conservatory of Music (Telephone 389) and at Studio, Oddfellows' Building, corner Yonge and College streets. In studio afternoon and evening.

J. LEWIS BROWNE,
 (Organist and Choir-master Bond St. Con Ch.) **Concert Organist**
 Pupils received in Organ, Piano, Harmony and Instrumentation.
 72 SHUTER STREET.
 Reception hours 3 to 5 p.m. daily.

JERUSALEM on the DAY of the **CRUCIFIXION.**
 Cyclorama Building, 131 Front Street W., Toronto.
 Open 9 a.m. to 6 p.m. Admission, 25 cents. Children, 15c. Saturday evenings to 10 p.m.

J. YOUNG,
 THE LEADING **UNDERTAKER AND EMBALMER**
 Telephone 679. 347 YONGE ST.

MR. W. E. FAIRCLOUGH, F.C.O., Eng. Organist and Choirmaster All Saints' Church, Toronto, Teacher of Organ, Piano and Theory. Exceptional facilities for Organ students. Pupils prepared for musical examinations. Harmony and counterpoint taught by correspondence. 6 Glen Road, or Toronto College of Music.

JONES & WILLIS,
Church Furniture Mfrs
 ART WORKERS IN
Metal, Wood, Stone and Textile Fabrics.
 43 GREAT RUSSELL STREET,
 (Opposite the British Museum.)
LONDON, W.C.
 AND EDMUND STREET,
BIRMINGHAM, ENGLAND.
 Concert St., Bold St., LIVERPOOL.

Church Brass Work.
 Eagle and Rail Lecterns, Altar Vases, Ewe Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, &c. Chandelier and Gas Fixtures.
JOHN A. CHADWICK,
 MANUFACTURER,
 136 King St. East, Hamilton, Ont.

HAMILTON STAINED GLASS WORKS
Church and Domestic Stained Glass
 Of Every Description.
HENRY LONGHURST,
 60 King William St., Hamilton.

Ornamental Stained Glass
 And Wall Paper
 Superior Designs At all Prices.

MCCAUSLAND & SON
 Show Rooms, 72 to 76 King St. West, TORONTO.

1893 Wall Paper.
 Our Showroom at 156 Yonge St. is filled to the ceiling with all the Novelties for Interior Work.
 Kindly call and look at our goods and get prices before purchasing.

Mullin & Muir, 156 Yonge St., TORONTO.

For the Sick Room
JEYES' FLUID,
 The Great English Non-poisonous Disinfectant
 as used in Her Majesty's household and by Prof. Koch of Berlin. Used in hospitals, prisons and colleges for diphtheria, scarlet fever and for other infectious diseases.
 One gallon makes four Barrels Strong Disinfectant.
 Ask for prices.
HOBBS HARDWARE CO., Agents, LONDON, ONT.


Delsarte College of Oratory.
 Largest and most advanced School of Oratory in Canada.
 Pupils are filling prominent positions through the United States and Canada.
 Pupils may enter at any time.
 For catalogue address the president,
FRANCIS JOSEPH BROWN,
 The Forum, Toronto.

ROBE MAKERS.—THOMAS PRATT & SONS
 Keep a large stock of Gowns, Hoods, Scarves, Surplices, College Caps, &c. Clergy Stores, Tavistock Street, Covent Gdn., London, Eng. Price list free.
LINEN ALBS, CHASUBLES, DALMATICS, Tunics, Cassocks, Surplices, Hoods, Stoles, &c., on view at **THOMAS PRATT & SONS,** Clergy Providers, Tavistock Street, Covent Garden, London, W. C., England.
CASSOCKS for PRIESTS and CHOIRS ready in stock. Price list and instructions for self-measurement on application. **T. PRATT & SONS,** Clergy Providers, Tavistock Street, Covent Garden, London, Eng.
CLERICAL INVERNESS CAPES, new shape. Priests' Cloaks and other garments ready for wear. Send for price list. **THOS. PRATT & SONS,** Clergy Stores, Tavistock Street, Covent Garden, London, Eng.
CLERICAL DRESS—walking and evening. **T. PRATT & SONS,** makers of every description of high-class Clerical Clothing, Tavistock Street, Covent Garden, London, Eng. Catalogue free.

CHURCH FURNITURE MEMORIAL BRASSES FONTS LECTERNS
 ADDRESS—20 UNIVERSITY STREET, MONTREAL

CASTLE & SON MEMORIALS AND LEADED GLASS
 CHURCH BELLS, CLERICAL ROBES, CHURCH VESTMENTS

USE Alaska Cream
 THE NEW AND ELEGANT COSMETIC for the cure of CHAPPED HANDS, FACE, LIPS And all roughness of the skin. It dries instantly it whitens the skin; it is not greasy or sticky.
 PRICE, - - - 25 CENTS.
 MADE BY **STUART W. JOHNSTON,** Toronto, Ont.


JOSEPH LEA
 - TORONTO -
Fence & Ornamental Iron Works
 73 Adelaide St. W., Toronto.
 Formerly of St. Thomas.
 Manufacturers of Iron Fencing and every Description of Ornamental Iron Work.
 Special attention given to architect's work, either by contract or by the hour. Special designs furnished. Catalogues on application.
JOSEPH LEA, Manager.

Church Brass Work.
 WE MANUFACTURE
 Lecterns Altar Crosses
 Altar Desks Pulpit Desks
 Altar Vases Font Ewers
 Offertory Dishes
COMMUNION RAILS AND STANDARDS
 Brass Pulpits, Gas, Combination and Electric Fixtures and Brackets, etc.
 Styles and Finish equal to best imported. Prices much lower. Send for Illustrated Catalogue.
The KEITH & FITZSIMONS CO., Ltd.
 111 King St. West, TORONTO.

MEMORIAL STAINED GLASS WINDOWS
N.T. LYON, TORONTO

Vol. 20.]
 B. C. WINDEYER.
Wind
 Canada Permanent Buildings. 18 Tor
EDEN SM
 14 King Street
 PRESENTAT
 DESIGNED AND A. H.
Artist Calen
 Art
 Cale
 as f
 Devotional Cale
 trated, 65
 Times and Sea
 fully illust
 to 75c.
FRANK
 OFFICE CAN
 Cor. Court and Ch
A NEW COURTS
 and the Home-M
ANNIE
 (MRS. B
 CLOTH, - -
 CONTENTS—The Lc
 Ideal Husband, The
 The Ideal Home, Ke
 Economy, On Keepin
 hood, The Son in the
 Home, The Educat
 Servant in the Home
 To the discussion
 ess brings a heart of
 stored with good cor
 sary we should say t
 fully expressed. T
 re-read, and treasu
 volumes. It has a di
WILLIA
 29-33 Richmond St.