

Canadian Churchman

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

Vol. 19.]

TORONTO, CANADA, THURSDAY, FEBRUARY 2, 1893.

[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.

\$1.00 OVERSHOES.
Men's, Women's, Misses' and Children's Felt Overshoes selling at **\$1.00**
H. & C. BLACHFORD,
83 to 89 King St. East.

JUST PUBLISHED.
A collection of Ten **CHRISTMAS CAROLS**
Ancient and Modern Words and Music. Demy. 8vo. 12pp. in neat wrapper. Each, 8c.; per doz. 8c.; per 100, \$6. They can also be had singly at 60c. per 100, 10c. per dozen (not assorted).
TIMMS & CO., Ecclesiastical and Music Printers, 13 Adelaide St. E. TORONTO.

Send for samples and prices of their **LARGE TEXT LETTERS** for Christmas decorations. This is a really beautiful series.

Recent Publications.

1. Apologetics (International Theological Library). By A. B. Bruce, D.D. \$3 00
2. Christ the Morning Star, and other Sermons. By the late John Cairns, D.D. 1 75
3. The Divine Unity of Scripture. By the late Adolph Saphir, D.D. 1 75
4. Through Christ to God. By Joseph Agar Bert, D.D. 2 00
5. Fellowship with Christ, and other Discourses. By R. W. Dale, L.L.D. 2 00
6. Introduction to New Testament Study. By John H. Kerr, A.M. 1 50
7. Introduction to the Acts of the Apostles. By J. M. Stifler, D.D. 1 25
8. The Great Dilemma. By H. B. Ottley, M.A. 1 00
9. Stirring the Eagle's Nest, and other Discourses. By Theo. L. Cuyler, D.D. 1 25
10. Divine Balustrades and other Sermons. By R. S. McArthur, D.D. 1 25
11. The Four Men, and other Chapters. By James Stalker, D.D. 75
12. Short History of the Presbyterian Church in Canada. By Wm. Gregg, D.D. 1 00

JOHN YOUNG,
Upper Canada Tract Society,
102 Yonge Street, 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.

MRS. WOOD, Midwife, Diplomat.
Accommodation for ladies during accouchement. 46 Teraulay Street, Toronto.

DR. JENNIE GRAY,
263 Wellesley Street, TORONTO.

WORLD'S FAIR
CHICAGO, 1893.

SECURE your hotel accommodation at once at the Hotel South Shore; located on Bond and Coles avenues, corner of Seventy-Third street, seven blocks from the Exposition ground, on the shore of Lake Michigan, fronting a delightful sandy beach; surrounded by beautiful natural groves; containing one thousand rooms; European plan; new house; new furniture, and every modern convenience; regular rates \$3 to \$5 per day; by procuring a membership ticket from us you will get reduced rates at \$1.25, \$1.50 and \$1.75 a day, according to location of rooms; your rooms will be assigned for the date you wish, and your name and address registered. Advance payment of \$5.00 required, which will be credited on accommodation reserved. Member-ship ticket \$2; dates will be changed to suit ticket-holders on five days notice; tickets transferable; failure of the company to fulfil contract all moneys refunded.
R. KIDNEY & CO., agents for Ontario, 47 Adelaide street east (opp. post-office), Toronto.

WORLD'S FAIR GUIDE.
The artistic Guide to Chicago and the World's Columbian Exposition now ready. 400 pages; handsomely bound. Single copies \$1.75. Send for agents' terms. GRUNDY & MACK, 42 Front street east, To onto.

JUST ISSUED.

BAPTISM
Its Mode and Meaning at the time of our Lord.
Historically and Philologically Investigated.
—BY—
Rev. W. A. McKay, B.A.,
Author of "Immersion, a Romish Invention," "Baptism Improved," "Outpourings of the Spirit," &c.
Paper Covers, 25 Cents.

By the same Author:
Immersion Proved to be not a Scriptural Mode of Baptism, but a Romish Invention. Seventh Edition. Paper, 25 cents.

WILLIAM BRIGGS,
Wesley Buildings, Toronto.

GENTLEMEN'S FULL DRESS

Dress Suits,
Dress Shirts,
Dress Gloves,
Dress Bows.

NOTE—Special Attention is called to our Patent Non Bulging Dress Shirt. The only Perfect Sitting Dress Shirt.

R. J. HUNTER,
Merchant Tailor,
Cor. King & Church Sts., Toronto.

Provident Savings Life Assurance Soc. OF NEW YORK.

SHEPPARD HOMANS, President.

Assets over \$263 for each \$100 of Liabilities. Full Deposits with the Government.

Head office for the Dominion of Canada, 37 Yonge st., - - Toronto.
R. H. MATSON, General Manager.

RATES PER \$1,000 WITH PROFITS:
Age 30..... \$15 00 | Age 35 \$16 04
" 40..... " 17 20 | " 45..... " 19 04
" 50..... " 23 64 | " 55..... " 29 24
Age 60..... " 41 50

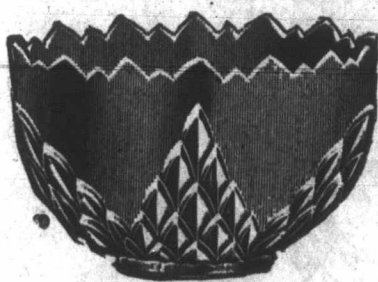
Active and reliable agents wanted in every county in the Dominion of Canada.

IMPORTANT OPENING

T. E. PERKINS,

The well-known Photographer,
Has started business again at 435 Spadina Ave., east side, just four doors below College street, where he is prepared to make all kinds of work in all sizes from large college groups down, and will be pleased to meet with some of his old customers under the light once more. His present facilities are so good that Mr. Perkins feels perfectly safe in promising even better satisfaction than he gave at the time when he was doing about the largest business in the city.

STUDIO, 435 SPADINA AVE.
4 doors below College Street.



Novelties in CHINA and GLASS for Table Decoration
WHITE CHINA for decorating.
RICH CUT GLASS.
WEDDING GIFTS a specialty.
WILLIAM JUNOR, 109 King St. West.
TELEPHONE 2177.

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 461. 78 YONGE ST., Toronto

DINEEN!

Cor. King & Yonge Sts.

OPEN TILL 10.30 P. M.

We are selling many useful Fur Articles at cost, and in some cases under cost. This is a good day to see them.

MUFFS,
BOAS,
CAPES,
COLLARS,
ROBES,
CAPS,
JACKETS,

Many odd things—remnants to us, may be just what you want.

W. & D. DINEEN,
Cor. King and Yonge Sts. - TORONTO.

FREE GRANTS

Are made by the Church of England Society, 11 Adam Street, London, England, to the Poorer Clergy, whose incomes do not enable them to procure such. Applications to be addressed to **JOHN SHRIMPTON, Esq., Secretary**

STUDENTS ladies and retired clergymen may largely augment their incomes by canvassing for us. Outfit free. For particulars address, Dominion Silver Co., 6, Wellington St. E., Toronto.

Society of St. Osmund

OBJECTS.

The Restoration and use of English Ceremonial in the English Church; based on Sarum rubrical directions.
Corresponding Secretary for Canada,
W. E. LYMAN,
74 McTavish St., Montreal.

Rowell & Hutchison's List

The Ascension and Heavenly Priesthood of our Lord. By William Milligan, D.D., Professor of Divinity and Biblical Criticism in the University of Aberdeen. \$2.00

The Preacher's Scrap Book. A collection of short stories and pithy sayings for the use of busy clergy and teachers. By F. A. G. Eichbaum, M.A. \$1.20.

Christianity Between Sundays. By Geo. Hodges, rector of Calvary Church, Pittsburgh. \$1.50.

Via Crucis, et Lucis; or, Meditations for Passion and Easter tide. 50 cents.

Our Worship. By the Rev. Prebendary Sadler. 50 cents.

Primary Witness to the Truth of the Gospel; also a Charge on Modern Teaching on the Canon of the Old Testament. By Charles Wordsworth, D.D., D.C.L., Bishop of St. Andrews. \$2.5.

Christus Comprobator; or, The Testimony of Christ to the Old Testament. Seven addresses by C. J. Ellicott, D.D., Bishop of Gloucester and Bristol. 66 cents.

Christian Doctrines and Modern Thought. The Boyle Lectures for 1891. By T. G. Bonney, D.Sc., LL.D., F.R.S., Canon of Manchester. \$1.50

Helps by the Way. Compiled by Sarah W. Wilson and Martha S. Hussey With an introduction by Rev. Phillips Brooks, D.D. \$1.00.

ROWSELL & HUTCHISON,
76 King Street East, Toronto.

DOMINION LINE
ROYAL MAIL STEAMSHIPS.

Liverpool Service via Londonderry.

Steamer	From Portland	From Halifax
Vancouver	Thur. Jan. 26	Sat. Jan. 28
Sarnia	Thur. Feb. 9	Sat. Feb. 11
Labrador	Thur. Feb. 23	Sat. Feb. 25

Steamers sail from Portland and Halifax about 1 p.m. of sailing date, after arrival of railway connections.

Winter Rates of Passage:

Portland or Halifax to Liverpool or Londonderry, first cabin, \$45 to \$70, according to steamer and berth; second cabin, \$30; steerage, \$20. Special railway rates to and from Portland or Halifax. The saloons are large, airy and amply equipped; promenade decks are very spacious, and every attention is paid to the comfort of passengers.

For further information, apply to any Agent of the Company, or to
DAVID TORRANCE & CO.,
Gen'l Agents, Montreal.

GEORGE EAKIN, ISSUER OF MARRIAGE LICENSES, COUNTY CLERK

Office—Court House, 51 Adelaide Street East.
House—138 Carlton Street, Toronto

A
MARVELLOUS
BOOK



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, 9x7½ inches; weight, 4 lbs.
Write at once for particulars, giving references. Address

FRANK WOOTTEN,
Canadian Churchman,
TORONTO, - - - ONT.

PHONE 514. - - - PHONE 514

TRY
IMRIE & GRAHAM,
-FOR-
FINE JOB PRINTING!
N. E. Corner of
Church and Colborne Streets, TORONTO.

Estimates for Church and Society Printing promptly and cheerfully furnished.

ONLY PURE CREAM TARTAR
and Bi-Carb. Soda
Used in It.



HAS
NO EQUAL
TRY IT
BAKING POWDER

THE CINCINNATI BELL FOUNDRY
SOLE MAKERS OF THE **BUCKEYE BELLS**
FOR CHURCH SCHOOL FIRE ALARM & C.
Catalogue with 2500 testimonials. Prices and terms FREE.
No Duty on Church Bells. Mention this Paper

ASSESSMENT SYSTEM.
MASSACHUSETTS
Benefit Association.
(Founded 1878.)

EXCHANGE BUILDING
53 State Street, BOSTON.

STATEMENT OF BUSINESS FOR 1891

Insurance in force	\$94,067,750 00
Increase for the year	21,558,750 00
Emergency or surplus fund	803,311 43
Increase for the year of surplus fund	197,085 28
Total membership or number of policy holders	28,081
Members or policies written during the year	7,312
Amount paid in losses	\$1,170,308 86
Total paid since organization	5,427,145 50

The Policy is the best issued by any Natural Premium Company, containing every valuable feature of Level Premium Insurance, with the additional advantage that one half the face of the policy is payable to the insured during his lifetime if he becomes totally and permanently disabled.

GEO. A. LITCHFIELD, W. G. CORTHELL,
President. Treasurer
Canadian Office, 15 King St., Toronto.



Christmas Trees

EVERGREENS,
HOLLY & MISTLETOE,
PALMS & FERNS,

Wedding Flowers, Pretty Roses.
Choicest stock in Canada. Send direct to

H. SLIGHT,
City Nurseries, 407 Yonge St., TORONTO.

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.



JAMAICA 1891.

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

JAS. GOOD & CO., BREWERY AT
Agents, Toronto. London, Ont.

CONFEDERATION LIFE

J. K. MACDONALD, Managing Director. **TORONTO.** **W. C. MACDONALD,** Actuary.

New Business, 1891	\$ 2,917,000.00
Business in Force	20,600,000.00
Assets and Capital Over Four and One-Half Millions	
Premium Income, 1891	\$704,938.00
Interest Income, 1891	172,092.00
Total Amount Paid Policy-Holders, 1891, \$313,888.00.	

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.

AT IT AGAIN.
HOLIDAY SALE OVER Now commences our
Annual Stock-Taking Sale of
Gas and Electric Fixtures
ETC., ETC.

Remember we have the best assortment the newest designs to select from.

R. H. LEAR & CO.,
19 and 21 Richmond St. West.

SHORTHAND.

\$5.00 Until proficient, by mail or individually. Also Book-keeping and typewriting. 2,000 students have graduated at this Academy during the past five years, which is equal to the combined attendance of all Commercial Schools in Toronto during same period Pupils assisted to positions.
LOWE'S COMMERCIAL ACADEMY,
346 Spadina Avenue, TORONTO

Plant Ferry's Seeds
and reap a rich harvest. They are always reliable, always in demand, always the best.
FERRY'S SEED ANNUAL
For 1893 is invaluable to every Planter. It is an encyclopedia of the latest farming information from the highest authorities. Mailed Free.
D. M. FERRY & CO. WINDSOR, Ont.

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY.
Bought a \$65.00 Improved Oxford Singer Sewing Machine; working reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory, and save dealer and agents profit. Send for FREE CATALOGUE.
OXFORD MFG. COMPANY, DEPT CHICAGO, ILL.

Monuments, Crosses, Headstones, Posts and Markers

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

Patronize the Best

Banner Laundry
387 Queen West.

All Mending done Free.
Telephone 2157.

Church Trustees

WHO may be in search of a site for a church building will find it to their advantage by applying to the undersigned, who has for sale a property particularly well adapted for this purpose. It occupies a most eligible location on the leading residential street of Toronto. Address
J. K. C.,
Box 459, Toronto P. O.

MISS DALTON,

356½ YONGE STREET, TORONTO.
ALL THE SEASON'S GOODS NOW ON VIEW.
MILLINERY,
DRESS AND MANTLE MAKING.
The Latest Parisian, London and New York Styles.

The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices.
BUCKEYE BELL FOUNDRY,
The VAN DUZEN & TIFT CO., Cincinnati, O.

The Great CHURCH LIGHT
Frink's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations.
I. P. FRINK, 561 Pearl St., N.Y.

Canadian Churchman.

TORONTO, THURSDAY, FEB. 2, 1893.

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 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

February 5.—SEXAGESIMA.
Morning.—Gen. 3. Matt. 20. 17.
Evening.—Gen. 6; or 8. Acts 21. 17 to 37.

OUR NEW PREMIUM.

STORY OF THE BIBLE.

A great want filled! No one who has charge of the young and tries to train their enquiring minds in regard to various portions of the Bible, can fail to have felt the almost total absence hitherto from the field of literature of anything like a narrative of the Bible suitable for family and school use. The attempts made to direct the intellects of children have leaned towards a dry detail more suited to maturer years. The "Story of the Bible," however, is singularly happy in its success as a narration of the simple outlines of Bible history; the connection is closely kept up throughout and there is a connecting link embracing the history between the two Testaments. The author steers clear of all controverted points.

The "Story of the Bible" should be in every home in the Dominion; it is the best of all books on the Bible, for either children or young people, written in such an attractive yet simple style that the mind is at once caught and held. The geography, topography, natural history, manners and customs, etc., are all embodied. In short, it is the Bible history from Genesis to Revelation. Such is the volume we offer to our subscribers for our new premium as regards its matter; it is profusely and beautifully illustrated, printed on excellent paper in clear bold type, and is richly yet strongly bound; it would be an adornment for the library shelf or for the drawing-room table.

The volume (containing 750 pp.) is worth its weight in silver (if not in gold) to parents or teachers for imparting Scripture knowledge. This book is sold only by subscription at \$3.75 per copy. We have made arrangements whereby we can give a copy and the CANADIAN CHURCHMAN one year to subscribers for the small sum of Two Dollars. This offer is made to all subscribers renewing as well as new subscribers. Send your subscriptions at once and secure this beautiful book. (See Advertisement on other page.)

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.—Subscription price in the city of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance, \$1.50. We will give the CANADIAN CHURCHMAN one year, and our handsome and valuable Premium, to city subscribers for \$2.50 paid strictly in advance.

TO OUR READERS.—Kindly send the publisher of the CANADIAN CHURCHMAN, 32 Adelaide street, Toronto, a postal card with names and addresses of your friends who do not take the CANADIAN CHURCHMAN, and a specimen copy will be sent to each gratis.

CATHEDRALS AND DISSENTING PROTESTANTS.—A remarkable article in the *Christian at Work* hails the projected Cathedral in New York as a glory not only of local Protestantism, but of American religion at large, and the *Philadelphia Ledger* holds forth in the same strain, approving even its cruciform shape as symbolical. The Church has by this project taken the lead at one bound.

THE "TIMES" IN A PULPIT.—The action of Canon Trench, of Kensington Park, London, recently, in reading by way of sermon a leading article from the *London Times* for Christmas Eve, has caused a good deal of comment. It is a "sign of the times" in more senses than one that such use could be made of a secular editorial.

LAYMEN AS LENT PREACHERS.—The proposition is announced in connection with St. Edward the Martyr (N.Y.), to have laymen act as special preachers during Lent. This is a step in advance of the custom of having them as speakers at Missionary Meetings and to read the services in Church. A good use for clever speakers.

"A SWEET-LOOKING OLD LADY OF 70" is said to be the amiable and venerable Charlotte M. Yonge—that talented authoress who has so markedly consecrated her gifts to the work of disseminating Church principles by her writings. Next to Keble with his "Christian Year," ranks this eminently "holy woman." It is 40 years since she launched "The Heir of Redcliffe."

A "HANDMAID" OF THE CHURCH is the Girls' Friendly Society, doing work in many localities which could not well be done by other agencies—a concentration of a multitude of small individual efforts into a focus of force for some great and definite object—efforts that would otherwise be comparatively useless.

"HE IS ONE OF THOSE BLESSED CHRISTIANS, he don't mind being killed," was what a trench guard said at Sebastopol to those who were calling to Gordon to come down from the parapet where—armed only with his stick—he stood encouraging his soldiers to drive back a Russian sortie.

SARUM VERSUS ROMAN.—Some ill-informed persons are fond of representing the Sarum rite as being only a complex form of the original Roman rite. The *Church Times* corrects this by saying, "Our Liturgy aimed at simplifying the Sulisby Missal, which was derived from the Gallican, which in turn had for its source the ancient *Ephesian Liturgy*—a very different liturgical noun!"

THE METROPOLITAN.—The Bishops of the Provincial Synod met in Montreal on Wednesday of last week, for the purpose of electing a Metropolitan to succeed the late Bishop Medley; 9 ballots were cast, showing Bishop Lewis, of Ontario, and Bishop Bond, of Montreal, to be equal. Bishop Sullivan, of Algoma, was not present; his vote, which was forwarded, was not accepted; it is said he favours Bishop Lewis.

BISHOP BETHUNE COLLEGE, OSHAWA.—This College is now under the charge of the Sisters of St. John the Divine, and as it is the first educational work undertaken by the order, which is essentially Canadian, we bespeak for it a most liberal patronage. The excellent character of the instruction may be known by the fact that the Sisters hold certificates from the Cambridge higher local education for women, and from the Kensington School of Science and Art, and have gained their experience in the art of teaching in England, France and Germany. The Lent term begins on the 11th of February. We wish this institution every success. See advertisement in another column.

THE DEATH OF BISHOP BROOKS—who died last week after a short illness, of pneumonia—was entirely unexpected, and will cause a feeling of sadness all over the continent. It was only a year last October that he was consecrated as a bishop; previous to this he had been for 22 years rector of Trinity Church, Boston; he was unmarried, and devoted himself entirely to his work; he died in his fifty-eighth year, when he was still in the prime of life and energy. His memory will command universal sympathy and respect. His last words were to his faithful and beloved servant; looking up at her, he said, "Katie, you can go, I shall not need you any more; I am going home."

CHURCH UNION.

An informal but very important conference on the above subject was held in Association Hall, Toronto, on Monday, January 23rd. The meeting grew out of a cordial invitation from the Ministerial Association of Toronto to the Ruri-decanal Chapter of the city to meet them in friendly conference on this most important subject. Over a hundred ministers representing the various religious bodies in the city were present. The utmost kindness and good feeling prevailed, and arrangements were made for a renewal of the conference at an early date.

The Rev. Dr. Grant, on behalf of the Ministerial Association, read the first paper. It was however so uncompromisingly Baptist, and no surrender in its claims, that it won no support, and was briefly and sharply, though in a kindly way, criticised by not a few of the speakers.

This was followed by a lucid paper by Provost Body, the charitable and sympathetic tone of which touched the hearts and won the kindly consideration of all. In the discussion which followed, unquestionably the most important speech was delivered by the Rev. Dr. Langtry. This set forth, in a light wholly new to a majority of his audience, the position of the Church in this movement, and gave the reasons for that position in a way that profoundly impressed those who were present.

We propose giving this speech, as reported, in our next issue, as it will be instructive to not a few of our Church people, as well as to outsiders. The

Provost's paper will be found in our columns this week.

"WHY AM I A CHURCHMAN?"

CHAPTER VI.—Continued.

In a few points it must be admitted the Church of England at the time of the Reformation lost some of the fulness of Catholic teaching, as, e.g.,

1. Anointing of the sick.

This is undoubtedly commanded in Scripture (S. James v. 14) and was a Catholic custom, and it is difficult to understand how the Reformers who depended so much on Scripture could have omitted to make provision for this, except that it had for long been so entirely diverted from its original purpose into a mere superstitious rite for those who were dying.

2. Provision for a due expression of Prayers for the dead in the Public Offices of Worship.

Prayers for the dead were customary among the Jews in our Lord's life, and were not rebuked by Him, but seem to have been sanctioned by S. Paul, 2 Tim. i. 18. It was undoubtedly the practice of the Church from the very earliest times. It is nowhere forbidden by our Church, and we may find a sanction for it in the Public Prayers, in such expressions as "that with them" (i.e. the dead in Christ) "we may be partakers of Thy heavenly kingdom," Communion Office; "that we, with all those that are departed," &c. (Burial Office). But it is impossible to deny that this acknowledgment falls very far short of what is found in the most ancient Service Books of the Catholic Church.

3. Discipline.

Our Lord gave His Church power to exercise discipline by cutting off, or excommunicating offending members from the Communion of the Church. S. Paul exercised that discipline. The Catholic Church undoubtedly continued it as a necessary part of its system. Our Church, though expressing a desire for a revival of some such discipline (see Communion Service, and Rubric before Offertory ordering the place where "Excommunications" are to be read), has practically allowed this Catholic custom to fall into disuse.

4. Religious Orders.

It was undoubtedly the custom in the Catholic Church from the very earliest times for men who were not called to the ministry, and for women, to devote themselves to lives of entire consecration to Christ's service, whether active or devotional, whether alone or in communities. It was probably one of the greatest losses of our Church at the Reformation, that in consequence of the abuses and laxity that had undoubtedly crept into many of these Orders, instead of being reformed, they were entirely swept away; and with them all idea seems to have been for long lost of the need, or the possibility, of absolute and entire life-long consecration to Christ's service, and separation from the world, for any but those called to the priesthood.

On the other hand, our Church maintains the following doctrines, which without doubt have always been taught in the Catholic Church, from the very beginning, but which those who have separated themselves from the unity of that Church have rejected:

1. The need of a Ministry deriving its commission in continuous succession from Christ through the Apostles.

2. The need of the Sacraments duly administered according to Christ's Ordinance, as "effectual signs of grace."

3. The Regeneration of a person in Holy Baptism (see Officers possin).

4. The real presence of the body and blood of Christ in the Holy Communion.

5. The need of the Laying on of Hands, or Confirmation, as a foundation of the doctrine of Christ (Heb. vi. 1).

6. The Baptism of Infants.

7. That Christ gave power and commandment to His ministers to declare and pronounce to His people the absolution and remission of their sins, and that absolution when duly pronounced is ratified in heaven.

8. She accepts the (Ecumenical Councils as criterion of heresy.

CONCLUSION.

We trust that we have in these papers given ample proof of the continuity and identity of our Church, both as a visible organization, and in its faith, with the one Church founded by Christ upon the Apostles and Prophets, and therefore sufficient reason for the answer to the question, *Why am I a Churchman?* In our introductory chapter we said that there was another reason beyond these fundamental ones upon which we have now enlarged, viz., "Because the Church maintains customs, and teaches her people in matters not necessarily *de fide* (i.e. essential to the faith) in strict accordance with the customs and the teaching of the Primitive Church as shown in Scripture and the writings of the early teachers of the Church."

Time and space, as we wish to conclude these papers, will not enable us to enlarge on this. Nor does it seem necessary, as we have touched upon several of such customs and teachings already in this chapter. Two others that might be mentioned are:

1. The observance of Feasts and Festivals.

2. Honoring, and giving God thanks for the example of, the Saints.

We do not claim that our branch of the Catholic Church is perfect or infallible. There may be various things on the one side or the other that might be remedied for the better. But the question is, are any of the faults or abuses that there may be in the Church such as to justify men in separating themselves from her communion as the representative of the Catholic Church in this country? Unhesitatingly we say that they are not. Go where men will, they will find imperfections where God is pleased to work through the instrumentality of fallible men. But nothing can justify separation from the unity of the One Body of Christ, as that unity is represented for us individually by that branch of the Church which is situated in the country in which we live, but an evident falling away of that branch into some grave corruption of the Faith of Catholic Christendom.

To those, then, whose forefathers separated themselves from the unity of the One Church, and who have simply inherited their present position, we would say, "Prove all things, hold fast that which is good"—examine carefully your position by the light of Scripture and of history, and if you find that what has been here stated is in accordance with Truth, be not afraid to acknowledge that your forefathers were in error in leaving the communion of the one Holy Catholic and Apostolic Church as founded by Christ on His Apostles, but return thereto as to the bosom of your mother, and she will receive you and welcome you with all a mother's tenderest love, and you will find joy and peace in her embrace. To those who are members of our Church we would say, be faithful, be zealous, be true, be consistent, let the world around you see and know by your words and your actions that you are not by mere accident but by

conviction, because you believe our Church to be in very truth a living branch of that holy Church which is the mother of us all—the elect and precious spouse of Christ, of which it is said that "He loved it and gave Himself for it."

"O pray for the peace of Jerusalem: they shall prosper that love thee."

PAPER ON "CHRISTIAN UNITY".

READ BY REV. PROVOST BODY

On behalf of the Ruri-decanal Chapter of Toronto, before the Ministerial Association on January 23.

Mr. President and Members of the Ministerial Association.

Honoured as I am with the task of reading a paper here to-day at the desire of my brethren of the Rural Deanery of Toronto, it is a very pleasing duty at the outset to say how cordially I respond to an invitation which is both theirs and yours. We are met as brethren who love and serve one common Lord, to confer together upon a great subject—the restoration of Christian unity according to the purpose and mind of Christ in its fullest manifestation. God forbid that we should venture to approach such a task in any controversial spirit. Rather in loving conference we are together, seeking the guidance of the Eternal Spirit of God to lead us, in some degree at least, towards the true solution of, perhaps, the greatest problem which lies to-day before the Christian world, to gain a true solution of which will task all the qualities of wisdom and patience and love which make up the highest ideal of Christian statesmanship. Striving to gain something of this spirit, we come at your invitation to learn your view of this great question; we desire to understand better the conception of Christian duty in this matter which you have gained, to appreciate and respect the convictions on which that conception is based.

We are glad of the opportunity of explaining in the same spirit some aspects of the matter which are dear to ourselves.

Putting away from us all thought of denominational rivalry, treating with the fullest respect each other's convictions, speaking the truth in love, yet aiming all the while after agreement, not after differences, we may at least hope that our conference will put no great obstacle in the way of restored unity, however insignificant may seem the part that we can take in preparing the way for so great a blessing. We are encouraged also by the thought that a conference of this sort is no untried experiment. Three years ago to-morrow, Presbyterian and Methodist brethren, officially accredited for the purpose, met in this city of Toronto, at our request, to confer on this same question. That memorable gathering, the first of its kind in the Dominion, is a happy augury for our quite informal meeting to-day.

The sense which we then had of the blessed presence of God's Holy Spirit, restraining, guiding and enabling us, will never be forgotten by any who were privileged to take part in that gathering. At our last Provincial Synod we re-appointed our committee, representing all the orders amongst us, bishops, clergy and faithful laymen, to be ready gladly to take part in further conference with the same end in view, particularly in covering important ground which for lack of time could not be taken up on the previous occasion, and that committee awaits an invitation from the representatives accredited by your supreme courts for a second conference. Meanwhile, encouraged by the example of the past, and in the same spirit, let us proceed to the matter in hand. Of course in a question of this complexity, much must necessarily

be left unto
have thoug
broad path
some form
You will
tance and
would claim
It may be
matters w
tion, as, if
pect to fin
yond at le

First th
for the res
of Christ-
mon, as it
thought,
of the inw
Lord and
tion of th
which is a
and the si
outside of
ing could
thought t
conferenc
lege, Rev.
eration ar
drew on t
ideal of th
scriptures
Prayer, v
be fully
the visibl
shall be
of Christ
all its m
labour fo
in the La
ing word
intenden
which he
as the
gained o
ed on in
this mov
of him
dise of
are mad
being de
thought

We
that in
the Ch
divines,
well sai
unity v
form or
fulness
measur
is the r
no long
she wil
duty is
others

(I
Bey
thoug
and w
in this
this w
mover
of the
The c
felt to
secur

be left untouched in the limits of a short paper. I have thought it best to confine myself to some broad paths along which it would seem that in some form or other thought must necessarily flow. You will not suppose me unmindful of the importance and the difficulty of many matters which would claim attention in a more extended purview. It may be wiser too to confine our attention to matters which seem to be at the root of the question, as, if we can approach on these, we may expect to find the admitted difficulties which lie beyond at least not insuperable.

First then, to define our aim. We are seeking for the restoration of visible unity in the Church of Christ—for that organic union which, in common, as it would seem, with your best and ripest thought, we hold to be the outward bond and seal of the inward union which knits Christians to their Lord and to each other—for that full manifestation of the unifying power of the Body of Christ, which is according to the mind of our dear Lord, and the sight of which should convince the world outside of the reality of His divine mission. Nothing could more beautifully and wisely describe our thought than the words put forth at the Toronto conference by the scholarly Principal of Knox College, Rev. Dr. Caven, in a speech of studied moderation and ripe Christian wisdom, which so largely drew on that occasion all of us together, viz., "the ideal of the unity of the believers set forth in the scriptures, especially in our Lord's Intercessory Prayer, while chiefly spiritual in its nature, can be fully represented only in an undivided state of the visible Church, in which perfect fellowship shall be maintained throughout the entire Body of Christ, and it is the duty of the Church and of all its members continually to aspire towards and labour for the completeness of the manifested union in the Lord." We are heartily at one with the closing words of the venerable Dr. Williams, Superintendent of the Methodist Church in Canada, in which he spoke most feelingly of the hold which, as the result of the conference, organic unity had gained on his mind and his heart, and as he looked on into the future, expressed his conviction that this movement would grow. Truly, as we think of him now, resting from his labour in the Paradise of God, where all things that puzzle us here are made plain and clear, we may believe that he being dead yet speaketh, and may appropriate his thought to ourselves.

We believe then that organic unity is the goal that in the loving providence of God will crown the Church of the future, as one of your great divines, Professor Milligan, of Aberdeen, has so well said: What the Church ought to possess is a unity which the eye can see—visible unity in one form or another is an essential mark of her faithfulness. Let the Church of Christ once feel in any measure corresponding to its importance that she is the representative of the Risen Lord, and she will no longer be satisfied with mere outward action; she will see that her first and most imperative duty is to heal herself, that she may be able to heal others also.

(*Resurrection of our Lord, Sec. vi., p 201.*)

Beyond question the growing trend of our ripest thought is steadily towards organization and unity, and whatever has yet been accomplished in Canada in this line of Christian unity has been effected in this way. There are not wanting signs of further movement in this direction, to all of which we of the Anglican Church heartily wish God-speed. The conviction that organic unity upon principles felt to be divinely authoritative can alone either secure, or what is still more important, preserve

the scriptural ideal of the unity of the Body of Christ, seems greatly strengthened by a consideration of the strength of the opposite forces against which that unity must be maintained. For the abiding unity which our Lord postulates for His Body, is a thing unique on the earth. The law of dissolution and decay which sooner or later dominates all human institutions can be overcome only by the power of an endless life. The forces which make for disintegration and separation are deep-seated in our fallen human nature, and the vanquishing of these forces by the Church would be a standing miracle, adequate for convincing the world of the reality of the divine life and presence within her. With regard to a matter so directly linked by Christ with the adequate evidences for His own divine mission, it is surely not unanswerable to suppose that our Lord would have made adequate provisions. Feeling, as the whole Christian world is coming to do, so acutely the penalty of spiritual weakness arising from our present divided and consequently sinful position, we can but gather in common confession round His feet whose alone it is to gather together the children of God which are dispersed abroad. We must gather, I say, in common confession, for we cannot forget that schism is not merely a great practical hindrance, but is beyond question a grievous sin. Its existence witnesses to a great triumph of the evil spirit over the divine, and that by no means in many cases confined to the actual separation itself, but often stretching back to times of ungodliness or secularity that lay behind it. Yet one cannot acquit the act of separation from previous organic unity of its own tremendous responsibility. For that act is the rending of a divine organism, the obscuring of a divine witness. The schismatical temper is constantly condemned in the New Testament, but until it passes into open disruption it is an individual transient thing. Once consummated it creates barriers which last on for centuries. The popular conscience undoubtedly requires to be stimulated on this point to bring it into anything approaching the view of Holy Scripture on this matter; a voice which comes down to us from the fires of the Church's first persecutions may well be heeded by us. "It were better to suffer anything than to break up the Church of Christ. Martyrdom to avoid division were no less glorious than martyrdom to avoid idolatry, nay, in my judgment were more glorious;" so speaks S. Dionysius, of Alexandria, in the times of the Decian persecution. The difficulties which now surround the healing of such breaches of organic unity certainly lend fresh emphasis to this thought. Recognizing then the sinfulness of our present state, our clear duty is together to seek to discern the divine principles we have forgotten, and through observing which we have arrived at our present state.

The Anglican Church has, in the famous declaration of initial bases for unity, issued by her collective episcopate and endorsed by the practically unanimous consent of her clergy and people, endeavoured to approach the subject from this standpoint.

We are not seeking to put out an independent panacea or platform of our own, and endeavour to gain the acceptance of all our brethren for it. On the contrary, we are desiring to approach this matter in the only way in which we believe it can be approached, with good hope of ultimate permanent success, viz., by together, each from our own standpoint, seeking underlying principles which we shall all at length come to recognize as divine and of universal obligation, by the mutual recognition of which essential differences can be harmo-

ized. Things which are unessential and mere matters of preference, it surely cannot be right to allow to block the way. The most feasible way of finding and agreeing on such principles seems to be by the method of patient historical study—each Christian body reviewing its own history, estimating afresh its position in this matter, striving with an open mind and heart to test again its own history, and in the light of present experience seek for a solution of the debated points. Those who build for God must, we know, be content often to build slowly. Patience must have her perfect work. Looking back, then, on the two great separations which have broken the visible unity by which for 1,000 years the Christian world was knit together, it is at once obvious that though they proceeded from different causes, yet each in its own way was a protest against the extravagant claims of the Roman Papacy. The separation between Eastern and Western Christendom in the 11th century, was in the main the protest of the Eastern Church against the Papal attempt to substitute for the Federal Government of the Church in its several Patriarchates, the sole and despotic rule of the Pope of Rome. When in the 16th century the Papal tyranny had borne its fruits in a flood of semi-heathen ungodliness, and consequent scepticism, the various separations in Western Christendom itself, in revolt against the attempt of the Papacy to crush out Reformation by force, were led on for the most part to break with the Episcopate, and so another principle, that of delegation, was cast aside—the principle, I mean, by which no one could perform any strictly ministerial act, for which he had not previously been empowered by those who had lawfully, under the terms of their own commission, called him to his ministerial office. Is it not so, that the breach of the principle of federation in the supreme government of the Church by Rome, and the disregard of the principle of delegation in later times, have, as a matter of fact, landed us in our present position? It would seem that these fundamental principles are essential to the permanent conserving of organic unity, for the principle of federation appears the only alternative to the false claim for a visible head of the Church on earth, whilst that of delegation is well nigh essential to the life of any organized society. It will be sufficient for any of us to examine our own ecclesiastical polity, to see that these two principles are the binding corner stones of their polity. The only possible exception seems that of the Congregationalists, where the principle of federation is loosely held, but in practice it is found impossible to dispense with. Does it not seem analogous to the general method of our Blessed Lord's work, that He should have invested these simple principles with divine authority, and guarded thereby the organic unity of His Church? It would seem out of place in a paper like this to seek to establish from scripture and history that, as it seems to us, such sanction was actually given in the mission of the College of the Apostolate, and in the subsequent derivation through them of the various dominant ministerial offices. It may suffice to have pointed out the lines along which we are led to place the Historic Episcopate amongst the essential bases of Church unity. It is because by it alone can the principle of delegation be preserved that it becomes to us, in the words of Bishop Lightfoot, "the historic backbone of the Church." I may, perhaps, be permitted to quote the whole sentence in which that great Bishop, a year before his death, reviewed the results of the Lambeth Conference just terminated. "We cannot surrender for any immediate advantages the three-

fold ministry which we have inherited from the Apostolic times, and which is the historic backbone of the Church." To do so would be not merely to nullify the position we have throughout consistently maintained, but also to throw great obstacles in the way of the unity we desire. The Anglican Church has always scrupulously avoided in any way adding to the confusion of Christendom. She has never separated herself from the communion of the other churches of the West, although they have unjustly excommunicated her. Against that unjust excommunication she has appealed to a great general council of Christendom. Every year she is privileged to lend a helping hand to some effort of the Eastern Church towards more vigorous and purer life. For us, as we see it, to abandon the Episcopate, would be treason to the common weal of Christendom, and strengthen only the Papal despotism. Nor does it appear to us that any fundamental question of principle prevents the cordial and sympathetic appreciation of this position by our brethren. An Episcopate free from all state interference, pure and primitive in its making, and working harmoniously with a representative synodical organization—this is the Episcopate for which in many a by-gone age men have prayed and longed—an Episcopate which Luther, probably Calvin also, would gladly have accepted, and to send which to America was Wesley's great desire. At least we shall not be deemed discourteous if we say that we cannot abandon the deposit we specially hold in trust for the rekindling of Christendom, and with the maintenance of which are bound up the true fundamental principles I have noted.

We do not suppose that our view will immediately commend itself to others as it does to us. We ask only for it a sympathetic and kindly appreciation. The rest we are quite content to leave in His hands, who in His own good time will at length, we doubt not, make us to be of one mind in the unity of the Body of Christ.

One word, to conclude, as to doctrine. It does not appear that the doctrinal divergences between our authorized symbols are of so serious a character as to preclude the possibility of inter-communion. Believing, as we do, that all doctrine is Christo-centric, springing out of a right faith in the Person and Work of our Blessed Lord, it seems that we may safely take the doctrinal position of the undivided Church as expressed in the great creeds which still bind sundered Christendom together, and trust to the strong forces of mutual love and intercourse to bring into harmony, so far as may be necessary, any divergences of doctrinal view. Without being false to any truth which God has taught us, we believe that, as we are drawn closer to each other, we shall be drawn nearer to Christ: and that in a fuller vision of the glory of the Christ is the true solvent of all doctrinal divergence.

BROTHERHOOD OF ST. ANDREW IN CANADA.

On the date of issue of this paper the Brotherhood in Canada will be inaugurating its convention with a Quiet Day of meditation and prayer. Churchmen generally will surely pray to Almighty God that His Spirit may in all things direct and rule this important gathering and the words then spoken for the advancement of His Kingdom in the hearts of young men.

The bright hearty zeal so generously expended in the getting up of the Convention makes itself very apparent in the following extract from the January number of *St. Andrew's Cross*.

CONVENTION NOTES.

The place—Kingston, Ontario, midway between

Toronto and Montreal. Railroad connection with both Grand Trunk and Canadian Pacific systems.

The time—Thursday (Quiet Day), Friday, Saturday and Sunday, February 2, 3, 4 and 5.

The man to write to—F. King, Kingston, Ont. He is the Secretary of the Hospitality Committee.

The men who are wanted—first and foremost, representatives from every Brotherhood Chapter in the Dominion without exception; secondly, all other Brotherhood men who can contrive, manage or scheme a way of getting there; every clergyman of the Church; every earnest layman accredited as representing any parish or department of aggressive work therein; last, but not least, every Brotherhood man from the United States who can and will come.

What it will cost you—your single fare to Kingston (from Canadian points) and a one-third fare back, if you have remembered to get the necessary railroad certificate when buying your ticket at the starting point.

The men who are responsible for seeing that you are entertained from Thursday to Monday are the members of the Hospitality Committee, whose headquarters will be at St. George's schoolhouse, within a stone's throw of the stations.

The time to tell the Kingston committee who are coming—the very hour you see your way clear to going.

The programme can be made a very strong and helpful one by your co-operation, your help and your prayers.

Read it and study it in the light of the account of the Boston convention, every word of which you have of course read.

In a convention the many should be heard from, not the few.

Have you a specially strong method for assisting the spread of Christ's Kingdom among young men? See that you or your representative gives us the benefit of it, but shortly and pointedly.

Have you a difficulty in your work? Air it and it may be dissolved.

The Boston convention number of this manly paper is a wonderfully interesting volume of considerably over 100 pages, contains verbatim reports of all the conferences, addresses and sermons. The issue of 30,000 copies has already been exhausted, and now a further issue is being run off.

SOCIETY OF ST. OSMUND.

On the evening of Saturday, the 21st January, a meeting was held in St. Matthias school house, Toronto, in the interest of the Society of St. Osmund. Rev. F. G. Plummer, who kindly gave the use of the school room, presided. A paper was read by Mr. W. E. Lyman, the Canadian corresponding secretary, on the subject of "Catholic Ceremonial," with special reference to the ritual of the Church of Sarum. The hope is expressed that additional interest in this subject may lead to further meetings in connection with this prominent English Liturgical Society. Mr. Lyman on leaving Hamilton, after a short visit, was asked to undertake a public meeting later on in that city.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

The Bishop has recently established a "clericus club" composed of clergymen resident in the city of Halifax and its environments, together with a few from the neighbouring towns of Windsor, Kentville, Lunenburg and Truro. The number is limited to 25. The first meeting was held on the 16th, at his Lordship's house, and was a pronounced success. The club is based largely upon the scheme of a similar club amongst the clergy of Boston, and indeed, a letter was read by the president from Dr. Phillips Brooks, conveying fraternal greetings and best wishes for the club's success and usefulness. Sixteen priests and one deacon were present, besides the Bishop. Thus the three-fold ministry was *en evidence* (quite coincidentally, to be sure,) at the first gathering. A most interesting and learned paper was read by Canon Partridge entitled "Breakers Ahead! Spiritualism—Theosophy," which elicited unvarying praise and gratitude. After the reading

of the paper each member expressed his opinion in a short speech, and as far as the difficulty of the subject permitted, criticized the opinions it contained and the deductions drawn from it. Four clergymen from the country towns were present.

NEW ROSS.—As usual, on the evening of the festival of St. John the Evangelist, the children of this parish were entertained by the Rector, who prepared for them an enormous Christmas tree literally loaded with presents. After shortened evensong in a church simply crowded with children and their parents (the church is used for such purpose solely because there is no building within 25 miles large enough to contain the flock), the tree was lit up and the presents distributed. Father Woollard, the Rector, gave a most interesting address to the children. In the course of his remarks he asked if any child could remember what his text was the first Christmas he preached to them. To his utter amazement a little child rose and repeated it word for word. Emboldened by this, he asked what the text of his second Christmas sermon was. This, too, was correctly repeated to him by another child. Those who think that the sermon is little thought of in churches where the highest ritual prevails, will be much undeceived if they will visit this church in the wilderness, which is at least 23 miles from the nearest Anglican church, where all the "points" except incense are used, where there is a choral celebration every other Sunday sung by a surpliced choir, with lights and coloured vestments used; and where the average attendance of those who actually communicate is over 75, and where the church is nearly always quite full. The writer was present and celebrated and preached at a morning service last summer, during the absence of the Rector. The service was fully choral and the lights and vestments were used, and 98 communicated. A noble work is being done here amongst a community of exceedingly poor people, who are, nevertheless, generous to a fault, and who love their Church and its services beyond everything. It is a very frequent thing to find men and women walk 9 miles to attend the service, and a number of the younger ones walk 5 or 6 miles before 9 o'clock, return home for dinner, and walk back to church for evensong.

The Avon Deanery has succeeded in establishing a magazine. Its first number is just issued, and contains a lot of interesting local Church news. It is a growth from the "Parochial Magazine" of the parish of Windsor, and its interior sheets are those of the "Canadian Church Missionary Magazine." Thus, it is to be hoped, a fuller acquaintance with the missionary work of our Canadian Church will be had by the Churchmen generally of the Deanery. If the work of this magazine has had anything to do with the splendid missionary collections of the Windsor parish, great good may be expected from its publication. As reported by the Rector, the total contributions of that parish to extra parochial objects in 1891 amounted to \$921.15; in 1892, \$777.74, besides \$415 to the sufferers from the St. John fire, and the promise of \$500 from five gentlemen to the funds of the College. Their Epiphany collection the other day amounted to \$119.33; and their Advent collection to the Board of Home Missions was \$333.33. This is most creditable considering the parish is small, the people are not wealthy, and there are absolutely no endowments.

Liverpool church has just been supplied with a handsome new pipe organ, built by the Warrens of Toronto.

QUEBEC.

Church Helpers' Association.—The second annual meeting of this association was held in the Church Hall, Quebec, on Wednesday, Jan. 18th, at 3 p.m. After the minutes and the secretary and treasurer's reports were read, the following officers were elected: Patron, the Lord Bishop; Hon.-president, Mrs. Hunter Dunn; president, Mrs. Colin Sewell; vice-presidents, Mrs. E. Jones, Cathedral; Mrs. W. H. Carter, St. Matthew's; Mrs. J. B. Forsyth, St. Michael's; Miss Wahbroth, St. Paul's; Mrs. Griffith, Trinity; secretary, Mrs. P. P. Hall; asst.-secretary, Miss E. Patton; treasurer, Mrs. E. A. Hoare; executive committee, Mrs. J. Hamilton, Mrs. E. Sewell, Mrs. T. A. Young, Mrs. Winfield, Mrs. G. R. White and Miss L. H. Montizambert; Advisory Committee, John Hamilton, Esq., Capt. W. H. Carter, Esq., and J. C. More, Esq.; auditor, J. A. Ready, Esq. The association numbers 176 members, 74 of whom hold mite boxes. The collections for the church society are made by members of the association. At the October meeting the association unanimously voted \$150 towards the Bishop Williams Memorial Mission Fund. Parcels of clothing, cutlery, house linen and furniture, have also been sent to different clergymen in the country missions.

MONTREAL. mally opened of the Holy C The congregat ing clergy and charge said: formulate doc deal with the them to bring minded them done. Then I thought that He was an old this thing wi tressed him t and he rebuk spirit. He re society, whic small a distir was gratifyin clergy in the he hoped that day by day. reference to t country churc sides two pai and others in dollars beque paid. As yet Shelton fund. but more kep on the Dunb the zeal and Theological C The only wi being sadly ir students thal walls. Refer a mere bookw to have a ma Parochial cha But he deploi not be prevail the district v had found o The Ladies' cost \$2,000 Home was c was a deser grounds wer briefly allude the Church: be discussed spoke of the Church in C Oxenden and At 2 o'clock in the Synod Lordship, th clerical secre lay secretar treasurer, a Hannaford The appoi proceeded v Board of D Mission Sun were re-app two cases of ready appea submitted, v until 6 o'clock In the eve Cathedral, t Armand Ea 7, and Psal ed therein having spec Wednesday Committee: ported, and passed by consolidatic were as un "That th pedient to of the Chu "That, i port of the of union s necessity f general Sy abolition o left to b of the vari dioceses th "That t incorporate solemn dec issued by t laity asser ecclesiasti General sy

MONTREAL.

MONTREAL.—Tuesday, 17th.—The Synod was formally opened this morning at 10.30 by a celebration of the Holy Communion in Christ Church Cathedral. The congregation was mainly made up of the visiting clergy and the lay delegates. The Bishop in his charge said:—A Synod was not called together to formulate doctrine; its reason for existence was to deal with the temporalities of the Church. He asked them to bring the spirit of Christ to this task and reminded them of the importance of the work to be done. Then His Lordship alluded to the freedom of thought that prevailed regarding religion, nowadays. He was an old man and found it difficult to reconcile this thing with the narrow way of Christ. It distressed him to see too much time given to pleasure, and he rebuked the clergy for ministering to this spirit. He referred to the restlessness that pervaded society, which he fancied came from drawing too small a distinction between pleasure and duty. It was gratifying to find the interest taken by the clergy in the principles taught by the Church, and he hoped that the Church in the diocese would grow day by day. His Lordship went on to say, with reference to temporalities, that three city and two country churches had been built during the year, besides two parsonages built and placed free of debt, and others in course of building. The ten thousand dollars bequeathed by the Phillips Estate had been paid. As yet no income had been derived from the Shelton fund. As regarded giving, many were liberal, but more kept back the giving hand. The mortgage on the Dunham School had been paid off through the zeal and energy of certain clergy and laity. The Theological College had done most satisfactory work. The only want was more money, the endowment being sadly insufficient. At present there were more students than could be accommodated within the walls. Referring to missionaries, His Lordship said a mere bookworm was not qualified—it was necessary to have a man prepared to enter into men's motives. Parochial charitable work had been fairly well done. But he deplored the fact that many poor people could not be prevailed upon to come to church. He praised the district visitors, but declared that so far nobody had found out the secret of ministering to the poor. The Ladies' Church Home, the only diocesan charity, cost \$2,000 per annum. The management of the Home was deserving of all praise, and the charity was a deserving one. At present the house and grounds were heavily mortgaged. Then the Bishop briefly alluded to the scheme for the consolidation of the Church in British North America, which was to be discussed during the Synod. In conclusion he spoke of the deaths of three bishops, belonging to the Church in Canada, since last Synod, Bishops Medly, Oxenden and Williams.

At 2 o'clock the clerical and lay delegates assembled in the Synod Hall. After prayer being offered by his Lordship, the Rev. Canon Empson was reappointed clerical secretary, Mr. Richard White was re-elected lay secretary, Mr. Chas. Garth was re-appointed treasurer, and Mr. Walter Drake and Mr. E. P. Hannaford were elected auditors.

The appointment of standing committees was then proceeded with. The committee on the Diocesan Board of Domestic Missions and the committee on Mission Sunday were dropped. The other committees were re-appointed, with the exception that in one or two cases other names were substituted for those already appearing; quite a number of reports were then submitted, which occupied the remainder of the time until 6 o'clock, when Synod adjourned.

In the evening, service was held in Christ Church Cathedral, the preacher being Canon Davidson, of St. Armand East, who took for his text Psalms lxxxix. 7, and Psalms cxlv. 13, and from the words contained therein he delivered a very thoughtful sermon having special applications to the members of Synod.

Wednesday.—After the Synod was duly opened the Committees on Education and Church Provision reported, and Dr. Davidson submitted the resolutions passed by the Provincial Synod in reference to the consolidation of the Church, the principal of which were as under:—

"That this conference is of opinion that it is expedient to unite and consolidate the various branches of the Church of England in British North America.

"That, in lieu of the second resolution of the report of the committee, it be resolved that the scheme of union should not either affirm or disaffirm the necessity for the retention of provinces under the general Synod; but, on the contrary, the retention or abolition of the various provincial synods should be left to be dealt with according to the requirements of the various provinces, as to such provinces and the dioceses therein may seem proper.

"That the general conference be requested to incorporate in the constitution of the General Synod a solemn declaration, corresponding to the declaration issued by the bishops and delegates of the clergy and laity assembled in the first Provincial Synod of this ecclesiastical province, reciting the intention of the General synod to hold and maintain the doctrine and

sacraments of Christ as the Lord had commanded in His Holy Word, and as the Church of England had received and explained the same in the Book of Common Prayer, and administration of the sacraments and other rites and ceremonies of the Church, according to the use of the Church of England, together with the Psalter or Psalms of David printed as they are to be sung in churches, and the form or manner of making, ordaining and consecrating of bishops, priests and deacons, and in the thirty-nine articles of religion.

"That the resolutions and the scheme now approved by this house as the basis upon which the General Synod may be formed, be communicated in due form to the several dioceses of this ecclesiastical province, with the expression of the earnest hope that the said several synods may be able to accept thereof, and upon the basis so agreed on, send delegates to the meeting to be held in Toronto in September, 1893; and that it should be a further instruction to the said committee to take such steps as they shall think desirable to acquaint the province of Rupert's Land and the other dioceses outside the jurisdiction of this synod with the action of this synod in respect to the said scheme."

Dr. Davidson then moved:—

"That this synod having taken cognizance of the resolutions of the synod of the Ecclesiastical province of Canada communicated to it in regard to the consolidation of the Church in Canada, and of the scheme therein contained, and upon which the first meeting of the General Assembly therein named is to be held, hereby declares that, although it adheres to the position by it already taken, that the retention of the provincial synod system is inadvisable and unnecessary, yet assents to and accepts the scheme and basis of union in said resolutions contained, and upon acceptance thereof by the meeting to be held in Toronto in September next, consents to enter into and become a part of said General Assembly. That, as requested in said resolutions, the synod assents to the appointment by the Lord Bishop of the diocese, under the limitations above mentioned, of delegates to the said meeting to be held in Toronto in September next, further instructing their said delegates to submit the present resolution at said meeting, and if such scheme, as passed by the Provincial Synod and submitted to this synod, be accepted without change, authorizing said delegates to act fully and finally in its behalf."

This motion, after considerable discussion, was carried, and the Synod adjourned for lunch.

On reassembling at 2.30, Canon Davidson moved, seconded by Rural Dean Loughurst, to the effect that the synod formally approve the action of its representatives in the late Provincial Synod in regard to the great measure for the consolidation of the Church, and record its admiration of the discretion and wise judgment exercised by them alike in spirit, fulfilling the wishes of the Diocesan synod and in promoting the wide interests of the Church of England in the Dominion.

The motion was unanimously adopted.

The discussion on the report of the executive committee, adjourned from the previous day, was then resumed and continued until 6 o'clock, and Synod adjourned.

The missionary meeting annually held in connection with the synod took place in the Synod hall, and was largely attended. Bishop Bond presided, and accompanying him on the platform were the Rev. W. E. Kaneen, of Aylwin; the Rev. G. Rodgers, of Winnipeg; Very Rev. Dean Carmichael, Rev. J. F. Renaud, the Rev. L. N. Tucker, the Rev. J. H. Dixon and Mr. D. R. McCord.

After devotional exercises, the Rev. G. Rodgers addressed the gathering, laying before it the claims of the Church in the Northwest. Speaking of the Indian work in the Northwest, he said that between Port Arthur and the Rocky Mountains there were 49 ordained clergymen and 54 laymen working in connection with the Indian work. In the whole of Canada there were seventy-nine Indian schools connected with the Church of England, and of these 62 were between Port Arthur and the Rocky Mountains. He spoke of the encouraging features of the work, and said that although the missions were not large, and although the people were not wealthy, the missions had this year averaged \$75 each in response to the mission appeal. The Church of England people in Manitoba had done all they could for themselves, and he now asked Eastern Canada to do its part. He made this appeal on behalf of the Indian work, because the young people of Eastern Canada were looking towards the West as their future home, and therefore the people of this district had a right to support the work. He referred to the work of the early missionaries in the Northwest, and showed that to-day it was bearing excellent fruit.

The Rev. W. E. Kaneen, of Aylwin, said that one of the difficulties with which he had to contend was the difficulty born of the factions into which the Church of Christ had been rent. It was found that there were two or three churches where there should only be one, and two or three congregations where

there should only be one. Money, time and energy were being spent in vain and unnecessarily. To some people it might appear as if the overlapping was on the part of the Church of England, but he contended that it was the Church of the English-speaking people, and that it was the duty of that Church to go wherever English-speaking people were settled.

The Very Rev. Dean Carmichael spoke of the vast field there was for mission work in the Northwest, and impressed upon his hearers that the Church of Canada should rise for Canada. He did not say that he would be amongst those who would preach that they should cut themselves off wholly from contributing to foreign missions; but he did say that the Church in Canada needed to be aroused to the needs of Canada. It needed to learn that it had teeming heathen within its own bounds; it needed to learn the lesson that we need not go to India for heathen, for we had them in Canada. We needed not to go to any foreign country for degraded idolaters, for we had them within our own bounds. The lesson the Church of Canada needed to learn was to rise in its strength and power as one Church, and as one body deal with this tremendous question which was facing us more and more every day. If the Church of England did not avail itself of the God-given destiny laid out before it in this country, that destiny God would surely give into other hands, because the Church of England had been unworthy of its trust and untrue to its destiny. If the Church of God only rose in this country to the work which lay at her doors, which God had given her to do, and for which she was accountable, she would turn over a page unwritten that she had never dreamed existed, and if God's grace were only given to her she might begin to write a record which would be one of the grandest pages of Canadian history.

The meeting was then closed in the usual formal manner.

ONTARIO.

OSNABRUCK AND MOULINETTE.—The annual missionary meetings held in this parish were very successful. The Rev. Rural Dean Carey, of Kingston, was the deputation appointed by the bishop, and he urged the claims of the mission fund in a very able and forcible manner. The rector, Rev. R. W. Samwell, also addressed the congregations, and spoke from practical experience of the grand work that had been accomplished through the instrumentality of the mission board in the County of Renfrew, and more particularly in his old field of labour—the Mattawa Mission. With a view of wiping off the debt now hampering the work of the board, an increase in offerings of 50 per cent. was asked of each parish and mission this year. Osnabrock and Moulinette responded by more than doubling their offerings of the previous year, thus securing first place in the deanery of Stormont. The collections were as follows: Wales, \$41.75; Moulinette, \$21; Osnabrock Centre, \$8; Barnhart's Island, \$5.26; total, \$76.01. The congregations at all the meetings were large.

Missionary meetings were also held during the same week at Aultsville, Gallinger Town and Cornwall East, when addresses were given by the Rev. Rural Dean Carey and Rev. R. W. Samwell. There was a good increase in collections all along the line (with one exception), and together with the large increase from Trinity Church, Cornwall, and Morrisburg, it may be said that the deanery of Stormont has not turned a deaf ear to the appeal of the mission board. May every other deanery do as well.

FRANKTOWN.—Our annual missionary meetings were held on the evenings of the 23rd, 24th and 25th. Rev. Messrs. Read, Pembroke, and Jones, Parkham, were the deputation. Large congregations welcomed them at each church, and the financial results exceeded all expectations. The offerings were, St. James', \$18; St. John's, \$15; St. Bede's, \$7.50; last year the total for the whole parish was only \$16.12. In the Franktown offertory was included the offerings of a little five-year-old, her savings for the past year, which amounted to \$2.60 (5 cents per week). It would be well if more of our church matrons began the education of their children by laying the foundation principle of unselfishness, well for the children themselves and for the Church of the future. Many older persons might learn a lesson in missionary enterprise from little Mary Edwards. Our rector has expressed his intention of being present at the Convention of the Brotherhood of St. Andrew, to be held in Kingston, if he can obtain a lay reader for Sunday, the 5th of Feb.

TORONTO.

St. Thomas.—For the past few years the congregation of this church has been in sore need of parish buildings and a new church. The old church, a small roughcast structure, besides being hot in summer and cold in winter, affords no Sunday school nor any of the accommodation necessary to a well equipped parish. It was accordingly decided by the congrega-

tion last spring to erect a new building which would give all the needed accommodation, but as it was found to be beyond the means of the present congregation to build such a permanent church as they desire, they decided to put up a temporary building, at the lowest cost consistent with comfort and efficiency, hoping in the future, as their members increased, to erect a church more expressive of the people's desire to consecrate of their best to the service of God and more worthy of the dignity and beauty of the services which they offer. A site was chosen on the east side of Huron street opposite Washington Ave., plans were prepared by Mr. Eden Smith, and the work of construction commenced in September last. On Tuesday, the 17th inst., the church was formally dedicated by the bishop. The design is cruciform; the stem of the cross, comprising the nave and chancel, is 118 feet in length, exclusive of the baptistry, which gives an additional 14 feet at the west end; the arms of the cross, forming the transept, are 57 feet, giving a total seating capacity for 600 people. The church is entered by two porches, one at the north-west and the other at the south-west end of the building. The south porch opens into the baptistry, a semi-octagonal addition at the end of the nave, in the centre of which stands a large stone font. Passing this one enters the centre aisle, 6 feet in width, which runs the length of the nave to the chancel steps; besides this aisle are two narrow ones on the north and south side of the nave, which are obtained by opening arched passage ways through the buttresses, and bringing out the walls of the nave flush with the buttresses, on which rest the roofs of these aisles, the nave being lighted by narrow windows in the clerestory thus obtained. The roof, which is high pitched, is supported by a series of arches in the early pointed style, and runs at the same height the whole length of the nave and chancel, broken by several arched and bracketed principal rafters which carry the purlins and show below the plaster. The roof of the transepts opens into the main roof at a slightly lower level. The walls both inside and outside are red brick. The chancel floor is raised 18 inches and is reached by three steps opening through the rood screen, which is very plain, being the same as stood in the old church. On the screen above this entrance stands a wooden cross. To the south of the chancel is the organ loft, at present empty, as the organ is not yet ready; the corresponding space to the north affords room for additional choir seats. The chancel is the full width of the nave between the arches, that is, exclusive of the side aisles. The sanctuary is 18 inches above the chancel and is approached by three steps running the full width of the chancel, the second step being broad and the third the kneeling step. The altar is raised the same height above the sanctuary on a third flight of three steps, making the altar floor 4 ft. 6 inches above the nave. On the lowest step stand two standard eucharistic lights, the gift of the Rev. L. I. Smith and others. The altar stands out about 3 feet from the wall. As yet there is no reredos, a curtain taking its place for the present. The priest's vestry is placed in the angle between the organ loft and the sanctuary, under a low roof of its own, and in the corresponding space on the north side is the sanctuary. In the basement, which is reached through a door in the south transept, are to be (they are still unfinished) the Sunday school, under the nave, a morning chapel under the chancel, besides a men and boys' choir vestry and a guild room. On the whole, where it is desired to cover all the parish building under one roof, a more compact and serviceable design could not have been adopted, and although the determination to erect a temporary building at a low cost has resulted in extreme simplicity, the effect of the solid brick pillars and arches and light pitched roof is quite imposing, giving the impression of a miniature cathedral, and the altar nesting high against the east wall with its light and beautiful frontal is very effective. The dedication service on Tuesday, the 17th inst., was of a special nature, that in use in the Diocese of Salisbury on similar occasions being adopted. At half-past four a procession of the choir and many visiting clergy, headed by the parish banner, entered from the choir rooms in the basement by the door in the south transept, and proceeded without music down the centre aisle to the south porch where they met the bishop preceded by a cross bearer and his chaplains, the Rev. the Provost of Trinity College, and the Rev. Canon Cayley. The procession then reformed, and headed by the parish officers moved slowly up the aisle, the Rev. L. I. Smith and the Rev. F. G. Plummer singing the litany. The litany ended, the clergy and choir took their places in the chancel and the bishop said, "Peace be to this house and to all that dwell in it." Response, "Alleluia, Alleluia, Alleluia." Then followed an opening prayer, and the singing of the following Psalms, cxviii, 19 29, and cxxxii. After prayers suitable to the occasion and a hymn, A. and M. 896, Part II., the Provost delivered an address, basing his remarks on the principles underlying the dedication of material objects. Before closing he referred kindly and feelingly to the loss he had sustained in the withdrawal of the Rev. Mr. Roper from Trinity Col-

lege, and spoke with approval of the effect of the recent judgment of the Archbishop of Canterbury, whereby it was shown that in the Church of England there is place for a considerable legitimate diversity of ritual. During the offertory, hymn 229 was sung, and after another short prayer the bishop pronounced the benediction. The choir and clergy then withdrew, singing hymn No. 392. In the evening evensong was sung, when the bishop preached an eloquent and beautiful sermon on the progress of the Church under the imagery furnished by his text, "Enlarge the place of thy tent. . . Spare not, lengthen thy cords and strengthen thy stakes." Isa. liv. 2. The dedication services were continued during the week.

PERRYTOWN.—The annual missionary meeting and services in this mission were held on the 22d and 23rd January, and were well attended. On Sunday, the 22nd, the Rev. H. F. Burgess conducted the services and preached eloquent and impressive sermons to the congregations of the mission. On Monday evening a very successful missionary meeting was held in St. Paul's Church, Perrytown, when able and telling speeches were delivered by the Ven. Archdeacon Allen and the Rev. Edwin Daniel, on the various missionary schemes before the Church, appealing in particular to the people for a greater exercise of their sympathies on behalf of diocesan and domestic missions, pressing home very forcibly the claims and needs of our diocesan missions and missionaries. It is to be hoped that the appeal will not be in vain, and we are led to believe from our personal experiences that although the Church population has been seriously diminished by death and removals, yet its contributions will not be diminished but increased.

Owing to a telephone message which was misunderstood by Mrs. Sullivan, it was announced at the last diocesan board meeting of the W.A. in Toronto, that the debt on the Algoma Mission Fund had been paid. Unfortunately this is not the case, some \$3,000 being still due.

St. Mark's.—On Sunday services were held in commemoration of the thirteenth anniversary of this church. The morning service was conducted by the Rector, Rev. Mr. Ingalls. In the afternoon, a service was held for the Sunday-school, which was addressed by the Rev. T. C. Macklem. In the evening, Rev. Prof. Rigby preached a very able sermon to a large congregation.

All Saints.—A complimentary at-home and dinner was tendered last Friday in the school house, by the Rector, Rev. A. H. Baldwin, M.A., and Mr. Goulding, to the Sunday-school teachers and officers, the choir, the Bible classes and the various societies and workers connected with the church. A programme consisting of readings, music, songs and speeches was well rendered, after which the 250 present retired to one of the class rooms to partake of an elaborate dinner provided by the liberality and generosity of the Rector. After an enjoyable evening the gathering dispersed about 11 o'clock, well pleased with the hospitality of their genial Rector, who has endeared himself to his large flock by his many deeds of kindness.

Trinity University.—On Sunday last J. Coleman, B.A., took duty at Milton; Mr. Dumbrille, at St. Jude's; Mr. Lawrence, Tullamore; Mr. Fenning, at West Hill; Rev. R. Saborn, at St. Clement's; Mr. Paine assisted at St. John's, and Mr. Buckland at Norway.

FAIRBANK MISSION.—Lectures on Church History are being delivered on Thursday evenings, preceded by the litany, at this mission, by Mr. Davidson, the student in charge. A fair number take advantage of this opportunity to glance at the past history of the Church. At the close of the series an examination will be held, when some valuable books will be offered as prizes.

CARLETON.—*St. Mark's.*—The Sunday school held their annual entertainment in St. Mark's Hall, on Tuesday, the 24th. The children were treated to the usual feast, and afterwards, before a large audience, presented a well filled programme of carols, dialogues, recitations, etc., in a very creditable manner. At the conclusion there was the distribution of prizes to the meritorious pupils, and the members of the Sunday school were made the recipients of a handsome prayer book and hymn book with their names inscribed in it.

NIAGARA.

FARMINGTON, BOWLING GREEN, BOWES AND SHAW'S.—This mission is now in charge of a lay reader. The Church of the Good Shepherd, Bowling Green, was very tastily decorated for Christmas; a text of red

letters on a white ground was placed over the communion table, and a corresponding text at the further end of the church. Two banners with appropriate texts were hung on each side of the window over the table. There was a good congregation Christmas night, though it was intensely cold, and the service was a hearty one. A carol service was held Jan. 5th. There was a good attendance considering that there was a bad snow storm, which prevented some neighbouring clergy from attending, and only the lay reader was present. The choir had taken great pains with the carols, and for a first attempt the choir and organist deserve great praise. The church was consecrated Jan. 18th, 5 years ago. And on Sunday, Jan. 22nd, the Rev. P. T. Mignot, of Tapleystown, who was in charge at the time of consecration revisited his old mission and friends, and was greeted by a large congregation, the church being packed. Though in bad health he gave an eloquent discourse from Ps. cxix. 3, on public and private prayers, and received earnest attention. It was a sight to be remembered to see the people crowd round the rev. gentleman, eager for a few words and a shake of the hand.

WOODBURN.—The annual missionary meeting was held last week in Christ church. Rev. Mr. Morton, Merriton, assisted by Canon Sutherland, Hamilton, conducted the services. The excellent addresses given by these divines will not soon be forgotten. Rev. P. Mignot is away conducting missionary meetings in Wellington county. Last Sunday his place was filled very acceptably by Mr. Burkholder, lay reader, Hamilton.

HAMILTON.—The building of the school-house of Christ Church Cathedral is progressing as rapidly as weather will permit. It appears to be solid as well as handsome.

The Rev. C. Le V. Brine is delivering, on Sunday evenings, a course of addresses in St. John the Evangelist church, on "Church History."

There is a handsome memorial window about to be placed in the cathedral to the memory of the Winer family. The subject: "In my Father's house are many mansions," has been splendidly treated and painted by Halliday, of London, Eng. It is being unpacked and placed in position by the Standard Stained Glass Co., of this city. The same company are also putting in some beautiful painted windows in the chapel for private devotion for the Sisters of the Church Extension Society.

A meeting of the Rural Deanery of South Wentworth was held on the morning of the 26th ult. Rural Dean Forneret presided, and there were also present Canon Sutherland, Canon Curran, Rev. E. M. Bland, Rev. Wm. Massie, Rev. Thos. Geoghegan, Rev. E. W. Wright, and Rev. J. Irving of Dundas. It was decided to place Dundas in the Deanery of South Wentworth. Bishop Hamilton also wrote that it was his intention to divide South Wentworth and Haldimand, making them separate deaneries. A resolution was passed appointing a committee to confer with the Bishop in reference to the supposed inequality of the taxation of clergymen's incomes. The nominations for the office of Rural Dean will take place at the next meeting. Rural Dean Forneret's second term is about expired, and the Bishop has decided that the office shall not be held for more than two years.

HURON.

THAMESFORD.—The Christmas and New Years offerings of the parish of St. John's, Thamesford, and Christ Church, Lakeside, to the Rev. Wm. Stout, were \$62. A very pleasant and helpful Sunday school entertainment of the St. John's S.S., netted \$24. Church interests, spiritually and temporally, are in a prosperous condition throughout the parish.

BRIEF MENTION.

The Late Bishop Brooks' estate is valued at \$750,000.

Lady Castel Stuart, who claimed to be the last direct descendant of the royal Stuarts, died at Rome recently.

New York city's annual production of manufactured articles is valued at \$700,000,000.

The highest average speed attained by railway trains in England is 51 miles an hour.

William Black, the novelist, cannot bear the slightest noise when at work. His study is in the highest story.

The Rev. Chas. Bancroft, M.A., has entered upon his duties as associate rector of the Church of the Good Shepherd, Nashua, N. H.

The Greek theatres had no scenery, the stage walls being painted to resemble the locality intended.

The funeral of the late Bishop Phillips Brooks in Boston was very impressive, and immense crowds attended.

Micha
from so
poems s

The a
is 49.3 f

Five l
aries in
unusual

The f
don last
They w

The
London
Thames
below C

The
bought

Sir A
notes o
was the

Briti
of opiu

Ther
Episco
a bulle
ton.

Gene
autogr
Genera

Thre
year, a
3,741 b

Don
claims
income
also.

A te
Lakesi
the tir
mand

Whe
go to s
reduc

The
accurs
its bo

The
about
amou

An
on Li
mated
for no

The
ford,
Aylm
has de

Car
trout
that t

Tw
place

Pto
andri

It i
and
meml

Th
The s
natio

All
by th
large

Pa
They
of pe

Pe
into
cover

Re
has f
W. E
recto

In
own
pass
ing t

At
the j
tast

Th
out s
inth
side;

tury
Bi

beer

Michael Angelo found pleasure in poetry as a relief from sculpture and architecture, and some of his poems still survive.

The average duration of lives in the United States is 49.3 for mechanics and 52.1 for lawyers.

Five hundred pounds was paid for a couple of canaries in London recently. This is said to be a not unusual price for fine birds of the kind.

The Bishop of Huron and Mrs. Baldwin left London last week for New York, en route to Egypt. They will be absent five months.

The proposed underground electric railway in London, if sanctioned, will be 16 feet under the Thames, 68 feet beneath Regent's park, and 85 feet below Oxford street.

The English Church people, Harrowsmith, have bought a lot and propose erecting a church upon it.

Sir Arthur Sullivan is said to have struck a million notes on a piano in eight hours. The performance was the result of a challenge.

British India has 10,417 shops licensed for the sale of opium. They supply a population of 228,000,000.

There are 532,054 communicants of the Protestant Episcopal Church in the United States, according to a bulletin issued by the census bureau at Washington.

General R. E. Lee's signature is worth \$10 in the autograph market. General McClellan's \$3, and General Sherman's \$3.

Three new crematories were built in Germany last year, and Italy now has 22 in operation. In France 3,741 bodies were disposed of in 1891 by burning.

Donna Isadore Cousine of South America, who is claimed to be the richest widow in the world, has an income of \$80,000 per month from her coal mines also.

A ten-pound cannon ball was recently dug up at Lakeside, Ind. It has been identified as a relic of the times when Mad Anthony Wayne was in command thereabouts.

Whenever Whittier had an inspiration he would go to a corner of his room and kneel down while he reduced his thoughts to words.

There is no city in the world that keeps such accurate records of the entry of fuel supplies within its borders as Paris.

The United States Blue Book contains information about 180,000 government offices, with salaries amounting to \$90,000,000 a year.

An attempt with electric omnibusses is to be made on Liverpool street in London. The cost is estimated at three pence a mile, as against five pence for horse power.

The Rev. L. McFarlane, of Grace Church, Brantford, was offered the incumbency of Trinity Church, Aylmer, but, to the delight of his Brantford friends, has declined it.

Cancer has been discovered in American brook trout in a pond in New Zealand. It was supposed that the disease was unknown to fishes.

Two hundred and eighty-nine bull fights have taken place in Spain during the past year.

Ptolemy Lagus was a book collector, and the Alexandrian library was a tribute to his skill in bargaining.

It is reported that four Jewish rabbis, 200 priests and 3,000 Jews have been converted, and are now members of the Church of England.

The battle-axe was originally a Celtic weapon. The ancient Irish carried axes as the men of other nations carried swords.

All the railways in Japan are owned and operated by the government, and the revenue from them is large, while the rate of travelling is not high.

Paper quilts are becoming popular in Europe. They are cheap and warm, and composed of sheets of perforated white paper sewn together.

Pennants, the great traveller, hated wigs, and got into innumerable broils by snatching off the head covering of every man he met who wore a wig.

Rev. Mr. Withycombe, late rector of Clements, N.S., has been inducted rector of Weymouth parish. Rev. W. B. Bellis, late of Halifax, will shortly be inducted rector of the parish of Clements.

In England clerks of a large provincial bank jointly own a cottage by the sea, 50 miles away, where all pass their holidays, occupying it in detachments during the summer.

At the table of the regent Duke of Orleans it was the custom for the guest to drop a piece of gold in the plate from which he had just eaten a dish whose taste he fancied.

The Athenian Archaeological Society has carried out some excavations on the site of the ancient Corinth which have resulted in the discovery of a considerable building belonging to the fifth or sixth century B.C.

Bavaria continues to take the lead in Germany in beer drinking, the consumption during 1890-1 having

been over 260 quarts per inhabitant. Posen heads the list in schnapps drinking—about twenty-five quarts per inhabitant.

Among the superstitious natives of Bulgaria the prophet Elijah is believed to control the elements. During heavy thunderstorms the women fall on their faces and pray "Dear Lord Elijah, do not drive so fast with your fiery horses."

Vanilla is an orchid, which, in the West Indies, creeps over trees and walls like ivy. A substance called "salep," somewhat resembling arrowroot or sago, is obtained from the tubers of a variety that grows in Turkey and Persia, where it is highly esteemed.

George Muller, of Bristol, England, the head of the great orphanage there, was born and trained a Lutheran. He is aged eighty-seven. Eighteen years ago he resolved to give himself to preaching in foreign lands. Since then he has made sixteen tours to the principal cities of the world, preached 3,000 times, and travelled 150,000 miles.

All the motions and sensations of the various parts of the body are represented in the surface of the brain as on a map. Thus there is separate brain area necessary for sight, another for hearing, another for the motions of the fingers, and so on.

From experiments made by English scientists it appears that camphor and oxygenated water are the most energetic excitants of growth, not only as regards the acceleration of germination, but as affecting the vigour of plants.

British and Foreign.

On last Hospital Sunday the total amount collected was rather more than £37,000. Of this sum Church people contributed no less than £29,653, or four-fifths of the whole!

The Church Congress at Birmingham, under the presidency of the Bishop of Worcester, is now definitely arranged for October 3rd, 4th, 5th, and 6th. A large number of subscriptions are already promised towards the guarantee fund of £5,000.

The Bishop of Ripon will commence his round of confirmations for the present year at the Parish Church, Skipton, on February 27th. The total number of confirmees in that diocese during the past year was 6,964—2,192 boys, 3,502 girls, 333 men, and 937 women.

Bishop Hornby will leave Marseilles for his new diocese, Nyasaland, on February 12th. He will be accompanied, among others, by the Rev. Edmund S. Palmer, late curate of St. Saviour's, Leeds, and Rev. G. R. K. H. Du Bouley, late curate of Sneinton, Nottingham.

We understand that the subscriptions promised to the Cathedral Memorial at Winchester to the late Bishop Harold Browne have at present reached a sum of £630. The sum originally estimated by the committee, as required for the altar tomb and effigy, was £1,500.

We are glad to hear that the appointment of the Rev. W. C. Ingram to the Deanery of Peterborough has given much satisfaction in that city, and apparently throughout the diocese. Mr. Ingram is very well known in Peterborough as a mission preacher; St. Matthew's, Leicester, has long been known as the working man's cathedral, and amongst working men he is very popular. The new Dean is an Odd-fellow, and is unmarried.

In addition to the instances given of ex-Nonconformist ministers receiving recent ordination, there was also that of an ex-Baptist minister from the Midlands (the Rev. James Hubbard, B.A.), who, after going through the course at Durham, was ordained by the Bishop of Ripon; and amongst those just ordained to the priesthood by the Bishop of Lincoln was the Rev. S. G. Lee, who lately officiated at the Reformed Episcopal building in Skegness.

We are glad to hear that the work of rebuilding the churches and other buildings belonging to the Church which were destroyed by the terrible hurricane in Mauritius last spring is proceeding apace. Two churches have been re-opened, and the cathedral will be ready, it is hoped, for re-opening in a few months. Much, however, has yet to be done, and Bishop Walsh has yet a heavy task before him. His Lordship is, however, vigorously grappling with it, and is encouraging his flock to put all their energies into the work of restoring the damage caused by the hurricane.

GRAHAMSTOWN CATHEDRAL.—A final effort is being made to complete the sum of £12,500 necessary to

finish the choir of this Cathedral. Bishop G. H. Wilkinson, who has recently visited the colony, writes that the self-denying efforts of Churchmen in England have roused their fellow-Churchmen in Grahamstown to do their utmost. The Grahams-town Association, of little more than 900 persons, has, in four years, raised £7,500. The S. P. C. K. has given £500, the colonists over £3,000. Only in September last, at a meeting held in Grahamstown, the Bishop asked for 100 guarantees of £25 to finish the work. Since then 56 promises have come in. Will Churchmen in England help to supply the remaining 44? The Hon. Sec., Mr. Basil Levett, 18 Chester street, S.W., will acknowledge any subscriptions.

The altar cross at St. Bartholomew's, Dublin, Ireland, which has been the cause of much litigation, has been removed from the position declared to be illegal by the Court of the General Synod, behind the communion table, to the front of the holy table, inside the altar rails. It is now placed on a slight structure invisible from the body of the church, and has the appearance of resting in the same place as it was before. A handsome chancel screen of fine wrought iron, consisting of three arches finely decorated, the centre arch supporting a substantial cross, has just been erected. These changes are stated to have been approved of by the Archbishop of Dublin, and to have given much satisfaction to the entire congregation.

From the statistics compiled and published by the Rev. H. T. Armfield, it appears that there were 668 candidates at the Christmas ordinations (301 deacons and 367 priests), 379 of whom, or upwards of 56 per cent., were graduates of Oxford and Cambridge. Attention is drawn to the unusual number of M. A.'s ordained, and it is suggested that it shows a recurrence to an improved estimation of Holy Orders in older men, and a little rebound from youthful and shallow scepticism. For the whole year there were 1,473 (deacons 728), as against 1,468 in 1891. The proportion of Oxford or Cambridge graduates ordained in the year were upwards of 57 per cent. of the whole. This represents a slight fall, but it is to be observed that 224 of the candidates were graduates of some University other than Oxford or Cambridge, thus giving a total of 1,071 candidates, or 72 per cent., who were graduates at the time of ordination. This furnishes a reply to a statement often repeated, that only a very small proportion of those who now take Holy Orders are graduates. There were only 89 literates ordained in the year. Mr. Armfield's conclusion is that altogether the Church is fairly well maintaining her ground in respect of the quantity and the quality of her clergy—a fact which becomes a matter of surprise, looking at the impoverished condition of clerical incomes. Out of the twenty-four Gospels at the recent ordination, seven came from Oxford, six from Cambridge, three from Durham, and the rest one each from Dublin, London and Melbourne Universities, and the Theological Colleges of the King's, Lampeter, Salisbury, St. Aidan's and Highbury.

The Bishop of Durham bids fair to be known as the bishop of the miners. When he went to Durham, and was brought into personal contact with the large mining population of his diocese, his heart went out to the people, and he has since let no opportunity slip of doing anything which may better their social condition. We can all of us remember the terrible time a few months ago, when the Durham coal strike was in full swing, and every day was increasing the bitter feelings which existed between the men and the owners. Day by day things were going from bad to worse, and none could foresee what the ending might be, when the efforts which Bishop Westcott had never ceased to put forth from the commencement of the struggle were most happily successful in bringing the dispute to a satisfactory settlement. His Lordship has since in many ways striven to promote organizations for improving their spiritual, moral, and social condition, and to extend the influence of such agencies as are already existing for those purposes in his diocese. He has also personally inquired into the conditions under which their hazardous daily labor is carried on and the way in which they are housed. A couple of weeks ago, for example, attended by his chaplain, the Bishop descended a pit shaft and inspected the workings of a mine; and a few days later, with two or three clergy, he visited a large number of the dilapidated structures which are the dwelling places of many of the miners and their families. We have no doubt that his Lordship's investigations will have a practical outcome which will better the lot of the class in which he is taking such a special interest.—*Church Bells.*

"Handsome is that handsome does," and if Hood's Sarsaparilla doesn't do handsomely then nothing does. Have you ever tried it?

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.

Down by the Sounding Sea.

SIR,—On the 3rd November I left the "Queen City" of Canada for the "Empire State," by the Erie Railroad. When I arrived at the city of "Gotham," the next day, I found a number of relatives and friends waiting to receive me at the depot. We at once took the street cars for the Grand street ferry, and crossed the river to Brooklyn, where we spent a pleasant evening. It was quite invigorating to inhale once more the saline air as we paced the shores of Long Island, down by the sounding sea.

There is a pleasure in the pathless woods,
There is a rapture in the lonely shore;
There is society where none intrudes
By the deep sea, and music in its roar."

The water between Brooklyn and New York, which is a continuation of the sea of Long Island Sound, is crowded with sailing crafts of every shape and size, with barges of every imaginable construction and form; steamers, from the smallest yacht up to the steamship of thousands of tons. The wonder is that they so seldom come in collision. More than forty years ago, when I was here, New York and Brooklyn presented a forest of masts of sailing vessels. But most of the sailing vessels have now been superseded in the carrying and passenger trade by colossal ocean steamships, designated "floating palaces." Speaking of these changes to a friend, he said "When you visit New York fifty years from now you will be able to come in an air ship," which prophecy about the air ship may be fulfilled. During the first week of my visit, rain and the most dense fog, far exceeding anything of the kind ever seen in Canada, prevailed, and so thick you could "cut it with a knife." The young lady who was my escort said we should be lost, for we could hardly see anything around us; streets and shops were lit up, but the lights were scarcely perceptible in the streets through the fog, which hung like a dark curtain. It must have been like the London fog of which we read. When I was at St. John, New Brunswick, the fog whistle and bell were continually kept going. The fog of St. John, N.B., is called the "St. John doctor." Persons afflicted with lung disease resort there during the summer to inhale the sea-fog.

Wandering through the Central Park we proceed to Madison Avenue, to pay our respects to the President-elect, but found that Mr. Cleveland had removed from Madison Avenue, the place of his residence when I saw him two years ago, to West Fifty-first street. We felt so weary and tired, we had to give up seeing the President-elect this time. Besides, he is now very busy receiving deputations and holding conferences with the leading men of the country, for the future administration of his government. It is confidently predicted that the McKinley tariff will be greatly modified. We next wended our way through Broadway, the great commercial artery. Here we called on several friends and relatives, and rested for the toils of to-morrow. I felt so unwell I was obliged to return to Toronto. I visited St. Bartholomew's, one of the "open churches" of the city. It is open daily for private prayer, and is much used. During the year over 7,000 persons availed themselves of this privilege. This is the church where Cornelius Vanderbilt, Chauncey M. Depew, and other notabilities attend. It is fitted up in the most ornate and costly style of architecture. St. Thomas is a beautiful, spacious church edifice, and one of the most prosperous in the city, with numerous missionary and charitable organizations in connection with it. Among its rectors were several bishops, and among its assistant ministers was the Rev. F. Courtney, now Bishop of Nova Scotia. I regretted I was unable to be present at the laying of the foundation stone of the cathedral by Bishop Potter. It will be the largest and most magnificent ecclesiastical structure in America, estimated to cost over ten million dollars. The Church is making wonderful progress in the U.S., and seems to be rapidly absorbing the denominations around her. A priest of the Diocese of Albany said to me: "In two of the Episcopal churches of Brooklyn, on Sunday last, low mass was celebrated; the Episcopalians are fast coming over to us, and in a few years the whole body of them will cast their anchor on the rock of Peter." In reply to this, I said quite a number of priests in Europe and America have joined the Episcopal Church, and just now, in Spain, "the garden of the Lord," a church has been opened by the Archbishop of Dublin, the

congregation attending which had belonged to the Roman Catholic Church. Not long ago I heard Father McIlvane announce to his congregation that from time to time ten million of persons had been lost to the Church. The *Tablet*, New York, says: "Five hundred lost, to one convert from Protestantism." The *Irish World* said: "The loss to Catholics in this republic has been 18,000,000." J. O'Kane Murray, in his History of the Catholic Church in the United States, says: "It may safely be said that more Catholics have fallen away from the faith in this country, during the last two centuries and a half, than there are in it living to-day." The editor of the *Celt*, lecturing in Ireland, said: "The Roman Catholic Church loses sixty per cent. of the children born to Catholic parents in the States."

The claims of Rome are universal and uncompromising; universal temporal supremacy is one of the prerogatives she asserts for herself. Mr. Gladstone in his pamphlet published some time ago, turns aside to say that an attempt of a handful of priests and ritualists to Romanize the Church and people of England is hopeless and visionary. He says, "At no time since the bloody reign of Mary has such a scheme been possible. But if such had been possible to the seventeenth and eighteenth centuries, it would still have been impossible in the nineteenth."

We all remember what Pius the Ninth said of Mr. Gladstone's pamphlet; he called the writer "a viper assailing the barque of St. Peter." There is no denying the fact, the hope of every Roman Catholic in Europe and America is, not to enjoy his faith in peace, but to see it supreme in Church and State, and his endeavour is towards that consummation.

The clergyman with whom I spent a little time at Long Island City seemed to have a great dislike to monotone or intoning the prayers, to ornate ceremonies, elaborate music, and showy vestments. I told him that in the preface of the Church of England Prayer-Book it is stated different forms and usages may be allowed, provided the substance of the faith be kept entire. Forms, symbols and ceremonies are practiced among the masons, orangers and other societies. We cannot tell what influence forms, symbols and ceremonies exert over the mind for good. Frederick Jobson, one of the greatest preachers among the English Methodists, while attending the Church of England service at Liverpool, was led to gaze at one of the stained glass windows, where he saw a picture of the ascension of Christ, which made such an impression on him as led to his conversion; Jeremiah Brettell was brought to God through the soft influence of the moon; Samuel Bradburn, the orator of Methodism, became a religious man by looking at some decayed flowers; Wesley's heart was strangely warmed into the life of love and holiness ere yet the echoes of the anthem at St. Paul's had died away upon his ears; Henry Ward Beecher, when attending the church in Stratford-on-Avon, England, when he heard the Amen sung for the first time with the organ, seemed to be lifted into the third heaven, he says: "I never had such a trance of worship, and I shall never have such another view of heaven until I gain the gate; I never dreamed before of what heart there was in the word Amen."

There is an unseen affinity between the soul and nature. If man will shut his ear, his eye and his heart to the voice of inspiration, he cannot always be deaf to the voice of material things. Nature and art, music and symbols, have a powerful influence over the mind of man.

But I must stop, or I shall take up too much space in your paper.

PHILIP TOCQUE,

Jan. 10th, 1898.

Mismanagement of the Upper Canada Bible Society: Reply to Hon. G. W. Allen.

SIR.—I beg space in your esteemed paper to answer Hon. Mr. Allen's letter of Jan. 19th, in which, with some flourish, he attempts to contradict what he is pleased to term "erroneous" and "misleading" statements; to enlighten my "ignorance," imputes to me wrong motives, and concludes with a glaring misrepresentation of my words from which to deduce a personal reflection which he hurls at me.

Mr. Allen has both ability and position, and must be credited, in this case, with a most persistent effort to defend an utterly indefensible thing; and in every communication he sets before him the task of contradiction, but the curious feature of this controversy is, that not even in a single instance has he been able to make a successful refutation, and that for the simple reason that such contradiction is not possible. His letter to the *London Free Press*, of which he speaks, has been amply replied to, and the public will judge for themselves, and while the statements stand irrefragably intact, it will not concern your readers whether the communications in that paper and the *CANADIAN CHURCHMAN* be the production of the same writer or not.

In dealing, in the same communication, with the mismanagement of the U. C. Bible Society and that of the Western Ontario Society, both were so dis-

tinguished and separately dwelt upon that Mr. Allen need have no fear that his society will be at all chargeable for the doings of the other. Last year, however, both societies, claiming to be branches of the B. and F. Society, were rivals, and obtained public support in my parish of Thamesford. The directors of the local branch here withdrew from the Western Society, on the ground of its extravagant management, and transferred their patronage to the U.C.B.S., Toronto, which naturally led to examination of its affairs, which were found to be equally bad, if not worse, than its western rival. On account of the gross management, I desired to decline taking part, for or against, the one or the other; but a reverend agent of the Toronto society hailing from Berlin, Ont., the use of my church was requested and granted for a Sunday service, and for the annual meeting. Under these circumstances, I deemed it necessary to attend the meeting. Referring to the expenditure, I stated that every meeting held by provisional agents was at the average cost in salary of \$7.32; the agent present denied this in a manner tantamount to accusing me of untruthfulness; I then pressed him for what I presumed he knew to be the facts, but he confessed total ignorance of financial management; and when requested to state the amount he expected to receive for each meeting, he refused to disclose the secret (?), and directed us to the general secretary at Toronto if we desired information on that matter. A letter subsequently received from the secretary, Mr. Harvie, states that every provisional agent in Ontario gets \$6, and in Manitoba and N.W.T., \$10 per day, and that the average cost of each meeting was "something like that quoted" by me. Here we had the sad and pitiable spectacle of an agent denying a statement, as if from full knowledge of the facts; then confessing ignorance (?) of the facts; and finally, refusing to disclose a fact most certainly within his knowledge; and all this before an audience whose voluntary support he came to solicit for the U. C. B. Society. Whether this be an instance of practical duplicity or fraud, I leave it to your readers to decide.

Mr. Allen takes exception to my charge of "unwarrantably exhausting" the funds contributed to the society by salaries and so "diverting these funds from their proper aims and objects." Now with regard to salaries, I stated that "of \$39,401.64 of total receipts, \$10,591.38 is paid for salaries alone, and that salaries and depository expenses together amounted to the enormous sum of \$13,546.37, or more than 33 per cent. of total income." These are facts, but Mr. Allen tries to throw dust in the eyes of your readers by saying, "doubtless where Mr. Stout has fallen into the error is, that he has included in the sum which he says (*sic*) was paid for salaries, the amounts expended in colportage work in Ontario, Manitoba and the North-West." According to page 51 of the report, \$2,480.38 was paid for colportage work in Ontario, and only \$922.89 in Manitoba, making in all \$3,403.27; and nowhere in the report is a single item of colportage named as being done in the region known as the North-West. Why did not Mr. Allen also include Greenland and Timbuctoo? This is on a par for misleading with page 3 of the report, where six colporteurs are mentioned, and then only such needy districts are named as their field of work as Manitoulin Island, the North Shores of Georgian Bay, Algoma, Muskoka and Pary Sound, which might lead the unwary reader to believe all six were working those needy parts, but only two are in these regions; and five in well settled parts of Ontario, including Toronto, places no more in need of such agencies and expenditure than any or every other part of the province.

Moreover, an easy calculation will disclose the fact that these gentlemen cost an average of \$45 per month for duty, which is more than the average salary of second-class teachers in Ontario, who undergo the labor and expense of five years in merely preparing for their work. But Mr. Allen seems to imply that colporteurs get no salary for their services; if so, he ought, if the secret be not too close, to enlighten your readers as to what the item of \$3,403.27 spent on colportage really means, and where does his society obtain this sum for such expenditure, if not from the sum total of receipts. Then if this item be for salaries, pure and simple, and no honest or competent accountant could otherwise classify it, and if Mr. Allen will add it to his admitted aggregate of \$7,188.11, he will find a total of \$10,591.38 paid, as I have stated, for salaries alone. If, however, the colportage work were confined to the really needy and destitute regions, of which there are many, and not so largely to the wealthy and well settled districts, no exception would be taken to that item, although still one of salary; and it may be worth observing that it costs about fifty cents to sell or give away every copy of Bible or Testament disposed of by these gentlemen, which is probably double their prime cost, so that it might be more profitable for good to give them to the needy without the expense of colportage.

That 16 per cent. only, *i.e.*, 16 cents on every dollar of total income, is remitted direct, *i.e.*, as a grant to

aid the pa
not deny.
the statem
"every ce
and F. B.
tion what
where con
leading th
contrary.
issue. He
which suc
or variabl
pared wit
penses, w
Again, v
\$10,766.67
ceived fro
he says, t
a question
regretted.
dissimilar
of the nar
same term
the same.
to the T
766.67, an
out to th
(report, p
agent of t
mitting th
in the sar
when a g
saction th
& Hutchi
without t
if not be
the public
The q
will be s
tends th
vices is n
place he
sum remi
blow hot
disabuse
small gra
liaries, a
introduc
unless, ir
Quebec
Manley,
der its ai

SIR,—
the Revs
the Stat
Bishop o
years ag
fending
appoint
the cong
pointme
there ar
There
be prepa
Yankees
ways, su
and Orp
last, tho
We sh
point; t
adian Cl
the only
one han

Jan. 2

SIR,—
of "Lay
"Laicus
that the
Revised
country
is not
the Hol
accepte
especial
Book to
astical

Alba

—D
mornir
coexter
is the
will, a
light o

Sunday School Lesson.

Sexagesima Sunday. February 5th, 1898.
MINISTRATION OF ADULT AND PRIVATE BAPTISM.

aid the parent society, is a fact which Mr. Allen does not deny, though he persists in referring to it as if the statement was untrue; and when he asserts that "every cent received as free contributions to the B. and F. Bible Society is remitted without any diminution whatever," he states that which no one has anywhere contradicted, and evidently for the purpose of leading the reader to assume that I have stated the contrary. This is uncandid, and raises a needless issue. He says nothing, however, of the basis upon which such contributions are made, whether uniform or variable, nor of the meagreness of the grant, compared with the large aggregate of salaries and expenses, which is the very thing to be deplored.

Again, when he adds this grant of \$6,243.36 to the \$10,766.67 paid on purchase account for books received from the parent society, in order to make, as he says, a remittance of the sum of \$17,010.03, such a questionable, not to say disingenuous, act, is to be regretted. Mr. Allen must know that they are so dissimilar in their nature that no accountant worthy of the name would think of designating them by the same term in order to make them appear identically the same. The B. and F. B. Society gave full value to the Toronto Depository, in books, for the \$10,766.67, and these books the depository in turn dealt out to the local branches and general book trade (report, p. 7), at their full cost, and merely act as agent of the parent society by receiving and remitting the proceeds, and to class this as remittance in the same sense as a money grant is a *dernier resort* when a good showing is impossible. In this transaction the depository did only what Messrs. Rowsell & Hutchison or any competent book firm could do without aid or contribution from the public, as well if not better than is now done by the depository at the public expense.

The quality of Mr. Allen's method of reasoning will be seen by observing that in one place he contends that the money paid colporteurs for their services is not to be classed as salary, while in another place he persists in classing with a money grant the sum remitted for payment of books; this is surely to blow hot and cold with the same breath. I beg to disabuse Mr. Allen's mind as to ignorance about the small grant made to the Montreal and Quebec auxiliaries, although this also is new matter gratuitously introduced. That sum is doubtless well appropriated, unless, indeed, the rev. and general secretary of the Quebec auxiliary gets as large salary as Rev. J. G. Manley, and so may trench upon the grant and render its aim partly nugatory.

(To be continued.)

Pay Higher Salaries.

SIR,—The paragraph in your last paper relating to the Revs. C. Bancroft and J. Carmichael going to the States, recalls forcibly to my mind what the Bishop of Toronto was reported to have said some years ago. The subject was patronage, and in defending the present system, he said "permanency in appointments was what was desired." It is time for the congregations to wake up to the fact that life appointments do not secure permanency except where there are no "calls to larger fields," i.e., higher salary.

Therefore we should husband our resources, and be prepared to pay as high or higher salary than the Yankees. We are dissipating our means in various ways, such as the Divinity Students' Fund, Widows' and Orphans', Superannuation and other funds, and last, though not least, the excessive synod expenses.

We should view this matter from a business standpoint; there must be higher salaries paid if the Canadian Church is not to be depleted of her talent, and the only feasible means of doing so is to make the one hand wash the other.

LAYMAN.

Jan. 20th, 1898.

The Athanasian Creed.

SIR,—Please allow me to correct a misconception of "Layman" (CHURCHMAN, Jan. 19), in responding to "Laiicus." He seems to be under the impression that the Athanasian Creed has been "restored in the Revised Prayer Book" of the P. E. Church in this country. In this he is mistaken, but the omission is not owing to any lack of belief in the doctrine of the Holy Trinity, which is most thoroughly believed, accepted and taught by this Church, as witness the special prominence given in the Revised Prayer Book to the Nicene Creed, and also a recent ecclesiastical trial in Ohio.

AN AMERICAN PRIEST.

Albany, Jan., 1898.

—Duty is a power which rises with us in the morning and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—Gladstone.

We have spoken of the *Order for the Ministration of Public Baptism of Infants*. The next service for Baptism is the *Ministration of Private Baptism of children in houses*. No child should be allowed to die without Baptism. Baptism is the entrance to the Christian Church, the Body of Christ (Eph. i. 22, 23). No child should die without being admitted into the Church. People say, "Oh, God will have mercy on the child whether baptized or not." Perhaps He may; we must do our duty and obey. Jesus said (S. Matt. xxviii. 19). So, if a child is ill, and cannot be brought to the Church, a service is provided for—

I. PRIVATE BAPTISM.

Baptism should take place in the church. Ministers are told in the *rubric* that they must warn people "that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered in this fashion: First, let the Minister of the Parish," etc. (See *rubric*).

It will be seen that nothing more is required to be done in private than that which is absolutely necessary. As a rule there will be time to say the Lord's Prayer and several of the collects, but especially the prayer for the consecration of the water. In private the sign of the cross is not used; beautifully significant as the use of this sign is, it is not essential to Baptism. The only two essentials to a valid Baptism, as will be seen from the questions asked when a child privately baptized is brought to the church to be publicly received into the Church, are (1) the matter (*i. e.* Water), and (2) the form of words (*In the Name, etc.*) used. See also *rubric* at the close of service for *Private Baptism*.

A child privately baptized is validly baptized (see *rubric*), and cannot be baptized a second time. Therefore, after the Baptism, the Church directs her Ministers to use the form of thanksgiving for the regeneration of the child, almost word for word the same as that contained in the *Order for Public Baptism*.

But if a child privately baptized should live, "it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptize that child, the congregation may be certified of the true Form of Baptism by him privately used." A form of such certificate follows the *rubric*. "If the child was baptized by any other lawful Minister," then follow certain questions concerning the Baptism of the child, which if answered satisfactorily, the minister shall certify the congregation that all has been well done and properly. The service for receiving the child into the congregation is proceeded with, which is very similar to that for Public Baptism, except that the child's Baptism is referred to as past. The promises are made on behalf of the child by the sponsors, and the sign of the cross is now used.

The Church is so careful that every child shall have Baptism, that it is provided that if any doubt exist as to the valid Baptism of the child, the Minister shall baptize such a child using a hypothetical form of words, "If thou art not already baptized," etc. (*rubric*), showing also by this form her care that Baptism shall never be repeated.

But all who are not baptized when children the Church has provided an office for—

II. THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF Riper YEARS,

and are able to answer for themselves. Great care must be taken in the preparation of such persons. They must be instructed and carefully examined "whether they be sufficiently instructed in the principles of the Christian Religion." They are to be exhorted "to prepare with prayers and fastings for the receiving of the Sacrament." The Godfathers and Godmothers in this case are present as witnesses (see *exhortation at close of Service*). The service is to take place publicly "after the second lesson, either at morning or evening prayer," just as in the case of infants. The service is very similar to that for Public Baptism of Infants;

the only differences being (1) A slight change in the wording of the prayers necessary on account of difference in age and understanding; (2) Another portion of the Scripture read as the Gospel (S. John iii. 19); (3) Consequently another exhortation; (4) The questions as to Renunciation, Faith, and Obedience are put to and answered by the candidates themselves; (5) A necessary change in the exhortation to the Godparents, and (6) A short exhortation to the candidates themselves at the close of the service.

The service brings out the clear distinction between conversion and regeneration. The candidates must have turned from sin to God (*i. e.* "must have been converted") before Baptism, but come to Baptism to be "regenerated" (or "born again," *i. e.* "from above") (S. John iii. 5).

Those baptized as adults to be confirmed as soon as possible afterwards (see *rubric*).

Family Reading.

Harry and Archie; or, First and Last Communion.

Continued.

Both parties kept back through the night: when morning broke the enemy were close before them drawn up in lines. The cannon again roared, and the square were told to prepare to receive charge. A body of cavalry were expected to attack them, and their horses pawed the ground with patience for the onset.

At length the signal was given, and at full gallop the cavalry charged. The foaming horses bending their necks in arches as the riders held in the reins, their long black manes, the gleam of drawn swords, the nodding of the white plumes, the flash of polished breastplates, all gave a terrible appearance to the charge. On they came, and Archie thought they must overwhelm them, but he held his post, and firmly grasped his bayonet. The cavalry rolled over the ground before the square, the foremost soldier had touched with his horse's head the point of Archie's bayonet, before the signal was given, the swords were up to strike, and Archie felt all was over, when the word was given, and they fired. Riders unsaddled bit the dust in the agony of dying, some were carried away by their terrible horses over the fields, in vain trying to hold them in; while a few galloped their horses back, with the fire hotly following them. The soldier whose horse was close on Archie reeled in the saddle, and his horse striking his front leg into the earth, suddenly turned round, and dragging his rider, whose feet hung in the stirrup, over the fields, dashed through the advancing columns of the enemy. Archie did not know whether it was his gun did the work, but he trembled: death was terrible.

But while he thought, they were to prepare for a second charge. The cavalry again charged, and again the line remained firm. The line of horses was brought furiously up to the bayonet's point, turned again, and reeled. The volley poured on, and horse and rider rolled upon the turf. Horses rushed madly away with their empty saddles, or dragged their riders at their stirrups, and in wild confusion flew back on the ranks of their own army. The fight was long contested, the struggle was violent, but when day dawned the English were masters of the field. Archie had scarcely moved from his place. The infantry were kept on the hill till near the end of the day, when the signal was given to charge, and he had to take part in it. He bore himself bravely, and won many a high word from his officers around him. The plain was strewn with the dead, but Archie, who had shuddered at it in the morning, had got accustomed to it by the end of the fight.

The battle lasted many hours, and was obstinately disputed on both sides. The roar and roll of cannons, the continued volleys of musketry, the shouts of men, all so confused Archie's brain, that there was not a moment that he had time to think of Harry, or the peril of his situation. His detachment were ordered to pursue, and in the pursuit he had to pass the field of battle. The ground was strewn with the dying and the dead: so ghastly a sight he had never before seen or con-

ceived; and he could scarcely be hindered by his orders from straggling to relieve some of the sufferers who groaned around him. What but the long-suffering of God had saved Archie from being one of that number, and if he had been, how little was he prepared!

About two hours after the troops had entered quarters in the village near the scene of the fight, Archie was standing by himself at the door of a farm house in which some other men were stationed, when a soldier came up. "Here comes a set of our fellows round the corner yonder with a fine business in their hands,—a deserter, as far as I can make out, and some others who have been fools enough to run their necks into a noose for nothing,—striking the colonel, as I understood," continued he, "and that just on the eve of battle."

"What will be done with them?" said Archie, looking up quickly.

"Done, man? why, shot, to be sure, dead as a ducat."

"And who are they?" said Archie anxiously, for his suspicion began to be aroused.

"You can judge for yourself," said the other, "for they are turning the corner now."

Archie looked up, and, as he suspected, the party which came in contained Edward. Archie's first impulse was to speak; but the painfulness of Edward's position made him hesitate.

They passed the house where Archie was standing; and as they passed, Edward hung his head and did not meet Archie's look and eye. His hands were cuffed. Archie turned to the sergeant; he implored to be allowed to see Edward. "Impossible," said the sergeant, "it's against all rule: he will be before the court martial in half-an-hour, and then you will be allowed to see him."

Archie put forward the plea of his being of the same village, and having known him at home, until at length the sergeant consented: but the interview must be brief and quick. With his heart beating high, and trembling with dread at the prospect of the interview, he went to the door of the cottage where the unhappy youth was awaiting his dreadful trial.

The room where Edward was was low and dark. In the corner sat the figure of a poor youth; his head sunk on his breast, and he himself rocking to and fro in the attitude of despair. There was no one else in the room; Archie approached him closely before he looked up. "Edward," said Archie.

Edward slowly lifted up his head and met Archie's eye, and then quickly dropped it again. "My poor mother!" said the youth, "my poor mother!"

"Cheer up," said the young soldier, "there's no harm done yet; God knows which way the trial may go."

Edward shook his head. "There's no doubt, there's no doubt about that, Archie. I have been a fool, and I am a lost boy. O Archie, Archie, I'm lost and undone more ways than one;" and he stretched out his hand and seized Archie's. It felt cold and clammy, and Archie shuddered, and did not know what comfort to give, for he felt the case was very hopeless. "Oh my poor mother, my poor mother, that's what I think of," said Edward; "I've been a fool and deserve my fate."

"Don't talk so about your mother," said Archie; "if anything is to happen, do think more of your own state; think how you are fit for death." It required some effort and courage in Archie to say this, but he did.

Edward looked up in Archie's face with a look of inexpressible agony, and said, with a bitterness which thrilled through him, "Ah, it's too late for that now."

"Oh Edward, Edward," said Archie, "why did you put it off so long? I told you so, I knew how it would be, that some day you would repent it."

"Don't talk so, Archie, don't make a poor fellow more miserable than he is."

"I didn't mean to make you miserable; I wanted to comfort you and to help you. I know that if you will repent now, it is not too late."

(To be Continued.)

HOOD'S PILLS cure Liver Ills.

Rev. Sylvanus Lane

Of the Cincinnati M.E. Conference, makes a good point when he says: "We have for years used Hood's Sarsaparilla in our family of five, and find it fully equal to all that is claimed for it. Some people are greatly prejudiced against patent medicines, but how the patent can hurt a medicine and not a machine is a mystery of mysteries to me."

Epitaphs

BY THE REV. W. A. CUTTING, M.A., VICAR OF GAYTON.

"Man's long home."—*Ecclesiastes.*

(Continued)

Another case in point would be, on the tomb of an eminent Christian, the appeal,—

"O grave! where is thy victory?"

Nor would the following seem common-place to the parent, who, like David when he spoke it, was mourning for an infant son,—

"I shall go to him:

But he shall not return to me."

The first clause, the new song of grace; the latter, the wail of nature.

To the memory of a wife and mother, leaving (alas! no uncommon legacy) a newly-born infant, how happy the accommodation:—

"Is it well with thee? Is it well with thy husband? Is it well with the child?"

"And she answered, It is well."

Another accommodation would be this from *Philemon*:—

"Perhaps he therefore departed for a season, that thou shouldest receive him for ever."

In grateful memory of a benefactress or patron,

"A succourer of many, and of myself also."

The question is a thrilling one:—

"Your fathers—where are they?"

To which for a minister, might be added also the rest of the verse:—

"... And the prophets—do they live for ever?"

Or thus epitomise the ministry of a man of God, buried in the burying-place of his people:—

"He was a burning and a shining light, and ye were willing for a season to rejoice in his light."

(This would be very much helped by the device of a lamp, to indicate the force of the original—a light kindled at the Light of the World.)

Or thus:—

"One that obtaineth mercy of the Lord to be faithful."

What a sermon is here! "Faithful" (see 1 Cor. iv. 2); and then "mercy," "mercy to be faithful." The salutation in every Epistle, "Grace and peace," becomes "Grace, mercy, and peace," in the pastoral Epistles—in those which are indited to ministers. In short, 1 Cor. xv. 10.

The following, over a ripe Christian, would be telling:—

"He was not, for God took him."

"Jesus said, If a man keep My saying, he shall never see death."

These, too, might be appropriately used,—

"My flesh also shall rest in hope" (Ps. xvi. 9).

"He asked life of Thee, and Thou gavest it him, even length of days for ever and ever" (Ps. xxi. 4).

"Thou hast made him most blessed for ever: Thou hast made him exceeding glad with Thy countenance" (Ps. xxi. 6).

"Then are they glad because they be quiet; so He bringeth them into their desired haven" (Ps. cvii. 30).

"Precious in the sight of the Lord is the death of His saints" (Ps. cxvi. 15).

"When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet" (Prov. iii. 24).

To which may be added the following:—

"Thine eyes shall see the King in His beauty: they shall behold the land that is very far off. And the inhabitant shall not say I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. xxxiii. 17, 24).

"Unto Him that loved us, and washed us from our sins in His own blood: to Him be glory and dominion for ever and ever" (Rev. i. 5, 6).

—Mankind contrived to extract a great deal of enjoyment out of the world for thousands of years without using a chimney. The arts flourished, science held sway, philosophers disagreed, to the great delight of their followers, when smoke found its way through a hole in the roof. Four centuries of chimneys has helped the world a little bit, but not as much as we might reasonably have anticipated. The art of heating houses seems to be in its infancy. We are still shovelling heat up the chimneys. What future generations will think of us may be inferred from our estimate of the ancients. Chimneys may stay, but they will in all probability simply provide a draught and convey poisonous gases away. That it will be a funnel to carry off the heat that should be diffused throughout a house we cannot believe. That is the purpose it serves now, but as the world progresses the art of heating houses will be improved.

Hints to Housekeepers.

GINGER CAKES.—Take one pint of molasses, half a pint of melted lard or butter, half a pint of buttermilk, two teaspoonfuls of soda and a tablespoonful of ground ginger. Warm the milk, mix with the molasses, soda and ginger; stir in flour until a stiff dough is formed, then work in the shortening; roll out and cut in cakes.

WAR WELL WAGED.—What greater enemy of mankind than disease, and what nobler work than to fight against this death-dealing enemy of humanity. The most successful war against disease is being steadily carried on by Burdock Blood Bitters, for dyspepsia, constipation, bad blood, biliousness, etc., cannot resist its powers.

SPICE CAKE.—One cup butter, one and one-half cups brown sugar, yolks of five eggs, one cup sweet milk, three cups flour, two teaspoonfuls baking powder, one teaspoonful each, cinnamon, cloves, nutmeg. Bake in shallow square tins in layers, and put together with icing, or in one loaf.

TRULY RECOMMENDED.—*Gentlemen,*—I can truly recommend Hagyard's Pectoral Balsam for all coughs and colds. Less than one bottle cured my brother of a severe cold.

MISS MAGGIE THOMPSON, Vasey, Ont.

ALMOND CAKE.—Two cups sugar, one-half cup butter, three-fourths cup sweet milk, whites of eight eggs, three even cups flour, one and one-half teaspoonfuls baking powder, two teaspoonfuls bitter almonds.

PRISONERS LIBERATED.—Many who have been confined to their beds for years by rheumatism, lame back and kidney complaints, have been liberated from their sad prisons by the wonderful regulating and purifying action of Burdock Blood Bitters, which drives out the acrid poison from the blood and restores health to the afflicted.

LEMON PIE.—Two lemons, two cups sugar, five eggs, two teaspoonfuls of corn starch, one pint of milk; grate the lemons, add the juice, stir together. Scald the corn starch with milk. This will make two pies, which must be baked in rich puff paste.

LEMON PUDDING.—The yolks of three eggs, beaten with nine spoonfuls of white sugar, the juice of two lemons, a teaspoonful of flour, two spoonfuls of melted butter, a small tumbler of sweet milk. Make a batter for a pie; after it is baked and ready, beat to a froth the whites of three eggs, with three spoonfuls of white sugar; spread it over the top and return to the oven and brown lightly.

A new departure in silverware is the individual ice cream knife. These look very much like butter knives, and necessitate that the cream be frozen very solid and eaten as soon as served.

LOAF CAKE.—Two cupfuls of light dough, two cupfuls of brown sugar, one cupful of butter, two beaten eggs, one cupful of sour cream, half a teaspoonful of soda, a teacupful each of seeded raisins and dried currants, one teaspoonful each of cinnamon and mace, with one grated nutmeg; mix all together, add flour to make stiff, work well, put in a pan to rise; when light bake in a moderate oven.

Salt and water will prevent the hair from falling out, and will cause new hair to grow. Do not use so strong as to leave white particles upon the hair when dry.

Childr

Misunde

"I hope ladybird of ing her her "Am I part of me swer.

"There' —you'll ne the matte trembling.

"Oh, d creatures! my life! about me,

"You only ment

The ear

"Your drawing h the shelte

"Ofcou ly. "Wh well as ot

"Oh, v the earwig ways hear

"You (that silly ing me ab

"Ladyb Your hous are go

I should ter!"—at on her let

"Well friend; b much ab now."

"Oh, tart reply children where I eat, whe I don't

Dr. T cal Colle

Hors

"A w most gra of dysp

It re

sia tha touch, t

and ma

natural

Descrij

Rumforc

Bew For

"Ask them," hummed the bee, with her head buried in the flower.

"Yes, yes—come to us!" cried the crocuses. "We've been hiding our honey for you; and the sun bade us give it up to-day, in exchange for the golden pollen-dust you bring us from our neighbors, to make our seeds grow strong and healthy. What should we be next year without you?"

Nip smiled, as he listened to the eager little voices.

"Anything else?" he asked, opening one eye slyly at the bee.

"I could tell you a great deal more—if I'd time to stay," she answered; "but I must get back to the hive. We are feeding our babies to-day."

"I'll be bound you won't give up that honey I saw you eating just now!" laughed Nip.

"Yes, I shall; only we shall mix it with some of this bread,"—packing the pollen-roll tighter into her basket as she spoke. "Too much sweetstuff isn't good for babies."

Nip moved away thoughtfully. Somehow, even a favourite bone, close at hand, lay unnoticed.

"I can't understand it at all!" he sighed, turning to the old favourite with relief, and gnawing it gently. "What a wonderful world this is!"

Don't you think he was right?

The Blind Mare and Her Equine Friend.

I will tell you a little incident that came under my observation when I was taking my vacation last summer. I stopped at a farmhouse, and the farmer was the owner of a pair of chestnut horses, named Doll and Jack. He had raised them from colts, had always stabled and driven them together, and they were consequently much attached to each other. Last summer he turned them out to pasture, and while wandering around the fields I noticed the incident. Doll has been blind several years, but she never betrayed it by her gait when travelling. In the pasture she would sometimes become separated from her mate, and as soon as she discovered it she would commence to search for him. Sometimes she would whinny and he would respond to her, when she would go directly towards him, and when she found him, they would rub their noses together. At other times Jack would not answer, but would stop eating, raise his head, and watch the course his blind mate would take—back and forth across the pasture, each time turning towards the left and nearing the fence at each turn. Frequently she would stop and listen. If she was nearing the mischievous Jack, he would stand perfectly still, but if she was some distance away, he would stamp his feet two or three times when Doll was listening. She was always sure of finding him, though sometimes it would take an hour to do it, and then they would go away, side by side, cropping the fresh grass. When they went to the spring in one corner of the lot to drink, Jack always led the way, and he would stand beside the trough and call to his mate until she stood beside him, and both would drink together. One day a terrible racket was heard in the pasture, and it was kept up so long that one of the men was sent to see what it was all about. Doll had gotten one of her feet caught in the spokes of an old wagon-wheel that lay in the pasture. She stood very still and quiet in the trap into which she had walked, while Jack was thrashing around the pasture and

Ayer's Hair Vigor

Makes the hair soft and glossy.

"I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of preservation. I am forty years old, and have ridden the plains for twenty five years."—Wm. Henry Ott, alias "Mustang Bill," Newcastle, Wyo.

Ayer's Hair Vigor

Prevents hair from falling out.

"A number of years ago, by recommendation of a friend, I began to use Ayer's Hair Vigor to stop the hair from falling out and prevent its turning gray. The first effects were most satisfactory. Occasional applications since have kept my hair thick and of a natural color."—H. E. Basham, McKinney, Texas.

Ayer's Hair Vigor

Restores hair after fevers.

"Over a year ago I had a severe fever, and when I recovered my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success, till at last I began to use Ayer's Hair Vigor; and now my hair is growing rapidly and is restored to its original color."—Mrs. A. Collins, Dighton, Mass.

Ayer's Hair Vigor

Prevents hair from turning gray.

"My hair was rapidly turning gray and falling out; one bottle of Ayer's Hair Vigor has remedied the trouble, and my hair is now its original color and fullness."—B. Onkrupa, Cleveland, O.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

**GAIN
ONE POUND
A Day.**

A GAIN OF A POUND A DAY IN THE CASE OF A MAN WHO HAS BECOME "ALL RUN DOWN," AND HAS BEGUN TO TAKE THAT REMARKABLE FLESH PRODUCER,

**SCOTT'S
EMULSION**

OF PURE COD LIVER OIL WITH

Hypophosphites of Lime & Soda

IS NOTHING UNUSUAL. THIS FEAT HAS BEEN PERFORMED OVER AND OVER AGAIN. PALATABLE AS MILK. ENDORSED BY PHYSICIANS. SCOTT'S EMULSION IS PUT UP ONLY IN SALMON COLOR WRAPPERS. SOLD BY ALL DRUGGISTS AT 50c. AND \$1.00
SCOTT & BOWNE, Belleville.

neighing as though he had been hired to rouse the neighborhood. Doll was released while Jack stood by and watched the operation with apparent delight that was manifested with a wild gallop around the lot when she was once more free.

What a Boy May Do.

I will tell you a story which will show how an example may be blessed. There is a large hospital in the East of London, and in one of the wards where a good many men are always lying in their beds there was quite a little boy brought in one day. There were several other boys there. He was not so ill that he could not get up and down from the bed himself; so at night, before he went to sleep, he knelt down. A rough man called one of the nurses and said, "What is that lad doing?" "Saying his prayers." "What does he belong to?" asked the man. She went to the boy, and asked him where he came from and what he belonged to. He said, "I am Church of

England." She went back to the man, and said that the boy belonged to the Church of England. "Then," said the man, "I should like to see the parson of the parish he comes from."

So they sent for the parson, and he came; but before he did so, that little boy had been a missionary in the ward. He had been telling the men and the other boys that they ought to say their prayers; and he so prepared the way for the clergyman that he was astonished to find what one little boy had done by his example. Let boys and girls try to do the same.—Bishop of Wakefield.

Three Gates.

If you are tempted to reveal
A tale someone to you has told
About another, make it pass,
Before you speak, three gates of gold:

These narrow gates—First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

The Exact Time.

Pompey is a bright negro boy, employed to do light work and run errands in a boarding house. He has learned a good many things in the course of his eight years of life, but the art of reading a clock face is not as yet completely under his control.

The expedients to which he resorts to conceal his ignorance on this and other points are many and amusing.

"What time is it, Pomp?" asked a young man, into whose room the boy had brought a hodful of coal, and who had not yet got out of bed.

Pompey studied the clock face anxiously for some seconds, and then said, in an ingratiating tone:

"It's one o'dem times dat I can jes percisely mak' out what time it am, Mist' Wilkins, sah. But one ob de hands is pintin todes you, sah, and de udder is pintin right todes me, sah, and I reckon you know 'zackly what time dat am."—*Youth's Companion.*

The Apple in Fable and Legend.

There are few myths which play so conspicuous a role in fable and story as the apple. It shone golden in the garden of the Hesperides. Aphrodite, like Eve, held it in her hand, and the serpent and the dragon mounted guard over it. Solomon sung its praises, and in Arab story it is the fruit of healing. Odysseus yearned for it in the garden of Alkinoos, and Tantalus strove vainly

WOOLS AT FIRST HAND

and sold less than

WHOLESALE PRICES.

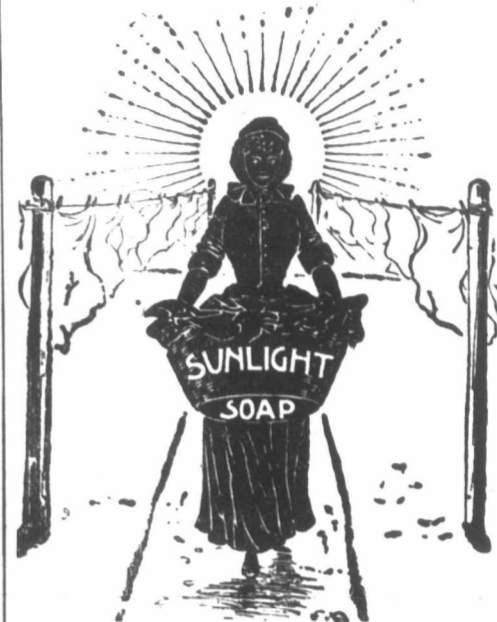
Berlin Wools, all colors, 5c. per ounce.
Shetland Wools, all colors, 6c. per ounce.
Andalusian Wools, all colors, 6c. per ounce.
Baldwin's best Fingering Wool, all colors, 8c. skein, \$1.25 per lb.
Scotch Fingering, cheapest imported, 4c. skein, 55c. per lb.
Ladies' finest Fleecy Soles, 16 sizes, 30c. per pair.
Bedding's Knitting Silk, all colors, 35c. a ball.
Filo Floss, and all other wash embroidery silks, all colors, 35c. a dozen.
Stamped Linen Toilet Sets, 5 pieces, 20c. a set.
Gentlemen's Silk Suspenders, 50c. a pair.
Gentlemen's Work Slippers from 50c. a pair.
Also to hand, large stock finest Hemstitched Linen Tray Covers, Tea Cosies, 5 o'clock Shams, &c., at lowest prices.

HENRY DAVIS,

DIRECT IMPORTER,

232 Yonge Street, Toronto.

AN EASY WASH SIMPLE AND CLEAN



Without Hot Steam and Smell
Without Washing Powders
Without Hard Rubbing
Without Sore Hands

THESE ADVANTAGES ARE OBTAINED BY USING

**Sunlight
SOAP** Which has been awarded
7 Gold Medals for Purity
and Excellence.

Its *UNEQUALLED QUALITY* has given it the largest sale in the world.

You can use "Sunlight" for all purposes, and in either hard or soft water.

Don't use washing powders as with other soaps. "Sunlight" is better without.

WORKS: PT. SUNLIGHT LEVER BROS., LIMITED
NEAR BIRKENHEAD TORONTO

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.

to reach it in Hades; and the Edda tells us that Idursa, the goddess of Virtue, treasured apples, the gifts of the gods, of such wondrous virtue that, as age approached, she had only to taste them to renew her youth. Thus she secured perpetual youth, until Raynoroks proclaimed universal annihilation. In many a northern story, the golden bird seeks the golden apple in the King's garden, and when the tree is reached and found bare of fruit, does not Frau Bertha tell her love that it was because of a mouse that gnawed at the roots. In the mythology of the North, the apple is oft-times the tempter, and occasionally makes the nose grow so prodigiously that nothing but a pear will suffice to bring it once more into presentable shape.

FOR CALE
Bishop's C
apply to the
Principal and

Wheat, white
Wheat, spring
Wheat, red w
Wheat, goose
Barley
Oats
Peas
Hay, timoth
Hay, clover.
Straw
Straw, loose
Rye

Dressed hog
Beef, fore...
Beef, hind .
Mutton.....
Lamb
Veal.....
Beef, sirloin
Beef, round.
Mutton, legs

Butter, pou
lb.
Butter, tubs
Butter, farm
Eggs, fresh,
Chickens, s
Turkeys, pe
Ducks, per
Geese, each

Potatoes, p
Carrots, per
Onions, per
Onions, per
Turnips, S
Cabbage, pe
Celery, per
Apples, per
Cauliflower
Pears, per l
Cranberries

Ch
Co

Are respec
to HIGH C
to LOW C
but just th
with first.
Therefore
Report is
grammes,
the vestry
wanted, c
can't sati
haven't fa
country, c
fair marg

M

N.-W. C

Dr. Pea

The great s
ous Debil

Try Gol
Constipac
tative in
remedies.
let.

D. L. TH

Bato

931

SPECIAL
combinati
this city.

FOR CALENDARS of Bishop's College, and Bishop's College School, Lennoxville, P.Q., apply to the REV. THOMAS ADAMS, D.C.L., Principal and Rector.

Toronto Markets.

Grain.		
Wheat, white.....	\$0 67 to	\$0 68
Wheat, spring.....	0 54 to	0 59
Wheat, red winter.....	0 65 to	0 66
Wheat, goose.....	0 58 to	0 59
Barley.....	0 40 to	0 48
Oats.....	0 32 to	0 33½
Peas.....	0 57 to	0 58
Hay, timothy.....	8 00 to	9 50
Hay, clover.....	7 50 to	8 50
Straw.....	7 50 to	8 00
Straw, loose.....	5 50 to	6 00
Rye.....	0 00 to	0 50

Meats.		
Dressed hogs.....	\$8 60 to	\$8 80
Beef, fore.....	5 50 to	7 00
Beef, hind.....	7 00 to	9 00
Mutton.....	7 00 to	8 00
Lamb.....	7 00 to	8 50
Veal.....	7 00 to	9 00
Beef, sirloin.....	0 14 to	0 17
Beef, round.....	0 10 to	0 12½
Mutton, legs.....	0 14 to	0 16

Dairy Produce, Etc.

Farmer's Prices		
Butter, pound rolls, per lb.....	\$0 18 to	\$0 22
Butter, tubs, store-pack'd.....	0 15 to	0 18
Butter, farmers' dairy.....	0 16 to	0 18
Eggs, fresh, per doz.....	0 25 to	0 30
Chickens, spring.....	0 50 to	0 70
Turkeys, per lb.....	0 12 to	0 13
Ducks, per pair.....	0 00 to	1 00
Geese, each.....	0 70 to	1 00

Vegetables, Retail.

Potatoes, per bag.....	0 80 to	0 90
Carrots, per bag.....	0 40 to	0 50
Onions, per peck.....	0 25 to	0 30
Onions, per bag.....	0 80 to	1 00
Turnips, Swede, per bag.....	0 30 to	0 35
Cabbage, per doz.....	0 50 to	0 60
Celery, per doz.....	0 50 to	0 75
Apples, per barrel.....	2 00 to	2 75
Caiflower each.....	0 10 to	0 20
Pears, per basket.....	0 30 to	0 50
Cranberries, per basket.....	0 80 to	0 90

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

Dr. Pearson's Hypophospherine

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 preventive in infectious diseases. Both invaluable remedies. Price 50 and 25 cts. Send for pamphlet.

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

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. 518.

WATERTOWN AGRICULTURAL INSURANCE CO.,

ESTABLISHED 1853

Assets, \$2,133,893 25
Dominion Deposit, 140,000 00
Losses Paid, 6,824,398 19

R. F. WILLIAMS, Agent.

Office, 26 Victoria St., Arcade Building, Toronto Telephone, 1690.

Insurance of private residences and personal property a specialty.

J. YOUNG,

THE LEADING

UNDERTAKER AND EMBALMER

Telephone 679. 347 YONGE ST.

ADVERTISE

IN THE

Canadian

Churchman

BY FAR

The Best Medium for Advertising

It is patronized by many well-known leading houses in Canada, the United States and Great Britain.

Being the most extensively circulated Church of England Journal in the Dominion.

Mailed to over One Thousand Post Offices weekly.

RATES MODERATE.

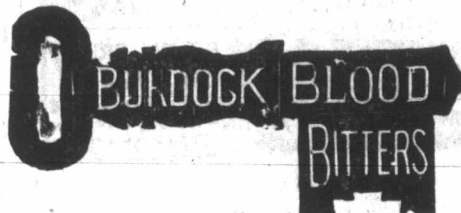
Address

FRANK WOOTTEN

Toronto, Canada

Box 2640.

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

For Sale by all Dealers.

T. MILBURN & CO., Proprietors, Toronto.



MENEELY & COMPANY, WEST TROY, N. Y., BELLS Favorably known to the public since 1838. Church, Chapel, School, Fire Alarm and other bells, also, Chimes and Peals.

HEREWARD SPENCER & CO.

INDIAN AND CEYLON

Tea Merchants,

63½ King Street W., Toronto.

TELEPHONE 1807.

AGENCIES

489 Parliament St.

453½ Yonge St.

278 College St.

Parkdale, 1462 Queen St. W



Our Unrivalled Communion Wine

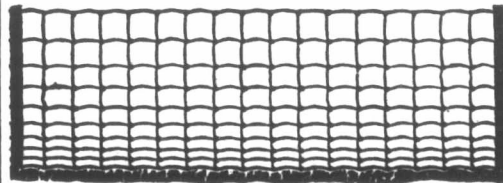
"ST. AUGUSTINE,"

Registered at Ottawa.

Cases, 12 bottles, \$4.50, securely packed. Chosen by Special Committee of the Diocese of Ontario, assisted by Analysts Inland Revenue, Ottawa.

J. S. HAMILTON & CO., BRANTFORD.

Sole Agents for Canada.



With Good References

We will ship Fence subject to your approval after it has been properly stretched on the posts.

Page Wire Fence Co. of Ontario, Ltd., WALKERVILLE, Ont.

GAS STOVES!

THE JEWEL Leads all Others.

First-Class

Sanitary Plumbing, Gasfitting, Steam and Hot Water Heating. Estimates furnished.

Keith & Fitzsimons,

111 King St. West,

TORONTO.

To Lengthen Sweet Life

Banish the Despots, Despair and Disease.



ST. LEON

Crowns all Discoveries.

To sweep away disease and bring life-long happiness, try nature's pure rectifying, electrifying minerals—St. Leon.

DRINK HEARTY.

Ask your Druggists or Grocers for it, or Telephone 1321.

ST. LEON Mineral Water Co., (LIMITED)

Head Office—101½ King Street West. Branch—Crystal Ball, 449 Yonge street, opposite College Avenue.

FOR SALE.

A large handsome Reed Organ, suitable for good sized church or large school room, nearly new, exceedingly fine tone, cost \$300 cash, will sell for \$200. Address ORGAN, CANADIAN CHURCHMAN Office, Toronto.

THE

Accident Insurance Company, OF NORTH AMERICA.

HEAD OFFICE, - - MONTREAL.

Issues policies on the most liberal terms. No extra charges for ocean permits.

MEDLAND & JONES,

General Agents Eastern Ontario,

Mail Buildings, King St. W.

TORONTO.

The Canada Sugar Refining Co., Ltd. Montreal

Manufacturers of Refined Sugars of the well-known Brand



OF THE HIGHEST QUALITY AND PURITY.

Made by the latest Processes, and Newest and Best Machinery, not surpassed anywhere.

LUMP SUGAR,

In 50 and 100 lb. boxes.

"CROWN," Granulated,

Special Brand, the finest which can be made.

EXTRA GRANULATED,

Very Superior Quality.

CREAM SUGAR S,

(Not Dried).

YELLOW SUGARS,

Of all Grades and Standards.

SYRUPS,

Of all Grades in Barrels and Half-Barrels.

SOLE MAKERS

Of high ss Syrups in Tins, 2 lb. & 8 lb. each.

MONUMENTS.

Special designs arranged for work set in any part of the United States

Correspondence Solicited.

Send for Illustrated Hand-Book.

J. & R. LAMB, 59 Carmine Street New York.

Chase's LIQUID GLUE

A GLUE POT ALWAYS READY FOR USE WITHOUT HEATING.

STRONG—HANDY—DURABLE

Bonds everything that Glue will Bond. Small packages for household use. Special grades for Mechanics. Don't Forget "CHASE'S."

Sold by all Druggists, Stationers and Hardware dealers, or sample by mail for 10 cents. GILMOUR & CO., MONTREAL.

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

W. H. Stone,

Undertaker.

YONGE 349 STREET

OPPOSITE ELM

Telephone No. 932

INCORPORATED 1886 TORONTO HON. G. W. ALLAN, PRESIDENT

CONSERVATORY OF MUSIC

Artists' and Teachers' Graduating Courses. University affiliation for Degrees in Music. Scholarships, Diplomas, Certificates, Medals, &c. Free instruction in Theory, Sight-Singing, Violin, Orchestral and Ensemble playing. The Concerts and Recitals by teachers and students are alone invaluable educational advantages. Teaching staff increased to 56. New music hall and class rooms lately added. Facilities for general musical education unsurpassed. Pupils may enter any time.

CONSERVATORY - SCHOOL - OF - ELOCUTION
H. N. SHAW, B.A., Principal.
Large, efficient staff. Best methods for development of Verbal, Vocal and Pantomimic Expression. Delsarte and Swedish Gymnastics. Special course in Physical Culture, developing muscles which strengthen voice, also course in Literature. One and two year courses with Diploma. Conservatory and Elocution Calendars mailed free.
EDWARD FISHER, Musical Director.
Corner Yonge St. and Wilton Ave.

TRINITY COLLEGE SCHOOL, PORT HOPE.

Will re-open after the Christmas Holidays, On Tuesday, January 10th.

Applications for admission or information should be addressed to the
REV. C. J. S. BETHUNE, M. A., D. C. L., WARDEN.



THE COLLEGE occupies the ground floor and first story of this superb structure. It is unquestionably the finest, most thoroughly modern school of business and shorthand training in Canada, and also the cheapest. Circulars free.

COLLEGE OF COMMERCE, St. Catharines, Ont.

Business College!

BISHOP STRACHAN SCHOOL, FOR YOUNG LADIES.

President, The Lord Bishop of Toronto. Vice-President, The Lord Bishop of Niagara.

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department.

Pupils from the School have taken good positions at the Matriculation Examinations for the Universities. See calendar, to be had on application to the Lady Principal.

The school building has lately been completely refitted with heating and ventilating apparatus, and new bath rooms have been erected. The comfort of the boarders has been studied in every particular.

Early application is recommended, as there are only occasional vacancies for new pupils.

Annual Fee for Boarders, inclusive of Tuition, \$904 to \$952. Music, Painting and Art Needlework are extras.

To the Clergy, two-thirds of these rates are charged.

Five per cent. off is allowed for a full year's payment in advance.

Christmas Term begins on Thursday, Nov. 10th. Apply for admission and information to

MISS GRIER, Lady Principal,
WYKHAM HALL, TORONTO.

Hellmuth College, LONDON, ONTARIO.



first-class School for Young Ladies and Girls. Beautiful home; healthy climate. Full Academic Course. Music, Painting, Elocution, etc. Passenger elevator. Charges moderate. Classes resume on Wednesday, Jan'y 11th, 1893. For illustrated circular, address
REV. E. N. ENGLISH, M.A., Principal.

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.

Next Term Commences February 11th, 1893.

THE Toronto Business College

Will guarantee positions to their Graduates in the Typewriting Department at salaries from Ten to Fifteen Dollars per week.

This offer is made by no other Commercial College in America.

Send at once for Catalogue and full particulars. Address

J. M. CROWLY PROPRIETOR & GEN'L MANAGER.

Cor. Yonge and Shuter streets, TORONTO, CANADA.

Church Windows,

SCHOOL BELLS

Cathedral WINDOWS

CHURCH BELLS

HOBBS MANUFACTURING CO.

LONDON, CANADA.

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. 30 Bold St., LIVERPOOL.

DOMINION STAINED GLASS CO.

77 RICHMOND ST. W., TORONTO.

Memorial Windows, And every Description of Church and Domestic Glass.

Designs and estimates on application.

JOHN WILLIS. JOSEPH L. BRADLEY. Telephone 1470.

HAMILTON STAINED GLASS WORKS

60 King William St., Hamilton.

Church and Domestic Art Glass

Glass Glazing and Sand Cut a Specialty.

H. LONGHURST & CO.

CASTLE & SON MEMORIALS AND LEADED GLASS

CHURCH BELLS, CLERICAL ROBES, CHURCH VESTMENTS

CHURCH FURNITURE MEMORIAL BRASSES FONTS LECTERNS

ADDRESS—20 UNIVERSITY STREET, MONTREAL



1892 Wall Paper..

Novelties for Interior Work.

Kindly call and look at our goods and get prices before purchasing.

Mullin & Muir, 156 Yonge St., TORONTO.

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.

DEPOT OF THE

Church Extension Association,

90 YORK ST., OPPOSITE ROSSIN HOUSE.

Also at 135 James st. north, Hamilton, Ont.

Open daily from 9.30 a.m. to 5.30 p.m. Mondays to 6 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.

READING ROOM OPEN DAILY.

THE CHURCH OF ENGLAND

DAY SCHOOLS

FOR GIRLS,

53 Beverley Street, Toronto.

Under the management of the Sisters of the Church.

Next Term Commences January 9th.

Fees—In Ottawa and Hamilton, \$5 for English and French; ditto in Toronto, \$3.

Music, Dancing, and German or Latin extra.

R FLACK Groceries and Provisions

Canned Goods in Great Variety.

CROSSE & BLACKWELLS' JAMS, JELLIES Etc.

466 GERRARD ST. EAST, TORONTO

TORONTO STEAM LAUNDRY

COLLARS AND CUFFS 25c PER DOZEN PIECES.

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

FULL GOVERNMENT DEPOSIT.

POPULAR, VIGOROUS, PROGRESSIVE.

North American Life Assurance Co.

HEAD OFFICE, TORONTO, ONT.

PRESIDENT

JOHN L. BLAIKIE, Esq.,

President Canada Landed and National Investment Co.

VICE-PRESIDENTS:

HON. G. W. ALLAN. J. K. KERR, Q. C.

THE COMPOUND INVESTMENT PLAN

Combines all the advantages of insurance and investment, and under it the Company guarantees after the policy has existed for ten years, if the insured so desires, to loan to him the annual premiums as they mature, thus enabling him to continue the policy in force to the end of the investment period. Should death occur after the tenth year the full face of the policy will be paid, and loan (if any) cancelled. For agencies and territory apply to
WM. McCABE, Managing Director

Vol. 19.]
R. C. WINDEYER
Win
Canada Perma-
Buildings.
18
EDE
14 King Str.
West,
PRESENT
DESIGNED
A.
\$1
H. &
JUST PU
A collect
CHRIS
Ancient and
8vo., 12pp., i
84c. per 100
60c. per 100,
TIMMS &
Send for s
TEXT LE
This is a re
Rec
1. Apolog
Libra
2. Christ
Serm
D.D.
3. The Di
late J
4. Throu
Agar
5. Fellow
cour
6. Introd
By J
7. Intro3
tles.
8. The G
M.A.
9. Stirri
Diso
10. Divin
By F
11. The J
By J
12. Short
Chu
D.D
JOI
U
102