

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO CANADA, THURSDAY, JANUARY 7, 1892.

[No. 1.

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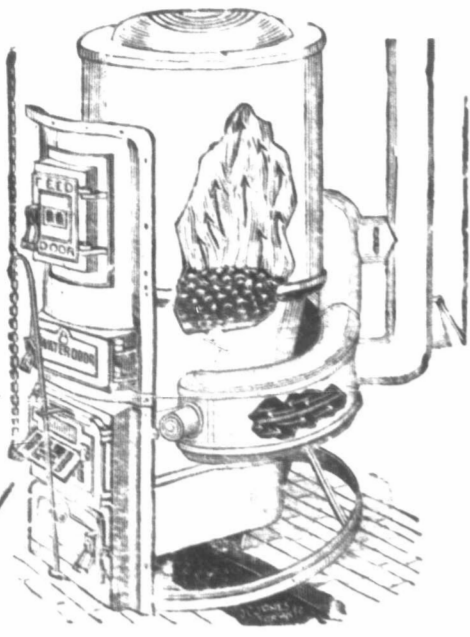
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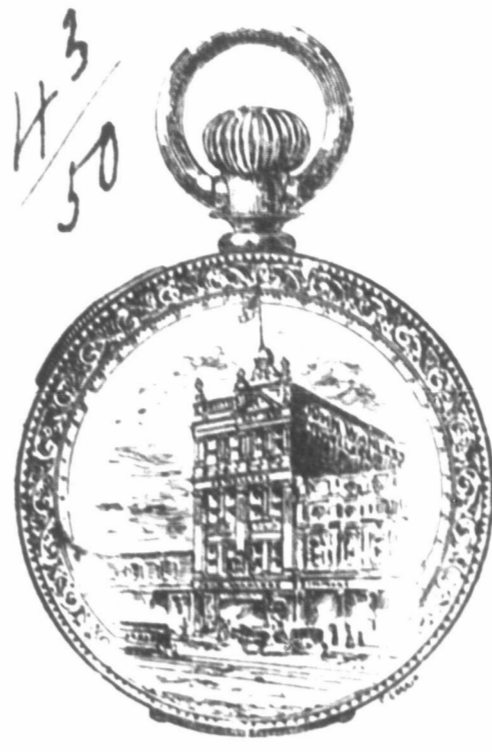
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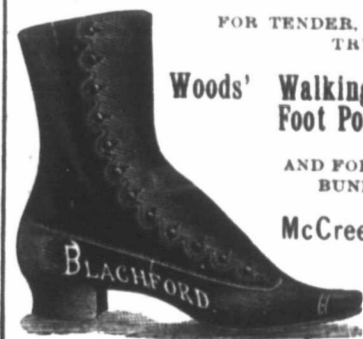
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FATHER HALL'S CASE receives careful treatment in a *Guardian* editorial, which concludes that if we are to have the benefit of such societies as that of Cowley, we must be content to suffer sometimes (that others may benefit) by the operation of their rules.

FATHERLAND AND COLONIES.—We have in *L'Economiste Francais* a temperate discussion of the colonial question, quoting Turgot's maxim: "Colonies are like *fruits* which do not remain attached to the tree after they mature." Some scheme of co-ordination is required.

RELIGIOUS DRAMA (OR tableaux vivants) seems to be taking its place among the modern instrumentalities for impressing religious facts and history upon the public mind. Church history, Church defence, and even Church worship are being illustrated in this way, or similar ways.

THEOSOPHY.—According to the presentment given in a recent number of *The Path* (New York), the object of the so-called Theosophical Society is to produce a jumble of practical Christianity, eclectic heathenism, and scientific speculation, forming a kind of parody and caricature of the glorious ideal of the Catholic Church.

THE DUBLIN EMBROGLIO has developed into a duel of "public letters" between the Primate of Armagh and Archbishop Plunkett. The latter, however, expresses his willingness to be hereafter guided by the wishes of his Episcopal brethren in Ireland, and, it is likely that a "concordat" will be reached ere long.

STOLEN BY CROMWELL'S FOLLOWERS, we are told, were the ancient altar candlesticks of St. Paul's Cathedral, now in the possession of the Cathedral of Ghent on the Continent. The pair now in use were made to take their place, and have been in the crypt 150 years. A new pair are being made in *fac simile* of the ancient ones.

THE EASTBOURNE ACT, which was passed to protect the long suffering inhabitants of that English town from the nuisance of Salvation Army parades, is likely to be made the subject of an appeal to Parliament on the part of the suppressed Salvationists. It is to be hoped that the result will be to have the "line drawn" for the general good.

PROHIBITION OF DYNAMITE.—Recent attempts at assassination, wholesale and retail, by dynamite bombs, has occasioned an article in the *New York Epoch* in advocacy of restrictions upon the sale of dynamite similar to those imposed upon the sale of poisons. This is a step in the right direction; only it is difficult to draw the line in such restrictions.

THE CHURCH'S WORKINGMEN have never had so useful and effective an organization as the C.E. W.M.S., which has lately been most admirably re-organized and rehabilitated, chiefly through the energetic advocacy and zeal of Dean Hole, of Rochester. There seems to be a new era of success before it, after its experience of mistakes in action.

THE SMOULDERING SOUTH.—A recent incident in regard to the display of the old "Confederate" *Stars and Bars* goes to show how mistaken we are if we suppose the Southern rebellion fires to be quite extinguished. A little injudicious want of consideration for the friends of the "lost cause" might occasion a more serious outbreak than before.

HYMNAL REFORM.—We learn from a letter written by Henry Twells (author of "At even ere the sun did set") that steps are being taken actively to promote the improvement of Church hymnody in England. The movement originated in Convocation of Canterbury and has excited general interest. Something of the sort might well be done in Canada.

MENTAL SUGGESTION.—The doctrines of Mesmer, Puyseque, Charcot, Houdin, and Cumberland, with regard to inter-personal influences of an occult kind, have received very careful treatment in Ochorowicz' recent addition to the Humboldt Library of Science upon this subject. He makes an attempt to reduce the various phenomena to a scientific basis.

"IF A MAN EXALT HIMSELF."—No one has suffered more than St. Paul from the impertinence of self opinionated "pushing" preachers who gain the public ear by clever personal manipulation and individual influence—to the detriment of the Apostolic office and Church official authority, which ought to be held quite independent of accidental *personnel*.

SOUP KITCHENS VERSUS HOME DINNERS.—They have a well-organized movement in Carlisle in favour of providing food for poor people *en famille*, instead of forcing them to herd together like cattle

at public feeding troughs—yclept soup kitchens. Any plan of procedure which lessens the tendency to *pauperization* should be hailed with delight by true philanthropists.

TOO MODEST BY HALF.—The venerable S.P.G. is being taken to task for lack of enterprise in the matter of *advertisement*. In these days of keen competition, organizations and societies require to keep themselves and their doings well before the public, or they will be forgotten—supposed "defunct"! The C.M.S.—being a newer society—is more alive to this necessity.

THREE MORE "R'S."—In the December number of *Menorah* we have a scheme exhibited for raising the standard of education to a moral level below which it has sunk because of its secularization. "Right, Rectitude and Righteousness" are the moral trinity by means of which the State is exhorted to purify itself; but how (without dogmatic religion) can we *define* these "R's"?

THE BIRMINGHAM BISHOPIC SCHEME continues to attract general attention. The Liberation Society (save the mark!) has objected to the alienation of parochial endowments for Episcopal purposes. The objectors do not appear to appreciate the doctrine of "Cypres." Of course, the funds should not be so alienated, if they are required for the original object. That is the crucial point.

THE INEVITABLE CRANK.—The facts that one of New York's most justly celebrated Divines (Rev. John Hall) was recently shot at by a lunatic assassin at his own door-step, and one of the most benevolent of millionaires nearly blown to pieces by dynamite at the hands of another crank in his own office, seem to show how little, after all, we can calculate on the chances and risks of life.

ROME IN CANADA.—Somebody having written to the *Church Times* an enquiry as to the status of the Church *versus* Romanism in places like the Province of Quebec, receives for answer the assurance that the schismatical attitude of the Church of Rome in regard to terms of Communion is such as to justify our ignoring their presence in Quebec and elsewhere. They do not give the *whole sacrament* any way.

PATRONIZING CHARITIES.—It appears from an article in the *New York Evening Post* that Dr. Rainsford has once more distinguished himself—this time by a trenchant public protest against the proposal to make an exposition of the local *jennesse doree*, on the plea of the distribution (in public) of rich children's old toys among a crowd of little beggars. It is not well or wise to emphasize these contrasts of life.

REFORMATION OF THE PAPACY.—Ex-Prime Minister Crispi of Italy has written an article for the *North American Review* on this subject. He says: "The Confessional and the pulpit disturb the masses, trouble the consciences of the people, and breed discord in moments of war. Our country is strong enough to defend herself against all internal enemies; but the work of the Pope may cripple our action in case of foreign aggression. The papacy should be conferred on an evangelical man, who will occupy himself wholly with his spiritual functions."

Do not fail to renew your subscription for 1892, also get some neighbour or friend to subscribe and send Fifty cents extra for one of our beautiful tinted Engravings.

A NEW YEAR.

As one looks back at the months that have just passed, the feeling is irresistible that the world has lost many great men, some good, some otherwise, many of a very mingled character. Perhaps the first we think of is the Emperor of Brazil, dying in exile, with his last thoughts on his native land—ungrateful though it had been to him. Then we remember Boulanger, Parnell, Grevy, Balmain, men who kept the world on the *qui vive* for their next move. England has lost her Raikes and Smith; America her Hopkins, Macdonald and Lowell, not long since. May deprived the world of two very opposite characters on the scene: on the one side, Archbishop Magee, on the other, Madame Blavatsky. A little earlier the great Von M Itke was lost to Germany, while America ceased or to pride herself in the great showman, Barnum. The first quarter of the year 1890 had deprived us of Earl Granville, Howard Crosby, General Johnston, Barrett (the actor), Prince Napoleon, General Sherman, Meissonier, Bradlaugh, Kalakaua, Kinglake.

HISTORY MADE.

The early part of the year was marked by the prominence given to the Behring Sea dispute, and the semi-hostile attitude of Germany and England in the arena of Africa. Booth's philanthropic scheme, and Koch's consumption cure divided attention in another sphere of interest; Russia and the Danubian principalities were in their usual ferment; while China, Japan and Egypt each had its momentous public questions to decide in the face of the world. Presently the relations between Italy and the United States became very strained: and the Triple Alliance was actively canvassed *pro* and *con* in Europe. Irish questions and the Tranby Croft affair divided English attention. Perhaps, however, the historical question of the year was the Russo-Jewish difficulty, and Baron Hirsch's scheme for the relief of his compatriots. Very soon people could talk of little else than the Manipur and Chinese massacres. Romanists got up a sensation on their own account in the Holy Coat Pilgrimage.

NATURE.

meantime was by no means inactive. The storms and floods of 1890 will long be remembered. The scene was diversified by the agency of minute and invisible creatures—the germs of La Grippe, whose ravages were so very widespread and disastrous. The shores of Great Britain have been scourged by hurricane after hurricane, till it almost seemed as if the powers which wrecked the Armada were about to wreck the land which formerly they had so providentially saved. America, too, has had its share of floods, blizzards, cyclones. Marine disasters have been very numerous all over the world, and the explosions in mines have, as it were, shaken the earth with sympathy for the widowed and fatherless. Very recently Japan was visited by a terrible earthquake, the echoes of whose horrors are still sounding in our ears; volcanic eruptions have occurred or threatened with a frequency which has added to the general disquiet.

Amid all this turmoil and confusion

CANADA.

has enjoyed comparative immunity from disaster. We seem to have been enjoying a quiet corner of the globe for the time being, and have had nothing more remarkable to dwell upon than a harvest of phenomenal magnitude and excellence. We are being tried by a taste of returning prosperity—a very large and liberal share—and it remains to be seen how we shall use it, and what results we shall achieve with it. We do well to "watch our ways" internally while keeping an eye keenly fixed on the outside world. We cannot expect to make full use of our natural advantages, unless we live so carefully and religiously as to keep a solid front of integrity and virtue before the world, so as to attract (as in the past) the *cream* of the floating population of Europe. No mere "vener" of piety is capable of exalting the nation, but a conscious, deep-seated devotion to the highest principles revealed to us and impressed upon us by the Governor of the Universe.

OUR FUTURE.

When we survey the world's personal losses and find among them the name of our own Sir John A. Macdonald, one cannot help feeling proud of the star in our national sky which made our part of America impossible to be overlooked by the rest of the world—a factor to be reckoned with among the contentions of national and world-wide interests. The lives of such men—and we have had not a few such in character, though "stars" of less magnitude—all remind us that we, too, can, within our several spheres and areas of influence reached by our several talents, "make our lives sublime"—factors to be reckoned with in any decision of questions affecting the area in which we live, and—not merely vegetate, but—*more*. It is a noble ambition for Canada's sons and daughters to so use their talents and opportunities as to be sorely missed when the end comes. A short life and a merry one was once a favourite maxim; a *useful* life, though a short one, is a much better substitute for Christians.

JANUARY.

BY A. BISSET THOM.

This month was added to the original Roman calendar, which previously began in March, by Numa Pompilius, the second king of Rome, about 672 B.C. It derives its name from Januarius, which itself is derived from Janus, one of the Roman divinities held in the highest veneration, who was supposed to have the gates of heaven committed to his particular charge. He was said to rule over time, and was represented as having two faces—one being old and wrinkled, representing his experience, in allusion to the past; the other young and fresh looking, and typical of his looking forward into the future. Hence January was placed at the beginning of the year. Januarius has also been derived from Janua, a gate, because this month, being the first, is, as it were, the gate of the year. It was not universally recognized as the first month of the year in England until 1752, when the Legislature by an Act passed in 1751, altered our mode of computation from the Julian to the Gregorian style; and determined that the legal year, which at that period commenced in some parts of the country in March, and in others in January, should universally be deemed to begin on the first of the latter month. The old style still prevails in Russia and Denmark. Our Saxon ancestors called this month Wolf-monat, or wolf-month, as the wolves which were

in those days very numerous in England became at this time very ravenous and savage, being unable, through the extremity of the cold and snow, to find other beasts sufficient to feed upon. After Christianity was established among the Saxons, this month was sometimes called Aefter-Yula, after, or second to, Christmas. The Greeks called it Anthesterion, or the Flowers, from the quantity of leaves at the Feast of Bacchus. In the Church, the first of January is the Day of Circumcision—a ceremonial which occupied the same place in the Jewish Church which baptism sustains in the Christian Church—being the sixth day after the Nativity of Jesus Christ; and was instituted in grateful commemoration of His obedience and submission to the ceremonial of the Jews, that "He might fulfil all righteousness." The Day of Circumcision was instituted in the Christian Church by Pope Felix the Third in A.D. 487, under the denomination of the Octave of Christmas. It was one of the latest introduced into the calendar, being only traceable as far back as 1090, and does not appear to have been generally observed until it was included in our Liturgy in the year 1550. The reason why it was not then observed as the Feast of Circumcision was probably because it fell upon the Calends of January, which was celebrated among the heathen with so much disorder and revelling and other tokens of idolatry, that St. Chrysostom calls it the Devil's Festival, for which reason the Sixth General Council absolutely forbade the observance of it among Christians. The sixth of January is Old Christmas Day or the Feast of the Epiphany. This word is derived from the Greek, signifying appearance or manifestation. This festival, originally observed by the Church in 813, although Pope Julius the First is said to have distinguished the Feasts of the Nativity and of Epiphany as early as the fourth century, is to commemorate the showing of Christ to the Gentiles in the persons of the three kings or Magi from the East, who, led by the directing influence of a sacred star, came to pay their homage to our Blessed Saviour and bring Him presents. In popular language these Magi were called the three Kings of Cologne—the first of them being named Melchior, an aged man with a long beard who offered gold to Christ, as to a king, in testimony of his regality; the second, Jaspas, a beardless youth, who offered frankincense, as to a god, in testimony of his divinity; the third, Balthazar, a black, or Moor, with a large and spreading beard, who offered myrrh, as to a man that was ready and fit for his burial, thereby signifying His humanity. It is difficult to understand, upon mere human grounds, why the Persian Magi, who had a distinct faith of their own, should have travelled as far as Bethlehem to worship the future Founder of a yet non-existent religion. But there is a prophecy of Zoroaster, and which had even reached the ancient Irish, wherein we find him predicting, in terms not to be mistaken, the future birth of a Saviour and its announcement by a star. "He," says Abulpharagius, speaking of Zoroaster, "taught the Persians the manifestation of the Lord Christ, commanding that they should bring Him gifts; and revealed to them that it would happen in the latter time that a Virgin would conceive, and that when her child was born, a star would appear and shine by day, in the midst of which would be seen the figure of a virgin. But you, my children, will see its rising before all nations. When, therefore, you shall behold it, go whither the star shall guide you, and adore the Child, and offer up to Him your gifts, seeing that He is the Word, which has created the

heavens." The early Christians celebrated the Feast of the Nativity of Christ during twelve days, namely, from Christmas, the day of His birth until the twelfth day onward. The Greeks keep the Nativity and the manifestation of the wise men on the same day, December 25th, and keep the 6th of January as the Festival of the Baptism of our Lord. In memory of the gifts offered by the Magi, the Sovereign of Great Britain, either in person or by the Lord Great Chamberlain, offers gold, frankincense and myrrh on this day at the altar of the Chapel Royal in St. James' Palace. In Spain, where the Epiphany is called the feast of the Three Kings, the sovereign is accustomed to make similar offerings.

REVIEWS.

THE LORD'S SUPPER AND THE PASSOVER RITUAL. By Professor Bickell. Translated by Dr. W. F. Skene. Price 5s. Edinburgh: T. & T. Clark. Toronto: Presbyterian Publishing Co. 1891.

This is a book of considerable value to students of Liturgiology, and it is not without interest to students of Church history and Christianity in general. It is excellently translated, and the special contributions of Dr. Skene are of value. It is probably known to our readers that, among the ancient Liturgies, a unique place is held by the Clementine. This Liturgy, occurring in the so-called Apostolic Constitutions, has long been regarded as perhaps the very purest of the ancient forms; but it has been generally held that it was never in actual use.

Dr. Bickell takes a different view. He holds that the Clementine Liturgy represents the earliest type and form of Eucharistic office, that it was actually in use very much in the shape in which we now possess it; and that we may judge of the purity and primitive character of the other Liturgies by comparing them with this one. Moreover, he brings out, in a very interesting manner, the fact of the connection of the Clementine Liturgy with the Jewish Ritual.

Among the dogmatic conclusions to which the author finds himself led by these investigations, there is one of some interest in connection with the Canon of Consecration. In the Latin Canon there is no invocation of the Holy Spirit, whilst the Greeks hold that such invocation is part of the consecration. Dr. Bickell shows that the Greeks have not primitive justification for this opinion.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—Another Advent season has passed away, drawing us nearer to the second "advent" of our "Lord," for which the Church has been, and is still, earnestly and faithfully calling upon her children to prepare, "that we may be found an acceptable people in His sight." The services on Christmas Day and the Sunday following were well attended, and most of the churches were beautifully decorated in honour of the Saviour's birth. Now that the denominations have fallen into line in this respect, and, indeed, in some cases almost surpass the Church in their preparations for Christmas and its services, it might reasonably be expected that no priest of the Church—however severely evangelical—would or could object to due and seemly decorations, and to a more elaborate musical service on this and the other great festivals of the Christian year. And yet we have heard of some who still hold out, and refuse to allow their parishioners thus to beautify the House of their God, and thus to welcome the Advent of the King of Kings.

The Cathedral.—The Holy Communion was celebrated at 7 a.m., 8 a.m., and after the morning service. There was a good attendance at all the services. The lectern, pulpit and the East end of the Cathedral were tastefully decorated. The Lord Bishop was the preacher at the 11 a.m. service.

St. Matthew's.—The festival services were commenced with choral evensong at 8 p.m. on Christ-

mas Eve. On Christmas Day celebrations of the Holy Eucharist were held at 6.30 a.m. (plain); 7.45 a.m., choral, and after Matins at 10.30 a.m. There was a large number of communicants. The decorations in this church were very handsome and appropriate, the chief features being the altar, font, and chancel screen. At the afternoon service at 4 o'clock a selection of carols was ably rendered by the choir, the words and music being taken from "Carols Old and New," published by the Rev. H. R. Brambley, M.A., Fellow and Tutor of the Mary Magdalene College, Oxford, and arranged by Dr. John Stainer. Large congregations were the feature of the day. On St. Stephen's Day a celebration was held at 10.30 a.m., and Evensong at 5 p.m. On St. John the Evangelist's Day (Sunday) there were celebrations at 8 and 10.30 a.m., carol service at 4 p.m., and Evensong and sermon at 7 p.m. On Holy Innocents' Day there was a celebration at 8 a.m., Matins at 10.30 a.m., and Evensong at 5 p.m. During the season of Advent, in addition to the other services, special sermons were preached on the Friday evenings by the following city clergy, viz.: first Friday, Rev. W. T. Noble, rector of Trinity; second Friday, Canon A. A. Von Iffland, rector of St. Michael's, and on the third Friday by the Very Rev. the Dean of Quebec.

St. Peter's.—Bright, joyous, and well-attended services were held in this church on Christmas, consisting of a celebration of the Holy Eucharist at 8 a.m., and Matins at 10.30 a.m. with sermon by the Rev. A. J. Balfour, M.A., rector, followed by a second celebration.

St. Michael's and St. Paul's Churches, as well as the foregoing, were also appropriately decorated, and the services consisted of Matins, celebration and sermon.

The Archbishop's Visit.—Churchmen in this diocese have heard with pleasure of the expected visit to Canada next summer of his Grace the Archbishop of Canterbury, Primate of the Anglo-Catholic Church, and it is hoped that the Committee who are making arrangements for the proper celebration of the one hundredth anniversary of the founding of this diocese, may be able to secure the presence of his Grace at some of the special services, etc., to be held on the occasion.

LENNOXVILLE, P. Q.—*University of Bishop's College.*—The following have been nominated as representatives of this University to the conference on University Extension to be held in Toronto early in January:—The Chancellor, R. W. Heneker, Esq. D.C.L.; the Rev. Principal Adams, D.C.L., and the Rev. John Langtry, D.C.L., of Toronto.

MONTREAL.

HOCHELAGA.—*St. Mary's Church,* which has just been erected at the corner of Prefontaine and Rouville streets, Hochelaga, at a cost (including the site) of \$16,000, replaces the old church, a small stone building which was built about sixty years ago and stood on Marlborough street. It was for some time a military chapel, the Rector, the Rev. Dr. Borthwick, being the chaplain.

In 1890 the corporation of Montreal, in extending St. Catherine street eastward, found the old church in the way and it had to come down. Since that time the congregation has been worshipping, first in a store on Notre Dame street, and, latterly, in a hall adjoining the Dominion Cotton Mills.

The dedication service was held on Saturday evening. The ceremony was performed by His Lordship Bishop Bond, and among the clergymen present were the Rev. Canon Mills, B.D., Venerable Archdeacon Evans, Rev. J. H. Dixon, Rev. L. N. Tucker, Rev. Canon Henderson, Rev. D. Lariviere, and the rector.

Addresses were delivered by Bishop Bond, Ven. Archdeacon Evans and the Rev. J. H. Dixon. Archdeacon Evans preached an eloquent sermon. The Rev. Alfred Bareham, the rector, occupied the pulpit in the evening.

The corner stone of the new church was laid on May 9 of the present year, by Mr. A. F. Gault, and the work of construction went forward immediately. The structure is of pressed brick, and Gothic in style. It is 120 feet long and 60 feet in width across the transepts. The ground plan provides for a church proper and Sabbath school on the same floor, capable of being thrown open into one room and giving a seating accommodation for over 400 people. The windows of the church are all stained glass, mostly memorial, manufactured by Messrs. J. C. Spence & Sons, of this city.

The Rev. A. Bareham, the pastor, formerly rector of Trinity Church, Quebec, was appointed by the Bishop about a year ago, and is one of the alumni of the Montreal Diocesan Theological College.

The present churchwardens are Messrs. E. Chipendale and T. Gregson.

The building to the left of the church is the Commissionaires' school and has been built about a year.

The Diocesan College.—At the annual meeting of the Corporation of the Montreal Diocesan Theological College, held on the 11th inst., Archdeacon Lindsay was re-appointed clerical governor; Messrs. Richard White and H. S. Mussen were re-elected governors, and Mr. George Hague was elected in the place of the late E. E. Shelton, deceased. The Principal and Treasurer's reports were received and adopted and were considered satisfactory.

Synod Hall S. S. Institute.—St. Thomas' Day, Dec. 21, Canon Mills presided: Rev. Messrs. Cunningham and Tucker read valuable papers: subjects,—The S. S. in its relation to the Family and the Church. Distinctive Church of England teaching in the Sunday school. It was intimated to the meeting that the Bishop, if requested, would set apart Thursday evening of Synod week for the Diocesan S. S. Institute, and a motion to the effect was unanimously adopted.

St. Jude.—Amongst the organizations at St. Jude's Church for the welfare of the young people, as the Free Reading Rooms, the Band of Hope, the Girls' Friendly Society, the Ministering Children's League and Boys' Saturday night meetings, the Children's Sunday service (held as the morning service of the church on the second Sunday of each month) is one of much interest to both the children and their parents, as attested by the large congregation. The prayers and lessons were read by the rector, the Rev. J. H. Dixon, assisted by Mr. Jeckell, of the Theological College. The address was delivered by Mr. Geo. Hague, who, citing from the lesson of the service, the latter part of the second chapter of St. Luke, drew a happy picture of example from the active, zealous boyhood life of our Lord and Saviour. The hymns were from the Sunday-school hymnal and were accompanied by Mr. Whitley, cornet, Mr. Redfern, flute, Mr. Henry Elliott, violin, and Mr. Cathcart Wallace, bass violin, as well as the organ, at which Mrs. Parratt, as usual, presided; Miss Kirkman leading the church choir, and in all, the service was a very hearty and impressive one.

St. Thomas.—The lecture room of St. Thomas Church was filled to the doors on Sunday afternoon with just such an audience as temperance workers like to address. Fine, strong young men, from 17 to 25 years of age, full of life and energy, and as restless as the ocean, crowd into these Gospel temperance meetings on Sunday afternoon, thus affording a splendid opportunity for temperance teaching. Mr. J. Gilliland occupied the chair. The Rev. Mr. Renaud gave a short, stirring address, pleading earnestly with the young men to refuse the wine offered on New Year's day. Mr. S. S. Bain, who can talk as well as sing, followed with a very forcible address. He was glad to be there to address them and help on the cause, and sorry that in this nineteenth century it was necessary to raise a warning voice against the terrible traffic. What were we made for? Why do we live? To glorify God and enjoy Him forever. The speaker was very much in earnest, very eloquent and impressive, and kept the attention of the audience for half an hour. As one of themselves, a working man, from a long experience he appealed to them to shun drink and come to God.

POINT ST. CHARLES.—Grace Church.—The fortnightly meeting of the Young Men's Christian Association was held on Tuesday evening last week, when Mr. Joseph Farrar read a paper on "Bellamyism," contrasting the present condition of society, with its inequality and suffering, with that portrayed in "Looking Backward," and taking the ground that Mr. Bellamy's scheme, though objected to by some critics, (and he could not say it was perfect) would, if realized, result in a vast improvement upon the condition of mankind as it existed now, which he thought was most unsatisfactory, and among other things instanced the recent attack on Mr. Russell Sage in support of this argument. The subject was fully discussed, the feeling being in favour of the position taken by the essayist. There was a large attendance of members and visitors, and it is evident that the Association's meetings are becoming popular in the parish.

MONTREAL JUNCTION.—Mr. Mervyn, the student in charge of this new Church of England Mission, deserves all praise for his successful efforts in collecting funds towards the fine new church building recently opened for Divine Service, and also for school and socials, etc. On Sunday (20th ult.) there were four services, besides a Christmas Carol practice after Sunday school, conducted by Mr. Banks, Superintendent. There were twenty communicants, and after the 7 o'clock evening service, some of the most zealous members found it difficult to leave the building, but were brimful of interest about the ap-

proaching Christmastide—being the first season in the new church.

Notice of Annual Synod.—In accordance with a resolution adopted at the last Synod, the Thirty-third Annual Session of the Synod of the Diocese of Montreal will be held in the Synod Hall, on Tuesday, the 19th day of January, 1892.

There will be a public celebration of Holy Communion in the Cathedral (Tuesday) at half-past ten o'clock, when the Bishop will deliver his charge to the Synod.

Evening service will be held in the Cathedral, at eight o'clock. Preacher, the Rev. Rural Dean Renaud.

The Synod will meet for business on Tuesday at two o'clock in the afternoon, and on succeeding days at ten o'clock each forenoon, unless it be otherwise ordered by the Synod.

There will be a missionary meeting on Wednesday evening at eight o'clock.

The following notices of motion have been received:—

The Chancellor will move:—That the Committee on Canons be instructed to prepare a revised edition of the Constitution, Rules of Order, By-laws and Canons, embodying therein all amendments made since the publication of the edition of 1883, and submit the same to the Synod at its next session.

Ven. Archdeacon Evans will move:—I. That the action of Synod at its last session regarding the time of meeting of Synod be confirmed, and that the Synod meet in future on the third Tuesday in January in every year, until the Synod shall otherwise ordain.

II. That the amendments to the Canon on Superannuation carried, as on pages 36 and 37 of the Journal of the twenty-eight session, be confirmed.

III. That the amendment of the said Canon, carried, as on page 27 of the Journal of the last session, be confirmed.

IV. That the Lord Bishop be respectfully requested to appoint a Committee to revise and enlarge the "Church Hymnal" now in use in several churches in this Diocese. J. Empson, Clerical Secretary. Richard White, Lay Secretary.

Personal.—The musical portion of the 11 a.m. service tendered on Christmas eve in the Church of St. John the Evangelist, is the composition of Mr. William Reed, organist of the American Presbyterian Church here, a former pupil of the Rev. Edmund Wood, to whom the composition is dedicated. Mr. Reed completed his musical education at Keble College, Oxford, taking high honors.

Mission of St. James the Apostle.—The Richmond square children's Christmas party was greatly enjoyed. The place was literally packed. After music, song, readings and recitations by the children, they were regaled with cake, tea and candies, and books were presented for regular attendance and good conduct. The Rev. Mr. Massey spoke to them on early piety and obedience to parents. They were a merry and joyous hearted crowd of well behaved children. The success of the party was chiefly owing to the efforts of the Misses Tester and Mrs. Bury. Miss Elliott played the organ accompaniments.

St. George's.—A large number of Masons attended St. George's Church last Sunday evening to hear the annual sermon addressed to the Order. The Ven. Archdeacon Evans, ex-Grand Chaplain of Quebec, reviewed the history and aims of the Order.

The Courtesy Appreciated.—Referring to the presence of Protestant clergymen at the funeral of the late Father Dowd, *La Patrie* says:—"All our fellow citizens noticed the presence of Bishop Bond, Canon Ellegood and the Rev. Mr. Norton, of the Anglican church of Montreal, at the funeral of Rev. Father Dowd, of St. Patrick's church, on Tuesday last. These venerable pastors were present at the divine service in the Church of Notre Dame and took part in all the ceremonies. This is an example of Christian courtesy and of humane charity which should have a telling effect in a city like Montreal, where the different religious sects are called to live together in a common feeling of patriotic fellowship."

COTE ST. PAUL.—The Young Ladies' Guild of the Church of the Redeemer held a sale of useful and fancy articles in the Parochial Hall on Wednesday and Thursday evenings last week. The hall had been prettily decorated for the occasion, and with the well covered tables and the attendants thereof attired in a special and becoming costume, presented a very attractive appearance. There was a large attendance on both evenings, and it is expected that a good sum will be realized, which is to be applied to the purchase of a new organ for the church. Amongst others who took active part in preparing for and attending at the sale may be mentioned the

Misses Gilmore, Sanders, Higgins, Morison, Trotter, Gregg, Norton, Meyer, Steen, Mrs. Morison, Mrs. McGovern. The children's table on the first evening was attended upon by Millie Gilmore, Emily Fraus, Clara Miller and Lillie Moccock. During the second evening Mr. Arthur Gilmore and Millie Gilmore played several pieces. Miss L. Trotter and Miss S. Gilmore gave a well rendered duet, and Mr. I. J. Bedford a recitation. The young people deserve much praise for their self-denying labour, and earnestness of purpose.

St. Luke's.—The Lord Bishop of Montreal occupied the pulpit of St. Luke's Church last Sunday morning, and preached a very impressive and instructive sermon, taking for his text the words of St. James, "For what is your life? It is even a vapor." His Lordship reminded his hearers that as the mist on the mountain that flees at the approach of the sun, as the flower that at noonday is in full bloom, but when night approaches fades and withers away, so is our life. If our lives are like a vapor, and our stay here so brief, how important it is that we should so live that the eternity of joy promised may be ours. How necessary it is at this, the close of another year, amidst the whirl and rush of business and the multitude of cares and anxieties that press in upon us, to pause and consider the question, "What is your life?" Before closing he warned the congregation again of the sin of putting drink before those who may call at their homes on New Year's day. To receive young men at their homes, wish them a happy and prosperous year, and at the same time tempt them to drink was, he said, sinful. Why should they tempt their weaker brethren and run the risk of shutting out a soul from enjoying a happy eternity by doing so. As a father pleads with and counsels his children, so did the aged and much-beloved bishop plead with the congregation to be led by the guidance of the Holy Spirit, so that bishop, pastor and people might inherit the fulness of joy forevermore.

ONTARIO.

CLAYTON AND INNISVILLE.—The joyous festival of the Holy Nativity was religiously and well observed in this parish, notwithstanding the dreary weather and muddy roads. Morning Prayer, followed by a hearty, enthusiastic service, was said at St. John's, 12th line of Lanark township. The singing of carols, hymns and chants was excellent, and evinced care and good taste on the part of Miss Susie Rathwell, who has been organist for a long time, and those who co-operated with her, and thus did good work by bringing our thoughts and feelings into unison with the Church's teaching. A new set of altar linen and white book-markers suitably embroidered were added to the white frontals already in use, showing reverent care for the sanctuary. In the afternoon Grace Church, Clayton, was crowded with many loyal hearted Church people, who came considerable distances to celebrate the gladdest of festivals. This plain edifice, with its display of Christmas banners, texts, and evergreens, and some improvements now to be mentioned, looked more churchly than ever. An elegant white marble font, of octagonal design, had been put into position at the main entrance of the church on Christmas Eve. It was purchased through the efforts of the ladies of the congregation, and supplied by the Koubert firm of Napanee. The font is suitably inscribed with "Suffer little children to come unto Me," and I. H. S. in gold lettering. A credence table at the south side of the chancel, and used for the first time at Christmas, makes the internal arrangements more complete. Here, as at Innisville, the choir was in good order and gave great satisfaction, with Miss Juton presiding at the organ. The large attendance at Holy Communion was very encouraging, as evidence of life and a realization of the Incarnation.

PEMBROKE.—Though all without was dark and dismal on Christmas morning, Holy Trinity Church, at the early celebration, looked bright and cheerful, but owing to the unpropitious weather, there was not as large a congregation as usual present at the late one. The choir, under the leadership of Mr. G. H. Bethune, rendered the musical parts of the service in an excellent manner, and it is creditable to the parish that the offertory was about an average one, although the people had, only the week before, given \$105 towards the episcopal residence. A most satisfactory feature of the day was that the number of communicants at the early celebration this year exceeded that at the late last year, the numbers being, 1890, twenty-five early, forty-five late, total seventy; 1891, forty-nine early, forty-six late, total ninety five; increase twenty-five. A beautiful communion set has been purchased for the parish, consisting of chalice and paten of sterling silver, and two cruets of cut glass. The stem of the chalice is enriched with four large carbuncles, and the octagonal foot beautified by designs of wheat

and grapes in the alternate segments. A gloom has been cast over the congregation by the sudden "falling asleep" of Mrs. J. H. Barrand, who departed this life on the 19th inst. An ardent and loyal Churchwoman, her quiet influence was ever on the side of reverence and devotion, and her seat in church was never vacant save for causes unavoidable. May she rest in peace, and may light perpetual shine upon her.

TYENDINAGA, NEAR DESERONTO.—*New Year's Eve on the Mohawk Reserve.*—All Saints' Church, on the western part of the reserve, has been closed for some weeks past owing to alterations and repairs. These being now all but completed, the opportunity was seized to hold the re-opening service on New Year's Eve. The service consisted of a celebration of the Holy Eucharist (chiefly choral) the celebrant being the Rev. G. A. Anderson, M.A., priest of the parish. At 11:30 p.m. the service began with hymn No. 288, A. and M. ("A few more years shall roll"), followed by the ante-communion office with a short address by Mr. F. T. Dibb, L. R., on Psalm cxvi. 12, 13. At 11:55 the bell was tolled until midnight, and was then rung for five minutes more. The whole of this ten minutes' interval was spent in silent prayer, the bell overhead only adding solemnity to the intense stillness within. The silence was broken by the singing of hymn No. 289, "Days and moments quickly flying"—which was followed by a few words of encouragement and exhortation for the New Year from the veteran missionary, who then proceeded with the celebration. The church was quite full in spite of the inclement weather and very rough roads. The whole congregation remained throughout the service, but only twenty-four received. This is an unusually small number with us, and may, perhaps, be accounted for by the fact of the Christmas Communion being so recent, and that next Sunday is the first Sunday in the month. The whole service was most deeply impressive. God grant that its holy impressions may not soon fade away from our hearts and minds, but by His grace, bring forth much fruit, not only through the coming year but unto everlasting life. After divine service was over, the Lay Reader, who is shortly to present himself for Holy Orders, was made the recipient of an Indian purse handsomely worked with beads and containing some \$20 odd, as a token of the esteem in which he is held. Mr. Anderson, as the parish priest, made the presentation on behalf of the congregation, and referred briefly to the faithful way in which Mr. Dibb has performed his duties during the year that he has been with us. It was a touching sight to see the aged priest making this presentation to his youthful helper, and one's mind naturally reverted to Eli and Samuel, and to Paul and Timothy, in the sacred story. Mr. Dibb said a few words of feeling acknowledgment of this wholly unexpected token of goodwill, and the congregation then dispersed with mutual good wishes for the New Year. For the information of our white friends who probably know very little of the work on this reserve, we may say that all our Indians are thoroughly civilised, and live in houses, and farm their lands, and dress just like white people. Some of them indeed are really first-rate farmers. But what is far more important, is that they are all well instructed in the Christian Faith. Moreover, although they do not (or rather, because they do not) offer any worship or prayers to the Blessed Virgin, nor recognise, as British subjects, the authority or jurisdiction in Canada of any Italian Bishop, they are not ashamed (nay, they are proud) of the surname "Catholic." In this respect they set an example to many a "pale-face" Churchman, who, holding fast the true Catholic Faith and living in the Communion of the true Catholic Church, is nevertheless ashamed to avow himself to be "a Catholic without an adjective."

It only remains to add a word or two about the alterations and repairs of the church. These must certainly have cost several hundred dollars, and the whole expense has been borne by our friend Dr. Oronhyatekha, of Forestry fame. They have been carried out in a most tasteful manner, and show an accurate knowledge of Church symbolism which would surprise, and perhaps put to shame many a white congregation. The church is now handsomely painted and decorated throughout. The chancel has been provided with new carpet, new chairs, new altar, and altar-cover, and the floor has been raised so that the altar is approached by three steps instead of one as formerly, thus giving greater dignity to this centre of Christian worship. The chancel window of plain ground-glass has been replaced by an entirely new window filled with red and blue glass, so designed that the red panes make a large cross, of which each separate pane has the same holy sign cut upon it, while the surrounding blue panes are each engraved with a crown. The effect of this combination is very beautiful. All the rest of the windows have been replaced with glass of the same colors as above, and the main doors have also been renewed. This church, thanks to the

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generosity of the doctor, now looks, as every church should look, like a "holy and beautiful house of prayer." It is now proposed to improve Christ church also, which is the old parish church of the reserve. It is a fine large stone church, with a high steeple surmounted by a cross, and was built entirely by the Indians without any outside help whatever, in the year 1842. They also, at that time, set aside a considerable sum of money and a tract of land, thus providing a permanent endowment from which the missionary's salary is drawn. Unfortunately, this church was built without a chancel, and Mr. Anderson proposes to erect this necessary addition as a memorial of the faithful labors of the late Rev. Saltern Givens, who, in 1831, was appointed the first missionary to the Mohawks on this reserve, and had also the care of all the whites in the adjacent parts, including the Rectory of Richmond, which is now Napanee. It is hoped that people interested in church work, especially those who knew Mr. Givens, will feel that some fitting and permanent memorial of his work should be made, and will therefore be ready to contribute towards this object for the glory of God and the good of His Church.

If every person who reads this short account of our work here would send us one dollar, or even fifty cents, the necessary amount would soon be realised. Contributions may be sent to the present missionary, whose postoffice address is Rev. G. A. Anderson, M.A., Mohawk Parsonage, near Deseronto, Ontario.

TORONTO.

Grace Church.—The Rev. J. P. Lewis, rector of this church, Elm street, left on Thursday for New York to sail by the "Etruria" for England, from which place he goes to Egypt to be absent about six months. The reverend gentleman has been in ill-health for some months, and this trip is taken in consequence. Many of his congregation were at the station to see him off. During his absence Rev. C. C. Kemp will be in charge of the parish, assisted by Rev. W. M. Edwards, of England, and the Rev. Prof. Clark, of Trinity College, will preach once each Sunday until Mr. Lewis returns.

Church of the Ascension.—The monthly meeting of the Church of England Temperance Society in connection with this church was held last Monday evening. In the absence of the president, Rev. H. G. Baldwin, owing to illness, the chair was taken by Rev. H. C. Dixon. The Bishop of Algoma gave an eloquent Gospel temperance address, which was listened to with close attention by the large number of people present, chiefly workmen, many of whom signed the pledge and joined the society. A hearty vote of thanks was tendered the bishop for his practical and encouraging address, after which refreshments were served and the meeting closed with the doxology.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of \$7.66 from St. Peter's mission school, Toronto, per Miss Champion, for Rev. J. G. Brick, Peace River, Athabaska.

SHANTY BAY.—Christmas Day was duly observed in this parish. Both at Shanty Bay and East Oro the churches were very prettily decorated with appropriate decorations. At Shanty Bay, in particular, the decorations were exceptionally elaborate and tasteful. The congregations were far below the average, but the services were bright and hearty, and the offertory, amounting to considerably over fifty dollars, the largest in the history of the parish.

At St. James' cathedral last Sunday evening Bishop Sullivan preached a splendid sermon to young men. He drew a number of lessons from the history of Sampson, who dissipated the splendid gifts that God had bestowed upon him. He cautioned young men against the three great sins—drunkenness, gambling and sensuality—picturing most vividly the results of indulgence in any of these. Against the last he specially cautioned them as being the cause of Sampson's downfall. He entreated them to live pure lives, pure in thought and in action, and if they had not yet fallen he besought them to pray God to give them power to resist. A large number of young men listened attentively to the sermon.

NIAGARA.

CAYUGA.—In addition to several presents in kind, the incumbent thankfully acknowledges the liberal offering of the congregation at the Christmas service of \$36.87, the largest amount ever contributed on such an occasion in the history of the parish. At the Christmas service there was also used for the first time a very handsome and costly set of service books, four in number, bound in morocco, expressly

ordered from England, and paid for by the members of the local Junior Branch of the W. A. connected with the parish. These books replace a set still in good condition, which are to be sent to some mission in the diocese of Algoma. There has also lately been purchased a valuable Communion service, consisting of flagon, paten, and two gold lined chalices, made by the Meriden Co. The vessels which these supersede have been recently sent to one of the churches in the Mission of Broadbent, Muskoka, along with a bale of miscellaneous articles. A fund has been commenced towards the enlargement of the church, and upwards of \$140 is already on hand, of which sum the Harvest Thanksgiving collection of \$88 forms a part. The parish has suffered a great loss by the removal to Toronto of Mrs. A. P. Farrell, the widow of the late Registrar, and among the foremost, even at her advanced age, in all good works. It has gained, however, a strong Church family, that of the worthy treasurer of the county, who has purchased, and moved into, Mrs. Farrell's late residence, "The Hermitage," beautifully situated on the Grand River, close to the village.

NORVAL. This parish, which has been vacant for the past two and a half years, has at last obtained the services of a clergyman, the Rev. T. L. Aborn, B.A., B.Sc., who is heartily welcomed by all. Since the Rev. H. A. Bowden's absence services here have been supplied by the kindness of those at Trinity College, Toronto, and the care and attention shown have been highly appreciated. The church has been very tastefully decorated for Christmas, and the service on that morning, notwithstanding the unfavourable condition of both roads and weather, was very well attended. On the evening of Christmas Day the Sunday school entertainment and Christmas Tree was held, being much enjoyed by all, especially the children, with whom Santa Claus was most liberal. The chair was occupied by Dr. Webster, who on behalf of the congregation thanked Mr. W. F. Webb, B.A., of Trinity College, not only for his kindness in assisting with the church decoration and S. S. entertainment at this time, but also for his untiring zeal during the vacancy of the parish. Mr. Webb suitably replied, after which the Doctor introduced the Rev. Mr. Aborn, who in his reply took occasion to speak of the self-denial shown by Mr. Webb in leaving friends at this time to come to Norval to assist with the Christmas work.

HURON.

ST. MARY'S.—The Church of St. James never looked prettier than it did on Christmas Day. Evergreen arches spanned the central aisle, and from these hung white bells. Devices and wreathing covered the walls; pulpit and prayer desk were decorated with holly, while a rood screen, with the motto, "Prince of Peace," looked very handsome. Fifty of the S. S. children were seated in front of the chancel, and sang two carols well. The whole of the music was well given, the singing of the choir being hearty, correct and reverent. A short service of prayer and praise was held at the close of the old year, and was well attended. At the invitation of Mr. and Mrs. Taylor, the Churchwardens and their wives, the choir, the Sunday school teachers, and the rector's large Bible class, spent a pleasant evening at the Rectory at the close of the year.

GRANTON.—The Rev. Mr. Taylor, of St. Mary's, who has been ministering here gratuitously for two months, until something permanent was done for the congregation, was presented last Tuesday evening, after service, with an address and a purse of money. The Standing Committee has decided to join this place with St. James', Biddulph.

LONDON.—All members of the W.A.M.A. in this diocese, and all those interested in its welfare, will be glad to hear that our most efficient and hard working treasurer—Mrs. Lings—who for some months past has been unable to fulfil the duties of her office, owing to illness in her family, is at last able to resume them. Will the Branch treasurers address all communications to her—Oak Street, London West. The thanks of all our members are due to Mrs. Complin, who has kindly been acting as treasurer for the past few months.

LONDON.—*St. John the Evangelist.*—The Christmas decorations of this year exceeded in design and beauty any previous years, all the windows being wreathed even to the high chancel one, and a continuous wreath all round the church, connected at each end with a beautiful evergreen rood screen, in arches over which, on each side of the main arch, in gold letters, on a red ground, were "Unto us a Child is Born," "Unto us a Son is Given"; within the chancel rails the back and sides were appropriately decorated on frame work, also covered with evergreens, and over the altar in gold lettering on a

white ground, "Thou shalt call His name Jesus," "Emmanuel, God with us." The pulpit was most carefully prepared for this joyous festival with holly wreaths and red berries round all the panelling. The font at the west end, a memorial gift of the Manigault family, was as usual beautifully decorated by members of that family. We are indebted to Arthur Smith, Esq., of the Grand Trunk Railway, for the getting up of designs, and for his indefatigable work in superintending the same. The services of the day were never more hearty or well attended, and the communicants at morning and mid-day celebration more than on any former Xmas. A most appropriate sermon was preached by the esteemed Rector, W. T. J., taken from the lesson for the day, "A Child is Born." His cheering words from this birth, what it had been to mankind, and the comfort to any who had been called upon to part with those that had been dear to them in this life, and who were now commemorating this joyous day in presence of their Saviour, will not soon be forgotten by those who have thus suffered since this last joyful season. The singing of the surpliced choir under the able management of Dr. Jones was exceptionally good, especially the rendering of the Anthem, "O, come all ye faithful."

ALGOMA.

ILFRACOMBE.—The concert under the management of Mr. Matthew Sinclair, held here on Dec. 29, proved successful, and the various singers who took part deserve much credit. Some of the Sunday school scholars sang and recited beautifully. "The Blue Bells of Scotland," sung by Mrs. Matthew Sinclair, was greatly appreciated. Instrumental pieces were played by Mrs. Brown and the Rev. L. Sinclair.

British and Foreign.

The Rt. Rev. G. Knight-Bruce, Bishop of the new diocese of Mashonaland, sailed from Cape Town for England recently.

The *Church Times* announces that forty-eight applications have been received in answer to the call for a Missionary Brotherhood for Korea. Of these five have been accepted, raising the number under training to eight, for all whom there is accommodation at present.

Earl Beauchamp has been appointed honorary secretary of the Christ Church (Oxford) Mission at Poplar, and will take up residence in the East End in the course of a week or two. To Lord Beauchamp's active devotion is due the great success of the Christ Church testimonial to Dean Liddell.

The Bishop for Northern and Central Europe has given notice that when a chaplaincy is designated "Schismatic; no license," in the *Anglican Church Magazine* lists, such chaplaincy has rejected the lawfully constituted Episcopal authority of the Church, and the intruder does not hold the Bishop of London's license. The mark in question has been placed against Avranches.

It has been stated, in the *Manchester Guardian*, that the Queen is anxious to confer a peerage on Dean Liddell. It is pointed out that this would be a fitting and graceful recognition alike of public services and of a private friendship which, in the days when Prince Leopold was at Christ Church, ripened into something like affectionate intimacy.

The Bishop of Chester dedicated the new Missions to Seamen Church at Runcorn recently, and presided over a meeting in the Seamen's Institute, on the ground floor, in the evening. This is a further development of the work of the Mersey Missions to Seamen, under the principal chaplaincy of the Rev. Charles M. Woosnam, being the third seamen's church over an institute on the ground floor opened on the Mersey within the last two years.

The Dean of St. David's has recently found within the cathedral precincts a sepulchral slab, bearing a beautiful cross, ornamented with interlaced work, and an inscription in minuscules, which may be translated thus: "The two sons of Bishop Abraham, Hed and Isaac, lie here peacefully." Bishop Abraham was killed by the Danes in their last descent upon St. David's, and he was succeeded by Sulgen. The Dean's treasure-trove is thus of considerable historical importance.

The Rome correspondent of the *Standard* says that the French Government having intimated that it would be constrained to withdraw its ambassador accredited to the Holy See if the Vatican encouraged

the Bishops to take part in compromising demonstrations, Cardinal Rampolla sent a note recently to the Nuncio at Paris, explaining that the Holy See had had no part in the attitude assumed by the Bishops, the affair being one regarding the internal policy of France.

The Bishop of Liverpool has been requested by the vicar of St. Jude's, in that city, to permit Mr. Clarke Aspinall, the Liverpool City Coroner, to deliver a series of Advent "addresses to men" in his church. In support of the request it was stated that the Bishop of London permitted the Earl of Stamford, Mr. Eugene Stock, and other laymen, to deliver addresses in the churches of the London diocese. In his reply, Bishop Ryle says that he has considered the matter carefully, and he has arrived at the conclusion that he possesses no legal right to allow laymen to give addresses in the churches of his diocese.

Letters from Japan state that the Bishop of Exeter, who is now on his way home, had a remarkably narrow escape at Osaka during the recent terrible earthquake. He was staying with his wife, daughter, and son, the Bishop of Japan, at the house of Archdeacon Warren, when two chimneys crashed through the roof, wrecking the drawing-room and smashing the table into splinters. Bishop Bickerseth and his wife took shelter under the arched doorway of their bedroom, deeming that the safest place, but had the chimney fallen in the opposite direction it must have demolished the bedroom. Although greatly alarmed, his lordship did not exhibit much fright, though, as he admitted, he had had a providential escape.

In reference to the resignation of the Primate of New Zealand, Dr. Hadfield, owing to increasing years (he was seventy-seven the other day) and infirmities, it is stated that twice during the recent diocesan synod the Bishop had to retire from the chair, and but for the illness of the Bishop of Nelson he would have tendered his resignation at the close of the session. That Bishop has received a third paralytic seizure, and very little hope, we regret to say, is now entertained of his recovery. He has nearly completed the twenty-fifth year of his Episcopate.

S.P.G.—A farewell service was held recently in the chapel of the Society for the Propagation of the Gospel, Delahay street, Westminster. Five graduates of Trinity College, Dublin, who are going to form a community mission at Hazaribagh, in the society's mission of the Chota Nagpur, Bengal; another graduate of the same University, who is going to Bombay, and a son of the Bishop of Chota Nagpur, the Rev. S. H. Whitley, of Queen's College, Cambridge, who is about to join his father, took leave of the society. The Holy Communion was celebrated, and an address given by the Dean of Worcester. The community left for India recently in the P. and O. steamer *Cathay*.

A Bill for the establishment of a bishopric of Birmingham (England) is to be introduced into Parliament next session. The permanent endowment of the Bishopric from all sources will be upwards of £4,000 a year, with a house. The appeal to the public will be for £1,500 a year, being interest at three per cent, on a capital sum of £50,000 to be raised in about six or seven years.

The Evangelicals and the Eastward Position.—For some years past Church people have been distressed and parishes harassed by incessant accusations of disloyalty against those of the clergy who have ever taken what is called the Eastward position at the celebration of the Holy Communion. How party spirit has blinded these troublers of our Israel is evidenced by the fact that the highest Ecclesiastical Court, and the highest Civil Court in the British Empire, have judicially decided its legality. That it is thoroughly evangelical is evidenced by the fact that the last two elevations of a leading Evangelical has brought about the abolition of the North End position, and the establishment of the Eastward position at two leading churches, Chichester Cathedral, and Bristol Cathedral.—*O si sic omnes.*

Blackwood's Magazine on the Aggrieved Parishioner.—In a very appreciative article on Archbishop Tait, in *Blackwood's Magazine*, the following portrait of the aggrieved parishioner is given, referring to the F. W. R. act. It says, "The most obnoxious thing in that act was the creation of the aggrieved parishioner, that impious zealot who can steal a wafer from what even he allows to be the table of the Lord, in order to convict of illegal practices the clergyman who administers it to him 'in remembrance that Christ died for thee.' This monster was certainly never contemplated by Tait; and we should for our own part allow him no benefit of clergy should he fall into our hands."

Bishop Corfe has sent home a most encouraging account of his mission in Corea. The Government have let him have a piece of land at Chemulpo sixty feet square, in the best possible situation, for the nominal price of twenty dollars, or less than *U.*, and upon this he proposes to build a hospital. The Bishop thinks this goodwill is due in no little measure to the successful medical work which has been carried on amongst the people. The Mission dispensary has been crowded with patients, and there is reason to believe that the hospital will prove very acceptable.

Liverpool has a Mohammedan mosque, which was opened a few months ago, and on Friday there took place within its walls a marriage according to the Oriental rite. The bridegroom was Sheikh Meeran Buksh, graduate of the Lahore University, Punjab, and of Gray's-inn, London, and the bride Miss Amelia Davies, of Lansdowne-terrace, London. The bride is a convert to Islamism, the bridegroom belonging to one of the oldest Moslem families in the Punjab. The parties were conducted to the reading-room of the mosque, where the preliminary details as to dower, etc., requisite in Moslem marriages, were arranged. The bridal party then entered the mosque, where the short and simple services used by Mussulmans was gone through.

A memorial has been presented to the Archbishops and Bishops of the provinces of Canterbury and York on the training of candidates for holy orders. It is signed by about 250 laymen, including Viscount Hardinge, Viscount Halifax, the Earl of Stamford, Lord Thring, Earl Fortescue, Earl Nelson, the Duke of Newcastle, and others, and states that the memorialists venture to approach their Lordships "with the expression of our profound conviction that the lack of more thorough, systematic, and prolonged training of candidates for holy orders and newly-ordained men is seriously impeding the spiritual usefulness of the Church, especially in its influence over men of all classes." Three resolutions are appended to the memorial, suggesting (1) that the entrance examination to theological colleges should be conducted by an external authority; (2) that the course of study for non-graduate students should extend over not less than three years; and (3) that the period of the diaconate should be prolonged.

The *Record* informs its readers that a rumour "reaches us from a source which should be well informed that the judgment of the House of Lords in the Lincoln case will virtually be the judgment of the Archbishop." It is clear, however, that the "source" which should be "well informed" is not very well acquainted with the Lincoln case, which has never been before the House of Lords at all, the pending judgment being that of the Judicial Committee of the Privy Council.

The *Record* understands that the trustees of Portman Chapel in appointing the Rev. Marmaduke Washington to the vacant incumbency, expressed to him their unanimous desire that the surplice should in future be worn in the pulpit.

The *National Church* has secured all rights in the series of articles which recently appeared in the *Daily Graphic*, and reprints them, with the original illustrations, as a gratis supplement to the current number.

The speech of the Archbishop of Canterbury at the Rhyl Church Congress has been translated into Welsh, and is being distributed throughout the Principality by the Church Defence Institution.

Right Rev. Samuel Adjai Crowther, D.D., bishop of the Niger Territory, a native of Africa, is dead. Bishop Crowther's history is a very romantic one and covers a period of over 60 years. He rose from a state of servitude to the episcopate. The dead bishop's original name was Adjai and his family lived in Ochuga, in the Yoruba country, 100 miles inland from the Bight of Benin. In 1821 Adjai was carried off by the Eyo Mahometans, was exchanged for a horse, was again exchanged at Dahdahno and was cruelly treated. Subsequently he was sold as a slave for some tobacco, and was later on captured by an English ship of war. He was landed at Sierra Leone in 1822. In 1825 Adjai was baptized, taking the names of the evangelical vicar of Christ Church, Newgate Street, London, Rev. Samuel Crowther. In 1829 he married Asane, a native girl, who had been taught in the same school with him. He was then for some years schoolmaster of Regent's Town, and subsequently accompanied the first Niger expedition. Later on, upon his arrival in England, he was sent to the Church Missionary College at Islington. He was ordained some time after by the Bishop of London. Rev. Samuel Adjai Crowther in 1854 accompanied the second Niger expedition, and at its termination he wrote a very able account of the expedition. Soon after he was an active clergyman

at Okessa, where he translated the Bible into Yoruba, and was the author of various other works of a literary character, all penned for the benefit of his African brethren. He was subsequently consecrated the first Bishop of Niger Territory, West Africa, on June 29, 1864. In May, 1880, the council of the Royal Geographical Society awarded a gold watch to Bishop Crowther in recognition of the services he had rendered to geography.

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.

The Methodist

SIR.—The theory of Evolution has of late years been a favourite dogma with the scientific world. As applied to human affairs, we are almost disposed to think there must be some truth in it, as a law of growth, or progress, or development, for when we come to contemplate "the Methodist Church," we have a very striking and curious illustration of the theory.

As is well known, the Methodist Society was originally formed by the Rev. John Wesley, a priest of the Church of England, and his brother Charles, for the purpose of promoting religion among the lower and middle classes. It was a society within the Church of England, just as much as the Church of England Temperance Society of to-day is so. The officers of this society were called "preachers" and "class leaders." In process of time these preachers thought they would like to assume the office of priest; so they shortly took the title first of "ministers," now they consider themselves "presbyters," as we learn from the Rev. Dr. Johnston's recent letters in the *Mail*, and we find them calling themselves "clergy," i.e., clerks in holy orders, for that is the original and proper meaning of the word. But the society, after going for many years under the name of a society, presently calls itself a "Church," and now it has officers it calls "bishops," and yet in a little while it holds a meeting of its society, and calls the meeting an "Ecumenical Council!"

It has been said of old, "What's in a name? a rose by any other name would smell as sweet." Our Methodist friends, however, evidently think there is everything in the name, and having the name of a thing, they are content to forego the substance.

Whoever heard of the word "Church" being applied to a society evolved as the Methodist Society was? What would we think of the "Church of England Temperance Society" calling itself "The Temperance Church?" For 1500 years the word Bishop was known to man; a man who had been consecrated to that office by a bishop—but the Methodist bishops took their rise in an ordination by a presbyter of the Church of England. And so also a presbyter or priest or clerk in holy orders is one who has been ordained to his office by one who is a bishop. But our Methodist ministers do not care what a word means; they are bound to have the name of the thing. An Ecumenical Council, until the late Methodist affair at Washington, was supposed to mean a council at which the whole Christian Church was represented, or at all events, all whose decrees are accepted by the whole Christian Church. The Methodist Church to-day, therefore, is a delightful paradox. It is a Church which is not a Church. It has bishops who are not bishops, priests who are not priests, and deacons who are not deacons, and clergy who are not clergy, and it holds Ecumenical Councils which are not Ecumenical Councils. H.

Parochial Endowments.

SIR.—In your editorial of the 24th ult., entitled "Bishops, Ancient and Modern," you make the statement that "in places like Quebec, Halifax, Kingston, Toronto, Hamilton and London, there are immense parochial endowments going to waste for want of such use," viz., the providing, with a little trouble, an income for several additional bishoprics. Are you not altogether mistaken when you class Hamilton, our See city, with the other cities mentioned? The Church in Hamilton does not possess the value of one dollar of a parochial endowment of any description, as far as I am aware, unless you reckon as such those residences of its clergy which are *bona fide* Church property, and of these it is lamentably and blamably deficient. Not only has the city no See House for its Bishop, nor the cathedral a residence for its Rector or Dean, but the only congregations which have provided rectory houses for

their incumbents are those of the Ascension Church and All Saints, that of the latter being as yet heavily mortgaged, and the Rector himself necessitated to pay the interest on the amount of the mortgage, which is equivalent to a moderate rent. St. Matthews has a so called "Clergy House," but this, I believe, is as yet the property of the incumbent. Endowments of any sort are not an unmixed blessing, but it cannot be questioned that the Church in Hamilton would have been in a much more favourable position to-day, had not the opportunity been foolishly neglected of securing for it, while such a thing was possible, an endowment of land which might now have been of great value. This however, it does not possess, and therefore it cannot be charged with allowing it to go to waste.

J. FRANCIS.

Cayuga, Dec. 28th, 1891.

Biblical Criticism.

SIR, As honest and well intentioned people have taken up the position of censors of the advocates of Biblical criticism, and some times have conveyed the intelligence that the writers know nothing whatever of the subjects they are handling. May I briefly explain the matter?

Criticism is divided into two branches, and is the result of research in philology, geography and ancient history. 1. There has been examination, resulting in repudiation, excision and verification of texts, called Textual Criticism. This is termed Lower Criticism. 2. There is also the examination into date, authorship, sources of information, credibility and testimony generally. This is termed Higher Criticism. As Biblical Criticism, this mode of investigation is applied to the Bible, though such criticism is by no means confined to Biblical questions. The impression that such criticism is necessarily destructive is false. It is true that some questions, and even so-called facts, do not stand the test of criticism; but many facts of the past are verified and placed on a clear historical basis, e.g., every school boy believed the story of William Tell, hero and founder of Swiss independence. We know now that this story could not stand the test of historical criticism. On the other hand, the general veracity of Herodotus has been established.

As to Biblical Criticism especially. True! the enemies of the Church have raised critical arguments against Christianity, but these people are antagonistic to the Church, criticism or no criticism. We may as well mention some points on which legitimate criticism has had its word. Whether the statement in Joshua of the sun standing still is a historical statement of a historical fact. Whether Isaiah was all written by Isaiah. Whether St. Mark wrote the last chapter of his gospel. The enrolment of Quirinius. Whether Galatians was written from Rome. Whether certain texts are parts of the Bible. And who shall stop this enquiry? Surely such men as Neander, Ewald, Dollinger, Lightfoot and Westcott were not ignoramuses, as some "orthodox" would have them?

This Biblical Criticism is a blessing if rightly understood. Christianity has had (and has yet) burdens to bear, which would have crushed anything less vital than Christianity. Who does not mourn the remains in our people of man-made systems of theological thinking, which, to say the least, are antagonistic to the Gospel of Christ. And no one knows better than the Christian worker how much these systems are responsible for agnosticism, scepticism and infidelity. It has been said that "an honest man is the noblest work of God," and is it not true also, in a sense, that an honest God is the noblest work of man? And who can love that dishonest God which has been set up by some systems of theology? We clergy, who think ourselves orthodox, unintentionally spread false ideas of the godhead. Some time ago I heard a sermon by a Bishop, which was a gentle setting forth of Nestorianism; another by a dignitary, which was up and down Eutychianism, was applauded because the man was popular. About the same time I read a sermon by a popular minister of another denomination, in the *Montreal Witness*, which was square heathenism; there was not a clean cut Christian idea in it. Philosophically and theologically, it could have proceeded from any fairly enlightened heathen. The Biblical critics are not the only transgressors. No Christian man denies inspiration (and it is claimed by teachers of non-Christian systems), but many of us do not feel that we can accept any and every theory of man's devising. Some accuse the Church of Rome of hiding the Catholic Faith under much ecclesiastical rubbish, and these men do not blame the searcher for truth, who digs down through and under the rubbish to find pearls. The Bible has been miraculously preserved for us, but is not a greater miracle than the preservation of the Church, and may not some ideas, interpolations, false interpretations, apparent facts in and about the Bible, which our fathers have handed down to us, be the subject of enquiry? The hundred and one systems of theological interpretation,

views, opinions, etc., are surely the field of legitimate criticism. How can any true exegesis exist without criticism? Take the word "hell" (*hōllōn*, to conceal) and follow the word—use legitimate criticism, read the Fathers, follow down the middle ages, pursue the different Christian statements ancient and modern, and who could accept all the silly twaddle? In the field of enquiry, men have opened the stores of knowledge. Egypt, Babylonia, Assyria, Persia, Greece, etc., have given up their stores to this age. Must we, because we are Christians, close our eyes to evidence? Mots of this evidence verifies the Bible, but there are some matters yet open. The Bible is the book of God, inspired by Him, and we thank God for this gift; the Church too is from God; the ministry is God's gift to the Church, so the Sacraments. At the same time we, too, as men are His endowment, and especially so. We are not beasts that perish. Humanity is even greater than them all. "Quench not the Spirit; despise not prophesyings, (but) prove all things." Where Biblical Criticism is pursued with reverence, and for the sake of truth, should we despise it? I will end with the words of Dillon, the great Dominican: "Beside the pastor who keeps the faithful, beside the Apostle announcing to those who have never heard it the good tidings of the gospel, beside the traditional doctor teaching what has always been taught, I call, then, the doctor armed and militant, who can grasp every difficulty and give the reply without hesitation; we require young doctors, who live in the enemy's camp and surprise the objection even before it is raised." To do this, who is sufficient if the Lightfoots and the Westcotts cease their labours?

ALFRED OSBORNE.

Notes and Queries.

SIR,—I was glad to see that the correctness of answer to the query of G.—in your paper of 12th Nov.—was called in question in that of 3rd ult., but sorry indeed to find the answer thereto still persisted in maintaining the first statement. This will, I fear, tend towards strengthening and encouraging the questioning of the truth of the Bible—in these days so prevalent—for to limit the power of the Almighty in any way whatever is not for man to do, "for with God nothing shall be impossible." (St. Luke i. 37). If God "cannot forgive," why did our Saviour teach us to say: "Our Father," etc., etc., "and forgive us our trespasses"; also when on the cross, "Father, forgive them." Numerous other texts might be quoted. I do not understand how a statement contrary to the plain words of Scripture can be "theologically true." Surely the simple explanation is in the acceptance of the mystery of the Holy Trinity: "Not three Gods but one God." We are to believe that our Blessed Saviour is God, and believing this, why any difficulty in Christians understanding this miracle (in St. Luke v. 20-24)?

When "Notes and Queries" were first commenced I hoped much good might result therefrom, but such answers as those that appear 19th Nov., *re* St. Athanasius Creed, and that of 3rd Dec., *re* Offertory, must have a bad effect. Why set "Canadian custom" against English custom?—surely the latter is more likely to be the correct one. Many of our Canadian modes of conducting the services have arisen, not because our people wished the change, but from the absence of proper church buildings, and often (in the old backwood days) from the want of knowledge of many of the congregations and the want of time for the clergy to instruct them, they having generally a number of stations to serve. As to St. Athanasius' Creed, the rubric is just the same as that before the other Creeds, therefore from a common sense view, it should be "sung or said" in the same manner. When read, it is plainly intended for minister and people to read it together—and certainly the position should be the same.

As to the answer *re* Offertory, I will not trespass further on your space except to protest against the last sentence, which nullifies the rest of the answer, and is not in accordance with true teaching, for surely if it is "right" to do a thing, it must be "wrong" not to do it. G. H.

Ans.—1. Our correspondent, G. H., must consider, with a little patience, that while it is true, as he says, that "to limit the power of the Almighty is not for man to do," the limitation of His Almighty power is yet most true and in many directions. He cannot enclose a space with a straight line: "He cannot deny Himself" (2 Tim. ii. 13); and God, the Father Almighty, cannot forgive one human sin except through the merits and mediation of Jesus Christ. This is and was all our contention, and we are not limiting the power of the Almighty; we are only stating a truth of the Gospel.

2. A second reading will allay the alarm of G. H. respecting the note on the use of the Athanasian Creed. We neither upheld Canadian custom nor condemned it; it has a history, explanation and excuse.

We cannot see how the note can well be altered for the better; we look at facts and speak in charity.

3. We have seen some present their offerings kneeling, some sitting, some standing, and each as a matter of duty. Where there is no rule to bind, the individual is at liberty. Feeling may dictate a better way, but feeling is so various. We feel that it is right when we enter church, to kneel down and ask God's blessing, but we would be loathe to say that it was *wrong* for one not to do it; some prefer to stand, and choirs usually do, after they have had vestry prayers, but after all the custom is neither morally right nor morally wrong.

In reply to the second query (Dec. 31st, 1891) two words had slipped out; it should stand: "The soul does not go at once from the body to *heaven*, but must await the judgment," etc. The same is true for the soul that is lost, that it also must await its final doom.

Sunday School Lesson.

1st Sunday after Epiphany. Jan. 10th, 1892.

THE DUTIES OF THE COVENANT—RENUNCIATION.

In every covenant two parties. Two parties in Christian covenant, God and man. We have spoken of God's part, now speak of man's.

What He promises are the *Blessings of the Covenant*.

What we promise are the *Duties of the Covenant*.

The Duties (like the Blessings) are three. Repeat them: (i.) Something to give up; (ii.) Something to believe; (iii.) Something to do.

I. RENUNCIATION.

To *renounce* and to *give up* mean the same. There is something we have to *give up*—to *have nothing to do with*—to *make enemies of*.

We are soldiers of Jesus Christ—[*Read Baptismal Service*: "We receive this child into. . . life's end."]

See what St. Paul says to St. Timothy (2 Tim. ii. 3).

Again, what he tells him to do (1 Tim. vi. 12). See what he says to Ephesians (Ephes. vi. 10, 11).

We are to fight for Jesus Christ, against His enemies.

The way we are to fight them is by giving them up, *renouncing* them. There are three of these enemies.

II. THE DEVIL.

"The devil and all his works." The devil is a spirit, we cannot see him. When we first read of him in the Bible, we read of his taking a body (Gen. iii. 1). Called a serpent also in Rev. xii. 9. A serpent very stealthy, so is Satan. He comes to men without their knowing it, and tempts them to sin. Eve was the first person the devil tempted. She obeyed the temptation. Consequently man sinned and God said he must die (Rom. v. 12). The devil is our enemy, because he tempted man to sin, and then sin brought death.

Satan tempted Jesus (St. Matt. iv. 1-11.) Jesus conquered.

The works of the devil are sins which he himself has committed, such as pride, anger, wrath, blasphemy, evil speaking, envy, hatred, lying, and tempting others to sin. We must watch (1 St. Peter v. 8, 9).

III. THE SECOND ENEMY IS THE WORLD.

Whatever takes our hearts from God—is the *world*. Read St. Matt. ix. 9. Had St. Matthew refused to obey Christ's call, he would have chosen the world rather than Jesus. Read 2 Tim. iv. 10, for the example of one who went back to the world.

If we simply live for earthly things, for gain, for pleasure, and so on, if we allow the cares of the world to keep us from living for God, we have not *renounced* the world. See what St. John says (1 St. John ii. 15).

IV. THE THIRD ENEMY IS THE FLESH.

"The *sinful* lusts of the flesh." The flesh means "the body." "The *sinful* lusts of the flesh" mean "the sinful desires of the body." It is not wrong to eat, but to eat too much is the sin of gluttony. It is not wrong to sleep, but to sleep so as to neglect our duties is to obey the *sinful* lusts of the flesh. See what St. Paul says (Rom. viii. 13).

Family Reading.

Duty and Inclination.

"Stay at home," said Inclination.
"Let the errand wait."
"Go at once," said Duty sternly.
"Or you'll be too late."

"But it snows," said Inclination.
"And the wind is keen."
"Never mind all that," said Duty.
"Go and brave it, Jean."

Jean stepped out into the garden.
Looked up in the sky:—
Clouded, shrouded, dreary, sunless.
Snow unceasingly.

"Stay," again said Inclination.
"Go," said Duty, "Go."
Forth went Jean with no more waiting.
Forth into the snow.

You will smile if now I tell you
That this quiet strife,
Duty conquering Inclination
Strengthened all her life.

"Changed Lots ; or, Nobody Cares"

CHAPTER IX.

AWAKENED MEMORIES.

It is June again, and three years have passed since little Dorothy Chisholm, fretting for liberty, let herself out of the little gate on the common.

She has grown so accustomed to her wandering life that she seldom now thinks of the past.

Her hair is once more floating almost to her waist, her fair skin is burnt almost brown with the summer sun; she is tall and strong, able to do many things for mother, a power in the camp by reason of her energy and cleverness.

She is so much stronger now than her faithful brother Jem, that she seems to take care of him, returning with interest the loving protection he once gave her; untiring in her industry and resource, in the struggle for daily bread.

For the last year Jem has steadily lost strength, and now he cannot limp many yards without distress, and Dorothy hears people often say, without understanding the words, that "Nance's Jem is in a consumption."

Things have changed a little in Dorothy's life since we last saw her, for old Danny is dead; he was not much missed by any one, but his going made a change; Lisbeth, too, has gone; but she is only married; and she has married a distant cousin, who is a gipsy like herself; they often meet her; she, too, is no particular loss.

A large share of "Missie's" importance to the camp is no doubt owing to the fact that her voice is a valuable possession; every one knows that they need never want as long as "Missie" will sing for them, but "Missie" is capricious, and though she will never let mother and Jem and blind Jenny go hungry if she can help it, she is no fonder of singing than when her gift was first discovered. "It's like begging," she says scornfully, and she hates the dirty byways of the towns.

All the same, she knows and enjoys the power her voice brings her, for doesn't it make Joe Lovell and his rough boys always civil to her, though she takes no more notice of them than she can help, while she feels a generous pleasure in helping them when they have nowhere else to turn for the scanty subsistence which is theirs in dark days. As to Jem, he loves her more and more every day, as in his weakness and pain she watches over him, with quaint childish motherliness ministering to his wants.

He has learned to read at last, but the learning has been helped by Dorothy; that she should be able to read would be a daily marvel to Jem, were he not fully persuaded that "Missie" can do everything, and that nothing she does surprises him.

Nance, too, has the same admiring faith in the powers of her adopted child, and tells herself often with a thrill of pride and wonder that no one can tell of what clever folks she came. Safeguarded by the love which rules each thought, Dorothy's generous spirit has not been spoiled by all this

admiration, and she has learned to bear privation silently, and the silence has brought her self-denial and self-control; she knows that mother and Jem would rather starve themselves than let her want, and she in her turn has often pinched herself secretly for the sake of the forlorn blind child who has no one to care for her.

She is still a little hot-tempered and headstrong, but the sight of Joe's children in their ungoverned rages, and the contempt with which they inspire her, has taught her to rule her temper, and when she is cross she cannot bear the reproachful glance from Jem's dark eyes, or a sigh from mother.

Just now, in the pleasant summer days, times are easy, and there is comfort in the little encampment; the tired old horses have come to a stand still in a very pretty spot, and Dorothy basks in the sunshine, and is happy and busy from morning till night, for she is in charge of the caravan while mother and Jem are away.

They start out early, and come home late with the donkey-cart laden with cheap crockery. Jem can always ride, and the air does him good; he likes to feel he is doing something.

Joe has gone away, too, with his troublesome boys; they are haymaking in the neighbourhood, and Ellen and blind Jenny are her only companions. The cruel treatment Jenny receives is a constant cause of indignation to Dorothy, and this afternoon she has taken possession, as she often does, of the poor neglected child, who follows her with adoring affection, and together they wander away from a patch of ground by the roadside, where the vans are standing, over a wide common which stretches before them without a boundary, and as they stroll along hand in hand, Dorothy warbles softly the songs Jenny loves best, guiding carefully the blind child's footsteps.

Her own shapely little feet are bare, but she puts them down on the soft turf with the instinct born of practice; she never pricks her feet now. As far as she can see, furze, heather, and bracken mingle in exquisite confusion of colouring, gilded by the flood of summer sunshine; the larks are singing, the bees humming; she is neither hungry nor tired, but full of life and spirits; her song is a very merry one, and her laughter is echoed by Jenny's; as the song ended they chatter gaily.

Dorothy tries to describe what she sees to the blind child; there is so much to see, and poor Jenny will never see anything—so people say—and this sad thought suddenly comes to Dorothy as she gazes on all the beauty round her, and tears rise to her eyes.

Suddenly she stands still as if spellbound; has she dreamt of this scene before or has she really seen it? On her right hand runs a high wall shaded with trees, and there is the little gate of her many painful dreams; her thoughts go suddenly back to a day when she stood here in this self-same spot. Lisbeth is again calling her, and with that gate before her eyes, she is vainly straining every nerve to reach its shelter.

Where was she, and what did it all mean?

Was this really the little gate she had so often dreamt about, the gate she had looked through longing to get out, when she had seen that other little girl so like herself, only she was ragged and barefoot.

She was ragged and barefoot now; perhaps after all it was a dream, and she was that other little girl, and she should see the little lady in a white frock at the gate; or had she been asleep, and was she only now awake, and had the little gipsy girl been waiting for her all this time?

The sigh of little Jenny who had stretched herself on the soft turf a few yards from her, and was cooing with quiet delight over some sprigs of heath she had picked, alone proved to her she had not been dreaming.

Even now in her agitation and bewilderment she did not forget the blind child. "Stay there, Jen, I'll be back directly," she called out, and then hurried on with a beating heart till she stood before those iron bars which had once seemed to her a prison, but then she had been on the other side.

To be Continued.

Sloth, like rust, consumes faster than labour wears, while the key often used is always bright.

When was Your Church Founded?

Many old authorities concur in the testimony that St. Paul preached in Britain about the year sixty. In the second century the British Church was fully organized. In A.D. 314, three British bishops were present at the Council of Arles. When Augustine, the first emissary of the Roman Church came to England in A.D. 596, he found the British Church fully established with one Archbishop and seven bishops. Thus it is evident that the source of our Church is independent of Rome. Even Augustine did not receive his Episcopate from Rome, but from Lyons.

1. The British period from the first century to the seventh, with no Roman influence.

2. The Anglo-Saxon Period, lasting till the eleventh century, during which Romish influence developed.

3. The Anglo-Roman Period, from the eleventh century to the sixteenth, with Roman dominion strong.

4. The English Period, since the sixteenth century, the period when the independence of the first period is restored, and the ancient privileges resumed. *The Missionary.*

Dr. McLeod and the Child

That grand preacher, Dr. McLeod, was going to officiate one Sunday in the kirk in a little village in Glasgow. He was walking through the green lanes, listening to the birds hymning their raptures in the ears of God, looking over the gardens and meadows rich with fruit and grain, his heart swelling with gladness and gratitude that the world was so full of beauty, when suddenly his harmonious thoughts were invaded by the noise of sounding blows, squeaks and grunts, and looking over the hedge, he saw an old woman beating a sow who refused to get out of the clover field.

The sow turned round and round in the same place, and the old woman getting furious, came down with a tremendous whack, screaming, "To the de'il wi' ye." The good Doctor remembering on the best authority that the poor swine had already an intimate acquaintance with the prince of darkness, having been sent to him before, laughed and walked on.

Nearing the kirk, he came upon another old woman beating a little child, and presently he heard her also exclaim with fury, "To the de'il wi' ye." This was another matter. No child should be sent to the devil if he could prevent it. He hurried up to the old woman, who was still laying on the stick with all her might, and seizing her arm, he said, "Bide a wee, woman, bide a wee; the de'il canna coom just now. Ye ken that he has ower muckle to do, and just now he is vera busy wrastlin' wi' a sow in the meadow yander. I'll tak' the bairn into kirk wi' me and set him up in the pulpit. We're no going to gi' the de'il all the good things o' the world."

He carried the sobbing, astonished child in his arms, leaving the no less astonished woman standing petrified and staring. He put the little fellow down at the door of the kirk, trotted him through the aisle and up the pulpit stairs. There was no seat in the high round box with a great sounding barrel overhead, but the little one sat on the floor, as good as gold, playing with a hymn book and the good parson's snuff box, the secret of opening which all efforts failed to find, though a funny little sneeze or two showed that he had done his best to sample its contents.

Dr. Spalding and Infant Baptism.

The late Dr. H. W. Spalding was in conversation a strong defender of Church principles. Whilst he was Rector at Madison, he strolled one day for a hunt, and calling at a farm house late in the afternoon he asked for a lunch. Whilst he was eating the bread and milk which the good lady of the house had provided for him, he remarked to her, as she was holding a little child in her lap—"Has this child been baptized?" Suffice to say that the Doctor had struck the wrong chord, and discovered at once that he had asked the question of a very strong Baptist, and, withal, one gifted with an unusual amount of intelligence. After going over the usual arguments pro and con upon the subject of infant baptism,

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with the usual unsatisfactory results, and in which the good lady left the little ones to shiver on the outside of the Christian fold, Dr. Spalding turned upon her in one of those sudden sallies for which he was always eminent, when roused:

"See here, my dear madam, there is no use of our going on in this way. Please answer me, what is every child that is born into the world—a child of grace, or a child of wrath?"

"Why, a child of wrath, of course. We Baptists believe that."

"Then," continued the Doctor, "what would become of this infant that you are holding in your lap, if it should die to-morrow?"

"Why, it would go to Heaven."

"What! a child of wrath go to heaven?"

"Yes, it goes to heaven by the merits of Christ's atonement."

"Now, madam, see your strange inconsistency. Christ's atonement can take your babe into heaven, but can not get it into the Baptist church!"—*The Church Times.*

False Ambition.

One of the greatest pictures of modern times is a representation of ambition. The artist becomes a great teacher. He puts on his canvas a telling thought. This, in brief, is the picture: A young man is riding a swift and powerful steed. His mantle is flying behind him in the wind. His face is aglow with eager desire and anticipation. The eyes flash. The whole look is that of one consumed to grasp a prize. Before the steed is a ball of gold rolling rapidly on a very narrow way. This is what the young man is so eagerly pursuing. On either side of the narrow pass is a precipice, into which a misstep may plunge both horse and rider. Under the feet of the steed lies the prostrate form of virtue, over which the youth has ridden in his hot haste. Behind, eagerly trying to catch the rider, with his bony hand extended, is the skeleton form of death. The goal of ambition ahead, death behind, virtue trampled under foot, danger on either side—these are the elements of the picture. It teaches its own lesson. In the case of many it is sadly true to life. How often manhood is sacrificed to success! Now ardently men seek prizes which they may never reach! How unconscious in our hot ambition we are that death is on our track! How eagerly we ride, and how a misstep may plunge us in ruin! And even if we obtain, what is this ball of gold? Only a transitory pleasure. Better to seek the true riches, in the pursuance of which we may preserve our integrity and which can never be taken from us.

The Love of God.

As men grow older it is natural that they should become more sober. The illusions of their youth gradually vanish away. The hopes that burned in their hearts like stars in the sky fade out in darkness. The friends that started with them on the road of life drop off one by one, and leave them to pursue their journey alone. The children that brightened their homes grow up to mature years and become absorbed in their own interests. Unforeseen sorrows and disasters sweep down upon them in battalions. All earthly things change. Only one thing abides—the love of God. Happy is he who has it in his heart!

How the Apostles Died.

From history and tradition we learn that all the apostles, excepting John, died unnatural and cruel deaths, as follows:

Peter was crucified in Rome, with his head down, on a cross similar to that used in the execution of Jesus.

Andrew was bound to a cross, and left to die from exhaustion.

James the Great was beheaded by order of Herod at Jerusalem.

James the Less was thrown from a high pinnacle, then stoned, and finally killed with a fuller's club.

Philip was bound and hanged against a pillar.

Bartholomew was flayed to death by command of a barbarous king.

Matthew was killed with a halberd.

Thomas was shot by a shower of arrows while at prayer, and afterwards run through the body with a lance.

Simon was crucified after the manner of Jesus. Mark was dragged through the streets of Alexandria until he expired.

Luke was hanged on an olive-tree in Greece.

John died a natural death.

Paul was beheaded by command of Nero.

Judas hanged himself and fell and his bowels gushed out.

Barnabas was stoned to death by Jews.

Growing in Grace.

Speak a shade more kindly

Than the year before;

Pray a little oftener,

Love a little more;

Cling a little closer

To the Father's love;

Life below shall liker grow

To the life above.

A Noble Wife.

During the revolution in Poland which followed the revolution of Thaddeus Kosciusko, many of the truest and best sons of that ill-fated country were forced to flee for their lives, forsaking home and friends. Of those who had been most eager for the liberty of Poland, and most bitter in the enmity against Russia and Prussia, was Michael Sobieski, whose ancestor had been a king a hundred and fifty years before.

Sobieski had two sons in the patriot ranks, and father and sons had been of those who persisted in what the Russians had been pleased to call a rebellion, and a price had been set upon their heads.

The Archduke Constantine was eager to apprehend Michael Sobieski, and learned that the wife of the Polish hero was at home in Cracow, and he waited upon her. "Madame," he said, speaking politely, for the lady was beautiful and queenly, "I think you know where your husband and sons are hiding?"

"I know, sir."

"If you tell me where your husband is, your sons shall be pardoned."

"And shall be safe?"

"Yes, madam. I swear it. Tell me where your husband is concealed, and both you and your sons shall be safe and unharmed."

"Then, sir," answered the noble woman, rising with a dignity sublime, and laying her hand upon her bosom, "he lies concealed here—in the heart of his wife—and you will have to tear this heart out to find him."

Tyrant as he was, the Archduke admired the answer, and the spirit which had inspired it, and deeming the good will of such a woman worth securing, he forthwith published a pardon of the father and sons.

False Shame of Young Men.

Young men who come from the country to the town, and who get on the world, are often ashamed of their parents, of the rustic dress they once wore, and of the simple but honest and kindly ways of their childhood. And too often when they assume the fashionable clothes and adopt the fashionable ways of their new friends, they leave behind them the religion of their childhood, and forget the piety which they learned at a mother's knee. They have outgrown the priestly dress in which their mother dedicated them to God, and think her religion old-fashioned and worn-out. This is a false shame. It is a sin against the dearest and most sacred instincts of our nature. So far from it being manly, it is mean and dastardly. Depend upon it, the man who will have most of the esteem of his fellow-creatures and of the favour of heaven, will be he who keeps unchanged all through life, the mantle of heavenly devotion with which his mother clothed him. He who makes the religion of his youth the habit of his life—his garment and way of acting all through—will come to honour, and will enjoy the proud blessing of consistency. His life will be a gracious verity, like that of Samuel; it will have one steadfast purpose running through it all. The outer life will be of

one piece with the inner; one part will not reproach the other; and what he seems, that he ever is.

Love, the Crowned Grace

Here are the three divine graces in holy emulation—love, the crowned one, though not to the dishonour of the rest; faith believes God and all His promises; hope stretches out her hand for their fulfilment, and charity is the assurance of both faith and hope. This inseparable trio, we are clearly told, will survive the wreck of time, when our imperfect wisdom, made up of generalizations, conjectures, and analogies, will be put away as the toys of a child. Faith is the positive, hope comparative, and love the superlative; faith is the seed, hope the stalk, and love the crowning harvest. Faith is God's gift, born of the Spirit, and comes of hearing; it is the perceptive and receptive sense of the renewed soul. Hope is the unseen hand, sustaining the soul in the trials of life, and lighting it in the darkness of death; on our journey to our Father's house, hope goes before faith as the rays before the lantern. Faith shall be swallowed up in victory, hope in fruition; but love is eternal; having its life in God, who commendeth His great love in the gift of His Son to us. Angels and the redeemed shall join in songs of love to Him who first loved us. Faith and hope do not make heaven, but love does. Love conquers evil, binds the universe together—us to God, and God to us. It evolves unity out of diversity; confederating men, with all their peculiar characteristics of tempers, tastes, endowments, or colour, into one—the greatest unity with the greatest diversity. Love is greater, because whatever more God is, He is love. God cannot be said to believe or hope, but we know that He is love—it dwells in God, and has God dwelling in it.

A Sister's Influence.

A girl in the house, to my mind, can wield a wonderful influence. I cannot conceive a more beautiful sight than the affection of a sister for her brother. A sister's love is one of the sweetest flowers planted by God in the heart of a girl. It is born of filial sympathy and confidence, and ripens into a spiritual love different from any other affection.

Powerful as is the influence of a mother, there have been innumerable cases where the presence of a sister's sweet and tender love, or the memory of a sister's holy affection, have been the saving grace of a brother's life. The sister's love in the home often formulates the brother's estimate of her sex. A sister can have a softening influence upon a brother where everything else fails. She raises his opinion of women by her actions towards him.

A young man can be made pretty well what his sister chooses to make him. As he sees her in the home, so he judges the sisters of other brothers. She is often his standard whereby others are measured.

Haste.

If a man were to discover a blaze three inches long on the roof of his house, would he say: "Oh, it is no use to be in a hurry about extinguishing that little blaze"? If there were a heavy mortgage on his farm, and to-day were the last day of grace, and he were sure that his creditors would close in as soon as the time expired, would he go off for a week's vacation on an excursion? If, by mistake, I had taken a dose of poison, and were to be informed by the physician I would die in three hours, would I say: "Let us go to the fair or to the political rally"? Then, my friend, you have already taken the poison, and the Saviour offers the antidote to-day, but He may never offer it again.

—Tramp—"Won't you help a poor man that lost his family by the Charleston earthquake?"
Housekeeper—"Why, you are the same man that lost his family last year by the Ohio River floods."
Tramp—"I know it, mum, I am one of the most unfortunate gentlemen on the face of the earth."

A New Year.

Another year has come and we can wish each other all joy and happiness for the future, though wouldn't it be just as well to give a little thought to the past? Go off, my dear girl, by yourself and decide whether the old year has taught you anything that will be of service in the new year. Make up your mind to bury all the petty, mean feelings, to forget all the injuries done you, and to forgive all the unkind words spoken or written. Make up your mind that you are going to try in the coming year to speak only golden words, for then you may be sure the echo will be only golden deeds. Make up your mind to be as cheerful and as hopeful as possible and not to allow yourself to get into the habit of thinking the worst rather than the best of everything.

Politeness.

Never be economical with politeness. It pays to be courteous, especially to children and servants, who catch your tone and manner, and reveal you to your friends in a way that you hardly dream of as possible. The manner of good society does not denote or imply insincerity, nor need the sincere person be brusque or boorish. Tact is a gift worth striving for, if it has been denied to that unsatisfactory being, the "natural man." Indeed, the natural man or woman is not always the most agreeable of associates. It is the disciplined, cultivated man or woman whom we enjoy meeting, and are generally the better for living with.

Gentleness and Strength.

The seeds implanted in the ground
In tender silence rise;
And light that gladdens all around,
Comes softly from the skies.
The bright and many-tinted arch
Without a sound is spread;
And stars, that in their courses march,
With noiseless footsteps tread.

Ah, but the grand old ocean makes
Wild music as it flows;
And each deep peal of thunder breaks
Creation's calm repose.
Loud falls the rattling storm of hail
That crushes many a flower;
And round us sweeps the rising gale,
With all-resistless power.

Which, then, is best?—a gentle mood,
Or swift, impetuous ways?
Nay, each, when rightly understood,
Deserves its meed of praise,
Room is there, as around we glance,
For work of diverse parts;
And yet, the highest good, perchance,
Is done by loving hearts!

A Thought for the New Year.

If one closes one's ears to evil speaking, one is very apt to forget to ever say the evil word one's self. When trouble comes, know where to go, and if only you bury your head in your hands and think "God help me," be sure He will, not just perhaps in the way that you expect, but certainly help will come unto you. I wish that every one of you would write in the back of your Bible or Prayer Book what is written in the back of a little old Book of Prayer; the writing is faded, for it was written in 1878 by a young girl who is now dead. This is it: "Go to Him with your sins upon your head, and ask Him to take them away. Tell Him all that is in your heart, tell Him all your hope is in Him, that there is nothing else but His forgiveness that can do you any good. He will not doubt you, He will not misapprehend you. He is as infinitely true and just as He is kind. His favour is better than life itself. Once make that yours and you will not mind the rest. You will not mind coldness and suspicion and misconception. It will hardly pain you that no one else knows your heart if He does. Ask Him for forgiveness and your share of happiness—ask Him for it on your knees, and He cannot, will not, send you empty away. He has never failed them that seek Him yet. He will not begin with the last, the weakest of His flock." Now that tells what I mean, and to it I add "God bless every one of you and give you all a Good and Happy New Year."

Manners When at Church

No, your manners at church are very bad. And shall I tell you to whom you are rude? To God Himself. You have no right to saunter lazily up the aisles in the house dedicated to Him.

You have no right to move about arranging, stroking, and straightening your gown; your manners should be quiet and in good order.

You have no right to discuss the sermon as you walk down the aisles. The preacher has done his best and in the name of God, and you have no right to criticize him.

You wonder if you have committed all these sins; you do not believe you have. My dear, think it over, and you will find one or two may be laid at your door. Only little faults, only little rudenesses, but to the King of kings.

Was Roman Catholic Property Given to the Church of England at the Reformation?

Question.—Was any Church Property taken from the Roman Catholic Church and given to the Church of England at the Reformation?

Answer.—There never was any Church in this country before the Reformation, diocesan and parochial, other than the Church of England. The question is based on a very common but fatal misapprehension that the Church of this country was, prior to the time of Henry the Eighth, the Church of Rome, and that at the Reformation the Roman Church was abolished and a modern Church of England substituted. It is then assumed, on the strength of this fallacy, that the property which belonged to the Roman Catholic Church was transferred as a whole to the new Church of England. A true view of this unbroken continuity of the Church of England, and of the Reformation as the reform of the existing Church, will provide a complete answer to the question. Mr. Gladstone, in his book on "The State in its Relations to the Church" (1841), says, "But I can find no trace of that opinion which is now common in the mouths of unthinking persons, that the Roman Catholic Church was abolished in England at the period of the Reformation, and that a Protestant Church was put in its place; nor does there appear to have been so much as a doubt in the mind of any one of them (the Reformers), whether the Church legally established in England after the Reformation was the same institution with the Church legally established in England before the Reformation."

Professor Freeman ("Disestablishment and Disendowment") has recently stated the case thus: "It is certain that no English ruler, no English Parliament, thought of setting up a new Church, but simply of reforming the existing English Church. Nothing was further from the mind of Henry the Eighth, or of Elizabeth, than the thought that either of them was doing anything new. Neither of them ever thought for a moment of establishing a new Church, or of establishing anything at all. In their own eyes they were not establishing, but reforming; they were neither pulling down nor setting up, but putting to rights. . . . There was no one act called the 'Reformation'; the Reformation was the gradual result of a long series of acts. . . . Nothing happened to disturb the legal continuity of any ecclesiastical corporations except those which were suppressed altogether."

And again:—

"And if there was no one particular moment when, as many people fancy, the State endowed the Church by a deliberate act, still less was there any moment when the State, as many people fancy, took Church property from one religious body, and gave it to another. The whole argument must assume, because the facts of history compel us to assume, the absolute identity of the Church of England after the Reformation with the Church of England before the Reformation."

If there has been no change of Church there can have been no transference of property from one Church to another. As a matter of fact, the diocesan and parochial endowments when given were given to the Corporations, sole and aggregate, of the dioceses and parishes of the Church of England. By means and agencies these endowments have been diminished in quantity and varied in distribution. But there has been no other legal, moral, and historical owner than the Church of England.

Hints to Housekeepers

FAILING FAST. *Dear Sirs.*—My mother was failing very fast after three months' suffering from dropsy, being swollen from head to foot, but after she had used one bottle of your Burdock Blood Bitters it was removed, and she felt quite well. We think there is no better medicine, and are true friends to B.B.B. Miss Lavinia Taylor, 177 Jameson Ave., Parkdale, Toronto, Ont.

WOOLENS WASHED IN COLD WATER. Woolen waists may be washed in cold water without ripping, and chudahs may become rivals to those done by French dry cleanser. Old woollens which have suffered much from different baths of varied temperature, may be always partially, often wholly, restored in this way, though such need a little more patience, and sometimes more than one washing.

FAMILIAR FAMILY FRIENDS. The family store of medicine should contain a bottle of Haggard's Yellow Oil. Mrs. Hannah Hutchins, of Rossway, N. S., says: "We have used Haggard's Yellow Oil in our family for six years, for coughs, colds, burns, sore throat, croup, etc., and find it so good we cannot do without it."

WHEN TO TRY ON SHOES. There is a time for everything in this world, and so it is that the best time to get fitted to shoes is in the latter part of the day. The feet are then at their maximum of size. Activity naturally enlarges them. Much standing tends, also, to enlarge the feet. New shoes should always be tried on over moderately thick stockings. Then you have a margin of room by putting on thinner stockings if the shoes feel ill at ease.

A SENSIBLE STATEMENT. *Sirs,* Having used your Burdock Blood Bitters successfully for some time past, I must state that for my complaint of biliousness and acid stomach I have never found an equal, and I continue to use it and recommend it to my friends and neighbours. W. Sutton, St. Thomas, Ont.

TO MAKE WASHING BLANKETS EASY. If one has a suitable place for the purpose, the washing of blankets may become an easy matter. In an open space, have a line tightly stretched out of doors. To this fasten the upper edge of the blanket. Have strips of cotton sewed to the bottom at intervals; tie these to pegs, which drive well into the ground. Now turn on the hose. Cold water, of course, and plenty of it. Drench the blankets well, on both sides. If much soiled, rub spots with soap and drench again. The force of the stream will do more than wringing. After the article is quite clean, leave it to dry; never mind if it does rain; if the work has been thorough it will not streak, but be all the better for it. When the sun has completed the task, you will possess blankets as white, soft and unshrunk as new, and the nap will not be destroyed.

ABOUT THE WASHING OF FLANNELS.—Immerse in cold water in which is a little borax. Leave the article soaking awhile; repeat the process, rinsing each time in the cold water. If very much soiled, a slight lather of soap may be made in the first water; or soap may be rubbed upon spots. Do not wring more than is absolutely needful, but "souse" instead. All mothers who know how difficult it is to keep the flannel skirts of infants, which are so often wet, soft, will never try any other way if they try this. The same process, using a small portion of soap-tree bark, will restore almost any woolen gown, white or coloured. There is reason in this. Manufacturers of woollens have the raw material washed in cold, not hot or warm water, and know full well that only in this way can they get the full softness of the fleece. Much, however, of the success of the method in home use, depends upon the ease with which they thus keep the same temperature. Doubtless, if the same degree could be maintained through washing and rinsing, there would be the same result. This is practically impossible, however, while the changes are fatal to the wool fabric.

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Children's Department.

The Fairies' Gift

One Christmas Harriet's grandma came over to spend the day. She brought a red silk bag with a big ball of yarn in it and a shining set of steel knitting needles. They twinkled and glistened at Harriet from the top of the bag as it hung in the sun on the tall post of grandma's chair.

"Dear me!" sighed Harriet. "I'm sure grandma means them for me. Hateful things! It makes me tired to look at them!"

"Yes dear, it is for you," said grandma, as she saw Harriet looking at the bag. "You know your tenth birthday will come pretty soon."

"Just the same as General Washington's, grandma!" cried Harriet eagerly, thinking of a present she would like very much on that day.

"But he didn't have to knit—not as ever I heard of."

"He did his duty, whatever it was, dear," said grandma kindly; "and it is yours to learn to be useful and help mamma knit and sew."

"Wouldn't it be wise, grandma, if the fairies could bring our stockings and frocks all sewed and knit?"

Grandma laughed. "Oh, no, my dear! That would never do. But I believe in fairies, too, and if you take hold and knit this yarn into a pair of stockings, for yourself—there's just enough—these fairies I am thinking of will bring you something that you want very much."

"Are you sure, grandma?" queried Harriet.

"Certain and true!"

"But how can they, grandma?—Tell me how?" insisted Harriet.

"You'll see," and grandma's eye twinkled merrily.

A stocking was "set up," and the nimble fingers began their long journey—"click, click!" The needles

seemed to chuckle at the little girl's distress and Harriet was almost tempted to throw her stocking, ball and all, into the well at the barn. Only the thought of the fairies kept her fingers going.

At the end of the month grandma "toed off" the first stocking. Then the ball began to dwindle very fast, and the two big anxious wrinkles above Harriet's nose began to dwindle, too, till finally on her birthday there was but little left of either. She took her arm and went over to grandma's for another "toeing off."

Grandma was knitting a double mitten before the fire, and Harriet brought her little chair up to grandma's knee. Away went their needles, clink, clink! clatter, clatter! The flames leaped and danced, the coal snapping, the tea kettle sang a tune.

All at once there was a "clink" in Harriet's lap. With a shout the little girl hopped out of her chair and went dancing about the kitchen, holding high in her hand a tiny gold locket and slender gold chain.

"And to think, grandma, 'twas right in the middle of my ball all the time!" cried Harriet. "But you said the fairies would bring it, grandma."

"So they did, dear," laughed grandma, spreading Harriet's brown fingers on her knee.

"See, here they are! And these ten little fairies will work greater wonders, if you will let them, than all the fairies in a whole shopful of story-books."

"Just my own fingers, after all!" thought Harriet, as she ran over the snow toward home, her red silk bag swinging on her arm and her "fairy" gift about her throat.—Our Little Ones.

The Musicians' Guide.

Every music teacher, student or music lover should have this volume. It contains 212 pages of valuable musical information, with full description of over 10,000 pieces of music and music books, biographical sketches of over 150 composers, with portraits and other illustrations. Also a choice selection of new vocal and instrumental music and other attractive features. Upon receipt of eight two-cent stamps, to prepay postage, we will mail free, a copy of the Musicians' Guide, also a sample copy of Brainard's Musical World, containing \$2.00 worth of new music and interesting reading matter. Address THE S. BRAINARD'S SONS CO., Chicago, Ill.

Mrs. Nobody.

I know some children who used to play a game in which one was "Mrs. Somebody" and another "Mrs. Nobody." It was considered an honour to be chosen for the former, but to be "Mrs. Nobody" was a post never coveted by the children. None of you want to grow up a Mr. or Mrs. Nobody, do you? There are such people in the world, and others think very little of them, for others are not the better and happier for their existence. I hope each of you will turn out a Mr. or Mrs. Somebody; and by that I mean not necessarily great or rich, but somebody whose life is really doing good in the world. The Nobodies are selfish, mean, unkind, the Somebodies in real life are truthful, generous, loving. A rich child even who would do a mean, spiteful action is likely to turn out a

Nobody, whereas the street boy of whom I heard as sharing the plum he had picked up with another less fortunate, may yet turn out a Somebody. Have you heard of the schoolmaster who used to make a deep bow to his scholars, feeling sure some of them would be great men by and by? May you all grow up great in goodness and worth! Never be content to be a mere Nobody, but resolve, with Heaven's help, to turn out Somebody whose life shall be useful and helpful, and an inspiring memory to others.—M. H.

No Word from Home.

A pathetic story is told of a Russian State prisoner, who for fourteen years had been kept at hard labour in a mine in Siberia, without hearing a word from his family and home. His political offence had been great and unusual rigor was exercised in his confinement. He was ignorant whether the cause for which he suffered had been stamped out, or was making its way in Russia; he was ignorant, too, whether his wife and children and his old mother were dead or alive.

At last his brother, after great risk and suffering, succeeded in making his way into the mine. The prisoner recognized him, but such was his terror of discovery that he feared to speak to him except as a stranger.

The two men were alone together for half an hour, but, with longing eyes fixed on each other, talked only of their work, or the trifling things about them, fearing lest the guard should overhear even a whisper. The brother was discovered, and dragged away for punishment. He finally made his escape, but the prisoner died in the mines, still uncheered by a word from home.

One reads the story almost with indignation at their cowardice. Why did they not speak? What comfort his brother might have given the prisoner in that half-hour; what loving messages from home; what high, helpful thoughts for the lonely years to follow!

Yet are we not all in somewhat the same position as these men? Exiles from a higher country, hourly needing help from it, remembrances and proofs of its love, its comfort—of the fact, after all, it is our home. We meet each other day by day, our hearts full of these things, of sympathy, of comfort, of noble longings; but we rarely speak a word of them to each other. We talk instead of the weather, the news, the trifles which pass and die with the day.

It is not wise, if indeed it is not wicked, to keep our hearts and minds too closely shut against each other.

An open window has often thrown a beam out into an otherwise unlighted night, and guided some hopeless traveller back to safety and peace.—Youth's Companion.

A Young Girl's Room.

A young girl's room may be as full of costly articles as wealth can make it, or it may be the result of taste and ingenuity with but trifling expense, but the one who looks in upon it can, if choosing to take the pains to do so, tell at once the character of the occupant by the mere arrangement or disarrangement of the place. There is, of course, the pretty artistic ensemble that at the first glance seems to be only confusion, but which presently resolves itself into a harmony of form and

tint, any change in which would be discord, which tells something interesting concerning the artist in the arranger. Then there is the precise and prim manner in which everything is at right angles; every book is exactly in position on every other book; no folderols are allowed; nothing that indicates a waste of time or of love of pleasure; and everything that indicates methodical, utilitarian, and exacting traits, with little love of beauty, indicates a character that will by-and-by possibly make life a burden to every one in the house. There is the confusion, again, which is disorder, where everything has been tossed at random; there is no place for anything, and nothing in its place, thus telling a lamentable tale of its first cause. And then there is the abode of neatness without fanatical and pragmatism, of grace and spotlessness combined; a room where a little of the artist is to be seen, a little of precision and something of the perfect love and order without its caricature.—Harper's Bazar.

—The last best fruit which comes to late perfection, even in the kindest zone, is tenderness toward the hard, forbearance toward the unbearingly warm of heart toward the cold, philanthropy toward the misanthropic.

—That which befits us, embosomed in beauty and wonder as we are, is cheerfulness and courage, and the endeavor to realize our aspirations. Shall not the heart, which has received so much, trust the power by which it lives?

ARTISTIC DESIGNS Gas and Electric Fixtures 9/50 Assortment Complete. Prices Right. R. H. LEAR & CO., 19 and 21 Richmond St., West.

Some Children Growing Too Fast become listless, fretful, without energy, thin and weak. Fortify and build them up, by the use of SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda. Palatable as Milk. AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Genuine made by Scott & Bowne, Belleville. Salmon Wrapper: at all Druggists, 50c, and \$1.00.

HARTSHORN'S SELF-ACTING SHADE-ROLLERS Beware of Imitations. NOTICE OF AUTOGRAPH OF STEWART HARTSHORN OF THE GENUINE HARTSHORN

3 A Tonic 50 HORSFORD'S ACID PHOSPHATE,

A most excellent and agreeable tonic and appetizer. It nourishes and invigorates the tired brain and body, imparts renewed energy and vitality, and enlivens the functions.

Dr. EPHRAIM BATEMAN, Cedarville, N. J., says:

"I have used it for several years, not only in my practice, but in my own individual case, and consider it under all circumstances one of the best nerve tonics that we possess. For mental exhaustion or overwork it gives renewed strength and vigor to the entire system."

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

Beware of Substitutes and Imitations.

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

Peevishness

Each little trifle puts me out.
And without knowing why,
Instead of laughing at a joke,
I feel inclined to cry.

I feel so very, very cross.
With every one to-day;
I do not care to do my work,
I do not want to play.

And yet because I feel so dull,
It surely can't be right
That I should hinder all the rest
From being glad and bright.

One day I heard our mother say:
"If you are feeling sad,
Then go and do some loving work
To make another glad."

I think I'll call the little ones
To have a game of play;
They wanted me an hour ago,
But then I turned away.

And though I don't feel much inclined,
My brothers will be glad;
And I may find in pleasing them
A cure for being sad.

A Beautiful Allegory.

Once on a time a little leaf was heard to sigh and cry, as leaves often do when a gentle wind is about. And the twig said, "What is the matter, little leaf?"

"The wind," said the leaf, "just told me that one day it would pull me off, and throw me to the ground to die."

The twig told it to the branch, and the branch told it to the tree; and when the tree heard it, it rustled all over, and sent word back to the leaf: "Do not be afraid; hold on tightly, and you shall not go off till you want to."

And so the leaf stopped sighing, and went on singing and rustling; and so it grew all summer long till October. When the bright days of autumn came the leaf saw all the leaves around becoming very beautiful. Some were yellow, some were scarlet, and some were striped with colors. Then it asked the tree what it meant. And the tree said, "All these leaves are getting ready to fly away, and they have put on these colours because of their joy."

Then the little leaf began to want to go, and grew very beautiful in thinking of it. And when it was very gay in colours, it saw that the branches of the tree had no colours in them, and so the leaf said, "Oh, branch, why are you lead-coloured and we golden?"

"We must keep on our work clothes?" said the tree, "for our work is not yet done, but your clothes are for a holiday, because your task is over."

Just then a little puff of wind came, and the leaf let go without thinking of it, and the wind took it up and turned it over, and let it fall gently down under the edge of a fence among hundreds of leaves, and it never waked up to tell what it dreamed about.

Six Things.

The chief guide at Lauterbrunner in Switzerland gives to each Alpine climber before he sets forth on his perilous journey an alpen-stock and a half-dozen words of warning.

May we not give to our boy and girl friends a few practical hints to use on their upward journey?

Six things which a boy ought to know:—

First—That a quiet voice, courtesy and kind acts are as essential to the

part in the world of a gentleman as of a gentlewoman.

Second—That roughness, blustering, and even foolhardiness are not manliness. The most firm and courageous men have usually been the most gentle.

Third—That muscular strength is not health.

Fourth—That a brain crammed only with facts is not necessarily a wise one.

Fifth—That the labour impossible to the boy of fourteen will be easy to the man of twenty.

Sixth—That the best capital for a boy is not money, but a love of work, simple tastes, and a heart loyal to his friends and his God.

Six things which a girl ought to know:—

First—That drawing tones, languishing eyes, or an affected manner never will deceive any one into the belief that she has a gentle nature.

Second—That while the best unguents, depilatories, and cosmetics may fail in affecting her beauty, every secret thought and hidden emotion will leave an indelible mark upon her face which he that runs may read.

Third—That the true gentlewoman, like every other jewel of great price, never thrusts herself into view. Neither her clothes, her voice, nor her manner challenge public notice.

Fourth—That the girl with whom young men romp and flirt is not the one whom they choose when they wish to marry.

Fifth—That as God has prepared woman and sent her into the world to be a wife and mother, she should look forward to those conditions of life not with silly and vulgar jests, but with reverent, earnest effort to fit herself for them.

Sixth—That the "old maid" may find for herself a work and position as noble as that of any other woman.

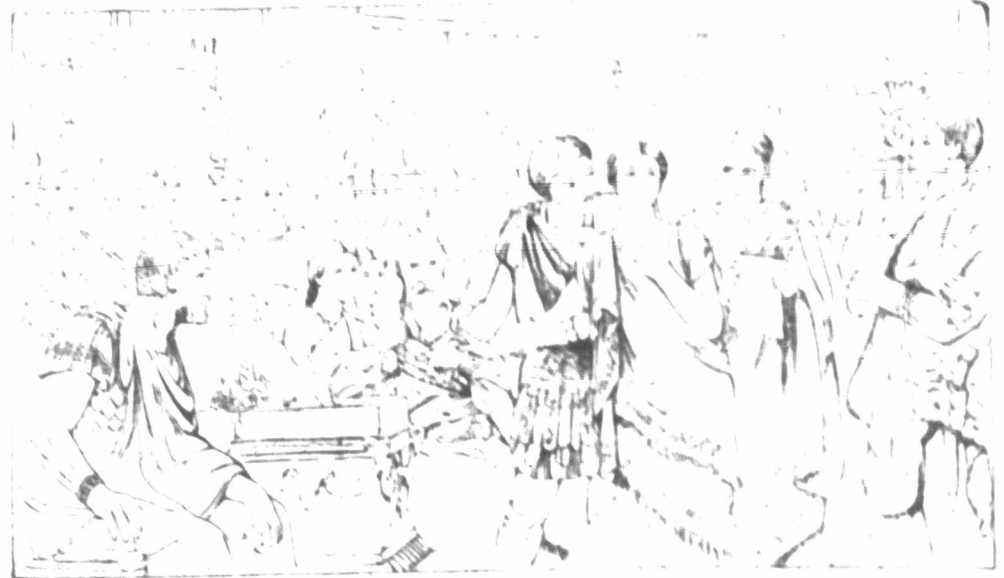
These hints may help both boys and girls to reach surer standing-ground on the heights of life.

How Some Birds Learn to Sing.

A wren built her nest in a box on a New Jersey farm. The occupants of the farm-house saw the mother teaching her young to sing. She sat in front of them and sang her whole-song very distinctly. One of her young attempted to imitate her. After proceeding through a few notes its voice broke and it lost the tune. The mother recommenced where the young one had failed, but went distinctly through the remainder. The young bird made a second attempt, commencing where it had ceased before, and continuing the song as long as it was able, and when the notes were again lost the mother began again where it had stopped and completed it. This done the mother sang over the whole series of notes the second time with great precision, and again a young one attempted to follow her. The wren pursued the same course with this one as the first, and so on with the third and fourth, until each of the birds became a perfect songster.

—Mother (looking at Johnny reproachfully)—"Where have you been, Johnny, this afternoon?" Johnny (uneasily)—"Sunday-school." Mother—"Why do you smell of fish and look so wet?" Johnny (desperately)—"Teacher told us a story of Jonah and the whale."

Our Beautiful Premiums



"DIANA OR CHRIST."—Size 28 x 22 inches.

WE have secured a limited number of beautiful tinted engravings called "Diana or Christ," and "Not to be Caught with Chaff," exact reproductions of the famous original paintings. To any one who will send us \$1.50 we will send the

Canadian Churchman

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