

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY FEB. 9, 1888.

[No. 6.]

A Desponding Lady RESCUED.

A. W. Adams & Co., 313 Spadina avenue, dealers in all kinds flour, feed, grain, groceries and St. Leon Mineral Water.

DEAR SIR,—Last summer I was down in a low typhoid fever, was sent by my medical adviser to the General Hospital. After one month's treatment I returned somewhat better, but remained in very poor health, unable to stand straight up, as I had a constant pain in my stomach. Got your St. Leon Water one week ago, drank freely, felt it do me good at once; three days pains all gone; to-day, sixth day, feeling well and can stand straight up

Very gratefully yours,
MARY ANDERSON.

For sale by all retailers at 30 cents per gallon. Ask your druggist or grocer for it. Also wholesale and retail by

JAS. GOOD & CO.,

220 YONGE ST.,
And 101½ King St., West,
TORONTO, Agents.

GEO. HARCOURT & SON, Merchant Tailors AND ROBE MAKERS.

We Carry Full Lines of
Hosiery, Gloves and Underclothing.

Fall and Winter Stock
Now Complete.

Geo. Harcourt & Son,
48 King St. East,
TORONTO.

Lent Offerings in Sunday Schools.
MONEY BOXES \$1 PER 100.

Orders with money enclosed to be addressed Secretary B. T. G.; Messrs. Kilgour Brothers, Wellington Street, Toronto, before Feb. 1st.

WANTED.

Lay reader requires re-engagement. Unusual good references. Catholic.
LAY READER, P. O. Box 97, Madoc.

G. & A. OAKLEY, LANDSCAPE PHOTOGRAPHERS, 191 MANNING AVENUE, TORONTO.

Family Groups and Residences
A SPECIALITY.
Terms: 10 x 8 in. pictures \$6.50 per doz., \$3.50 half-dozen; 8½ x 6½ in., \$5.50 per doz., \$3.00 half dozen; Cabinet size \$3.00 per doz., \$2.00 half-dozen.

MAGIC LANTERN.

Evening Parties, Church Bazaars, Sunday Schools, Lodges, &c. Attended with the Above, by Mr. W. Oakley, 9 Given's St., Toronto.

Magic Lantern Slides on sale and made to order from nature or pictures.
A Slide of the Lord Bishop of Liverpool on board the Allan steamer Circassian, addressing a party bound for the North-West; also the Bishop of Algoma on board the Allan steamer Parisian, 50c. each.

Mr. Oakley Photographs Private Residences, Groups, Interiors, &c. Artistic work guaranteed. Terms moderate.

Letter from her Majesty the Queen: Sir Henry Ponsonby has received the Queen's command to thank Mr. W. Oakley for the Photographs forwarded for her Majesty's acceptance 20th May 1888. Privy Purse Office, Buckingham Palace, S.W.

Over 6,000,000 PEOPLE USE
FERRY'S SEEDS
D.M. FERRY & CO.
are admitted to be
The LARGEST
SEEDSMEN
in the world.
D.M. FERRY & CO.'s
Illustrated Descriptive Priced
SEED
ANNUAL
For 1888
will be mailed
FREE TO ALL
applicants, and to
last season's custo-
mers without ordering it.
Invaluable to all. Every one
using Garden, Field or Flower Seeds should send for
it. Address D. M. FERRY & CO., Windsor, Ont.



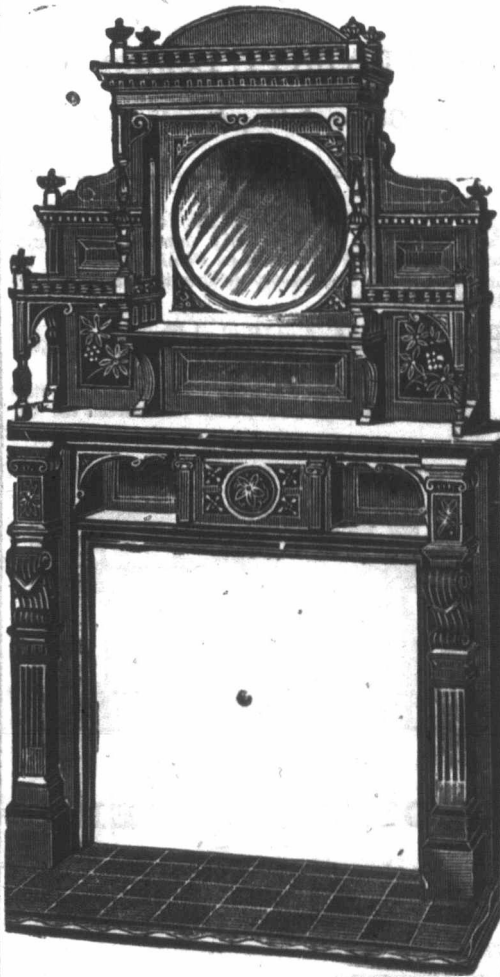
Armson & Stone

NEW PRINTS.
Advance deliveries of Dress Materials, suitable for Evening Wear. Opera Wraps and Light Silks.
Send for Samples.

Armson & Stone

212 YONGE STREET, TORONTO.

WRIGHT & Co.,



Art Wood Workers

MANTLE, INTERIOR DECORATIONS,

Ecclesiastical Furniture

Designs and Estimates Supplied.
62 & 64 HIGH STREET, TORONTO.
J. & F. WRIGHT JNO. SYCAMORE.

THE ACCIDENT INSURANCE COMPANY, OF NORTH AMERICA

Head Office - Montreal.
Issues policies on the most liberal terms. No extra charge for ocean permits.
MEDLAND & JONES,
General Agts. Eastern Ontario,
Equity Chambers 20 Adelaide St
Toronto

FUR SALE!

Every article of Manufactured Furs to be cleared out regardless of Cost.

Mantles, Coats, Capes, Muffs, Gloves, Collars, Cuffs, Trimmings, Robes, etc., etc.

A few Fur-lined Gents' Overcoats for sale very cheap.

W. & D. DINEEN,

Cor. King and Yonge Streets,
TORONTO.

BOOKS to READ

- Saddle and Sabre by Hawley Smart.....30c.
- A Twin Soul, by Charles Mackay.....30c.
- One Maid's Mischievous, by G. M. Penn.....30c.
- A Modern Magician, by J. J. Molloy.....30c.
- A Fringe of the Blood, by James Payne.....30c.
- The Frozen Pirate, by W. Clark Russell.....30c.
- Joe's Boys by Louisa M. Alcott.....30c.
- Mr. Barnes, of New York, by Gunther.....30c.
- The Nun's Curse, by Mrs. Blodell.....30c.
- Lieutenant Barnabas, by Frank Barrett.....30c.
- Stained Pages. Story of Anthony Grass.....30c.
- One Traveller Returns, by D. Orlie Murray.....30c.
- The House of Tears, by Edmund Downey.....30c.
- Brownie's Triumph, by Mrs. George Sheldon &c.

All books mailed free of postage.

J. B. CLOUGHER,
BOOKSELLER AND STATIONER,
151 KING ST. W., TORONTO.

SHORT HINTS

Social Etiquette.

Compiled from latest and best works on the subject by "Aunt Matilda." Price, 40 cts.

This book should be in every family desirous of knowing "the proper thing to do."

We all desire to behave properly, and to know what is the best school of manners.

What shall we teach our children that they may go out into the world well bred men and women?

"SHORT HINTS"

Contains the answer and will be mailed to any address postage prepaid on receipt of price.

I. L. CRAGIN & Co.,
PHILADELPHIA

MAGIC LANTERN LECTURES ON ENGLISH CHURCH HISTORY.

For information apply to
CAPT. FOCKE, E. N., Toronto.

COMPLETE Fall and Winter Stock.

A Magnificent Display of FINE
WOOLENS and FUR-
NISHINGS.

Gentlemen residing at a distance can have their goods delivered free of express charges; and by placing their order in the morning (when in Toronto), can have their coats fitted before leaving in the afternoon.

R. J. HUNTER,
MERCHANT TAILOR,
Cor. King and Church Streets,
TORONTO.

BOOKS

FOR Sunday School Prizes and LIBRARIES.

An Immense Stock to select from, including all the recent publications of the Society for promoting Christian Knowledge.

Send for Catalogue.

ALSO

BIBLES,
PRAYER BOOKS,
HYMN BOOKS,
PRAYER BOOK and
HYMNS COMBINED,
From the cheapest styles to the very finest bindings.

Rowell & Hutchison

74 & 76 King Street E.,
TORONTO

Dominion Line

ROYAL MAIL STEAMSHIPS.

LIVERPOOL SERVICE

Sailing dates.
 From Baltimore. From Halifax.
 Sarnia Tues. 17th Jan. Sat. 21st Jan.
 Oregon " 31st " " 4th Feb.
 Vancouver " 14th Feb. " 18th "

Cabin rates from Baltimore or Halifax \$50, \$60, \$65 and \$75, according to position of state-room, with equal saloon privileges.

*These steamers' saloons and staterooms are amidships, and they carry neither cattle nor sheep.

The last train connecting with the mail steamer at Quebec leaves Toronto on the Wednesday morning.

Special rates for Clergymen and their wives. Apply to GZOWSKI & BUCHAN, 24 King St. E. or to G. W. TORRANCE,

18 Front Street West, Toronto

GENERAL GROCERIES.

NEW RAISINS, NEW CURRANTS.

CROSSE & BLACKWELL'S

Raspberry, Black Currant, And Green Gage Jams In 1 lb. Bottles.

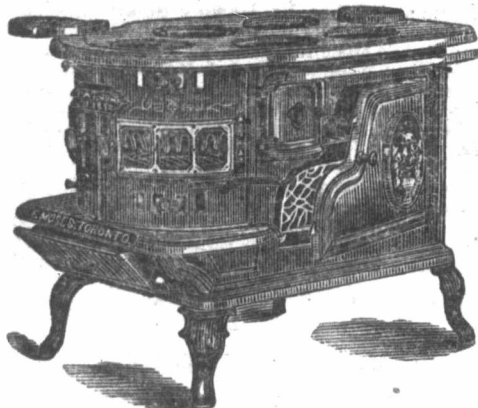
R. FLACK

355 Gerrard-st. East Toronto.

OF ALL THE

COMBINATIONS

Of Manufacturers in producing a good Cook Stove, there is none to equal



MOSES' Combination Stove.

Those who relish a well-cooked roast, or a palatable, appetizing bun or cake, should not fail to secure this

BEST OF STOVES.

The Fire Never Goes Out in Winter.

Manufactured and Sold by

F. MOSES, 301 Yonge St., Toronto,

Burdock BLOOD BITTERS

WILL CURE OR RELIEVE

BILIOUSNESS, DIZZINESS, INDIGESTION, DROPSY, JAUNDICE, FLUTTERING OF THE HEART, ERYSIPELAS, ACIDITY OF THE STOMACH, SALT RHEUM, HEARTBURN, DRYNESS OF THE SKIN, HEADACHE.

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

T. MILBURN & CO., Proprietors, TORONTO.



Received the Highest Awards for Purity and Excellence at Philadelphia, 1876 Canada, 1876; Australia, 1877, and Paris 1878.

Prof. H. H. Croft, Public Analyst, Toronto says:—"I find it to be perfectly sound, containing no impurities or adulterations, and can strongly recommend it as perfectly pure and a very superior malt liquor."
 John B. Edwards, Professor of Chemistry Montreal, says:—"I find them to be remarkably sound ales, brewed from pure malt and hops."

JOHN LABATT, LONDON, ONT

JAE GOODE & Co., Agents, Toronto.

C. P. LENNOX, DENTIST, Yonge St. Arcade Toronto, is the only dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient

Best Sets of Artificial Teeth-\$8.00

My gold fillings are unsurpassed by any in this Canada are registered and warranted for ten years

HAGYARD'S YELLOW OIL CURES RHEUMATISM

FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adult

THE BENNETT FURNISHING CO.,

MANUFACTURERS OF

CHURCH, SCHOOL

AND

HALL FURNITURE,

ALSO

FINE HARDWOOD MANTELS.

Send for new illustrated catalogue, now in press, and which will appear in a few days, with the latest designs in Church, School and Hall Furniture.

Works:—Rectory St., London, Canada; 64 London Road, Glasgow, Scotland; Victoria Works, Bow, London, England.

Offices:—Rectory St., London, Canada; 24 Dalmarock Road, Glasgow, Scotland; 173 Usher Road, Bow, London, England.

M. STAUNTON & Co.,

MANUFACTURERS OF

Paper Hangings and Decorations.

ART PAPER HANGINGS.

New and Beautiful Designs in Ceiling Decorations.

4 AND 6 KING STREET, TORONTO.



THE NAPANEE PAPER COMPANY

NAPANEE, ONT.

—MANUFACTURERS OF Nos. 2 AND 3—
 White Colored & Toned Printing Papers
 News & Colored Papers a Specialty.
 Western Agency - 112 Bay St., Toronto
 GEO. F. CHALLES, AGENT.

The DOMINION CHURCHMAN is printed on our paper.

Maurice Thompson's

new book; SYLVAN SECRETS. Ideal Edition, cloth, 60c.; postage 7c. BY-WAYS AND BIRD-NOTES. Ideal Edition, cloth, 60c.; postage 7c.

"Maurice Thompson is an ordained prophet of Nature! Whenever he talks of either Birds, Weather, or Archery, the very leaves on the trees stop rustling to listen, and the clouds stand still in the blue to wonder. His latest, 'Sylvan Secrets in Bird-songs and Books,' will repay the reading."—*Evening Journal*, Chicago, Ill.

"Mr. Thompson is a pleasing writer, and a new book from him, dealing with outdoor subjects in his own charming way, such as those who read his previous works on outdoor life will not easily forget, is sure to be welcomed by an eager and extensive circle of readers. His observations are fresh, keen, intelligent, and full of a bright and original individuality."—*The Times*, Hartford, Conn.
 Order direct—Not sold by dealers. Catalogue, 84 pp., free. John B. Alden, Publisher, 393 Pearl St., New York, or 218 Clark St., Chicago.



THE Improved Model WASHER AND BLEACHER.

Pat. Aug. 2, 1886. J. W. Dennis, Toronto.

Only weighs 4 lbs. Can be carried in a small valise

Satisfaction guaranteed or money refunded.

\$1,000 REWARD FOR ITS SUPERIOR Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been fixed at \$3.50, and if not found satisfactory, in one month from date of purchase, money refunded. Delivered at any Express Office in the provinces of Ontario & Quebec. Charges paid for \$3.50.

Toronto Bargain House.

C. W. Dennis, 213 Yonge St., Toronto.

Please mention this paper. Agents wanted send for Circular

LOW COST HOUSES

AND HOW TO BUILD THEM,

30 cuts with specifications, estimates, and full description of desirable modern houses, from 4 rooms up, costing from \$400 to \$5,000, profusely illustrating every detail and many original ideas in regard to decorating. Homes adapted to all climates and all classes of people. The latest, best, and only cheap work of the kind published in the world. Sent by mail, post paid, upon receipt of 25 cts. Stamps taken. Address

Brooklyn Building Association, BROOKLYN N Y

HOMOEOPATHIC PHARMACY

394 Yonge Street, Toronto,

Keeps in stock Pure Homoeopathic Medicines, in Tinctures, Dilutions and Pellets. Pure Sugar of Milk and Globules. Books and Family Medicines. Cases from \$1 to \$12. Cases refilled. Vials refilled. Orders for Medicines and Books promptly attended to. Send for Pamphlet.

D. L. THOMPSON Pharmacist

The Library Magazine,

Contents December, 1887:

The "Three Evils of Destiny," by J. Theodore Bent; American History in Public Schools, by Francis Newton Thorpe; Play-going in Japan, by Lewis Wingfield; Extension of the British Frontier in India, from the "Saturday Review;" Great Britain and Russia, from "Blackwood's Magazine." Also in the department of "Current Thought" brief items concerning Dinah Mulock Craik, by Sarah K. Bolton; Mr. Child's Shakespeare Memorial, by James Russel Lowell; William M. Thackeray, from "Blackwood's Magazine;" Farj on's Novels, from "Westminster Review;" Arthur Gilman's "Moors in Spain," from "Westminster Review," and Siam, the Heart of Farther India, from the "Missionary Review." Order direct—Not sold by dealers. Single numbers 3 cents; \$1 per year. John B. Alden, Publisher, New York and Chicago.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncalled for, while unpaid, is "prima facie" evidence of intentional fraud.

The **DOMINION CHURCHMAN** is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is Sent until ordered to be stopped. (See above decisions.)

The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

Frank Wootten, Proprietor, & Publisher,
Address: P. O. Box 2640.
Office, No. 11 Imperial Buildings, 30 Adelaide St. E.
west of Post Office, Toronto.

FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

Feb. 19th, FIRST SUNDAY IN LENT.
Morning.—Gen. xix. 12 to 30. Matt. xxvii. to 27.
Evening.—Gen. xxii. to 20 or xxiii. Rom. iii.

THURSDAY, FEB. 9, 1888.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

CALVINISM THE PARENT OF AGNOSTICISM.—*Blackwood's Magazine* has the following thoughtful passage on the life of "Mary Stuart": In the course of it he gives the following description of Calvinism. "Divested of the technical phraseology, the Gospel according to Calvin is capable of succinct definition. The first man had incurred the displeasure of Almighty God by eating forbidden fruit. For this act of disobedience he and his innocent offspring had been devoted to everlasting fiery torments—justly and righteously devoted; but out of the depths of His divine compassion, the Lord had devised a scheme of salvation by which a select minority might be enabled to escape. His only Begotten Son was sent to bear the punishment which they had incurred, and which otherwise would have fallen to them. While the elect, thus vicariously punished and vicariously redeemed, will be taken up to dwell with their Master and Saviour in Heaven, the rest of the human race (who have drawn blanks in this tremendous lottery) will be cast into the tormenting fire of hell, where they

will spend eternity in the practice of sin, and in sinking lower and lower into the hideous abyss of evil. This is Calvinism—pure and undiluted; and the tragic conception of the relations between man and his Maker, which the gloomy logic of a theologian had conjured up, was seared by Knox and his successors, upon the soul of the Scottish people." In the succeeding paragraphs of the article, from which the above is quoted, Mr. Skelton describes the results of this whimsically tragic doctrine "for," as he says, "it is whimsical as well as tragic." These results we may, for convenience, summarise thus: In the first place, "when we are told that Knox's Reformation was the cause of all that is best and greatest in the Scottish character, we are tempted to ask whether in point of fact the Scot since Knox's time has risen to any high moral or spiritual level? It is probable that under any form of religion the national caution, and the national shrewdness would have led to material success and worldly prosperity"—but he adds that since the Reformation, "the life lived by 'the Scottish Commons' has been in many respects a maimed and stunted life;" and that "certain unpleasant returns have been taken to show (rather unfairly, I believe) that among the nations of Europe, the countrymen and countrywomen of Knox are the most intemperate and the most unchaste."

PURITANISM MERELY DESTRUCTIVE.—A second point made out with equal care and reserve is that "the Luthers, the Calvins, and the Knoxes were as hostile to intellectual freedom and spiritual breadth as Pope or bishop." The first business of the Reformers "was to construct an inexhaustive form of excommunication," and therefore "it need not be added that the higher literature of Scotland—the literature which has given Scotland a place among the nations—owes nothing to Puritanism. Hume, Burns, Scott,—each in his own fashion—led the revolt against the Knoxian tradition." The paper concludes with a description of what Knox was himself. All who knew John Knox will scarcely wonder that so long as he was leader and chief, moderate measures were impossible, and that we probably owe the ecclesiastical disunion between the English and Scottish people to the violence of this one man.

At first there seems small connection between John Knox and the gentle English naturalist, Charles Darwin, of whom we read in "The Old Saloon," but it may, now that we are on the subject, not be out of place to ask, what had the Puritanism to do with the Agnosticism of to-day? And in answering such a question we must not forget that Puritanism was destructive, as well as constructive, and that while the destructive forces set free by it are still doing their sad work, all that was built up by them is falling to pieces. When Knox "thundered against the mass" he failed to show in what the mystery of the Eucharist was more incredible than the mystery of the Incarnation. When he aimed at "establishing the Church of Christ de novo" he failed to point out where the work of reconstruction might logically end. Thus we, who inherit the results of fierce bygone struggles, are brought face to face with the sad spectacle of a kind, English gentleman, who once had some thoughts of being a clergyman, effacing from his nature even the need for faith, or love, or hope, using those words in the ordinary religious sense. Nothing, to our minds, can be a louder condemnation of the Puritanism, which in England, as well as Scotland, succeeded in depreciating the Catholic faith, than the melancholy confession of Charles Darwin that he could not trust the capacity of his own mind, even when raised by the contemplation of the beautiful order of Nature, to accept the conclusion that the First Cause has an intelligent mind. It is impossible to believe that the human mind could be capable of such miserable

self-incredulity unless Puritan iconoclasm had prepared the way.

DISSENT FAILS TO REACH THE POOR.—The *Record's* Commissioner is of opinion that the voluntary system of the Nonconformists cannot cope with the state of things in South London, inasmuch as the people are too poor to support their ministers and churches. Since the average number of parishioners is rather over eight thousand to each incumbent, it is evident also that the Church cannot without strong reinforcements hope to be equal to the emergency. The huge population is rapidly increasing, and yet the number of clergy is altogether inadequate to deal with even the present population. This state of things in South London affords another illustration as to the importance of dividing the larger sees, and appointing bishops on smaller pay over smaller districts. We trust that the publication of these appalling revelations, which justify the assertion that "Christianity is not in possession" in South London, will hasten forward the completion of the Surrey bishopric. Such a work as this wants a head on the spot to organize and to lead the rank and file of the hard-working clergy. There must be a systematic plan of campaign; such an enormous task cannot be accomplished without method.

It is impossible to describe the position of such a multitude in a few words, but the writer sums up as follows: "Christianity is not in possession in South London." Great efforts have been made by the Church in England, yet still, relatively to the work to be done, the Church remains, not perhaps as weak, but as inadequate as ever. But if the Church is not in a possession, what of the Nonconformists? The writer tells us "The Nonconformists are in still worse difficulties."

D. L. MOODY ON THE CHURCH.—Mr. Moody, the Evangelist, in his *College of Colleges*, p. 210, thus speaks of the Church of England:

"Look at the Church of England. She doesn't require such very high education of all her men, and yet you will hear as good preaching from the average English curate as you would want to listen to. They have some mighty preachers, no doubt—a few deans and canons who have leisure in the Cathedrals; and great scholars who have special work to do; but take the average men who are not so highly educated, listen to them, and you will hear powerful Biblical preaching. I believe the Church of England is the most powerful Protestant Church in Christendom to-day. They have got more godly men and more vital piety, than any organization I know of in the world."

THE SIOUX INDIANS.—The Sioux nation is one of the most important of Red Indian tribes. No name is more familiar in connection with prairie life, whether described in traveller's story or in fiction, and in former times no tribe was more frequently on the war path or more cruel in their treatment of those who had the unhappy lot to fall into their power. Yet they are, in their religious ideas, much like the old Athenians—full of deep religious feeling. They recognize the workings of a Divine power in almost everything: in the sun, stars, trees and animals. As a consequence they are very superstitious, and their religious ceremonies are mixed up with the most horrible customs of self-torture. Some years ago a band came over into Manitoba, in the diocese of Rupert's Land, from the old Sioux territories, which lay south of the border line between British America and the United States, and at the earnest request of the Bishop the O. M. S. made an annual grant of £100 towards the support of a mission among them, which is carried on by the Rev. W. A. Burman at a settlement 125 miles west of Winnipeg. Mr. Burman had the joy of baptizing the first convert last year.

THE BISHOPRIC OF NOVA SCOTIA.

THE Synod of Nova Scotia at its meeting on the 1st of February, unanimously elected Rev. Dr. Courtney, of Boston, Bishop of Nova Scotia. The nomination was made by Judge Townshend, seconded by Rev. F. R. Murray. Bishop-elect Courtney is an Englishman who resided eighteen years in the United States, but was never naturalized. He is fifty years old, a good preacher, and possesses marked executive ability. He is a graduate of Glasgow University, was ordained priest in 1865 by the Archbishop of Canterbury, held the curacy of parishes in England and Scotland, became associate rector of St. Thomas', New York, in 1876, and is now rector of St. Paul's, Boston. His first work will be the erection of the Centennial Memorial cathedral, the foundation for which was laid last autumn.

We congratulate the Diocese upon this happy result of a delay which was embarrassing. Dr. Courtney will be remembered by those who attended the Hamilton Church Congress as a forcible speaker, his address there on "Spiritual Life," evidenced a depth of piety which places him above the range of party. Having lived so long in the States without being naturalized, shows that he is in no sense "a foreigner," but true to his native land. Failing, then, to secure a Bishop for Nova Scotia from our own clergy, which we deeply regret, we are delighted at the election of one whose long absence from the old land has not weaned his heart from allegiance and love. The Church of America is so wisely governed, its activity so manifest, its progress so remarkable, its success in keeping up a high tone of Church feeling, while at the same time it is "in touch" with modern life, that the Church in Canada will, we trust, reap much advantage from Dr. Courtney bringing his experience and methods to bear in the administration of the diocese of Nova Scotia. We trust he may have a long and prosperous and happy reign as a Canadian Bishop.

TOO BAD.

THE following letter explains itself. When Dr. Jewett first exposed the fraudulent character of a certain pretended quotation, he expressed a natural indignation and sorrow at this offence being committed by one of our clergy. The Church of England has the honor of being the most scholarly branch of the Catholic Church, and all her clergy enjoy therefrom a reputation for learning; it should be then a point of honor to avoid disgracing their calling by such offences as fraudulent quotations. Of course, a certain party paper approves of this; it speaks sympathetically, having itself made a reputation for misquotations and the like. It is too bad to bring the Church of Canada into disgrace by one of her clergy repeating an offence after it has been exposed, and uttering a second dishonest quotation, after being compelled to withdraw the first. Dr. Jewett's letter appeared in the *Mail* of the 1st February.

SIR,—It gives the undersigned much pleasure to see, and acknowledge, that Rev. Mr. Taylor has shown manliness and honesty in withdrawing his quotation of a pretended statement by Columella. We regret that he was deceived, and do not doubt in the least the purity of his motives. In pursuing the subject, however, he has fallen into other mistakes, which, in the interests of the truth, we must beg permission to point out.

"My argument," he states, "is not affected in the most remote degree. I was quoting ancient writers to show that Must could be kept from intoxicating qualities. * * * In *Eccle. Wines*, p. 25, the author writes;—Columella says, 'It was called by the Greeks *amethyston* (unintoxicating); was a good wine,'" etc. Now in this second reference to Columella, Mr. Taylor is no more fortunate than in his first one—although for a somewhat different reason. It is pure assumption, and contrary to known facts, that this *amethyston* was an unfermented liquor. We could as legitimately argue that light Catawba and small beer are unfermented, because, as contrasted with heavy port and strong ale, the same term, in the sense intended by Columella, might be applied to them. Mr. Taylor, moreover, has confounded this *amethyston* with *aigleukos, semper mustum*, in a way unknown to any classic author. The geponic writers especially are very clear in marking the distinction between *mustum* and *vinem*. As a heading to chap. 29, bk. xii., where Columella gives a receipt for making *aigleukos*, we read, "After what manner Must may be kept always sweet;" but, in the heading to chapter 39 we read, "After what manner wine may be made of grapes dried in the sun." And Pliny, when alluding to the article, Lib. xiv., 2, as though in anticipation of modern blunderings, has made statements so clear that no one need make a mistake. His language is not "There is a wine," but "intermediate between sweets—*dulcia, i. e.*, jellies, etc., and wine, there is what the Greeks call *aigleuko*, that is, *semper mustum*." Always Must. He then gives the reason for the name, and points out the ground of distinction between *mustum* and *vinum*. It is kept, he says, from fermenting—*fervere prohibetur*; for "so they call (*i. e.*, that is the common expression for) the passing of Must into wines"—*sic appellant musti in vina transitum*. In plain English, the process of fermentation is that which changes Must into wine. This *semper mustum* was the result of human art and device—*ingenii non naturæ opus est*. God's natural law of fermentation was suspended by the process which he then goes on to describe. And it was called always Must because it was never anything else but Must. It never became wine. Had *transitus musti* taken place it would have been wine; but that having been prevented it remained as it was—"Always Must."

It is not denied by anyone, that freshly pressed Must was occasionally used as a drink; although as we have abundantly shown elsewhere, in consequence of its aperient properties, and the prevalent belief of its danger in causing the *affectis cardiaca*, its use must have been limited. Nor is it denied that Must was preserved unfermented—possibly for culinary or medicinal purposes. The fact of such preservation, however, to be of any service to the cause advocated by Mr. Taylor, it must be shown that it was called wine, and used as a beverage. The test is at hand, and can easily be applied. One clear, unmistakable passage from any classic author in which it is stated that (*a*) *aigleukos semper mustum*, was preserved for use as a drink; and (*b*) that it was thus used (as is now claimed by Mr.

Taylor and his friends) as a substitute, and in preference to wine, will settle the question. Nothing less will. We must respectfully call upon Mr. Taylor to produce one such passage, with definite reference to book, chapter, section, etc., of the writer. Yours, etc.,

EDW. F. JEWETT.

Trinity Rectory, Norwich, Ct., Jan. 16th.

Dr. Jewett may call for such a passage, but his correspondent will never furnish it; we doubt whether he ever saw the book he pretends to quote, and that he could not read it we have reason to believe. Temperance is woefully injured by such advocates.

IN A MUSING CAP.

"Musing there an hour alone."

WHEN Dr. John Duncan, dear old, oblivious thoughtful, Free, Church soul, said:—

"I am first a Christian, next a Catholic, then a Calvinist, fourthly a Pædo-Baptist, and fifthly a Presbyterian,"—

I sometimes wonder what it was that he meant. One never can be quite sure what a Presbyterian means when he calls himself a Catholic. It is true we have heard of "The Catholic Presbyterian," but somehow or other there seems an incongruity in the combination. What is affirmed in the head of the term seems to be swept away with its tail; and I never can quite make up my mind whether to understand by it a Presbyterian who believes that he holds the Catholic Faith, or that peculiar species of Presbyterian who is differentiated by the prefix Pan. The soul that longs, with Mr. Spurgeon, for "a larger communion than any sect can offer," may sniff in the word "Catholic," the savour of the feast for which his spirit craves, but the appetising odour must surely turn to the leanest and barest of east winds when it comes into contact with the narrowness and constriction of the straitest of Christian sects. When Universality becomes identical with Sectionality, and the whole lies down in one of its parts, then Catholic and Presbyterian may go hand in hand together. In common Scottish parlance the word Catholic is used of extension (in the Hamiltonian sense) and not of comprehension; or in other words it is used for the denotation of a miscellaneous collection of "all sorts and conditions of men," rather than for the connotation of any body of doctrine on which they are agreed.

It is hardly necessary to point out that the more the erroneous application of the word comes in, the more completely the true meaning of it disappears. The wider the extension the thinner becomes its comprehension. Looking to the *Scotsman's* usage of the term in its controversy with Mr. Jupp, one sees that its ideal of Catholicity would be found in an assembly consisting of, say, Cardinal Manning, Canon Liddon, Dr. Cameron Lees, the Rev. Jacob Primmer, Dr. Rainy, Mr. Spurgeon, Dr. Mackennal, General Booth, and Mr. Charles Bradlaugh. Taking these in their representative capacity, the extension is considerable, the "Catholicity," as the *Scotsman* puts it, unmistakable. But the comprehension is

remarkably we apply th in common, city to the thinks that orphanage ples, becaus distinctive t If the *Scots* simply what advantage r attacks of b result of c But the *Sc* struction in would not p The poor o increase of r superadded spiritual cor true, that it Catholic, in teaching the so uncatholi

It should "Catholic" at all, but make up the *quod ubique*, Lerins. It metonymy t A Catholic Faith, and because it e themselves because it h once deliver insist upon t is so persi "Catholic" trine, and t collections c believing an

Holding, never proper one Faith o applied by denote a ho appreciate Duncan app tian and C the terms a or Presbyter test, to wres

I daresay man and kn very far asti "Catholic" that he acce been defnec lic Creeds o sand pities t did he spoil tacking on t vinism? W Peter and P tum, sufficie Duncan? he overload

remarkably thin, and the "Catholic Faith," if we apply the expression to what they all hold in common, goes down with uncommon velocity to the vanishing point. The *Scotsman* thinks that Mr. Jupp does not manage his orphanage on sufficiently "Catholic" principles, because he does not teach his orphans the distinctive tenets of all the sects in the country. If the *Scotsman* would allow him to teach them simply what all the sects are agreed on, one advantage might follow—there would be few attacks of brain fever among the orphans as the result of committing the Creed to memory. But the *Scotsman's* method of concurrent instruction in all sorts of contradictory dogmas would not possess even this recommendation. The poor orphans would still have their full increase of risk in respect of brain fever, and superadded thereto all the evils of mental and spiritual confusion. It looks strange, but it is true, that it is just because Mr. Jupp is so Catholic, in the true sense of believing and teaching the Catholic Faith, that he appears so uncatholic in the eyes of the *Scotsmen*.

It should be borne in mind that the word "Catholic" is not properly applied to persons at all, but to the doctrines or truths which make up the Catholic Faith, the *quod semper, quod ubique, quod ab omnibus* of St. Vincent of Lerins. It is only by a natural process of metonymy that the word is applied to persons. A Catholic is one who holds the Catholic Faith, and even the Church is Catholic, not because it embraces all sorts of men who place themselves under the label "Christian," but because it holds in its integrity the one Faith once delivered to the Saints. It is needful to insist upon this in these days when the attempt is so persistently made to wrest the word "Catholic" from its proper application to doctrine, and to apply it to mere miscellaneous collections of all sorts and conditions of men, believing and unbelieving alike.

Holding, as I do, that the word Catholic can never properly apply to anything else than the one Faith once delivered to the Saints, and if applied by metonymy to a person can only denote a holder of that faith, I am unable to appreciate the subtle distinction which Dr. Duncan appears to have drawn between Christian and Catholic. Used in their strictness the terms are synonymous, and neither Pope or Presbytery should be allowed, without protest, to wrest them from their true significance.

I daresay Dr. Duncan, who was a thoughtful man and knew something of theology, was not very far astray in his application of the word "Catholic" to himself. He probably meant that he accepted the Christian Faith as it had been defined in what are known as the Catholic Creeds of the Church. If so, it is a thousand pities that he did not stop there. Why did he spoil his Christianity and Catholicity by tacking on to them the *catput mortuum* of Calvinism? Was not the Faith that sufficed for Peter and Paul, and Athanasius and Chrysostom, sufficient to meet the case of Dr. John Duncan? Was his soul one bit safer because he overloaded the simplicity of the Catholic

Faith with the vainly circling logical fallacies that ensnared the Frenchified intellect of John Calvin? As for Pædo-baptism, thank God he did not need to go beyond Catholic faith and practice to have full scope and sanction for that. The Catholic Church has never said nay to the Saviour's injunction, "Suffer little children to come unto Me." But was Dr. Duncan in his Presbyterianism conscious of no encroachment on the integrity of the Catholic Faith? Probably he was not, and yet as long as in that Faith we profess our belief in "one Catholic and Apostolic Church," and are unable to find Presbyterianism in that order which was Catholic and Apostolic, so long are we bound to maintain that Presbyterianism is not simply an addition to that which is Catholic, but is incompatible therewith. In adding Presbyterianism, therefore, to his profession of Catholicity, I fear that Dr. Duncan was not only indulging in a word of supererogation by adding to that which was perfectly sufficient before, but he was actually spoiling the good to which, by his own profession, he had previously attained.—*Scottish Guardian*.

WHAT'S IN A NAME.

MUCH every way. So think the people of Australia, most of whom very rightly object to the name which belongs to their whole island being monopolised by one portion only of it. So think authors and inventors, who find a name a very important factor in their great object of catching the public eye. The book called *How to be Happy though Married* has had, it is said, an enormous sale, owing chiefly to its name. And, to come more nearly to our principal object in this Comment, those who form themselves into Societies for purposes connected with religion, know very well that there is very much in a name; and are accordingly very careful, and in some instances very cunning, in their choice of what they consider a suitable name for their Society. It was a 'happy thought' of the Society for Plundering the Church, to call itself the 'Society for Liberating the Church from State Control.' It is characteristic of the otiose assent of the English to things as they find them, when they do not care much about them, to admit tacitly the various claims which are made wrongfully to certain names and titles.

One of the most conspicuous instances of this is to be found in the constant misuse of the term 'Catholic.' Although members of the Church of England constantly declare, as in the Creeds and the Prayer for all conditions of Men, that the Church of England is a true branch of the Catholic Church; yet many of them allow themselves habitually to restrict the use of this term, as though the Romish schismatics were the only Catholics in this land. And this carelessness in speaking and writing is found even among those who ought to be our leaders. Thus Canon Creighton, now an Ecclesiastical Professor at Cambridge, allowed such passages as this in the useful little *Epochs of English History* which he edited:—"Though the Parliament wished to do something for the

Puritans, it had no mercy on men who still clung to the old Church. Not only was the Catholic faith held to be harmful to the minds of men, but Catholics themselves were looked upon as bad subjects.' And constantly throughout the volume where this occurs the term 'Catholic' is applied exclusively to the Papists. It will be observed, also, that the English Church before the Reformation is spoken of as 'the old Church.' Now it is very probable that the Romanists in the sixteenth century, like their successors in the nineteenth, claimed to themselves the exclusive title of Catholic; and that the vast majority of those who gloried in calling themselves Protestants, forgot, or seemed to forget, that they were quite as much entitled (and even more) as were the Papists to the designation of Catholic. But this does not justify a writer in these days, who adopts these terms without carefully pointing out their real meaning, in contradistinction to what may be called their conventional meaning; and the neglect becomes very mischievous when the persons instructed are the young and less educated members of the Church.

If there were not already too many Societies within that great Society, the Church, it might be well to form a new one—'The Society for Calling Things by their Right Names.' The members would be bound to call Romanists 'Romanists,' and would never allow them to speak of themselves as the only 'Catholics.' They would take care to use Prayer-book terms; not being afraid to designate men 'in priests' orders' as 'Priests,' and endeavouring to bring back the right use of the word Curate (which includes rectors and vicars), calling the assistant clergy 'Assistant Curate' or 'Assistant Priest,' &c. And such a Society would always be prepared to combat the assumption of improper titles by anti-Church Societies, and to expose their pretensions. How much truth might be taught if we were always careful to 'call a spade a spade' in matters ecclesiastical, avoiding the euphemisms which are creeping in and misleading simple minds! Unless a decided stand be made against the propensity to use misleading names, and substitute long words for short, we may live to hear the Eighth Commandment altered into 'Thou shalt not disendow,' and the police aroused by the cry, 'Stop disendower'—*A. M. W., in Church Bells*.

INTER-COLLEGIATE MISSION UNION.

A movement for a closer union of the theological seminaries and the church societies in the different universities in the United States and Canada, has been agitated for some time. The first meeting took place in the Theological Seminary, New York, on 18th January and following days. There were forty-five delegates present from the following eighteen colleges and other institutions, viz: The General Theological Seminary, N. Y.; the West Philadelphia Divinity School, the Berkeley Divinity School, Nashotah Seminary, St. Stephen's College, Annandale; the Cambridge Divinity School, Mass.; the Theological Seminary of Virginia; St. Paul's School, Concord, N. H.; Bishop's College, Diocese of Quebec; Groton School, Groton, Mass.; University of the South, Sewanee; St. Paul's Missionary Society of Princeton College, N. J.; Episcopal High School of Virginia, near Alexandria, Va.; St. John's School, Manlius, N. Y.; Seabury Guild of Cornell University; Trinity College, Hartford, Conn.; Trinity College, Toronto, Canada; St. Paul's Society of Harvard University, Mass. Trinity College was represented by the Rev. Charles

Seadding, formerly of Orillia, at present one of the curates of St. George's, N. Y.

Each delegation was called on in turn for its report concerning the missionary work or missionary spirit at the place represented. These reports showed a very great diversity of age and work in the missionary bodies represented. In nearly all the seminaries, more or less of local work was reported, and most of the older branches gave also a statement of regular contributions for various missionary objects, as scholarships in foreign mission schools, and the like. The oldest missionary association was that of the Virginia Seminary, dating back to 1823.

The substance of these reports was to show very great varieties of organization, of work, and interest in mission work—results as various as the character of the different institutions represented. The object of the association is to draw these into harmony, so far as may be, and, as was well put by one of the speakers, to interest the younger churchmen in the work of the ministry.

The evening of Friday a public missionary meeting was held in the Church of the Holy Communion.

Dean Hoffman, on behalf of the seminary, welcomed the delegates to the convention, and spoke in part as follows:—

"Nothing has given me more gratification during my office as dean than the increase of the missionary spirit, which has been steadily growing among the students under my care during the past three or four years. It would be difficult to imagine any gathering of men in whose hands is lodged a greater power for good than this missionary association. You are entering upon the world's stage when more can be accomplished for good or evil in a single life-time than in a century of other days. But if you would embrace your opportunity and make this notable gathering subservient to its missionary purpose, you must keep your hearts open to the great principle which underlies all missionary effort, keep before your eyes the words engraven upon the charter of your Church: 'Go ye, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' We are bound to it, not only by every vow which binds us to the altar of our God, and cannot ignore it without ignoring the vows of our baptism, but it is of the very essence of the love of Christ that he who possesses it will long to impart it to others.

"I am aware of the temptation which besets the parish priest, to thrust aside the claims that lie outside his special work. And you will find penurious laymen in every parish who will object whenever a collection is made for missions, because of the needs at home. But I also know that there is no surer way to kill the spiritual life of any parish (or, for that matter, of any individual Christian) than to allow its efforts to be confined to itself. The life of the missionary is the highest, noblest, most heroic work which a man can ever do. His work will outlast the proudest monuments of earth, nay, the very earth itself; for it is not written, 'They that turn many to righteousness shall shine as the stars for ever and ever.'"

The Rev. Dr. Phillips Brooks then delivered an address on Foreign Missions. The Rev. Thomas Richey, D.D., was the next speaker, his subject being "The Missionary Spirit." A few closing remarks were made by the Rt. Rev. Bishop Porter, who said that he counted it a happy augury for the work of missions, that various schools of theological training in our own communion should thus come together in manly recognition, that each has something to learn from the others. From such an intercourse would surely come a larger and more enthusiastic vision of the work, and the association would be a source of strength and efficiency to the individual missionary, wherever he might be, in the consciousness that there was somebody behind him in the knowledge of their brotherhood and sympathy and prayers.

We regret that we have not space to give further details of a meeting which was a brilliant success. During the following days essays were read and addresses delivered, and a society was organized which will, we trust, prove of the greatest value to the Church on this continent.

Bishop Thorold has also something to say about socialism, and gives a good definition of what it ought to be. It should mean, he says, the science of maintaining the right proportion of equity and justice while adjudicating the various claims which individuals and society mutually made upon each other. But he is quite aware that socialism in the ordinary sense of the term is very different. He thinks it is well, therefore, to warn his younger and more impulsive brethren against the danger of too hastily sympathizing with a cause which reason and reflection might possibly lead them to reject. It is the noble burden of the Church, the bishop says, to help the toilers of humanity; but there must be reason mingled with sympathy.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

Sabrevois Mission "At Home."—Last week the ladies' committee of the French Missions' Committee of the Church of England gave an "At Home" at the mission school on Chatham street. This was the first social reception ever held there, and doubtless its object was achieved—an increased interest in the work of the mission. The invitations were largely accepted, and all who went evinced a pleased and somewhat surprised interest at what they saw. The handsome, well-appointed school premises were inspected and admired, as were the happy looking boys and girls in attendance. After the tour of inspection, tea or coffee and a variety of etceteras were served to the visitors, giving them an opportunity of conversationally exchanging their opinions on what they had learned in the preceding half-hour.

Among those present were the following ladies and gentlemen:—The Rt. Rev. Bishop Bond, the Venerable Archdeacon Evans, Rev. J. H. Dixon, Rev. George Rogers, of St. Luke's, Rev. Principal Henderson, Rural Dean Lindsay, Rev. Rural Dean Rollit, and Rev. Mr. Lariviere, Mr. and Mrs. G. F. Gault, Mrs. M. H. Gault, Mrs. James Findley, Mrs. Bond, Mrs. Denne, Mrs. Skelton, Miss Scott, Mrs. Rollit, Miss Cooper, Mrs. Brophy, Miss Renshaw, Mrs. McCulloch, Mrs. Carson, Mrs. Niven, Mrs. Brown, Mrs. McHenry, Mrs. and Miss Cole, Mrs. Stancliffe, Mrs. Frank Redpath and Miss Durnford.

At five o'clock, a Litany service in French was held in the church adjoining, Rev. Mr. Lariviere conducting. At the close of the Litany, Bishop Bond delivered a short address. Twenty-five years ago, he said, the lady who had been indentified with the Sabrevois Mission, and under whose direction it had prospered, came to the clergymen and said she gave it over to them. There was difficulty in the situation, but the late Canon Bancroft had determined that the work should not be allowed to drop. They issued an appeal and followed it up with personal action and solicitation. The response was liberal. Now the fruits of that mission work could be counted by hundreds, and that was speaking much within the mark. They were not to look for these fruits in this particular place or that, but in every and all directions. They had had their difficulties in the work, but he for one had never despaired. He could look back forty years on the work. That very day began the tenth year of his consecration, and he was pleased to look forward on the prospect of their French mission, for to him it was bright. The right rev. gentleman concluded his brief but interesting address by telling his hearers that they saw the material buildings of the school, but they could not so easily perceive the work that was going on with the living stones. Those that were taught there would in matters of religious instruction put to shame any class of their congregation. People might think they were working in a little corner, and he spoke to them that they might bear testimony among their fellow-citizens, that they might invite people to come and realize what was being done.

A hymn and the benediction brought the meeting to a close.

ONTARIO.

PAKENHAM.—On Friday evening, 14th inst., a number of the friends of the Rev. S. Macmorine assembled at the residence of Dr. Baird to bid him farewell and to testify in a slight degree their appreciation of his worth, ere his departure for Manitoba. Dr. Baird, on behalf of the congregation, presented him with a purse of \$120; also a beautiful meerschaum pipe from the ladies. These gifts were supplemented by the following address, beautifully printed on blue satin: *Mr. Macmorine:*

REVEREND AND ESTEEMED PASTOR,—It is with feelings of deep sorrow and profound regret that we contemplate your removal from our midst, knowing that in all human probability, as far as our official duties as pastor and congregation are concerned, we are parting with you forever. We recall with great pleasure many little social pleasantries, many happy and kind words of advice, and the loving and self-denying interest you have always shown in the welfare of that Church you love so well. During the four short years of your ministry among us you have been called upon from time to time to perform the sacred rites of our Church—you have been with us at the font and at the altar rail when those near and dear to us were, by the solemn rites of baptism and

confirmation, received into and made members of Christ's Church on earth—and when death entered our homes and our loved ones were called away, you have come to us with words of tender sympathy and all the comforting ministrations of that blessed service which pours balm upon the weary soul and troubled heart, and creates undying hope and belief in the resurrection of our dead, and the life of the world to come. Your genial voice and kind face will be missed in many home circles, and we feel that we have, indeed, lost a faithful pastor, a wise counsellor and a loving friend—a friend in every sense that the world implies—and we would wish you to remember, when far removed from us and busied amidst new scenes, that there are many hearts that beat towards you, and many prayers that ascend in your behalf for that blessing which alone maketh rich. We would tender the same expressions of regard to Mrs. Macmorine, who will be greatly missed by us all. Indeed, you have both won a place in our affections which cannot easily be refilled, and we sincerely hope that the people of Portage la Prairie may reap much benefit from what is to us an irreparable loss. We ask you to accept the accompanying purse as a very slight token of our esteem, and we sincerely pray that our Father's richest blessing may rest upon you and yours in the many happy days to come, which we trust He has in store for you in your western home.

J. G. BAIRD, M.D.,
A. MURPHY,
T. MEREDITH.

Pakenham, January 14th, 1888.

Mr. Macmorine was deeply affected, but acknowledged the presentation in suitable terms. He left the next morning for Portage la Prairie by the Pacific Express, followed by the blessings and good wishes of his parishioners, and many outside the Church whose respect he had won by his sympathetic kindness and unflinching courtesy. Mr. Macmorine was greatly beloved by his people, and we may safely say that his ministrations have proved most beneficial to St. Mark's, and he leaves his congregation pervaded with a more true and loyal love for their Church, and a kindlier and more sympathetic regard for one another than ever before.

IROQUOIS.—After service on Sunday, of last month, Miss Ella Wallace, on behalf of the congregation of Wallace's school-house, one of the outstations of Iroquois, presented the clergyman, Rev. Canon White, with a sum of money as a mark of their affection and good wishes, requesting him to purchase therewith something that might serve as a memento. Mr. White thanked them for their kindness—said he appreciated the mark of esteem, and that he would with the money buy a fur cap and pair of gauntlets, as a protection against the cold while doing his work in the parish, and as a reminder of their thoughtfulness.

CLAYTON AND INNISVILLE.—The Rev. John Osborne entered on his duties in this newly formed parish on Sunday, Jan. 22. He is to reside at Clayton, as a very suitable house with five acres of land attached to it has been purchased for a parsonage. The incumbent will be glad to receive aid from the many friends of Innisville and Clayton, in the form of subscriptions towards paying for the house which is to be deeded to the diocese of Ontario as soon as paid for. The parsonage being an absolute necessity at once, the people are strained to the utmost capacity at the start, which makes it desirable that outside help should be given, and causes this appeal. Address Rev. John Osborne, Clayton, Ontario, who will acknowledge all subscriptions on behalf of parsonage committee.

Notes of a Missionary Tour.—On Monday, January 23rd, I left home expecting to meet the Rev. Geo. Metzler, incumbent of Cardinal, in Ottawa. Our journey was to the new rural deanery of Prescott—our object to hold missionary meetings. Monday 23rd was a cold day and snowing heavily, I had to drive into Ottawa via., Billing's bridge, in order to secure the services of the Rev. J. M. Snowdon for a funeral, which would take place in my parish on Tuesday, 24th. After a profitable time spent in his company, I remained all night at the house of an estimable parishioner, Mr. Smith, who was kind enough to drive me into Ottawa the next morning, when I met my colleague and convener, Rev. Mr. Metzler. We had been announced to speak at a missionary meeting in Alfred, in the mission of Plantagenet, that evening. We arrived at Montebello station, C.P.R., about 10.30, expecting some one to meet us to drive us through to Alfred; what was our dismay when we alighted from the train to find no one there. Here we were surrounded by French people, neither of us able to converse in that language, about 12 miles from our place of meeting. However, having made ourselves comfortable at a hotel, and having satisfied the "inner man" we awaited the consequences. We found we

could get
We avail
journey it
flat, and
thing, mak
and a good
is compos
consequen
Frenchma
denly espie
of the mis
had secur
the object
to hunt up
practicabl
siderably
French h
pleasure o
and meet
people, as
Mission B
safely hou
the remain
were off 1
drifted an
that my n
we suffere
seated in
to us was
substantis
collection
not quite
was extra
had sever
had to ge
allow the
Hill, the i
reception.
Dissent, t
thanks to
seems to
very stor
was the q
the comt
Mr. and
was fortu
were unb
so that
roads nex
and was
wow" wi
over Su
Church,
proceed
Arthur P
journey
being hig
league on
and meet
having re
incumben
Caltumet,
to our ho
about the
meetings
they not

DESCR
the recip
met and
of St. M
address c
Marysbu
present,
pleased t
follows:
Rev. and
We the
Church,
our mid
and of o
have ren
As cur
the ardu
fidelity,
which k
interests
of the sit
the dist
unweari
connecte
a faithfu
have gai
be efface
As Ho
which o
you hav
operatio
in haste
some Ch
While
we take

could get through on the stage, which left about noon. We availed ourselves of the privilege, and a cold journey it was to be sure—the country here is perfectly flat, and the keen wind seemed to penetrate everything, making us wish we were at our journey's end, and a good meeting the result. The village of Alfred is composed entirely of French Roman Catholics, consequently we "put up" an hotel kept by a Frenchman, where we remained until we quite suddenly espied "the delicate young man," the incumbent of the mission. Hailing him with delight, as if we had secured a treasure, we introduced ourselves, and the object of our mission. Having expressed a desire to hunt up the people, but being assured it was impracticable, our zeal began to cool, which was considerably re-animating by the jealousy of the two French hotel-keepers, as to who should have the pleasure of entertaining the deputation. The service and meeting in the Church was attended by few people, and after setting forth the claims of the Mission Board and securing our offertory, we were safely housed with the kind-hearted Mr. Holmes for the remainder of the night. Early next morning we were off 15 miles to Caledonia Flats. The roads were drifted and the weather terribly cold, so much so that my nose was nipped, and in several other ways we suffered. Real glad were we when we were safely seated in the house of Mr. Downing, whose kindness to us was beyond comparison, and our hearts were substantially cheered by obtaining an excellent collection from a small congregation. Thursday was not quite so cold, but our journey to Vankleek Hill was extraordinary. The roads were drifted, and we had several narrow escapes of being upset, whilst we had to get out of the cutter two or three times to allow the horse fair play. Arrived safely at Vankleek Hill, the incumbent and his lady gave us a warm reception. This place seems to be swarming with Dissent, but the meeting here was fairly successful, thanks to the efforts of the Rev. W. Fleming, who seems to be doing a good work. The Friday was a very stormy day. How to get to East Hawkesbury was the question; it was solved by us remaining in the comfortable house, under the kind hospitality of Mr. and Mrs. Barton, very worthy church people. It was fortunate we did not venture out, for the roads were unbroken and the drifts of great depth, so much so that the incumbent endeavoured to travel the roads next day to announce our inability to attend, and was obliged to return. We next had a great "pow-wow" with the understanding that I should remain over Sunday morning, and preach in St. John's Church, Vankleek Hill, while my colleague should proceed to Hawkesbury and report himself to Rev. Arthur Philips. I understand he accomplished the journey with the greatest of difficulty, the snow-drifts being higher than the horse's back. I met my colleague on Sunday evening, when we held a service and meeting in the beautiful Church at Hawkesbury, having received a cordial reception from the genial incumbent. Monday morning we were driven to Calumet, and once more in the train spinning along to our homes. We were convinced that January is about the worst month in the year for missionary meetings in country districts. Why, oh why, can they not take place before Christmas.

J. F. GREESON.

DESERONTO.—A very pleasant evening was spent at the rectory a few evenings ago, where a deputation met and presented Rev. Mr. Atkinson, lately curate of St. Mark's, with a handsome gold watch and an address on his leaving to take charge of the parish of Marysburg. Mr. Atkinson thanked them for the present, and the kind terms in which they were pleased to refer to him in their address, which is as follows:

Rev. and Dear Sir:

We the members of the congregation of St. Mark's Church, Deseronto, cannot allow you to depart from our midst without some expression of our good will, and of our appreciation of the valuable services you have rendered to the congregation.

As curate of St. Mark's Church you have performed the arduous duties of your sacred office with great fidelity, and we heartily testify to the marked success which has crowned your efforts to advance the interests of the congregation. By constant visitation of the sick, aged and destitute, earnest sympathy for the distressed, kindly interest in the young and unwearied attention to the different organizations connected with the Church, you have proved yourself a faithful and cheerful assistant to our rector, and have gained a place in our affections which can never be effaced.

As Honorary Vice-President of St. Mark's Guild, which owes its existence to your foresight and energy, you have evinced remarkable tact in directing its operations, and have thus been chiefly instrumental in hastening to completion the erection of our handsome Church.

While regretting your departure from Deseronto, we take this opportunity of congratulating you on

your recent admission to the priesthood, and your appointment by his Lordship the Bishop of the diocese to an important parish. We fondly hope and earnestly pray that your ministrations in that field may be blessed with success and redound to the welfare of our beloved Church.

Finally, permit us to present you with this gold watch which, we hope, you will kindly accept as a token of our appreciation of your labors in this parish, and of the esteem in which you have been so deservedly held by the congregation of St. Mark's Church.

Signed on behalf of the congregation by the rector, church warden and the deputation.
Deseronto, Jan. 18, 1888.

BELL'S CORNERS.—In this parish on Christmas day the following was the offertory in response to the Bishop's customary pastoral:—Bell's Corners, Christ Church, \$20 80; Hazeldean, St. Paul's Church, \$28 18; Rathmills, St. Thomas' Church, \$9 84; Fallowfield, St. Barnabas' Church, \$5. Total, \$68 82.

A very successful Sunday School entertainment was held in the township hall, Bell's Corners, on Dec. 27th, '87, when after an interesting programme the scholars were presented with prizes; and on Jan. 12th, '88, a similar festival was held in connection with St. Paul's Church, Hazeldean, when an excellent programme was rendered; in the midst of which the rector, the Rev. H. B. Patton, was made the recipient of a new cutter, valued at \$35, and an address, presented by the congregation of St. Paul's, as a slight mark of esteem and acknowledgement for the faithful manner in which he has always discharged his duties among them. The rector made a very appropriate reply, thanking them for their very serviceable and acceptable gift.

The Diocesan Missionary meetings were held on Sunday, Jan. 15th, the deputation consisting of the Revs. T. Garrett and J. M. Snowdon. The collections for the day were:—Bell's Corners, \$10; Hazeldean, \$13 78; Rathmills, \$9 88; Fallowfield, \$5 60. Total, \$38 71, which amount will be greatly augmented when the returns from the cards come in.

TORONTO.

CREDIT.—The new church (St. Peter's) will be opened for divine service on Sunday, 12th February. The preachers are Mr. C. J. S. Bethune, head master Trinity College School, Port Hope, and T. Patterson, rector of Christ Church, Deer Park. The offertory will be given to the building fund.

St. Matthew's.—A very successful missionary meeting was held in this Church on Wednesday evening last. The speakers were the Revs. Messrs. Ratcliffe and Clarke; the offertory for the mission was \$20.

St. Barnabas.—On Thursday evening last a missionary meeting was held in this Church, the speakers were the Bishop of Algoma, and Messrs. Ratcliffe and Shortt. The last two named gave good practical speeches. We are sorry Mr. Ratcliffe did not give an account of what he saw of the Church progress during his travel in England and on the continent, it would have been, no doubt, very interesting and instructive. The Bishop of Algoma with his usual pleasant and happy way, made his address particularly interesting by having a large map of his diocese, and pointing out its boundaries and mission stations, and giving a general outline of the work done in his diocese. The offertory was fifteen dollars.

NIAGARA.

The eighty-ninth meeting of the Ruri-Decanal Chapter of Lincoln and Welland was held on the 25th and 26th inst., at Niagara Falls. Present, Rural Dean Gribble, Canons Houston and Bull, and Revs. Arnold, Spencer, Gardiner, Ardill, Armitage and Macnab. The session began with evensong in Christ Church, on the 25th. There was a celebration of the Holy Communion at 9 o'clock on the 26th. A very profitable morning was spent in the study of the Scriptures, and in a discussion of the "Origin of Evil." The following resolution of condolence was then drawn up, and the secretary, Mr. Macnab, instructed to forward the same to the family of the late Canon Holland. "The members of the Ruri-Decanal Chapter of Lincoln and Welland avail themselves of the first opportunity of expressing their deep sense of the bereavement which this deanery and diocese at large have sustained in the death of Rev. Canon Holland, B.A., rector of St. George's, St. Catherines, and for many years the active and efficient Rural Dean of Lincoln and Welland. They sincerely cherish the memory of so valuable and faithful a minister of Christ Church in our midst, and desire to speak words

of religious consolation and good hope in Christ to his sorrowing widow and family in this their day of mourning."

HURON.

PORT STANLEY.—The Rev. H. Barnwell, who was for some time incumbent of Christ Church, was appointed to Grace Church, deanery of Elgin.

LONDON.—Chapter House.—In connection with the Church Guild there is a very interesting Literary Society. On Tuesday evening, 17th inst., they held a very successful meeting in the Committee room, Dr. Woolverton lectured on "Geology and the formation of the earth," and read his paper on "caves." All present were greatly pleased with his exposition of the subject. Messrs. E. Taylor, jr., and H. Fancock were deservedly applauded for their singing, and Mr. H. Puddicombe presided at the piano. The vice-president, Mr. W. J. Imlach, occupied the chair and, as usual, to the satisfaction of all.

Deanery of Waterloo.—The Lord Bishop has been actively employed holding confirmations since Jan. 15th. On Monday, Jan. 16th, St. John's, Berlin, Rev. S. L. Smith, incumbent; on Tuesday 17th, Christ Church, Haysville, Rev. J. Edmonds.

Deaneries of Brant and Oxford.—Jan. 22nd, Ingersoll, Rev. C. C. Saunders; Sunday, 22nd, St. John's, Thamesford, and Christ Church, Lakeside, Rev. W. M. Seaborn; Tuesday 21st, Trinity Zorra and Christ Church, Hungerford, Rev. R. W. Johnson.

STRATFORD.—Deanery of Perth.—Rev. Mr. Kerr, incumbent of Trinity Church, Mitchell, has acceded to the request made to him to become assistant to Rev. Canon Patterson, incumbent of St. James'.

LONDON.—After a week's confinement to his room, Gabriel Maingault, Esq., 808 Waterloo Street, passed away in peace to the paradise of rest; having lived for Christ, with Christ, and in Christ, he could say with the Psalmist, "Though I pass through the valley of the shadow of death, I will fear no evil, for thou art with me;" conscious to the last moment, he exhorted his own family not to grieve for him, rather would he have them to rejoice, for he had a desire to depart and to be with Christ which was far better. Those whose privilege it was to know him, will ever cherish his bright example of Christian patience, resignation and unselfishness, and, as they think of him now sleeping in peace, give utterance to the prayer, "Let me die the death of the righteous, and let my last end be like his."

Churchwomen's Jubilee Offering to the W. & O. Fund of Algoma.—We are asked to correct an error in a previous list of acknowledgments of donations to the above, i.e., that of the members of St. Stephen's Sunday School, Toronto, which should have been entered as \$10, not \$5 as stated. Since the last list was published the W.A.M.A. branch, Delaware, Huron diocese, have remitted \$10; and the Rev. S. Weston Jones has fulfilled his promise, and has forwarded \$20 from the churchwomen of his parish, Charlottetown, P.E.I., which brings its total to \$32.55.

Grand River Indian Mission.—The Rev. D. J. Caswell, who has charge of the Church mission to the Six Nations Indians near Brantford, wishes to acknowledge the receipt of the following gifts of Christmas presents for the various Indian Sunday Schools in the mission, viz., two parcels from Mrs. Whitehead, of London South, one parcel through the kindness of Mr. G. M. Freeman, student; from Mrs. Baldwin, of Bishopstowe, a box of goods by express; from Mrs. Holmes, of Walkerville, which contained the gifts of the Sunday School children of the Church, of which the Rev. John Holmes is the rector. Part of the presents received from Mrs. Baldwin, were sent by the young ladies of Hellmuth Ladies' College, and part were from the Boys' Hannington Club, a missionary association among the Church boys of London, Ont. The gifts from Walkerville, also, represented the handy-work of many of the Sunday School children there. All these were most acceptable offerings, and were received as an evidence of a kindly feeling towards the "children of the forest" from those more favorably situated. Mrs. Elliot, of the Tuscarora parsonage, who has long been connected with the same Indian mission, as an earnest laborer in Sunday School and other church work, desires at the same time to acknowledge the following Christmas gifts sent for the same purpose, viz., one box from Mrs. Harvey, of the Ladies' Aid Society of St. George's Church, St. Catherines; a gift of \$5 from the Sunday School of Trinity Church, Galt, through the Rev.

John Ridley, which was expended in Christmas gifts, and a box kindly sent from friends in Mount Pleasant. Besides these Mrs. Elliot received, through several lady friends in Brantford, many gifts suitable for the Christmas tree, and also some gifts of clothing which she is able, from time to time, to distribute to meet the necessities of the poor among the Indians of the reserve.

The Christmas gifts were presented to our Indian Sunday School children at no less than five Christmas tree festivals held for the purpose. At these festivals Christmas carols and hymns were sung, and addresses were delivered suitable to the occasion, and all passed off most happily and many young hearts were made glad, and the teachers encouraged in their Sunday School work, thanks to our friends whose gifts are acknowledged above.

ALGOMA.

The following extracts from a letter by the Rev. R. Renison to the Bishop of Algoma will be read with pleasure by those interested in the Indian work in that diocese:

Neguinenang,
Lake Neepigon.

Although we have been sorely disappointed at not seeing you, we hope that the Lord's hand has been in all; as I have said before, your annual visit has been to us the brightest spot in the whole year, and I might, perhaps, in all truth say, in the words of St. Paul, "God that comforteth those who are cast down has always comforted us by the coming of (our Bishop). But seeing now, how your valuable time has been so completely occupied, I fear I have been unreasonable in urging you to come. . . . During our absence, Oshkapikida and the women were decorating the Church and entry, and an arch upon which Oshkapikida had written these words, "We are glad that the Big Black Coat has come to teach the Indians wisdom." When we arrived the women and children (every one) were on the hill to meet us, the women fired the salutes, and it was not until we got close to the shore, that they realised their great disappointment. I think I forgot to tell you that Mishael was compelled to give up one wife—his first wife's father is the chief of the Indians at Neepigon Post; his name is *Winchkaub*, and he was always very angry with Mishael for ill-treating his daughter and her children; so he made a complaint to the Indian agent, Mr. Donnelly, and when he arrived here to pay the annuities he was very kind, and at the same time very strict, and plainly told Mishael that the law of the land will not permit a white man to discard his first wife for the sake of taking a younger one, and that since an Indian is no better than a white man, and that as the law now extends to the mission, he cannot do so either, and that if he persists in living with the two wives, he will be imprisoned for five years. This put an end to the matter, and he is now living with his first wife, and the Indians here are all very kind to Julia, the discarded wife and her children. Joseph Equman is sworn in as a constable in the settlement, as there are now Indian constables on all the reserves. Mr. Donnelly was much pleased with the improvements, the gardens were in good order, and there are plenty of potatoes this year; he promises to give them a yoke of oxen and a stumping machine and a plough. He says we have done more here, than at any other mission under his care among 1,900 Indians. This speaks well for them, and I am now, also, delighted to be able to say that I see a great improvement in their spiritual life. He has also compelled the parents to send their children to school. If a child absents himself from school without any just cause, and continues to do so for any considerable time, that child's annuity will be stopped. This has great force, and we shall have our school well attended this winter; all this will strengthen my hands very much, as the Indians begin to see that the law and the gospel agree. I think we may safely say that the mission is doing well, although there are great difficulties to be contended with sometimes. I often think of St. Peter's words, "God of all grace. . . . after ye have suffered a little, make you perfect, stablish, strengthen, settle you." The following is taken from a letter to a lady, also written by Mr. Renison: "I must thank you most sincerely for your very kind and sympathetic letter. I was in a state of great despondency at the time it arrived, so that it was just like a draught of cold water in a thirsty land, and I honestly confess that it has cheered my heart and spirits, and given me new energy in my work. If the friends of the mission only knew how much we prize such letters as that which you sent us, they would, I am sure, feel amply rewarded for their trouble of writing. I am sometimes ashamed of my weak faith, and that I should ever be discouraged, seeing that the Lord is so good and kind to us, and has honoured me by calling me to this work. But then I remember that it is in "earthen vessels" that we have got the

heavenly treasures, and these vessels sometimes droop and give way *because they are earthen*. I desire for my own family and for the poor Indians, to offer our most sincere thanks to the friends in Toronto, Ottawa, Sherbrooke, and other places who sent us the bales, nothing could have been more suitable; we shall all feel quite happy and comfortable this winter, and, I am sure, it must add to the happiness of our many friends to know that they have *made us* happy. Our congregation looked quite respectable in Church, and I have no doubt they feel more and more every year that it is good for them to be here, and that the God who offers them free salvation for their souls, does not neglect their bodies, and this I need not say, has great weight with the Indian, and, therefore, may we not safely conclude that those who are helping us with "gifts" of clothing and other necessaries, are as much engaged in mission work as I am although, perhaps, they have a chance of denying themselves in ways that I have not, and may expect greater honor. I must say with St. Peter, "Silver and gold I have none," but I hope the Lord will accept the little that I can give, and use my little clay for his glory. Our mission house, you will be glad to hear, will be quite comfortable this winter, though not finished. *Obeseken* has followed our example, and has built a neat house with bedrooms up-stairs. So you see what a powerful thing example is for the Indian, in every way it will be profitable for the missionary to have a decent house to live in."

MEGNETTAWAN.—St. George's was beautifully and tastefully decorated for the Christmas festival. The services were particularly bright. There were twelve communicants, one of whom was over eighty years of age. Mr. Young is very active in advancing the interest of the Church and the spiritual welfare of his people, where there is sickness or distress he is always ready with a sympathy which finds expression in something of a more substantial form than mere words.

Mission of Huntsville.—The Bishop came to this mission from Burk's Falls, on Saturday, the 28th ult. On Sunday, 29th, a class of seven was admitted to full membership in the Apostolic rite of confirmation. In his address to the confirmands the bishop urged them to be true to themselves, to their Church, and to Christ. The bishop preached to crowded congregations morning and evening, and left for home by midnight train.

FOREIGN.

Bishop Kestell-Cornish is erecting, with the aid of the S. P. C. K., five churches on the eastern coast of Madagascar.

Next year, it is said, will probably see the erection of a Surrey bishopric, with St. Saviour's, Southwark, as its cathedral. Bishop Thorold has resolved to cling to the old see; and, indeed, a younger and stronger man is needed for South London.

The Church of All Saints, Eppleton, Hetton Downs, about eight miles from Durham, has been consecrated by the Bishop of Durham. It has been built to meet the wants of a large population employed in collieries worked by the Hetton Coal Company.

The two archbishops and thirty-two bishops of the Church of England held ordinations in the fourth Sunday in Advent and St. Thomas' Day, those in Ripon, St. David's, and St. Asaph being for deacons only. The large number of 830 candidates received deacons' orders, and 300 deacons were advanced to the priesthood.

WESTERN NEW YORK.—The summary of statistics in the *Journal* shows: Clergy, 106; actual resident in diocese, 114. Candidates for Holy Orders, 6. Parishes, 92; self-supporting, 54, missionary, 38. Missions, 18. Churches consecrated, 2, present number, 109. Rectories, 54. Baptisms, 1,633. Confirmations, 1,231. Communicants, 18,454. Sunday School scholars and teachers, 10,426, and contributions, \$345,085.22.

Mr. Lemuel J. Curtis, whose death occurred at Meriden, Conn., on the 10th ult., bequeathed \$20,000 to the trustees of donations and bequests for Church purposes, and after providing for his family, gave the remainder of his property, amounting probably to \$600,000 to the Curtis Home for Widows and Orphans, which he established some years ago in Meriden.

The will of the late Mr. Beresford-Hope contains, as its first paragraph, the following words: "I

bequeath my soul to Almighty God, humbly trusting for pardon through the merits of our blessed Lord, dying a member of His Holy Catholic Church, in the communion of the English branch thereof, and humbly trusting that ere long the woeful dissensions of the Universal Church may be healed." He requests that on his tombstone, which is to be in the form of a cross, may be written, "*Miserere mei Domini*."

A committee of ladies with H. R. H. Princess Christian at its head, has presented the Bishop of Bedford with the sum of \$3,500, collected among personal friends as a memorial of respect and affection to the late Mrs. Walsham How. The Bishop of Bedford, in returning thanks for the memorial, stated that it was his intention to devote the amount to the maintenance of the Walshamstow Home for Girls, which was originated by Mrs. Walsham How, and in which it is well known she took the deepest interest.

Christ Church, Boston, is one of the few remaining landmarks of the old city. It was begun in 1721 and completed in 1723. It retains the original architectural features, and some of the quaint decorations which were put up 165 years ago. The old chandeliers, and the carved wooden angel figures were captured from a French merchantman, by a British privateer and presented to the parish. All then was considered fair in war even to capturing decorations for a church. The old clock put in place 180 years ago still marks the swiftly flying hours. The organ was erected in 1758, and the chime of bells was one of the first brought to this country. In the crypt beneath the church repose the remains of the first rector, the Rev. Timothy Cutter, who died in 1765 at the age of eighty-five.

The Bishop of London recently admitted two ladies to the ancient order of deaconesses. The following is the significant part of the office used on the occasion:

Then shall the candidate kneel at the altar-rail, and the bishop shall say: Almighty God, Who has called you to serve Him in this holy life, give you the power to fulfil this your service acceptably, through Jesus Christ our Lord. Amen. The bishop shall then lay his hands on the head of the person to be made a deaconess and solemnly bless her, after the following manner: God the Father, God the Son, and God the Holy Ghost, bless, preserve and sanctify you; and so fill you with all spiritual benediction and grace, with all faith, wisdom and humility, that you may serve before Him to the glory of His great Name, and to the benefit of His Church and people; and make you faithful unto death, and give you a crown of life. Amen. (Name) I admit thee to the office of deaconess, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall the bishop give the cross to the deaconess, saying: Receive and wear this cross, a symbol of thy profession as deaconess. Be not ashamed to confess the faith of Christ crucified; bear ever in thy heart the remembrance of His love Who died on the cross for thee. Amen.

A correspondent in the *Spirit of Missions* speaks encouragingly of the work done and doing in Japan, as contrasted with the unpromising condition of things thirty years ago. He says:

Thirty years have gone by since then, and that beginning has ripened into what? Into such a report as I have just read. A report which speaks of churches, mission chapels, schools for both sexes, and of hospital and dispensary work. But it tells of more than this—of many baptisms—243 in the twelve months past, most of them adults; and the bishop relates an incident showing that the Christians there are Christians indeed. They work! He tells how a young man in a telegraph office, when on a visit home, gathered a few persons at his father's house, and taught them Christianity. That led to a Bible-class, and to the study of Christian books; and finally, at their own request, a missionary was sent them, who, when he came, found nine people ready for baptism. Again he tells of a neat chapel built at a place called Nara by the contributions of the natives themselves, and of two other congregations expecting to erect chapels at an early date.

St. Barnabas' Hospital, at Osaka, built by the Woman's Auxiliary, had treated over 6,000 patients, and the fees received were more than enough for the current expenses. In the two schools for girls all were prospering. St. Agnes' School, at Osaka, under the charge of Miss Williamson, had continued to grow, there being at present sixty pupils, which had necessitated an addition to the building both as to schoolroom and sleeping accommodations. Of St. Margaret's, in Tokio, where Miss Riddick presides, the same account is given, and, although an addition has been made, more room is again required.

The work of Miss Mailes, who is stationed at Osaka, is apart from school life. Her chosen depart-

ment is the place teach in this world Mailes has al whom she ir two and two their people.

All Letters on the signa We do not ho our corra

SIR.—Will CHURCHMAN, mend a good one that is tone.

SIR.—Son poor church prejudice ag I have this I have read every histor more infide days of Br Smith." I knew what terms from have as muc the "dancin Salvation A Church. W creeds. No in Toronto pattern of o pattern of a have the " leading (not the sanctua 82nd canon munion tab. I want to clergy posse country ca lectureship known as C this is done pillar and li "Alexander Toronto Cr admitted by philosophic of Zoroastri Sprinoza or ism. The received th I could st happy. I the scheme

THE REV

SIR.—Th Mr. Taylor in his exer In his grea the Rev. f tion of the his parish need, thou because th improper t is not imj Styleman London S of two colu from which that, last regular p funeral wh a pauper fr strong to s such facts of the He of the ge Chronicle h per cent. o

ment is that of going about visiting from place to place teaching the Bible to gatherings of women. In this work she is aided by a native helper. Miss Mailes has also under her charge five young women, whom she instructs untiringly, and who go out by two and two to read and explain the Word of God to their people.

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.

WANTED A HYMN BOOK.

SIR,—Will you allow me to ask, through the CHURCHMAN, whether any of your readers can recommend a good Sunday School Hymn Book. I want one that is not expensive, and of a sound Church tone.

Yours truly, COUNTRY PARSON.

X. Y. Z. HAS A SCHEME.

SIR,—Some people seem to think that I have a poor churchmanship in my brain because I have a prejudice against "altars" and "sacrificing priests." I have this prejudice, and my reason herefor is this: I have read history for the past twelve years, and in every history I find that the "altar" and the "sacrificing priest" have caused more misery and produced more infidelity than all the philosophers from the days of Brahma and Buddha to the days of "Joe Smith." I am firmly convinced that our Reformers knew what they were about when they expunged these terms from the liturgy of the Church of England. I have as much prejudice against these as I have against the "dancing dervishes" of Stent's "Egypt" or the Salvation Army "give." All are foreign to our holy Church. We have no knowledge of these in our creeds. Now what do I want? I want to see you in Toronto with a grand, a noble cathedral, after the pattern of our best English cathedrals, not after the pattern of any other. In that cathedral I want you to have the "white robed" throng of men and of boys leading (not altogether to themselves) the praises of the sanctuary. I want to see, in compliance with the 82nd canon of the Church of England, a decent communion table, properly adorned in this same cathedral. I want to see attracted to this cathedral a staff of clergy possessing the greatest gifts and graces this country can produce. I want to see a series of lectureship founded in connection with the cathedral known as Comparative Theology Lectures; and when this is done I want to creep in under the shadow of the pillar and listen to such an one as "Carpenter" or "Alexander" addressing the students of every Toronto College (Theological and non-Theological admitted by ticket "free") on the superiority of the philosophical teachings of the "Nazarene" over those of Zoroaster or Socrates, or Plato or Aristotle, or Sprinza or Comte, or the school of modern agnosticism. Then, in the gloom of the evening, having received the benediction of a true "Father in God," I could steal back to my country parish and be happy. Perhaps my scheme is, after all, only the scheme of a "crank." What of this? Yours, X. Y. Z.

THE REV. W. J. TAYLOR AGAIN CORRECTED.

SIR,—There is some ground to fear that the Rev. Mr. Taylor blunders in his oral quotations as well as in his excerpts from the Latin writers de re rustica. In his great letter to the Mail he quoted "his friend the Rev. Styleman Herring" as saying, in illustration of the happy effects of total abstinence, that in his parish were thousands of Jews, but not one in need, though all around were steeped in poverty, because they did not drink. Of course it would be improper to doubt Mr. Taylor's word, but I hope it is not improper to dispute the correctness of Mr. Styleman Herring's alleged statement. In the London Spectator of 23rd April last is an article of two columns on "Jewish Pauperism in London," from which I take a few sentences: "Figures show that, last year, every second Jew belonged to the regular pauper class, and every Jewish second funeral which took place in the Metropolitan area was a pauper funeral." The epithet shocking is not too strong to apply to the mass of pauperism of which such facts are indisputable evidence. The death rate of the Hebrews is higher, much higher, than that of the general body of Englishmen. The Jewish Chronicle holds that the pauper class constitutes 48 per cent. of the whole body of Jews. The Jewish

World, in a recent issue, puts the proportion at 46 per cent. We regard it as nearer 50 per cent. It is only needful to add that the United Synagogue admits that of the total Jewish funerals in London, 44 per cent are pauper funerals, and that there are upwards of forty charitable institutions at work in the community. The poverty of the majority of Jews shows itself, moreover, in some painful statistics as to the death of young children. Of the total deaths registered by the Metropolitan synagogues, 81 per cent. were those of children under ten. The proportion among the residents of the country at large is only 43.5. This fact will show how much truth there is in the allegation so frequently made and so generally credited, that the death rate of the Jews is lower than that of the people among whom they live. The figures we have quoted are those accepted by the Jews themselves as authoritative, and are given without comment. They do not need it, and only too faithfully reflect the appalling mass of pauperism that exists in the Anglo-Jewish community of London. After that what becomes of "As rich as a Jew," or of the necessary antithesis between Temperance and poverty? Alas, even total abstinence is just as little an infallible safeguard against poverty as it is against the frailty of bank managers and directors!

May I say that I lately received, as I suppose others of the clergy did, a book entitled "The New Christianity?" It is Swedenborgianism, decorated with teetotalism, anti-tobaccoism, and anti-tightlacing; its highest energies, however, being directed against the sacred chalice. It may be truthfully and tersely described as a dunghill of twaddle. It boasts of "a host of distinguished scholars" as sustaining its positions, and names some half-dozen half-learned or wholly ignorant persons; but by making them quote one another incessantly all through a book of 500 pages, many a simple reader must be taken in by the miserable simulation of great and numerous authorities. On page 818 the Rev. W. J. Taylor is quoted as one of the "host," and his quotation from Columella does yeoman's duty. To intelligent readers happily the thing of paste and scissors confutes itself. As for answering it one might as well speak into the air. As Bentley said of answering Boyle: "My whole life might be spent at that rate in refuting the merest trash. And he has clearly the advantage of me in this point, for he may commit more mistakes in five weeks time and in five sheets of paper than can be thoroughly confuted in fifty sheets and in a whole year." In the interests of this new Christianity a newspaper so styled made its appearance on 1st November last, and on p. 9 I find a minister of the new church saying, in reference to the spread of Swedenborgianism and its adopted child teetotalism: "What Canon Wilberforce told Dr. Ellis (the lay apostle of the cause) is daily taking place among the most intelligent minds and in the most enlightened portions of the Church. Swedenborg is doing an immense service to day in explaining and illustrating Christian doctrine." If Canon Wilberforce be not misrepresented by his Swedenborgian friends, what are we to say? This modern Sabellianism "doing an immense service" to Christian doctrine! As Liberationists are glad to have the aid of agnostics in their anti-church crusade, are we to think that believing temperance men can league themselves with unbelievers, who, in laboring to overturn drunkenness, design also the overthrow of the Old Christianity? This is indeed "crankiness," if it be no worse.

Yours, JOHN CARRY.

Port Perry, 28th Jan., 1888.

SKETCH OF LESSON.

QUINQUAGESIMA. FEB 12TH, 1888.

The Cities of Refuge.

Passage to be read.—Joshua xx. 1-9.

Murder is one of the worst crimes. Why? Because, in the Moral Law, God says, "Thou shalt do no murder." Yes, but when were the Ten Commandments given? Long before that, God had shown His abhorrence of murder by saying to Noah, "Who so sheddeth man's blood, &c." (Gen. ix. 5, 6), and by punishing Cain for taking the life of Abel. Why does God then abhor and punish murder? Because God Himself gives us life (Gen. ii. 7; Acts xvii. 28): and has made man in His own image (Gen. ix. 6). So now we put the murderer to death. We are justified in punishing the murderer; and in thus solemnly warning others, because God Himself has authorized it.

I. The Refuge of the Manslayer.—But sometimes a man is killed by accident. Suppose two men are felling trees, and the head flies off one man's axe and kills the other man, should we regard that as murder? (Deut. xix. 5). No one would grieve more deeply about it than the manslayer himself. And, inasmuch as the nearest of kin, who was bound to be the "blood-avenger," and to take the life of the murderer, (Deut. xix. 12), might (in sorrow for his lost relative, and in sudden anger against his slayer), not consider whether the death was caused in malice or by accident

—God mercifully provided Cities of Refuge to which the slayer might flee, and, being tried by the elders of the city, might have justice done him. Then, if the death was really caused by accident, he remained in the City of Refuge until the death of the High Priest, after which he was free and no longer in danger; while if the death was caused by "malice aforethought," and so was a murder, he was delivered up to be put to death. Six of these Cities of Refuge were appointed, three on each side of the Jordan, two in the north, two in the south, and two in the centre of the land. The roads to them were good and plainly marked, so that the manslayer might readily and quickly reach the city.

II. The Refuge of the Sinner.—Such merciful provision did God make for the people. And of what does it remind us? Surely, that Jesus Christ is the Refuge of our souls. We are in danger (see Rom. iii. 23; vi. 23). Eternal death awaits us as the punishment of our sins. But God has provided a Refuge—(see Heb. vi. 18-20)—a refuge against the wiles of the Devil, (Eph. vi. 10, 11)—a refuge from the enmity of man, (Ps. lxi. 11)—a refuge for the oppressed, (Ps. ix. 9)—a refuge for the poor (Isa. xxv. 4)—a refuge for the afflicted, (Jer. xvi. 19)—a refuge in all trouble, (Ps. xli. 1). Let us then sing the hymn—

"Jesus, Lover of my soul, &c."

And remember our Lord's invitation: "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

Family Reading.

UNITY AND WORSHIP.

Worship is a means toward unity. That it is an immediately felt means is one of the commonplaces of Christian literature. It found one of its most beautiful expressions from Augustine, and has lost no freshness since; the emotion of united worship; the thought of earth's unceasing incense of rising prayer as the dawn and dusk of every place each moment waken and each moment send to rest a new meridian; the range of worship from depths of penitence to the divinest treasure of the communion of saints; the range of its forms, from the plainest simplicities, so dear to many, to the best earthly perfections of shape, of sound, of light; the vast varieties of race and character, which worship makes one, from the Corinthian, the Roman Jew, the Egyptian hermit, to the Kentish king, the Indian chief, the Japanese noble; the same words and feeling, mighty to bring all humble, yet exalted, into God's presence. So must the worship of this beautiful house be beautiful, and various and profound. It must give the full and tender music of that Prayer Book, which—while missal and breviary have become the private devotions of priests, and other exercises are engaged in to die as they are delivered—is becoming the Prayer Book of the world. Not a month but brings it to me in some new language or dialect. Make you this house a fit and sober exponent of it, let it be followed up by simplest prayer meetings, let it be followed by wise divinity and deep, and this will be a house of prayer indeed. But further, I want to suggest one other point as to unity and worship. Are we sure we are right to look upon varieties of worship as necessarily marks of variance, or diversities of ritual as material differences? They ought rather to be thought of as so many renderings of one infinite theme, and all to be rejoiced in. How can such a theme be rendered without many forms of utterance, answering to the many harmonies which make up man? Every school of painting, every style of architecture, all the structures of languages, express each some special grace, or order, or deep perception. And ought not the worship of all mankind—with the Eternal God for its object—to express wider thoughts, and of necessity in more varied forms than even those greatest renderings of nature? How widely did the worship taught by Augustine to the English differ from that of our Celtic saints, and both from the forms of earlier ages, and both from our own. Yet we feel the immense differences to be natural and right; we know that there must be such differences in the future. Have these simple facts no moral for the present? —From the sermon by the Archbishop of Canterbury, at the consecration of Truro Cathedral.

PARADISE REGAINED.—A TRUE STORY.

Alone with happy birds one day
In a fair woodland glade,
I told them I had come to say
A ditty I had made,—
And if they each would listen well
With patience to the end,
That they in song the tale might tell
To any feathered friend.

Then silence fell upon the wood,
Soft wings were folded down
And baby birds were still and good
Beneath the branches brown;
While even Robin with hushed song
Seemed waiting for my strain,
And pertly hinting, "Don't be long—
I want to sing again!"

Oh, free glad birds, last Easter Eve,
When all our land grew bright,
A mother-thrush rose up to grieve,
After a dreary night.
Her little ones, a group of five,
Were stolen with their nest,
And she, poor bird, was left alive—
I think to die were best!

In vain her search—she flew and flew
To budding bush and tree,
And all the time a boy well knew
Where her dear brood should be.
He took them in his selfish dream—
Who could be quite awake
When robbing mother-birds can seem
An act for kindness' sake!

But oh, my friends, a love-sent thought
That Easter Eve I had;
To do a little deed I ought,
And see the sick and sad.
So forth I went, and by the hearth
Within a cottage small
I heard a chirping—not of mirth,
Ah no—a mother-call!

And then I looked, and saw within
A little box, that there
Were five wee thrushes—oh! the sin,
I said, how could he dare
To take the birds against the law
Of kindness and the land!
And when I turned to him I saw
His heart could understand.

I saw he could respect my blame,
And gently did I ask
That he would do, for deed of shame,
A noble, kindly task—

A MAN TRULY BRAVE.

The truest hero is he who surpasses in moral courage. To face with serenity the certainty of lingering agony and death is a far higher test of absolute bravery than to plunge into battle, where blare of trumpets and waving of banners and shouts of comrades and hope of glory lend fictitious coloring to the grim prospect of death. "Unser Fritz," the Crown Prince of Germany, beloved of all the Fatherland, the pivot of European peace, a man kindly, pious and brave, lies dying at San Remo. The New York World tells how he bore his doctor's verdict:

"A bullet might have struck me during the late war. Instead, please God, this illness of mine will take the place of that bullet."

These are heroic words of the Crown Prince in speaking about his illness. It was a touching scene when Professor Schroeter examined the royal patient. The Crown Princess and her daughters stood by while the doctor did his work. They were all weeping silently. All except the sufferer himself were unmanned. When the inspection was finished and the doctor, with a grave look on his face, had stepped back, the Prince said:

"Well, my dear doctor, is it a cancer?"

"It is a new and malignant formation, your Imperial Highness," answered the Professor. Then there was silence, save for the sobbing of Dr. Schroeter, who had broken down.

"It was the most terrible moment of my life," relates Professor Schroeter. After a while the Prince arose and gave the doctor his hand, dismissing him with many thanks. The Crown Prin-

cess followed him to the door with streaming eyes, and thanked him for her heart. "I can never forget," she says, "with what kind consideration you prepared my dear husband."

An exile in San Remo, the Crown Prince thinks with affection of Berlin. "You must tell the people of Berlin," he said recently to Mr. Bernberg, who is at San Remo, "how deeply grateful I am to them for all their tokens of sympathy." Mr. Bernberg said that never had the people so loved their Prince as now. "The feeling is a mutual one," said the Prince. He then said that he hoped soon to be able to return to the Fatherland, and was going on to speak of things, when an official interfered and reminded that silence was necessary. The Prince obeyed. His obedience is what the doctors praise most.

FOR MOTHERS.

The importance of the mothers praying aloud with the little ones is constantly proved to us. The children in our homes are so observant. Tiny Willie, so small to be allowed at the table, sees his mother bow her head in silent grace and says: "See mamma go to sleep before she eats, every day," after the explanation, nothing more is said. Little Howard, four years old, comes into his mother's room while she is on her knees in quiet devotion; to his eager question, he receives only "hush, hush," and waits till she is through; he is then told not to interrupt mamma when she is praying. The next night little Howard, robed for bed, is told "to kneel and say his prayers;" quickly he drops on his knees, buries his face in his hands, but utters not a word. "Go on, Howard." He does not speak. "Go on," repeats the astonished mother. "Do not interrupt me, mamma," are all the words she hears. Directly, when through according to his idea, he arises and explains, "You never say anything when you pray;" so he follows her example for two or three nights, till his mother convinces him by precept he must pray aloud. We think example is more forcible.

Need we multiply instances? Mothers, pray aloud with your children; the memory of those seasons of private prayer will be a sacred legacy.

It might be well to explain to the little questioner, that when he is older and knows better, what he wishes to ask God for, he can pray silently as his mother does. But while he is very young and needs to repeat prayers, like "Our Father," and "Now I lay me," he must say them aloud.

No doubt deep and lasting impressions are often made on children by having the mother take them into a room apart, and, quietly kneeling with them, in simple, tender words; commend them to the dear Redeemer. Mothers who are reluctant to do this would be persuaded to try, if they realized that the eternal welfare of a darling child might turn upon their faithfulness in the early dawn.

ONE WOMAN'S LIFE-WORK.

A pretty and touching incident happened in Paris the other day. Mlle. Nicolle, more than thirty-six years ago, was admitted to the hospital of the Salpetriere as a nurse to take care of her insane mother. When her mother died she entreated the director to allow her to remain and to devote herself to the care of the idiots. In this work she has been wonderfully successful, humanizing and improving them to an extent hardly believed possible. When on the last day of the year just closed, the new President of the French Republic M. Carnot, made the round of the hospitals, he only intended to bestow two rosettes upon the head of doctors of the Salpetriere and the military hospital of the Val de Grace. These physicians were already Knights of the Legion of Honor.

When the president saw that the prodigies Mlle. Nicolle had accomplished, he asked the physician, on whom he had bestowed the rosette, for the knight's ribbon, for which he had no more use, and pinned it upon the breast of the poor teacher, who fainted from agitation.

The bestowal of the ribbon of the legion upon a woman is a very unusual thing in France, and the distinction in this case is as marked as it is merited.

It shows the power of woman's work of charity to move an admiration which goes at once beyond precedents. Faithful service need not wait always for recognition.

THE CHURCH WORSHIP.

In public worship we use a liturgy. Much of it is in the very words of Holy Scripture many of its prayers and hymns and litanies have been going heavenward 1,500 years. No church takes care to read to the people the word of God. The Christian year follows the life of our dear Lord, for the bride must ever be telling of the absent bridegroom. The warning cry of Advent, the joy of Christmas, the sadness of Good Friday, the hopes of Easter, the gladness of Whitsuntide, and the memories of the Apostles and sainted ones who have gone before, are blessed helps to Christian living.

It is a joy to us that, year by year, other Christians are keeping the same Christian times and seasons, and that their voices blend with ours in singing chants which were sung in God's temple 3,000 years ago. We are sure that whoever has made this service the language of his heart, will say with Adam Clarke that text to the Bible, the Book of Common Prayer is the book of my understanding and my heart.—Bishop Whipple.

—Now are you right down sure that you are saved from covetousness—"from the world, and all covetous desires of the same?" Can you point to anything that you have lately done or sacrificed for humanity or God's cause? How about hospitality—do you grudge the pittance it cost you?—Harvester.

JAMIE'S MISTAKE.

A TRUE STORY BY AUNT HANNAH.

It was Saturday, and the last day of the year, when Jamie Lovell, a bright boy of twelve, and one of a male quartette of Lovell's, went skimming on his sled down a hill in the village of M—. Christmas had brought to Jamie and his three brothers, gifts from each member of the family except a great-uncle, for whom Jamie was named. This uncle, grave and almost austere, was a bachelor, very rich, and I grieve to state, very "near." Living alone, with only a housekeeper to minister to his wants, with neither wife nor loving children to "warm the cockles of his heart" or pull upon his purse-strings, is it to be wondered at that he almost forgets the wants of children, and how very little it takes to make them happy?

"Here—here! What do you mean by running into me and barking my shins in this unruly manner! Can't you find a place to use your sled except the highway?"

"How do you do, uncle? Excuse me for hitting you, but I got a 'header' on and couldn't stop myself. I'm awful sorry I've hurt you."

The brave look out of Jamie's honest brown eyes had a soothing effect upon the old man.

"What! bless me, it's Jamie! Well, never mind, my boy, only look out after this, and steer clear of people's legs."

"All right, sir," said Jamie, glad to escape with so light a reprimand. Good night, uncle; Happy New Year!" and off he trudged up the hill dragging his sled after him.

"Come back here," called the old man. Then taking from his pocket a handful of silver he said, "here are four silver dollars, one for each of you boys. Do you suppose you could keep them till to-morrow without letting any one know you had them, eh?"

"Yes, sir! You just try me!"

And Jamie's bosom swelled with pride at the consciousness of a secret in partnership with his stern old uncle.

"Well, then, to-morrow morning you put them on the plate as a New Year's gift from me. Now be off, or you'll be late for supper."

Off sped Jamie, with his big secret and a weighty pocket. Into the house by the back door, and up to his room to put his treasure in a safe place. During supper he was quite subdued: and all

1888.
ERS.
EET.
MPANY
BELLS
public since
of, Fire Alarm
nes and Peals
undry.
Bells,
CHURCH,
LOCKS, etc.
faction guard
and catalogues,
BALTIMORE,
paper.
& Co.
WOOD.
Street W.
et, 765 Yonge
Queen St. E.
planade East
t of Princess
Front St.
Y'S BAL-
BLOWER
adapted for
gams, as they
er over-blow-
r the last four
most decided
essure prod-
for durability
r, they cannot
given to some
Organ Build
t application
WM. BERRY
M.P.S.
cess:
TYPE, AND
MINUTES.
grams, Auto-
per, marking
ngravated and
rs.—Musical
and lyrics,
hand-stamps
l et of
from which
en by hand
an immense
g and mark-
hese stamps.
O.
St. East,
O.
& Co.,
O.
HURCH.
ture.
Desk,
86.
ICK,
ontic.

through the evening he was so unusually quiet that grandma anxiously questioned him—was he sick? Were his feet wet? until the poor boy crept off to bed long before bed-time, lest close questioning might cause him to betray his secret. He hid the money in several places before he found what he deemed the safest nook. Such a responsibility! Suppose a robber should get in! Out of bed again, and having made sure that the silver was safe in the toe of his shoe, with his stocking stuffed in on top to keep the four eagles from flying away—back into bed, and tired and worn out with the gifts and mystery, soon was fast asleep.

New Year's morning came bright and clear—the snow packed dry and hard, and the bells ringing for Sabbath-school. Jamie's mother played the organ in Sunday School and Church, and, with her little brood, started early. After school she sent the boys into the Church, where they sat well up in front with their grandma, while she went up into the choir. The service and sermon were impressive, through all of which the boys sat quietly. Then came the rich tones of the organ playing while the offerings for the day were collected. Jamie sat by the door of the pew, and as the plate was passed down his aisle I saw him grow restless. There was a nervous searching in his pockets, a dropping of some hard substance on the floor, a knocking of his head against the pew in front as he bent down to pick it up—a very crimson face, and by this time the plate was passed to the poor boy, when a shower of silver, it seemed, was rained upon it from his hand.

The dear child settled back in his seat with a sigh of relief; but failed to notice the agonised expression on the face of his bewildered grandma. His three brothers could scarcely contain themselves, so full of wonder were they as to how Jamie had come by so much money. On their way home, when their mother had joined them, grandma begged Jamie to confess if he had been doing wrong. The poor boy was only too glad to make a clean breast of it, but, alas! he only made it worse for himself, as his mother immediately exclaimed, "Why! Jamie! your uncle meant the breakfast plate."

Then "rose up" the three boys who had, as they thought, been defrauded of their money; and, but for the expostulations of both grandma and mother, I fear the New Year's resolutions and the Sabbath day would have been broken at once and the same time. Poor Jamie had thought of but one plate, and that the plate which collects on New Year's day for the poor of the Church.

I wish I might be able to add right here, that the rich old uncle hearing of Jamie's generous disposition of the money, made the amount good to the four boys; but I have been writing you a true story, and would you have me make a statement that was false, just to have it, as the boys and girls say, "end well?"—*Ex.*

IMITATION is sometimes called the sincere form of flattery. This may account for the number of imitations of the original and only positive corn cure—Putnam's Painless Corn Extractor. All such fail to possess equal merit, so when purchasing get the genuine "Putnam's." Safe, sure, and painless. All druggists.

"IT'S BETTER HIGHER UP."

Not long ago there lived an old bed ridden saint, and a Christian lady who visited her found her always cheerful. The visitor had a lady friend of wealth who constantly looked on the dark side of things, and was always cast down, although she was a professed Christian. She thought it would do this lady good to see the bed ridden saint, so she took her down to the house. She lived up in the garret, five stories up, and when they had got to the first story the lady drew up her dress and said, "How dark and filthy it is!" "It's better higher up," said her friend. They got to the next story, and it was no better; the lady complained again, but her friend replied, "It's better higher up." At the third floor it seemed still worse, and the lady kept complaining, but her friend kept saying, "It's better higher up." At last they got to the

fifth story, and when they went into the sick room, there was a nice carpet on the floor, there were flowering plants in the window, and little birds singing. And there they found this bed ridden saint—one of those saints whom God is polishing for his own temple—just beaming with joy. The lady said to her, "It must be very hard for you to lie here." She smiled, and said, "It's better higher up." Yes! And if things go against us, my friends, let us remember that "it's better higher up."

HINTS TO HOUSEKEEPERS.

SMOKE MARKS.—From kerosene lamps may be removed from the ceiling by washing with strong soda water; and the yellow stains from leaks with a strong solution of white vitrol at least, as an old calciminer and painter tells me.

POTATOES A LA CREME.—Put into a saucepan three teaspoonfuls of butter, a little chopped parsley, salt and pepper to taste. Stir up well until hot, add a small teaspoonful of cream, thicken with two tablespoonfuls of flour, and stir until it boils. Chop some cold boiled potatoes, put into the mixture and boil up once.

INK STAINS IN CARPETS.—I have removed the very worst ink stains from carpets of very delicate colors by rubbing them with skim-milk, and when they are almost effaced, washing them with a cloth wrung out in boiling water without soap. Then cover the place with a dry cloth and let it remain so for a day.

ICING.—One cup of white sugar, one egg (white only). Put the sugar into water just sufficient to dissolve it; put it on the stove and boil it until it is ready. Beat the white of the egg until very stiff; pour in the sugar, beating steadily and swiftly all the time until quite cool. Ice the cake when it is cold, and the icing nearly so.

LIQUID PUDDING SAUCE.—Beat one egg and one cup white sugar to a froth; make ready a very thin batter with one cup and a half of water, and a piece of butter half the size of an egg; pour this batter boiling hot over the egg and sugar just as it goes to the table; flavor to taste. Beat while mixing the boiled butter and sugar.

WHITE CUP-CAKE.—Four pounds of sugar and one of butter; beat five eggs with the sugar; put one teaspoonful of soda in a cup of sour milk; grate one nutmeg and put in it, with one teaspoonful of cinnamon. Then cream the butter and flour together, add the eggs and sugar and other ingredients; stir well and bake in a tin mould.

LEMON TARTLETS.—Rub a teaspoonful of sugar in lumps over the rind of a fresh lemon, so as to absorb all the essential oil; squeeze the juice of the lemon over the sugar; crush it fine with a spoon; add to it two eggs, well beaten, and two tablespoonfuls of sweet butter; beat all together, and bake in little patty-pans, lined with puff paste.

PREPARING SMALL FISH.—Any kind of small fish may be prepared in the following manner: After being well washed and wiped, it is put in a pan with a little butter, and sprinkled over with pepper, salt and crumbs of bread scraped from a crusty loaf, with an onion chopped small and fried in the oven twenty minutes to half an hour.

STEWED CHICKEN.—Season and stew a chicken in a quart of water until very tender; take it out on a hot dish and keep it warm; then put into the liquor a lump of butter the size of an egg; mix a little flour and water smooth and make a thick gravy; season well with pepper and salt, and let it come to a boil. Turn over the chicken and serve hot.

OYSTER STEW.—One pint of oysters; drain them in a colander; put liquor to scald with the same quantity of water; cut the oysters in small pieces. When the liquor is hot, stir in pulverized cracker

mixed with milk, and then add the oysters. Boil two minutes, add a large teaspoonful of butter, a little pepper and a pint of milk. Boil one minute and serve hot.

CHRISTIAN REUNION.

It is impossible to look around, either at the state of our own country or of foreign lands, without being drawn to the consideration of another great question which presses itself upon us—I mean the question of Christian reunion; in what way, on what terms, by what means the great baptized brotherhood in Christ may be brought to fight together under their common Lord. Will the time ever come when "Ephraim shall no longer envy Judah, and Judah shall not vex Ephraim"? This subject had a very full discussion in congress of twenty years ago, and gave rise to the Home Reunion Society, which still pursues its peaceful work under the presidency of my noble friend Lord Nelson, who through these twenty years has labored lovingly and indefatigably in this great cause. As yet it has made but little way—and perhaps at the present time very little good would result from any definite efforts in this direction. The chief hindrance lies in a political antagonism to the Church. Our position as a national Church is a standing grievance. Ephraim envies Judah. It may be that sometimes Judah vexes Ephraim. But nothing is more remarkable and satisfactory than the general tone of English Churchmen in the present day in speaking of their nonconformist neighbours. We have to remember, to our shame, that it was not always so. But I feel sure that the great majority of Churchmen have only the kindest feeling toward those who are separated from us; our heart's desire is that we might indeed be one.

What would England be, what might it not do for Christ, if, in the face of the growing power of evil at home and abroad, and in the prospect of the coming Anti-christ, we were all of one heart and of one mind, "holding the faith in unity of spirit, in the bond of peace, and in righteousness of life"? In these very words the Church of England offers up her daily prayer for home reunion. And the answer will surely come. It will not be by any watering down of creeds, nor by any fusion of incongruous elements, nor by any faithless compromise on the one side or the other. Perhaps we must look to affiliation rather than to comprehension. But our greatest hope lies in the law of spiritual attraction. There is no more certain fact in the recent history of the Church of England than the deepening of its spiritual life and the increase of its spiritual power.—*Bishop of Lichfield's Address at the Wolverhampton Congress.*

READ WELL AND LIVE AS WELL.

A proud East Indian Nabob going along the streets one day was attracted by the sounds proceeding from a Mission School, and he drew near to listen. The boys were reading the fifth chapter of St. Matthew. The eyes of the prince flashed with unwonted fire, and when they had finished their lesson he exclaimed, "Well, if you only live that chapter as well as you read it, I will never say another word against Christianity."

—Dr. Tolman Wheeler, who has given away a fortune for charity during his long life-time, has added to his donations a four-storey block at the south-east corner of South-Water and Clark Streets, valued at \$150,000, which he to-day presented to the Western Episcopal Theological Seminary, upon the sixtieth anniversary of his wedding. Dr. Wheeler is 86 years old and his wife 84. They have always been childless.

FOR CHILDREN STARVING TO DEATH.—On account of their inability to digest ordinary food, Scott's Emulsion can be digested and give strength and flesh when all other food fails. See what Dr. A. H. Peck, Penn. Med. College, Peiticodiac, says: "I have used and prescribed Scott's Emulsion of Cod Liver Oil, and find it an excellent preparation, agreeing well with the stomach, and its continued use adding greatly to the strength and comfort of the patient." Put up in 50c. and \$1 size.

Have you a street doc is? how large bolts lock? If t in the hot this would know there and had n that the do mind the d and bolting

We have been called tl are forever out of our some of the

Who is him! It there is on quiver! I We will bo in, or he w

Who is haughty h on everytl mean for h not let you

Who is with his clothes. I as when h and is adri in, sir; w attend to s

Mind stranger. place we t sloth. H to live in my life aw no, you idv and I hav you shall

But wh smile! V like an; happy she in! Com unbar the

Oh, if cl heart shd thoughts; they do.

good; shu We must door befor grow to Keep gun hearts!



TORTURE scaly a and blood, v age, are cur CUTICURA cleanses the sustaining course.

CUTICURA itching and scalp of cru hair.

CUTICURA is indispens humors, ski CUTICURA l fers.

Sold ever; 50c.; RESOL Drug and C

Send TINTED v bath

Childrens' Department

MIND THE DOOR!

Have you ever noticed how strong a street door is? how thick the wood is? how heavy the hinges? what large bolts it has? and what a grim lock? If there was nothing of value in the house, or no thieves outside, this would not be wanted; but as you know there are things of value within, and bad men without, there is need that the door be strong; and we must mind the door, especially as to barring and bolting it at night.

We have a house—or hearts may be called that house. Wicked things are forever trying to break in, and go out of our heart. Let us see what some of these bad things are.

Who is at the door? Ah, I know him! It is Anger. What a frown there is on his face! How his lips quiver! How fierce his looks are? We will bolt the door, and not let him in, or he will do us harm.

Who is that? It is Pride. How haughty he seems! He looks down on everything as though it was too mean for his notice. No, sir, we shall not let you in, so you may go.

Who is this? It must be Vanity, with his flaunting strut and gay clothes. He is never so well pleased as when he has a fine dress to wear, and is admired. You will not come in, sir; we have too much to do to attend to such fine folks as you.

Mind the door! Here comes a stranger. By his sleepy look and slow pace we think we know him. It is Sloth. He likes nothing better than to live in my house, sleep and yawn my life away, and bring ruin. No, no, you idle fellow! work is pleasure, and I have much to do, Go away, you shall not come in.

But who is this? What a sweet smile! What a kind face! She looks like an angel! It is Love. How happy she will make us if we ask her in! Come in! Come in! We must unbar the door for you.

Oh, if children kept the door of their heart shut, bad words and wicked thoughts would not go in and out as they do. Open the door to all things good; shut the door to all things bad! We must mark well who comes to the door before we open it, if we would grow to be good men and women. Keep guard—mind the doors of your hearts!



How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

TORTURING, DISFIGURING, ITCHING scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the new Blood Purifier cleanses the blood and perspiration of disease-sustaining elements, and thus removes the cause.

CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp of crusts, scales and sores, and restores the hair.

CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin. CUTICURA REMEDIES are the great skin beautifiers.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 50c.; RESOLVENT, \$1.50. Prepared by the Potter Drug and Chemical Co. Boston, Mass.

Send for "How to cure Skin Diseases." TINTED with the loveliest delicacy is the skin bathed with CUTICURA MEDICATED SOAP.

FREE TRIAL GIVEN

During the past nine years we have cured, with our appliances, tens of thousands of patients suffering with chronic ailments after all other treatments had failed. We have so much faith in our goods that we will send you *on trial* one of our Electric Medical Appliances to suit your case, provided you agree to pay for it, if it cures you in one month. If it does not cure you it costs you nothing. Is not this a fair offer? Different appliances to cure Dyspepsia, Rheumatism, Liver and Kidney diseases, Piles, Lung diseases, Asthma, Catarrh, Lamé Back, Ague, Nervousness, Debility and other diseases. Remember we do not ask you to buy them blindly, but merely to try them at our risk. Prices very low. Illustrated book, giving full particulars, and testimonials from every State, and blank for statement of your case, sent free.—Address, at once, as this adv't will not appear again. **ELECTRIC PAD MFG CO., 46 Flatbush Ave., Brooklyn, N. Y.**

MAKE A HAPPY HOME.

1. Learn to govern yourselves, and to be gentle and patient.
2. Guard your tongues, especially in seasons of ill health, irritation, and trouble, and soften them by prayer and a sense of your shortcomings and errors.
3. Remember that, valuable as is the gift of speech, silence is often more valuable.
4. Never retort a sharp or angry word; it is the second word that makes the quarrel.
5. Learn to speak in a gentle tone of voice.
6. Learn to say kind and pleasant things when opportunity offers.
7. Study the character of each and sympathize with all in their troubles, however small.
8. Do not neglect little things, if they can effect the comfort of others in the smallest degree.
9. Avoid moods and pets and fits of sulkiness.
10. Learn to deny yourself and prefer others.
11. Beware of meddlers and tale-bearers.
12. Never charge a bad motive, if a good one is conceivable.
13. Be gentle and firm with children.
14. Do not allow your children to be away from home at night without knowing where they are.
15. Do not allow them to go where they please on Sunday.
16. Do not furnish them with much spending money.

ONLY WANT YOU.

Nearly four years ago I was going to spend the day in a large city. Before starting I said to my dear invalid sister, who is now in glory, satisfied with the fulness of her Father's house, "Can I buy anything for you, dear? I do want so much to bring you something from town. "She interrupted my question, saying with a sweet, yearning look, "Nothing, dear. Don't bring me anything. I only want you. Come home as soon as you can." Her tender words rang in my ears all day—"I only want you"—and O, how often, since her bright entrance within the pearly gates, have her touching words and loving look returned to memory!

Well, dear reader, is not this, too, what a dear Saviour says to you? Do you not want sometimes to offer prayers, tears, almsgiving, deeds of kindness, sacrifices, earnest service and patient endeavour? But He, too, turns from all

SYLVAN SECRETS.

By MAURICE THOMPSON.

SYLVAN SECRETS in Bird-Songs and Books. Ideal Edition, cloth, 60c.; postage 7c.
 BY-WAYS AND BIRD NOTES. Ideal Edition, cloth, 60c.; postage 7c.

Neat Elzevir Pamphlets are published and sold separately, sent post-paid:

A Red-Headed Family	2c	Out-Door Influences in Literature	3c
In the Haunts of the Mocking-Bird	3c	Cuckoo Notes	3c
The Threshold of the Gods	3c	The Anatomy of Bird-Song	3c
Browsing and Nibbling	3c	Soma Hyoid Hints	2c

"Maurice Thompson is an ordained prophet of Nature! Whenever he talks of either Birds, Weather, or Archery, the very leaves on the trees stop rustling to listen, and the clouds stand still in the blue to wonder! His latest, 'Sylvan Secrets,' will repay the reading."—*Evening Journal*, Chicago.

"Mr. Thompson is a pleasing writer, and a new book from him, dealing with outdoor subjects in his own charming way, such as those who have read his previous works will not easily forget, is sure to be welcomed by an eager and extensive circle of readers. His observations are fresh, keen, intelligent, and full of a bright and original individuality."—*Times*, Hartford.

"This is a most delightful volume, written in Mr. Thompson's inimitable style. A born lover of nature, he makes the reader see through his eyes, and imparts to him something of his own enthusiasm. He is an ardent and intelligent bird-lover, and the secrets here revealed will be readily appreciated by unscientific readers."—*Methodist Recorder*, Pittsburgh.

"Mr. Thompson is a true poet, though his book is written in prose. He is a keen observer of Nature, an enthusiastic and intelligent lover of birds, and an original and instructive, as well as graceful writer. His frequent moralizings are delightful."—*Evening Times*, Denver.

"When Maurice Thompson pens the secrets of the thousand lips which God has placed about us, we seem to have been blind until his magic opened our eyes. Sylvan Secrets such as here are told us we would rather read than the secrets of a thousand years of history, for into this little volume the author has wrapped the very essence of the nature of which he speaks. Such a chapter as 'Swamp Sketches' deserves place by Lamb's and Irving's essays."—*Christian Advocate*, Pittsburgh.

Other Recent Publications:

- A few of my Recent Publications. Prices by express; if by mail, postage extra.
- Thoughts of the Emperor Marcus Aurelius. Ideal edition, paper covers, 15c.; cloth, 30c.
 - Boswell's Life of Johnson, 4 vols., 12mo, cloth, \$2.50.
 - Dawson's The Story of the Earth and Man; price reduced from \$1.50; paper, 15c.; cloth, 40c.
 - Drummond's Natural Law in the Spiritual World. Ideal edition, price reduced from \$1.00; cl., 40c.
 - The Ideal Shakespeare, Long Primer type, 12 vols., cloth, \$6.00; half Morocco, \$7.50. Six vols., cl., \$3.00. Plays, each 7c., or 20 Plays for \$1.00.
 - Guizot's History of France, 47 fine illustrations, 5 volumes, half Morocco, \$6.00; 4 volumes, 128 illustrations, cloth, \$3.00.
 - Rimbaud's History of Russia, new illustrated edition, 2 volumes, cloth, \$1.25.
 - Utopia, by Sir Thomas More. Paper, 10c.; cloth, 25c.
 - Works of Oliver Goldsmith, edited by Sir James Prior; 4 volumes, cloth, \$2.50.
 - Hutson's The Beginnings of Civilization, cloth, 50c.
 - Eminent Americans: Brief Biographies, by Benson J. Lossing, LL.D., cloth, 75c.; half Morocco, \$1.
 - Alden's Home Atlas of the World, large quarto. Superior to any \$10 Atlas in the field. Price \$2.00.
 - The Pleasures of Life, by Sir John Lubbock. Ideal edition, paper, 10c.; cloth, 25c.
 - The Talmud, by Rev. B. Pick, Ph.D. Cloth, 50c.
 - The Apocryphal Life of Jesus. Pick. Cloth, 50c.
 - Brother and Lover, A Poem of the Grand Army, by Eben E. Rexford. Cloth, 40c.
 - Inside Rhymes, by J. E. Rankin, D.D. Cloth, 50c.
 - Todd's Student's Manual. Price reduced from \$1.50. Paper, 10c.; cloth, 25c.
 - Vathek, by William Beckford. Paper, 10c.; cloth, 25c.
 - The Progress of Learning, by Geo. Lansing Taylor, S.T.D., L.H.D. Cloth, 25c.
 - Swinburne's Loeline: A Tragedy. Cloth, 20c.
 - Mitchell's Planetary and Stellar Worlds. Price reduced from \$1.50. Paper, 15c.; cloth, 30c.

The Literary Revolution Catalogue (84 pages) sent free on application. ALDEN's publications are NOT sold by book-sellers—no discounts allowed except as advertised. Books sent for examination before payment, satisfactory reference being given.

JOHN B. ALDEN, Publisher, NEW YORK
 898 Pearl St.; P. O. Box 1227. CHICAGO: Lakeside Building, Clark and Adams Sts.

Canadian Purchasers will add to Catalogue prices 15 per cent. for duty and 12½ per cent. for copyright.

TORONTO: FRANK WOOTTEN, General Agent, 80 Adelaide St. East

and says, "I only want you." "My son, My daughter, give Me thine heart." No amount of service can satisfy the love which claims only the heart. "Lovest thou Me?" was the thrice-repeated question to his erring disciple. "He that loveth Me shall be loved by My father."—John xiv. 21. Devotion of life, earnestness of service, fervent prayers are only acceptable to Him as fruits of love. They are valueless without the heart. He says to each of us, as my sainted sister said to me, "I only want you."

—In difficult positions where you anticipate not only trouble for yourself, but also dangers for others, foresee and prepare for them, but do not fear them; if they come, the will of God and his grace will be there also.

Gluten Flour and Special Diabetic Food, are invaluable waste-repairing Flours, for Dyspepsia, Diabetes, Debility, and Children's Food. Not Braided free from Starch. Six lbs. sent to physicians and clergymen who will pay express charges. For all family uses nothing equals our "Health Flour." Try it. Samples free. Send for circulars to FARWELL & RHINES, Watertown, N. Y.

THE LOST BASKET.

In the extreme north of Scotland there lived in a lonely cottage a poor shepherd and his family. You must not think that this man possessed a number of sheep, because his business consisted in caring for them. No, he was too poor for that, but, he attended a flock for his master, who dwelt in a large house some miles distant.

It was Christmas eve. Not much preparation was made in the cottage as regards provisions, for the shepherd had been promised a basket of good things from his master's house. On this afternoon he had dispatched his son Willie, a lad of twelve years, to bring home the promised present. The boy reached his destination, shouldered his burden, and set out for home. But the sky was suddenly covered with dark clouds. Presently a small white flake came spinning through the air, soon followed by a hundred others. A snow storm was at hand.

The lad hastened on his journey, but had not got over half the distance ere he was caught in the thick shower. He was forced to proceed slowly, being uncertain of the track. In a few minutes, the snow had completely covered the moor. The frightened boy laid down his burden, not knowing what to do. At last, he determined to abandon the basket, and run in the direction of his home.

He succeeded, after much difficulty, in reaching the cottage. There stood his father, anxiously awaiting his return. The old man was so delighted at seeing his son safe, that he forgot the basket for the moment. The loss of the provisions was a serious matter, for there was no way of obtaining a fresh supply.

Then the shepherd thought of his faithful dog, Jip. He called the animal and dispatched him out upon the moor, trusting to his sagacity to discover the missing article. The dog soon traced it, but before dragging it from its bed, proceeded to scratch up the snow all around, evidently to satisfy himself that no one lay beneath.

FOR GAS. **BAILEY'S** Compound Light-Spread-ing Silver-Plated CORRUGATED GLASS REFLECTORS! A wonderful invention for LIGHTING Churches, Halls, &c. Handsome designs. Satisfaction guaranteed. Catalogue & price list free. **BAILEY REFLECTOR CO.** 113 Wood St., Pittsburgh, Pa.



Yes, yes, I'm agent for the LADIES HOME COMPANION, the leading Household paper. It's the paper for the people. And it's easy to make several dollars a day by getting subscribers for it, as anybody can afford to take the paper. It's so good and so cheap. Yes, agents are wanted everywhere. Just write to the publishers for their confidential terms and you will be surprised at the big cash commission they give. They pay agents a bigger cash commission than any other publishers, and the papers published by them are so popular that they have 300,000 subscribers. If you want to make money easy, write for terms to agents, on their two papers, the LADIES HOME COMPANION and the FARM AND FRESIDE. Address **Mast, Crowell & Kirkpatrick, Springfield, Ohio.**

ROYAL

BAKING POWDER
 Absolutely Pure

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.* **ROYAL BAKING POWDER CO.** 106 Wall St. N. Y.

15 Pounds gained in Three Weeks, and CURED OF CONSUMPTION.

Messrs. Craddock and Co., 1032 Race St., Philadelphia, Pa.

GENTLEMEN, Please send me twelve bottles of **DR. H. JAMES' CANNABIS INDICA**, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of Consumption some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.

Respectfully, **J. V. HULL**,
 Lawrenceburg, Anderson Co., Ky.

—Church Organ for Sale—

ALL SAINTS' CHURCH ORGAN IS FOR SALE.

Two Manuals, eighteen Stops, two Octaves of Pedals. Organ in first-class order; about to be replaced by a larger instrument.

Apply at once to

REV. ARTHUR H. BALDWIN,
 239 Sherbourne St., Toronto.

TRADE MARKS, PATENTS, COPIES, RIGHTS, DESIGNS, RE-ISSUES. Send description of your invention. **L. BINGHAM**, Patent Lawyer and Inventor, Washington D.

The inmates of the cottage raised a shout of joy when they saw him return with the basket between his teeth.

A GREAT SUFFERER—That person who is afflicted with rheumatism is a great sufferer and greatly to be pitied if they cannot procure **Hagyard's Yellow Oil**. This remedy is a certain cure, not only for rheumatism but all external aches and internal pains.

THOUSANDS SUFFERING.—Thousands of people are suffering untold miseries from constipation, headache, biliousness and weakness that might be at once relieved and soon cured by the use of **Burdock Blood Bitters**. This invaluable medicine is sold by all dealers at One Dollar per bottle, thus placing it within the reach of all.

AHEAD OF ALL—I have used **Hagyard's Pectoral Balsam** in my family for years and found it ahead of any preparation of the kind in curing colds, etc. I can especially recommend it for children. **Alex. Moffat, Milbrook, Ont.**

PREMIUM LIST.

The "DOMINION CHURCHMAN" will give to the organizers of Clubs, \$10,000 worth of presents in premiums.

We are desirous of increasing the circulation of the Dominion Churchman to 30,000. We want it extensively circulated in every city, town, and village in the Dominion. As an inducement we will give the above magnificent amount in premiums to those who will undertake to get up Clubs on the following plan:

CLUBS OF THREE.

CLUB NUMBER 1.

Any person sending us the names of three new subscribers to the **DOMINION CHURCHMAN** with three dollars, will be entitled to either one of the following premiums: *Seekers after God. Early Days of Christianity. The Life of Christ.* All by F. N. Farrar, D.D. Note book of an Elderly Lady. Round the World. Grandfather's Chair. Our Girl's Chatterbox. Our Boys Chatterbox. Belford's Chatterbox. Twice Told Tales. Tom Brown's School Days at Rugby. Dora Thorne. Daniel Dorondo. Yolande. Shandon Bells. Shadow and Sunbeams. Young Foresters. Macleod of Dare. Hunting in the Great West. Called Back. Dark Days. A Daughter of Heath. Deep Down. Dicken's Story Teller. Complete Letter Writer. Ivanhoe. Gent's Pocket Knife. Ladies Pen-knife. Ladies Evening Fan. Boy's Knife. Two Silver Napkin Rings, handsomely engraved, gold lined. Solid Silver Scarf Pin, plain or engraved. Solid Silver Ear Drops. Two Misses Solid Silver Brooches. Gold Front Collar Button, very handsome. Ladies Pearl Handle Pocket Knife. Boy's best Hickory Lacrosse. Ivory Fruit Knife, closing. Pair Solid Steel Nickled Dressmakers Shears, 7 1/2 inches. Pair Gold-plated Sleeve Buttons. Magic Fan with Bouquet. Choice Flower and Garden Seeds to the value of one dollar and fifty cents. See List on another page.

CLUBS OF FIVE.

CLUB NUMBER 2.

Any person sending us the names of five new subscribers to the **DOMINION CHURCHMAN**, with five dollars, will be entitled to either one of the following premiums: *Relations between Religion and Science.* By Bishop Temple. *Female Characters of Holy Scripture.* By Rev. Isaac Williams. *The Characters of the Old Testament,* same author. *Sermons preached in English Churches.* By Rev. Phillip Brooks. *Chantry House.* Nuttie's Father. *The Three Brides.* *The clever Woman of the Family.* *Hopes and Fears.* *The Heir of Redcliffe.* *By Words,* a collection of tales new and old. *Love and Life.* *Stray Pearls.* *The Young Stepmother.* *Exiles in Babylon.* *In the Wilds of Florida.* *Twice Lost.* *Old Jack.* *Voyage round the World.* *In the Wilds of Africa.* *On the Banks of the Amazon.* *The Sea and its Wonders.* *Ladies' Solid Gold Gem Ring, set with pearls and garnets.* Half a dozen, Tipped Silver-plated Teaspoons, A 1 quality. Half a dozen Newport Silver-plated Teaspoons. Half a dozen, Lansdowne Silver-plated Teaspoons. Quarter of a dozen, Lansdowne Silver-plated Tablespoons. Quarter of a dozen Lansdowne Silver-plated Dessertspoons. Set Lawn Croquet. American Knotted Hammock. Gent's Pearl Handle Pocket Knife. Ladies new, long shape, all leather Pocket Book.

CLUBS OF EIGHT.

CLUB NUMBER 3.

Any person sending us the names of eight new subscribers to the **DOMINION CHURCHMAN** with eight dollars will be entitled to select any one premium from Club No. 1, also any one premium from Club No. 2.

CLUBS OF TEN.

CLUB NUMBER 4.

Any person sending us the names of ten new subscribers to the **DOMINION CHURCHMAN** with ten dollars, will be entitled to either one of the following premiums: *Macaulay's Essays and Poems,* 3 vols. *Plutarch's Lives of illustrious Men,* 3 vols. *Smiles' Biographical series,* 3 vols. *The Legend of the Wandering Jew.* Imperial quarto volume, finely printed, richly bound, gold title and ornamentation. *Poems, Stories and Essays.* By Henry W. Longfellow and others, with 75 illustrations, one handsome volume. *Ladies Solid Silver Set.* Boy's Watch, good time-keeper, strong and serviceable. Half a dozen Silver-plated Tablespoons. Half a dozen, Silver-plated Dessertspoons. Half a dozen, Silver-plated Dessert Forks. Half a dozen, Silver-plated medium Forks. Half a dozen, medium, Solid Steel-plated Knives, (Rodgers). Half a dozen solid Steel Plated Dessert Knives, (Rodgers) Ladies' Companion. Ladies Satchel. Ladies' Work Box. Writing Desk. Large Illuminated Album. Large Plush Album. A Cabinet Album. Leather Jewellery Casket. Card Case (pearl and silver). Rolled Gold Brooch. Meersham Pipe in leather case.

CLUBS OF FIFTEEN.

CLUB NUMBER 5.

Any person sending us the names of fifteen new subscribers to the **DOMINION CHURCHMAN** with fifteen dollars, will be entitled to either one of the following premiums: *Macaulay's History of England,* 5 vols. *Green's History of England,* 4 vols. *Knight's History of England,* 4 vols. *Gibbon's Roman Empire* 5 vols. *Rawlinson's Ancient Monarchies,* 8 vols. *Smiles' Self-help,* series 4 vols. *Smiles' Biographical series,* 3 vols. *Milton's Paradise Lost;* Richly bound, imperial quarto. *Dore's Gallery of Bible Illustrations and Stories.* *Treasures New and Old,* or many thoughts for many hours. Quarto richly bound. Filled Gold Set. Ladies' Solid Gold Brooch. Silver-plated Pickle Castor. Silver-plated Five Bottle Castor. Silver-plated Cake Basket. Set Professional Lawn Croquet. Ladies' Opera Glass.

CLUBS OF TWENTY.

CLUB NUMBER 6.

Any person sending us the names of twenty new subscribers to the **DOMINION CHURCHMAN** with twenty dollars will be entitled to select any one premium from Club No. 3, and also any one premium from Club No. 5.

CLUBS OF THIRTY.

CLUB No. 7.

Any person sending us the names of thirty new subscribers to the **DOMINION CHURCHMAN** with thirty dollars, will be entitled to either one of the following premiums. *Eight vols. of Miss Sewell's books.* *Eight vols. of Mrs. Carey Brock's books.* *Eight vols. of Charlotte M. Yonge's books.* *Eight vols. of the Gilt Edge Edition of the Poets;* Handsomely bound in cloth. *Black's works,* popular edition of seven vols. *Library of familiar quotations from the English, American, French, Italian, German, Spanish, Latin and Greek authors.* By the Rev. C. F. Ramage, LL.D. and J. C. Grossett, 5 vols. *Geikie's Hours with the Bible;* or the Scriptures in the light of modern discovery and knowledge, with illustrations—*Old Testament series,* 6 vols. *The first three vols. of the Dictionary of National Biography,* edited by Leslie Stephen. *English Plate Communion Service* (3 pieces) price \$15.00. *Ladies' handsome Gold Watch,* price \$15.00. *Set Lawn Tennis Rackets.* *Ladies Opera Glass,* (Lemaitre's celebrated).

The books offered as premiums are standard works, and handsomely bound in cloth. The other articles offered as premiums are purchased from reliable houses, and are guaranteed the best quality.

In forwarding money, REGISTER YOUR LETTERS, and address:

DOMINION CHURCHMAN,
 Box 2640, TORONTO, ONT.

Manuf

MANUFA

Are tw
 The authoriz

VICE-PRESIDE

EDITORS:—H. J.
 Secretary

ISSUED

LIFE INT

Pioneer

Issues Pol
 Liability for
 for Injuries'
 Policies. Pre
 Agen

Sacram

Pelee Isl
 PELEE IS



J. S. H

SOLE AG
 Our Sac

"ST
 used largely
 and is guaran
 ST AUGUSTIN
 duced from th
 and containi
 lots, \$1.50; 10
 Bbls. of 40 g
 Sample orders s
 Address

J. S. HA

B
 Sole Agent f
 Vineyards.

—25

COLLA

TORONT

54 and 5

65 KING S'

R.

R. C. WIN
 Church work

Manufacturers' Life Insurance Co.

AND THE

MANUFACTURERS' ACCIDENT INSURANCE COMPANY,

Are two separate and distinct Companies with full Government Deposits.

The authorized Capital and other Assets are respectively \$2,000,000 and \$1,000,000.

PRESIDENT:—RIGHT HON. SIR JOHN MACDONALD, P.C., G.C.B.

VICE-PRESIDENTS:—GEORGE GOODERHAM, Esq., President of the Bank of Toronto. WILLIAM BELL, Esq., Manufacturer, Guelph.

EDITORS:—H. J. HILL, Secretary of the Industrial Exhibition, Toronto. EDGAR A. WILLIS Secretary Board of Trade, Toronto. J. B. CARLISLE, Managing Director, Toronto.

POLICIES

ISSUED ON ALL THE APPROVED PLANS.

LIFE INTERESTS PURCHASED AND ANNUITIES GRANTED.

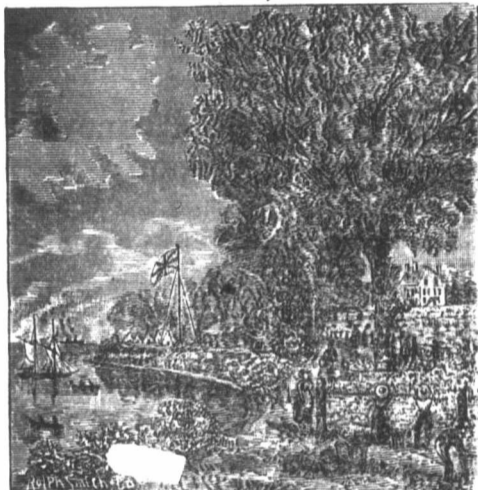
Pioneers of Liberal Accident Insurance.

Issues Policies of all kinds at moderate rates. Policies covering Employers Liability for accidents to their workmen, under the workmen's Compensation for Injuries' Act, 1886. Best and most liberal form of Workmen's Accident Policies. Premium payable by easy instalments, which meets a long-felt want.

Agents Wanted in Unrepresented Districts.

Sacramental Wines.

Pelee Island Vineyards, PELEE ISLAND, LAKE ERIE.



J. S. HAMILTON & Co. BRANTFORD.

SOLE AGENTS FOR CANADA.

Our Sacramental Wine

"ST. AUGUSTINE,"

used largely by the clergy throughout Canada and is guaranteed pure juice of the grape. ST. AUGUSTINE.—A dark sweet red wine, produced from the Concord and Catawba grapes, and contains no added spirit. Prices in 5 gal. lots, \$1.50; 10 gal. lots, \$1.40; 20 gal. lots, \$1.30; Bbls. of 40 gals., \$1.25; Cases, 12 qts., \$4.50. Sample orders solicited. Satisfaction guaranteed. Address

J. S. HAMILTON & Co., BRANTFORD, ONT., Sole Agent for Canada for the Pelee Island Vineyards.

—25 CENTS— Per Dozen Pieces

COLLARS AND CUFFS.

TORONTO STEAM LAUNDRY, 54 and 56 Wellington-street west, or 65 KING STREET WEST, TORONTO. O. P. SHARPE.

R. C. WINDEYER, ARCHITECT.

R. C. WINDEYER, Canada Permanent Church work a speciality. Bldgs. Toronto

PURE GOLD GOODS ARE THE BEST MADE.

ASK FOR THEM IN CANS, BOTTLES OR PACKAGES

THE LEADING LINES ARE BAKING POWDER FLAVORING EXTRACTS SHOE BLACKING STOVE POLISH COFFEE SPICES BORAX CURRY POWDER CELERY SALT MUSTARD POWDERED HERBS & c.

ALL GOODS GUARANTEED GENUINE PURE GOLD MANFG. CO. 31 FRONT ST. EAST, TORONTO.

W. H. STONE, The Undertaker,

ALL FUNERALS CONDUCTED PERSONALLY

No. 3-9 YONGE ST., TORONTO. TELEPHONE No. 982.

IN A DANGEROUS CONDITION.—Any person troubled with irregular kidneys or any other form of kidney complaint, however slight it may seem, is in a dangerous condition if the trouble is neglected. Burdock Blood Bitters should be taken at once; it is the best regulator of the kidneys, liver and blood known to the world.

ADVERTISE

IN THE

Dominion Churchman

BY FAR

The Best Medium for Advertising

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

BEING THE MOST EXTENSIVELY CIRCULATED

CHURCH OF ENGLAND JOURNAL

IN THE DOMINION.

Mailed to nearly ONE THOUSAND Post Offices weekly.

RATES MODERATE.

ADDRESS

FRANK WOOTTEN, Publisher and Proprietor, TORONTO, CANADA

Box 2640.

A NEW DEPARTURE

THE

Canadian Missionary

AND

CHURCH AND HOME MAGAZINE,

Is made up of short, bright, pithy articles. The Parochial element is largely increased and the Home Reading Department will be a special feature.

Highly Approved as the Best Monthly Published

for LOCALIZING as a PARISH MAGAZINE.

THE LORD BISHOP OF QU'APPELLE SAYS:

"I think the 'Canadian Missionary' in its new form EXCELLENT; just what I have been looking for for some time to localize in this Diocese. Send me 300 copies."

One Hundred Copies Monthly for \$20 per annum.

If any one wants to know how to have a Parish Magazine, and say all he chooses, in a local sheet, to his parishioners, let him address The

CANADIAN MISSIONARY,

Box 259, Toronto, Canada

THE CANADIAN MISSIONARY

AND

Church and Home Magazine

Is a Church of England Monthly Magazine of Diocesan, Domestic and Foreign Mission Work, and Home Reading.

THE BEST MISSIONARY MAGAZINE

IN CANADA.

Approved of by the Bishops, and extensively patronized by the Clergy.

PRICE, 50 CTS. A YEAR.

STRICTLY IN ADVANCE.

SIX COPIES FOR \$2.50.

Contributions and literary matter solicited from Missionaries in the Field and others interested in the work.

Advertisements, subscriptions and communications should be addressed to

"THE CANADIAN MISSIONARY,"

BOX 259 TORONTO, CANADA.

SUBSCRIBE

FOR THE

Dominion Churchman

The Organ of the Church of England in Canada.

Highly recommended by the clergy and laity as the

MOST INTERESTING & INSTRUCTIVE

Church of England Paper to introduce into the home circle.

Every Church family in the Dominion should subscribe for it at once.

Price, when not paid in advance...\$2.00 When paid strictly in advance, only 1.00

Send your subscriptions in a registered letter to

FRANK WOOTTEN,

PUBLISHER AND PROPRIETOR,

Post Office Box 2540,

TORONTO, CANADA.

MULLIN & MUIR,

SUCCESSORS TO

HENDERSON, MULLIN & CO.,

136 YONGE STREET, TORONTO.

We have greatly improved the PREMISES and have increased our STOCK, which comprises all the latest DESIGNS AND COLORINGS for 1887.

We call special attention to our new line of WINDOW BLINDS.

Painting, Graining, Paper Hanging, Coloring, and Fresco Painting in connection with the WALL PAPER Store. Yours Respectfully

MULLIN & MUIR, 136 Yonge Street, Toronto.

H. GUEST COLLINS,
Receives pupils for instruction on the
ORGAN AND PIANO,
AND IN
Voice Culture and Musical Theory.
Special attention given to the training of
Choirs and Choral Societies.
Harmony taught in classes or by correspond-
ence.
Terms on Application.
Residence - 21 Carlton St., Toronto

TRINITY COLLEGE SCHOOL,
PORT HOPE.
LENT TERM
Will begin on
WEDNESDAY, JAN. 11th.
Forms of Application for admission and copies
of the Calendar may be obtained from the
REV. G. J. S. BETHUNE, M. A. D. C. L.
HEAD MASTER.



A HOME COMPANY.
Capital and Assets now over \$3,000,000
HEAD OFFICE:
15 Toronto Street, - - TORONTO.

T. LUMB'S
Steam Carpet Cleaning Works.
171 Centre Street, Toronto.
Machinery with latest improvements for
cleaning of all kinds. Especially adapted for
fine Rugs; Axminster, Wilton, Velvet, Brussels,
and all pile carpets; the Goods are made to look
almost like new, without in the least injuring
the Fabrics. Carpets made over, altered, and
re-fitted on short notice.
TELEPHONE 1227.

Telephone to 10
J. L. BIRD,
FOR
Carpenters' Tools, - Cutlery, - Plated
Ware, - Everything, - Anything,
All Things in
GENERAL HARDWARE,
818 Queen St. W., Toronto.

KNABE
PIANO FORTES
UNEQUALLED IN
Tone, Touch, Workmanship & Durability.
WILLIAM KNABE and CO.
Baltimore, 22 and 24 East Baltimore Street.
New York, 112 Fifth Ave. Washington, 517
Market Space

THE BISHOP STRACHAN SCHOOL
FOR YOUNG LADIES.
President, - The Lord Bishop of Toronto.
Vice-President:
The Lord Bishop of Niagara.

This School offers a liberal Education at a rate
sufficient only to cover the necessary expenditure,
the best teaching being secured in every depart-
ment.
At the Examinations at Trinity and Toronto
Universities, several pupils of the School obtained
good standing in honors.
The building has been lately renovated and re-
fitted throughout, and much enlarged.
Early application is recommended, as there
are only occasional vacancies for new pupils.
Lent Term begins Feb. 11th, and Trinity Term
April 22nd.
Annual Fee for Boarders, inclusive of Tuition
\$204 to \$252. Music and Painting the only extras.
To the Clergy, two-thirds of these rates are
charged.
Five per cent. off is allowed for a full year's
payment in advance.
Apply for admission and information to
MISS GRIER, LADY PRINCIPAL,
Wykeham Hall, Toronto.

MRS. FLETCHER'S
BOARDING AND DAY SCHOOL
FOR YOUNG LADIES,
Bloor Street, Opposite Queen's Park, Toronto.
Commodious and well appointed house, large
grounds, pleasant location, first class Normal
School trained teachers, French and German
governesses, highly qualified instructors in the
Arts Department. Will open after the Christ-
mas holidays, January 10th. 20 page calendar
sent on application.

THE
-:Western Boys' College:-
LONDON, ONTARIO.
Will open Wednesday, January 11th, 1888.
For Prospectus, Form of Application, etc.
Address
H. KAY COLEMAN, Principal.

THE BOOK OF THE CENTURY!
Ridpath's "Cyclopedia of Universal History."
A complete account of the leading events of the
world's progress from 4000 B. C. to the present
time. 2438 pages; 1210 high-class engravings; 72
maps and charts. Agents wanted everywhere.
Congenial and profitable employment for Clergy-
men and Teachers who have leisure. For illus-
trated specimen pages, descriptive circulars and
terms, address
BALCH BROTHERS
104 Adelaide St. E., Toronto.

H. SLIGHT,
CITY NURSERIES.
407 Yonge Street, Toronto, Ont.

THE FLORAL PALACE OF CANADA.
An exceedingly well-grown stock of Orna-
mental and Fruit Trees of all the choicest
varieties. New Roses - Bennet, Sunset, The
Bride, Her Majesty. A large stock of all the
standard sorts. Choicest Flower seeds.

AGENTS WANTED - To sell the
Jesus. History of His
travels with as twelve Disciples in the Holy
Land. Beautifully Illustrated. Maps, Charts
Etc. Address
MENNONITE PUBLISHING CO., Elkhart

THE NORTH AMERICAN LIFE
ASSURANCE CO.
HON. ALEX. MACKENZIE, M. P.
PRESIDENT:
FULL DEPOSIT WITH THE DOMINION
GOVERNMENT.
HEAD OFFICE:
22 to 28 KING ST. WEST, TORONTO.

THE SEMI-TONTINE RETURN PREMIUM
PLAN
Provides that should death occur prior to the
expiration of the Tontine period, the whole of
the premiums that may have been paid will be
payable with, and in addition to, the face
of the policy - thus securing a dividend of
100 per cent. on the premiums paid, should death
occur during said period.

THE COMMERCIAL PLAN.
The large number of business and professional
men who have taken out large policies on the
Company's Commercial Plan, show the demand
for reliable life insurance relieved of much of
the investment elements which constitutes the
over payments of the ordinary plans, is not
confined to men of small incomes, but exists
among all classes of our people.
For further information apply to
WILLIAM MCCABE,
MANAGING DIRECTOR:
TORONTO.

Illustrative Sample Free
 SELF-PRESERVATION

HEAL THYSELF!
Do not expend hundreds of dollars for adver-
tised patent medicines at a dollar a bottle, and
drench your system with nauseous slops that
poison the blood, but purchase the Great and
Standard Medical Work, entitled
SELF-PRESERVATION.
Three hundred pages, substantial binding.
Contains more than one hundred invaluable pre-
scriptions, embracing all the vegetable remedies
in the Pharmacopoeia, for all forms of chronic and
acute diseases, beside being a Standard Scientific
and Popular Medical Treatise, a Household Physi-
cian in fact. Price only \$1 by mail, postpaid.
sealed in plain wrapper
ILLUSTRATIVE SAMPLE FREE TO ALL,
young and middle aged men, for the next ninety
days. Send now or put this out, for you may
never see it again. Address Dr. W. H. PARKER,
4 Bulfinch st., Boston, Mass.

FRANCIS
PECTORAL
BALSAM
FOR BRONCHITIS, COUGHS, & COLIC

JOHN MALONEY,
DEALER IN
Stone, Lime and Sand,
Sewer Pipes and Tiles,
ALSO,
GENERAL TEAMING.
C.P.R. Yards, Corner Queen & Dufferin
Streets, Toronto.

UNEMPLOYED!
No matter where you are located, you should
write us about work you can do - and live at
home. Capital not required. You are started
free. Don't delay. Address,
The Ontario Tea Corporation,
125 Bay Street, Toronto, Ont.

I. J. COOPER.
Manufacturers of
COLLARS, SHIRTS, CUFFS, &c.
Importers of
MEN'S UNDERWEAR, GLOVES
SCARFS, TIES, UMBRELLAS, &c.
Clerical Collars &c. in Stock and to Order
109 YONGE ST., TORONTO.

MISS DALTON
207 Yonge Street, Toronto.
All the Spring Goods now on view
MILLINERY, DRESS
AND MANTLE MAKING.
The latest Parisian, London and New York
Styles.

THE WINE FOR THE HOLY
COMMUNION
ALICANTE,
\$4.00 Per Gallon.
It is also largely used from its blood-
making properties for invalids.
TODD & CO.,
WINE AND SPIRIT MERCHANTS,
(Successors to Quetton St. George),
16 King West, Toronto.
Orders by letter or Telephone No. 876 promptly
attended to.

LEPAGE'S
THE ONLY GENUINE
LIQUID GLUE
Used by thousands of first-class Manufacturers
and Mechanics on their best work. Its success
has brought a lot of imitators copying us in every
way possible. Remember that **THE ONLY GENUINE**
LePage's Liquid Glue is manufactured solely by the
RUSSIA CEMENT CO., GLOUCESTER, MASS.
Sample by mail 20c. stamp.



A Des
RE

A. W. Adams
ers in all kinds
St. Leon Miners
DEAR SIR, - Lu
typhoid fever, w
the General Hos
ment I returned
in very poor hea
as I had a consi
your St. Leon W
felt it do me go
gone; to-day, I
stand straight u

For sale by al
Ask your druggi
and retail by

JAS.

22

And 10

TO

Fall an

A Magni

WOO

Gentlem
have their
press char
der in the
can have t
ing in the

R J.

Cor. Kir

-:Cent

The Hidden V
on the Pari
The Ministry o
tional Stu
By Rev. T.
Lenten Medit
Holy Temp
Introduc
Watkins...
New and Contr
tations for
Buxton...
Lenten Throu
meditation
and Gospel
"By Thy Cros
the Word
Cross. By
berg Cott
The Sower. S
suitable to
Robert W
Meditations fo
the author
Prefatory
Dublin...
"A little b
treasury o
man."

Five Last T

State, Best

Studies in

J. A. S. et

The Seven La

tations. I

Work and W

English Ch

Jail, M. A.

The Social Le

Command

D. D. Fift

life and v

Rowse

74 & 7