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NOBODY HURT.—It appears from Mr. Foster's figures that McKinleyism did not do any real injury to Canadian commerce and prosperity—it merely drove our trade into new channels, which increased our returns both for imports and exports by a few millions. So the *Guardian* notes.

WASTED CHARITY.—In a letter to the *Times*, the Bishop of Bedford urges strongly the advisability of more organization and collusion among the various sets of relieving agencies for the poor. Injudicious visitors ("slummers") from a distance waste about two-thirds of their funds by unconscious "overlapping."

"CATHOLIC AND EVANGELICAL" is the description which the intrepid and resolute vicar of St. Alphage, Southwark, gives of the character of the Church work in his parish during the past twenty years—a district where the Salvation Army failed to effect anything. He groups together among his models Forenir de Sales and Fenelon, as well as Fletcher of Madeley, and John Keble.

MORE "ROMAN TACTICS."—The American correspondent of the *Church Times* attributes the curious ferment among Romanists (Archbishops, Bishops and priests) in the neighbouring Republic to a desperate effort to capture all America for Romanism by catering in this change of front (Cahendeyism) to popular fancy for secular education—the "public school" fetish.

COLUMBUS MANIA.—Our Romanist friends are in too great a hurry to "run" the American continent, as they once ran the European. They cannot persuade intelligent American citizens by any hoodwinking on the subject of history, that America owes what religion she has to Columbus, Queen Isabella and the Pope. Bishop Perry, of Iowa, showed them up at the Chicago Church Club.

"BUSTLE IT ABOUT, IT WILL COME TO THE KING"—the old Jacobite principle—is, the *Guardian* thinks, at the bottom of the present French agitation about the Panama canal. By attacking the Republican Government, Royalty may come to the top in the confusion.

ARCHBISHOP PLUNKETT IN SPAIN.—The Irish Archbishop has been severely taken to task by the *Saturday Review* for intruding into the domain of the Bishop of Gibraltar by his recent proceedings at the Spanish capital. There should be at least harmony among those who are encouraging the

enslaved continental Churches to assert their liberty against Romanism.

"A COWARD'S RELIGION."—There is a good deal of force in "the Khan's" metrical comment on a scene during the hazardous voyage of the "Umbria" recently. Our Canadian Burns puts it well when he says, "It's when our ship is sailing the calm and friendly seas, we then forget our God who holds the ocean in his hands." Hurricanes and whirlwinds "force us on our knees."

SAPLESS BRANCHES.—The *Toronto World* well says—on the subject of Presbyterian and Congregational union—that many of the peculiar features of these sects (originally) are "branches through which the sap of earnest conviction no longer flows."

SECULAR SCHOOLS.—The Metropolitan, at the meeting of the Synod of Rupert's Land, delivered a strong charge against secular schools, insinuating that the Roman Catholics were very anxious to have religious training in the schools abolished in order that they might have the cry of "Godless schools." A committee of the Synod was appointed to watch this matter in the interests of the Church.

HOW A FEW CLERGY SHOW THEIR DISAPPROVAL OF THE LINCOLN JUDGMENT.—By removing the holy table in their churches from the east wall, so as to enable the celebrant to face the people, or by placing it lengthways in the chancel. It is, we understand, doubtful whether such an alteration can be legally made without a faculty, and it is probable that a test case may be submitted for judicial decision. It is said that the opinion of an eminent ecclesiastical counsel has been taken on the point, and will be shortly made public.

A DESERVING OBJECT.—St. John's Guild, New York city, has for its special work providing the poor and sick with summer outing, and reports that during 1892 the Floating Hospital under its care made forty-one trips, and 48,584 patients were cared for. At the Seaside Hospital 1,188 patients were cared for, including 722 children and 412 mothers. It has been decided to build an addition to the Seaside Hospital at New Dorp, Staten Island.

A WARNING.—*Church Bells* says: "We would fain appeal to the members of the Church Association not to forget in their anger at the Lincoln Judgment that they are Churchmen. However disagreeable that result may be to them, and however much they dislike it, we cannot think that they mean deliberately to promote dissension within the Church, and to weaken her at the present crisis. But whatever their intentions may be, the results of their actions if persisted in cannot be doubtful."

PANAMA CANAL FINANCES.—The *Times* correspondent in Paris says: "M. Flory at Wednesday's examination estimated the Panama Canal Company's receipts at 1,484,000,000 francs, of which 199,000,000 francs were swallowed up by expenses of the management, 249,000,000 francs by interest on the coupons, and 550,000,000 francs by canal operations. Of the last-mentioned sum 107,000,000 francs went directly to workmen, and

443,000,000 francs to contractors. Four contractors made a profit of 77,000,000 francs, Mr. Eiffel's share being 33,000,000 francs, or deducting his payments to others, 22,000,000 francs."

AN ECCLESIASTICAL DELEGATE ONLY.—The decree making Mgr. Satolli Papal delegate of the United States is officially stated to be purely ecclesiastic in its character, and not intended to have any civil bearing whatever. This statement is made in consequence of reports from the United States to the effect that the Papal delegate would attempt to occupy a position similar to that of a Nuncio. The Vatican recognizes that a Nuncio would not be received by the American people, and no attempt will be made or is contemplated to obtain such official recognition. Mgr. Satolli will confine himself wholly to the affairs of the Catholic Church.

ATTAR OF ROSES.—In an article in *Blackwood* is a reference to the extraordinary price of the attar of roses: "Very different was the atmosphere of the other storeroom which we visited after breakfast, where the precious attar of roses was kept in a huge iron safe. The air was so heavy with the scent that I could hardly bear it, and when Mr. Papazoulu took out the bottles I retired precipitately and contemplated them from a distance. The bottles were large and flat, the shape of an ordinary hunting-flask, and sealed. He said that he sold the smaller ones at 200l., 300l. and 500l., while he valued one large one at 1,000l. When kept perfectly free of air, the essence is said to last unimpaired so long as eighty years."

GRADED TAXATION.

Among other lessons to be gathered from the circumstances surrounding and connected with such men as Jay Gould on this continent, as well as elsewhere, is this—when individuals succeed in appropriating an abnormal or extraordinary portion of the national wealth, it is possible, by legislation, to redistribute its benefits, at least to some extent. This is illustrated at death, if not during life. That it is in the former case, suggests that it might be in the latter. If a man dies worth one hundred million dollars, the nation taxes the legacy one per cent. out of the one hundred million. The supposed reason for such a tax is that the heirs do not need so much. Reasoned in both directions, it follows that those who are left less can spare less, and those who are left more can spare more. This is logical.

HOW MUCH CAN A MAN SPARE?

This is the real practical question to which the matter reduces itself. If a nation, in the aggregate, were worth 1,000 millions of dollars, and one man presently managed to "corner" 999 millions, everyone could see that he could afford to pay very largely, in proportion, for all public purposes—much more largely than a mere standing "percentage." A neighbour of his possessing a capital of only \$100 would miss much more keenly a taxation of \$1 than the possessor of the 999 millions would miss, say, 100 millions of it. People should give for all purposes what they proportionately can afford to give—can spare out of their "living"—not a mere percentage. The reasoning which applies to these two extreme cases necessarily holds in regard to all intermediate grades of wealth among the other members of the nation. It is not simply and solely that one man is able to do 999 times more than all the rest put together.

"EXEMPTIONS"

become a corollary of any schemer based upon equitable taxation of grades and classes among the holders of wealth. It might be taken as an axiom that every member of a nation or community should be aided and "protected" in the acquisition of enough to live upon decently—so much for bodily wants, so much for mental pabulum, so much for social purposes. Shall we say an income of \$1,000? Let us assume that for the sake of argument. Then the man who has an income of \$2,000 per annum has \$1,000 per annum actually "to spare"—while the other needs every dollar he gets. It is only fair, therefore, that the poorer man, and, *a fortiori*, all others, who are poorer, should be "protected" in the full enjoyment of what they have—that is, should be "exempted" from taxation. All richer persons would naturally be graded in some fashion or other.

FOR EXAMPLE,

if we tax B (income \$2,000) 1 per cent., we might well tax C with \$3,000 per annum at 2 per cent. He would not "miss" the \$600 so much as B would miss his \$200. So we might proceed up to some fixed point, say 50 per cent., or one-half the income. D, with a surplus over needs of \$3,000, would pay 3 per cent. on his \$4,000, that is, \$1,200 per annum. Or, we might leave in every case an exemption on \$1,000, taxing only the surplus over the necessary amount for ordinary decent living; 2 per cent. on a surplusage of \$2,000; 3 per cent. on \$3,000, and so on—50 per cent., then, on \$50,000. If we stop the increase on grading of percentage at that point, a millionaire would pay a good round sum into the treasury. Thus, the rest of the nation would have some consolation and relief after being "cornered" by its Jay Goulds. Some such system of compensation would be eminently just—during life as well as at death.

"WHY AM I A CHURCHMAN?"

CHAPTER VI.—Continued.

6. Purgatory.

The Roman doctrine concerning the intermediate state is that the souls of the faithful have to pass through a place of punishment by fire similar to the pains of hell, varying in duration according to the number and greatness of the sins that they committed in the world. Scripture distinctly teaches that such souls "rest from their labours" or "beatings" (kopon).

For the late introduction of this doctrine it is sufficient to quote the testimony of Cardinal Fisher (1535), "On the subject of Purgatory and Indulgences there is no mention, or at least the very rarest, among the ancients; and the Greeks to this day do not believe that there is a Purgatory."

The very Canon of the Mass in the Roman Church witnesses against this late corruption of the true doctrine, as it speaks of such souls sleeping "in the sleep of peace," and "resting in Christ."

7. Indulgences.

The Roman Church teaches that from the merits of Christ and of the saints the Church has power to grant remission of the punishment due to sin, whether in this life, or in Purgatory in the future. It was the terrible abuse to which this doctrine had led in the barefaced *sale* of these Indulgences that was the immediate cause of the Reformation. "The system cannot be traced back earlier than the quarrel of Gregory VII. with the Emperor Henry IV., when remission of sins was offered in 1084 to such as would take up arms against the Emperor."

We have no testimony in the Scriptures nor amongst the Fathers in favour of Indulgences, but only the authorities of some modern authors (St. Antoninus, Archbishop of Florence, 1459). "There was no use for Indulgences for the first twelve centuries; they began after the people were affrighted with the torments of Purgatory."—*Cardinal Fisher, 1535.*

8. Compulsory Confession.

The Church of Rome teaches that confession of all mortal sins to a priest is *necessary to salvation*. No one may receive the blessed Sacrament of the Holy Communion without having previously made a private confession of all sins.

Council of Trent (6th Canon) says, "If any shall deny that sacramental confession was instituted and is *necessary to salvation* by Divine right, . . . let him be accursed."

As late as 813 it was a matter of dispute whether there was need to confess to a priest at all, as appears from a Canon (83rd) of the Council of Caen, under Leo III., which distinctly asserts that by confession to God alone sins are forgiven. Till 1215 (the Council of Lateran, under Innocent III.), no decree of Pope or Council can be adduced enjoining the *necessary* observance of such a custom. "The Church of [England, in accordance with Scripture and the Primitive Church, and the Greek Church, asserts that confession to God alone is sufficient—is the rule—is the course which ought to be pursued in all but exceptional cases"—but *permits* private confession to a priest, and advises it when the conscience is troubled with any weighty matter and cannot quiet itself, in preparation for the Holy Communion, and in the approach of death (see Rubric in Office of Holy Communion, and the Visitation of the Sick.)

Jeremy Taylor (vol. xi. p. 2), speaking of *compulsory confession*, says that it is a new doctrine even in the Church of Rome, and was not esteemed any part of the Catholic religion before the Council of Trent.

9. Transubstantiation.

I.e., "that there is a *conversion of the whole substance of the bread into the body and of the whole substance of the wine into the blood*," in the Sacramental Eucharist. This is a philosophical theory which has to do rather with the *annihilation of the substance of the elements* (if indeed there be any such thing as *substance apart from accidents*), than with the presence of Christ. It was first formulated as a doctrine about the 9th century by Paschasius Radbertus; was then strongly controverted by many of the greatest divines of the Church, and was only *authoritatively* defined and put forth as a doctrine of the Church by Innocent III., in the Council of the Lateran, in 1215. It has never been accepted by the Greek Church.

Cardinal Fisher, Bishop of Rochester, in his letter against Luther, acknowledged "That there is no word to be found in Scripture by which it can be proved that a change of substance is made in the mass."

10. Communicating in one kind only.

The Church of Rome now denies the cup to the laity in direct violation of the command of Christ and the custom of the primitive Church. Casander says that it cannot be showed that the Sacrament of the Eucharist was any otherwise ministered, in any part of the Catholic Church, for a thousand years and more, but under both the sacramental signs of bread and wine. Pope Gelasius (492) finding that certain people from some kind of superstition abstained from receiving the cup, wrote that "they should either receive the whole Sacrament or be put and kept from the whole,

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seeing that there can be no division of one and the same mystery, with grievous sacrilege" (Gratian Decret., Part III., col. 2087, fol. par. 1612.)

The Council of Claremont (in 1095), presided over by Pope Urban II., decreed that the two elements should be received apart.

Durandus quotes Innocent III. (1215) as saying "That though the blood of Christ be received with the body under the form of wine, yet neither can we drink the blood of Christ under the form of bread, which we eat, nor eat the body of Christ under the form of wine, which we drink." He himself adds, "Neither part of the Sacrament is superfluous, but both are to be received."

For otherwise "we might be thought to neglect the salvation and good of our souls" (Durand. Rational. Div. Off., Lib. iv., p. 172). The custom of receiving in both kinds continued in not a few places as late as the Council of Constance, and in some even to the Council of Trent.

11. Marriage of the Clergy.

Allowed in the Church of England till forbidden by Anselm, 1102. Allowed in the Church of England now. Forbidden in the Church of Rome.

12. Compulsory Confession.

Unknown in the early Church. Not the practice in the Anglo Saxon Church, wherein confession to a priest was voluntary. A Lateran Council and a Canon of the Council of Trent make it compulsory for Roman Catholics at least once a year.

13. Marriage with Deceased Wife's Sister.

Forbidden by Gregory in his instructions to St. Augustine. Allowed now by special dispensation in the Roman Communion. Not allowed in the Church of England.

[The last three are quoted from a tract, "The Church of England, her Identity and Continuity," Masters, No. vi.]

REVIEWS.

THE TEACHING OF JESUS. By Hans Heinrich Wendt, D.D. Price 10/6. Edinburgh: T. & T. Park. Toronto: Presbyterian News Co. 1892.

The importance of this great work has been so fully recognized that it is perhaps more necessary to put the ordinary reader on his guard against some of its unorthodox contents. For example, it has been said that Dr. Wendt teaches the Divinity of Jesus, and perhaps the unique Divinity of the Son of God. But we must warn the reader that he does not teach the Incarnation or the Divine pre-existence of the Son of God. Almost as satisfactory are his utterances on the resurrection of Christ from the dead. There is a haziness about some of the statements which might throw one off his guard; but it is impossible to recognize them with the Catholic creeds. How can we agree with his opinions about the fourth Gospel, which he attributes only in an indirect kind of manner to St. John? Apart from these very serious defects, there is much in the book which is of great value and beauty. No clergyman can fail to obtain help from it in regard to the significance of the Kingdom of God.

THE GENESIS AND GROWTH OF RELIGION. By the Rev. S. H. Kellogg, D.D. Price \$1.50. New York: Macmillan. Toronto: Williamson. 1892.

We have here a series of eight lectures of great value, delivered on the "Stone Foundation" at the Princeton Theological Seminary. The author has made himself thoroughly acquainted with the history of religion from the earliest times, and with the various evolutionary and naturalistic theories which have been invented to account for it. Rejecting these, he shows that in religion there is a subjective factor, the religious nature of man, and an objective factor, the revelation of God. His analysis of the nature of religion is ex-

cellent, and his criticisms of the so-called semitic monotheism is no less admirable. The book will be serviceable not only to those whose duty it is to engage in these controversies, but to all who wish to make an intelligent study of the nature of religion. We have read it throughout, every page of it, with lively satisfaction.

BROTHERHOOD OF ST. ANDREW IN CANADA.

The council of the Brotherhood and the local committee at Kingston are sparing no pains to make their third annual Convention a power and a success; 250 delegates and visitors are expected.

We clip the following from a Kingston paper, giving a good idea of the programme and of the local interest aroused:

"What is the Brotherhood of St. Andrew?" is a question very frequently heard nowadays, in view of the fact that the Canadian Convention of the Brotherhood is to assemble here early in February. It is very easily answered. It is a fraternity of young men in the Church of England, who are banded by two simple rules, of daily prayer and at least weekly service among other young men. They are not among those who condone and excuse the lamentable divisions of Christendom. But believing that they are members of a true branch of the Catholic Church, they have faith in the historic Church of the English as a future rallying-point for Christian unity. With this idea they are working, like St. Andrew himself, to bring their brethren to the Master, through the medium of His Church. The red cross which every member wears in his button-hole is the symbol of the self-sacrifice to which they all are pledged. The membership is nearly over 10,000 in the United States, and 1,000 in Canada; and there are flourishing branches in Scotland and Australia. It is expected that the gathering here next month will be large and enthusiastic, and that the result will be a great impetus to the work that is being done by the Churchmen in this city and diocese, and throughout the Dominion.

The Convention will open with a quiet day to be held in the chapel of St. George's Cathedral on the afternoon and evening of Thursday, Feb. 2nd. The Right Rev. the Bishop of Nova Scotia, who was an honoured guest at the American Convention, held at Boston, will conduct services at 2.30, 5.30, 7.30 and 8.30 o'clock, assisted by Rev. William J. Muckleston, the devoted curate of Christ Church, Ottawa. The intervals will be spent in silent prayer and thought, and it is expected that this quiet day will have a lasting influence on those present, and a marked effect on the Convention.

Amongst the lay speakers will be Mr. G. Harry Davis, a versatile, witty and withal a devoted Philadelphia lawyer, and a Grand Army man; Dr. W. C. Sturgis, of New Haven, Connecticut, a bright and earnest young man, who acted as chairman of the noted Convention of the American Brotherhood, held in Boston last September; Mr. William Aikman, another lawyer from Detroit, a most pleasing and attractive speaker. Besides these visitors from the American Brotherhood, a large number of men prominent in our own Brotherhood and Church will contribute their quota and make up of the diversified programme already published in these columns. Amongst them we remember Dr. Davidson, Q.C., of Montreal, Prof. Fletcher, of the Experimental Farm, Ottawa, Judge Macdonald, of Brockville, Alderman A. K. Bunnell, of Brantford, Major Mayne, of the R.M.C., Kingston, J. R. Cody, of Toronto, and A. B. Westville, from Halifax. The following members of the Canadian council will also be heard from: R. V. Rogers, Q.C., Kingston; S. Fenn, of Halifax, and Messrs. Frank DuMoulin, T. R. Clougher, Spencer Waugh and N. Farrar Davidson, of Toronto.

No Churchman, whether a member of the Brotherhood or not, should fail to be present. The Convention lasts from Thursday, Feb. 2nd, to Sunday, Feb. 5th.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—Bishop Williams Memorial Mission Fund.—When this memorial was decided on by Quebec Churchmen, it was proposed to raise an amount of, at least, \$25,000, to form an endowment for missions. It is gratifying to hear that, although the collectors have not nearly completed their canvas, the sum of \$20,000 has already been subscribed, and it is confidently expected that there will be no difficulty in raising \$30,000.

Church Society.—The annual meeting of the Diocesan Church Society will be held on Wednesday, Feb. 1st, at 2 p.m., in the Cathedral Church Hall, for

reception of annual reports, the accounts of the society, the diocesan board, and the clergy trust funds, for the election of new members, vice-presidents, members of the central and diocesan boards, and for general business.

The Cathedral.—The Very Rev. the Dean has just had placed in position in the Cathedral of the Holy Trinity a handsome memorial window (from Spence & Son, Montreal,) in memory of his deceased sister.

St. Matthew's.—This parish is preparing for a ten days mission from the 18th to 28th February. The Rev. R. Bullock, M.A., vicar of Holy Trinity, Leeds, Eng., and Prebendary of Lincoln, a well known and experienced English Missioner, is to conduct it. During his stay in Canada he is also to hold missions in St. George's Church, Toronto, and St. Peter's, Sherbrooke. During the mission the Leeds Mission Hymn Book is to be used. The services in St. Matthew's Church during the mission are to be, daily: 7 a.m., Matins; 7.30 a.m., celebration of Holy Communion, address; 5 p.m., Evensong, with intercession, and 8 p.m., Evensong, mission service and sermon. On each week day a service of instruction will be held in the cathedral at 11 a.m. Special services for women are to be held on Monday, 20th, and Wednesday, 22nd, at 7 p.m. (the one in St. Matthew's, the other in St. Peter's Church). In addition to the usual services, on the two Sundays of the mission special services for men will be held at 3 p.m. in St. Matthew's. It is expected much good will be done during this mission.

The Lord Bishop of Niagara is to visit Quebec about the 26th inst., and will be most warmly welcomed by his many friends here.

St. Andrew's Brotherhood.—A Chapter of the Brotherhood of St. Andrew has lately been organized in St. Matthew's parish, and one or more delegates will attend the annual convention to be held in Kingston, Ont., on the 2nd Feb.

The Lord Bishop.—The Lord Bishop is at present away from the city, on an extended confirmation tour in the Megantic and St. Francis districts, and is expected back in time for the annual meeting of the Church Society.

ONTARIO.

CALABOGIE MISSION.—On Wednesday evening, the 11th inst., the Church of St. Clement's was opened for divine service. Between 9 and 10 o'clock the people began to assemble. The weather was bright, but very cold and frosty. Many people were prevented from attending on account of the heavy snow drifts caused by the strong wind which blew during the two previous days. The service commenced with the hymn, "Onward Christian Soldiers," and then followed matins and a celebration of the Holy Eucharist. Several hymns were sung during the service, "We love the place, O God," being amongst them. At the conclusion the hymn, "Now thank we all our God," was sung. The whole of the canticles were chanted. An organ was lent for the occasion. Mrs. C. T. Lewis played the accompaniments. The choir was augmented by a few from St. Mary's, Calabogie. The Rev. Charles T. Lewis, mission priest in charge, delivered an appropriate address and the Rev. J. W. Plant preached a very able sermon. Two or three other clergymen were prevented from attending on account of the bad roads. The offertory, which was for the building fund, amounted to \$11.87. The people are poor. Help is required from outside to enable the clergyman to pay off the debt. This is the second church within eighteen months that has been built in this new mission by the Rev. C. T. Lewis. St. Clement's is situated at Beckett's Corners, on the Opeongo Road, and is 27 miles distant from headquarters, viz., Calabogie. It is a log building with a frame porch and a vestry attached. The style is gothic. The whole of the interior is finished with ash and basswood siding, well varnished. Chairs are provided for the seating of the people. A dwarf screen separates the nave from the chancel, whilst a neatly made altar rail divides the sanctuary from the chancel. At the east end is a window with three lights. It is the intention of the congregation to finish the outside of the building by clapboarding it as soon as funds will allow. The people are very proud of their beautiful little church. It is worthy of note that the Rev. C. T. Lewis and party had a very trying experience in travelling from Calabogie to the new church. They all left on 10th, early in the day, but in five and a half hours only 15 miles were accomplished. The snow drifts (some five and six feet deep) were most formidable, and the wind carrying snow with it most trying to the travellers. Hospitality was kindly shown by the occupant of a log house, and the shelter offered was most gladly accepted for the night. Next morning, the horses refreshed, another early start was made and the remaining 12 miles were accomplished shortly after

10 o'clock. It was the first experience of the clergyman's wife (recently from England) of travelling through snow drifts in the backwoods of Canada, with weather resembling a "blizzard." The experience of this journey will not soon be forgotten.

TORONTO.

Trinity University.—Rev. G. B. Morley, of Tullamore, gave two excellent lectures on Wednesday and Thursday last, to the members of the association, on the subject of "Country Mission Work." Mr. Morley strongly emphasises the importance of doing parish work systematically, thereby gaining thoroughness as well as furnishing a stimulus to the parish priest when inclined to procrastinate.

Rev. J. S. Broughall, M.A., lecturer in classics, though his attention is fully occupied with college duties, still finds time to assist in mission work. He and Mr. Dwyer furnished the people of St. Jude's Church with two Sunday services weekly during the past term. Such self-denying efforts have a telling effect.

The public missionary meeting on Monday, 30th inst., at 8 p.m., promises to be a great success. As well as an address from the Rev. Dr. Courtney, there will be one from Mr. Allan M. Dymond, of Toronto. The committee are sparing no pains and Convocation Hall ought to be packed to the doors. A collection will be taken up in aid of the funds of the society.

Trinity University Theological and Missionary Association.—Sunday last Rev. J. Senior assisted at Grace Church; Rev. A. U. DePensier at St. Ann's; C. W. Hedley, B.A., took duty at Clairville; Mr. Dwyer, B.A., LL.B., at St. Jude's; F. DuMoulin, B.A., at Thorold; J. G. Carter Troop, B.A., at Whitby; T. Chilcott, B.A., Paris; Mr. R. J. Dumbrille, Caledon East; Mr. J. Chappell, Peterboro; Mr. J. Allan Ballard, Humber Mission; Mr. H. M. Little, York; Mr. Baynes-Reed, West Toronto; Mr. J. McCallum superintends the Sunday school at the Orphans' Home.

Fairbank.—*St. Hilda's Mission.*—A determined effort is to be made during the coming year to provide the Fairbank mission with a church in place of the present mission house, which is an ex-tavern in a somewhat dilapidated condition. The congregation of St. Thomas' Church have generously given their old historic building (now replaced by the handsome edifice which was recently dedicated), which it is proposed to take down and re-erect at Fairbank within the limits of the parish of Christ Church, Deer Park. Any contributions towards the expense of this undertaking will be thankfully received.

EAST YORK RURAL DEANERY.—The regular meeting of the chapter of this deanery was held in the parsonage, Uxbridge, on the 10th inst. The rector availed himself of the presence of the clergy to hold his annual missionary meeting on the preceding evening. Notwithstanding the intensity of the weather there was a fair attendance, and an interesting meeting was the result. At the meeting of the chapter there were present the Revs. W. Westney, Rural Dean Joseph Fletcher, Jas. H. Harris, Jas. H. Talbot and Walter Creswick. The chief business before the meeting was to make arrangements for holding missionary meetings in the deanery. An essay was read by the Rev. J. H. Harris on "The state of the Church in this Diocese," which brought on an important discussion on the neglect of the clergy to make the collections appointed by the synod. It appeared from the figures brought forward that if this neglect could be remedied, the mission board and other funds would enjoy an income one-half as large again as they now receive. Mr. Harris was requested to prepare a paper on the subject, to be printed in both the Church newspapers, that the matter might be brought prominently before the diocese. The next meeting of the chapter will be held (D.V.) at Cannington on April 10th and 11th. Portion of Greek Testament to be considered, Acts 1.

The following is the scheme of Missionary Meetings.

Scarboro, Christ Ch.,	Tuesday,	Jan. 24th,	7.30 p.m.
" St. Paul's	Wednesday	" 25th	"
" St. Jude's	Thursday	" 26th	"
Deputation—Rev. J. H. Talbot.			
West Brock, St. James',	Tuesday,	Jan. 24th,	3 p.m.
Sunderland, St. Mary's,	"	"	8 p.m.
Derryville,	Wednesday	" 25th,	3 p.m.
Cannington, All Saints,	"	"	8 p.m.
Beaverton, St. Paul's,	Thursday	" 26th,	8 p.m.
Deputation—Revs. Rural Dean J. Fletcher and Jas. H. Harris.			
Markham, Grace Ch.,	Monday,	Jan. 30th,	8 p.m.
Stouffville, Christ Ch.,	Tuesday,	" 31st,	8 p.m.
Deputation—Rev. Walter Creswick.			
Port Perry, Ch. of the Ascension,	Jan. 31st,	8 p.m.	
Deputation—Revs. T. Walker and J. H. Talbot.			

The meetings in Brooklin, Oshawa, Pickering, Unionville and Whitby to be arranged by their respective incumbents.

JOSEPH FLETCHER, Secretary.

COOKSTOWN.—*St. John's Church.*—On the evening of the 27th Dec., the members of the above church held an entertainment and had an Xmas tea for the benefit of the Sunday school. A small charge was made to all except S.S. children, and part of proceeds expended on Xmas presents for S.S. children, and the remainder to be used in providing additional reading matter for the S.S., which is now in a prosperous condition. When tea had been served, the incumbent, the Rev. George Scott, occupied the chair, and after saying a few words called upon several of the congregation to assist in the programme. Mrs. Banting, Miss Nicol and Mrs. Samuel Fawcett gave nice selections of music, which were much appreciated, and Miss Emma Nicol and Miss King gave suitable recitations, which were listened to with marked attention, even by the little ones. Also several of the senior members of the Sunday school recited in a very pleasing and praiseworthy manner. Also the children, who were trained some time before by Miss Fieldsend, our organist in S.S., and one of our active S.S. teachers, sang "Gather around the Xmas tea," and "Xmas Bells," in a very satisfactory style. After the entertainment was over Santa Claus distributed presents to about 80 children, all of whom seemed to be pleased with the manner in which they were treated and with the evening's entertainment. The Rev. Mr. Cunningham, from Ivy, was present, but had to leave early. As soon as the presents had been distributed, the incumbent returned thanks to the ladies of the congregation who had gone to so much trouble in providing a tea for the occasion, and to all who had assisted in the programme, after which he called upon the children for a musical selection, which brought the entertainment to a close.

EAST TORONTO.—*St. Clement's.*—On Tuesday evening, 17th Jan., a parlor social was held at the residence of Street Commissioner Jones, 248 Dufferin Street, Parkdale. The social was under the control of the young people's association of St. Clement's Church, Leslieville, Toronto. Under the able direction of the promoters of the social, an excellent programme was arranged. Mr. Rowden occupied the chair, and his humorous and witty speeches won the attention and approval of those present. Street Commissioner Jones and Mr. Madill, of Trinity University, student in charge of this church, were called on by the chairman to address the people. The commissioner in the warmest terms welcomed the people to his house, and Mr. Madill, on behalf of the church, thanked them for their kindly interest and attendance there. The recitations given by Miss Richardson, the accordion solo by Mr. Grey from Boston, and the singing of one of the glee clubs from Trinity University, under the able direction of Mr. Allan Ballard, were the distinct features of the occasion. The proceeds of the social, amounting to thirty dollars, go to the aid of the church.

BEAVERTON.—*St. Paul's.*—In this parish the Holy Communion was celebrated on the 2nd Sunday after Epiphany by the Rev. A. U. de Pencier, of Trinity University, who also preached at matins and evensong. The congregations were good, and the numbers who partook of the Holy Eucharist show that the life of the Church in Beaverton is reviving. On Monday evening, Jan. 16th, the young people of the church held a very enjoyable entertainment, and with the kind assistance of their generous friends from Cannington, a very select and pleasing programme was rendered. The hoop-drill by the young ladies of Cannington was one of the special features of the evening, and they deserve the highest praise for the grace and ease with which they moved in the drill. Capt. Bick, of the 37th Batt., Cannington, is to be congratulated on his success in drilling the young ladies. The long programme of songs, readings and recitations, was brought to a close by a laughable farce, entitled "an uncomfortable predicament." The chairman, Mr. Spencer, before the close of the evening, thanked the ladies and gentlemen from Cannington who had so generously assisted the energetic young ladies of St. Paul's Church, Beaverton, to make the entertainment so successful. And after the national anthem, the large audience dispersed, well satisfied with their evening's enjoyment. Those who took part in the programme were afterwards hospitably entertained at the houses of Mr. King and Mr. Hodgson, where a very pleasant hour was spent in partaking of the good things prepared for them. The proceeds of the concert will be in aid of the church.

NIAGARA.

BARTON AND GLANFORD.—The Rev. W. R. Clarke, late of Ancaster, was duly inducted to the pastoral charge of this parish, by the Bishop of Niagara, on Thursday, Jan. 19th, 1893. The bishop also held on

the same day a conference with the clergy and laity of the deanery of Haldimand and South Wentworth.

HAMILTON.—A conference of the clergy of the city was summoned by the bishop to make arrangements for the reception and address of the Bishop of New Westminster (Bishop Sillitoe), who is expected in Hamilton Feb. 17th.

St. Mark's.—One of the pleasantest Sunday school entertainments ever held in this city took place last week in the guild house. The programme consisted of a magic lantern exhibition and several beautiful tableaux; the annual distribution of prizes took place, and last, but by no means least, each person on leaving was loaded with a sack of candies to be eaten at leisure.

St. Peter's.—An entertainment was given in this church under the auspices of the Girls' Friendly Society. The proceeds are to be used to procure a cottage at the beach for the use of the members during the summer vacation.

St. Matthew's.—The second annual supper of the Iron Cross Guild of this church was held in the basement, and a very pleasant time was spent. These are the officers: Chaplain, Rev. C. E. Whitcombe; president, Mr. Anthony; vice-president, E. Martin. The supper was prepared by Mr. Martin.

HURON.

LONDON.—Rev. Canon Smith, the rector of Christ Church, has gone to New York to undergo an operation for throat trouble. Rev. Canon Richardson, on behalf of the city clergy and a few friends, waited upon Rev. Canon Smith as he was about to leave, conveyed their good wishes and presented him with a receipt for a deposit in the Huron & Erie to cover the expenses of his trip.

RUPERT'S LAND.

ROUNTHWAITE.—*Church of St. John the Divine.*—The first incumbent of this parish was the Rev. J. F. Rounthwaite, M.A., of St. John's College, Cambridge. He was a faithful preacher, a good reader, a scholar and divine, and possessed a thorough knowledge of music, and he was a gentleman and a Christian. There is a tablet in the church erected to his memory. He was greatly loved by the people, and though the parish had been named St. Mary's, yet when the present vestry were informed that the late Mr. Rounthwaite would have called it St. John's, the name was at once changed. The little church is quite pretty with its Christmas decorations. Miss Williams, of Toronto, kindly sent a large parcel of English holly and wreathings. On Christmas Day, the incumbent, Rev. H. Dransfield, conducted the service, and appealed to the congregation to take steps to provide material for the proper fencing of the cemetery; no doubt trees will be planted and the place made a real "God's acre." Nearly \$200 has been raised on the debt. From July to December the offertories amounted to over \$70. The church has been moved and re-plastered (this cost nearly \$200), a new vicarage has been built, two town lots (church site), and two acres of land (vicarage site) added to our property, a lamp presented to the church, and still we need \$1,000 to pay off our debt, a small bell (this is a necessity on the prairie), two chancel chairs, and last, but not least, \$75 to buy lumber for a drive shed. Settlers will not drive 5 or 6 miles and leave their horses outside, with the thermometer down to 30 below zero. If we have this shed our congregation will greatly increase, but our people cannot do any more than raise the stipend until next year's crop is reaped. J. F. Rounthwaite, Esq., son of the first incumbent, Bank of Commerce, Simcoe, Ont., will gladly receive and acknowledge and forward any offerings for this truly deserving parish.

QU'APPELLE.

The New Bishop.—His grace the Archbishop of Canterbury has appointed the Rev. W. J. Burn, M.A., vicar of Conniscliffe, Darlington, to the vacant see of Qu'Appelle, N. W. T., in the place of the Hon. and Right Rev. Dr. Anson, who recently resigned. Mr. Burn was a scholar of St. John's College, Cambridge, and graduated at the university in 1874, coming out as a wrangler in the mathematical tripos. He was ordained the same year by the then Lord Bishop of Ely, and served for two years as curate of Chesteron, Cambs. In 1876 he was appointed curate of St. Paul's, Jarrow-on-Tyne, and in 1881 vicar of St. Peter's in the same town. The new bishop-elect will be consecrated in England, and is expected to take charge of the diocese about Easter. He is 42 years of age.

QU'APPELLE STATION.—The Executive Committee was held in the vestry of the Pro-Cathedral, December 7th. Present:—Rev. J. P. Sargent, Commissary;

Rev. L. Dawson Sheppard, and acting Principal, the guarantee ending 31st Dec sub-committee a funds for the 31st, 1893, report to England, to good friend at he a cablegram from money had been thanks was pass the Synod of tl sires the Secret appreciation of various ways sir especially in sir purpose of carry crisis of its his lution be forwar was made for R ing from Fort P repairs of missi red to conveya was made for th Mission, Fort P for St. Andrew's was granted cor loans in the T sub-committee Qu'Appelle Stat submitted a rej ship and charge lège and School ad in reference from this Dioc where he take All Saints', Wir "That the E their sincere r V. Baker from piness in his ne

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Rev. L. Dawson, Rev. H. S. Akehurst, Messrs. Boyce, Sheppard, and Lake. The Rev. J. P. Sargent, as acting Principal of St. John's College, reported that the guarantee for the boys' school for the quarter ending 31st December now amounted to \$400. The sub-committee appointed at the last meeting to raise funds for the school for the quarter ending March 31st, 1893, reported that in reply to an appeal sent to England, to Mrs. Knight, the school's great and good friend at home, and to others, they had received a cablegram from Mrs. Knight to the effect that the money had been raised. The following vote of thanks was passed: "The Executive Committee of the Synod of the Diocese of Qu'Appelle hereby desires the Secretary to convey to Mrs. Knight their appreciation of the kind assistance given by her in various ways since the founding of the Diocese, more especially in raising the guarantee fund £100 for the purpose of carrying the school through a most trying crisis of its history. And that a copy of this resolution be forwarded to Mrs. Knight." A grant of \$18 was made for Rev. T. W. Cunliffe's expenses in moving from Fort Pelly to Fort Qu'Appelle. Bills for the repairs of mission property (buckboards) were referred to conveyance sub-committee. A grant of \$45 was made for the rebuilding of stable at St. Andrew's Mission, Fort Pelly. A loan of \$75 being applied for for St. Andrew's Church, Kutawa, Touchwood Hills, was granted conditional on the state of the funds for loans in the Treasurer's hands. The conveyance sub-committee were authorized to spend \$25 on the Qu'Appelle Station Mission. The Rev. J. P. Sargent submitted a report on his taking over the treasuryship and charge and management of St. John's College and School. The following resolution was passed in reference to the Rev. F. V. Baker's removal from this Diocese to the Diocese of Rupert's Land, where he takes charge of the important Parish of All Saints, Winnipeg:

"That the Executive Committee hereby express their sincere regret at the departure of the Rev. F. V. Baker from the Diocese, and wish him every happiness in his new work."

WHITEWOOD.—The Ladies' Guild held a variety social with sale of work, in the school-room, last month. About fifty dollars was collected to be handed over to the Parsonage building fund.

TUPAWA.—On St. Andrew's Day the new church at this place was dedicated by the Rev. Leonard Dawson. The beautiful altar-frontal was given by St. Mary Magdalene Church, Hastings, England; other frontals are being worked. Much credit is due to Messrs. Caruthers and Hollis, who with the Rector, formed the Building Committee. Through the liberal kindness of Mr. Hollis of Sudbury, England, who collected three hundred dollars, they have been enabled to make a start in building this church.

BRIEF MENTION.

The Church of the Redeemer, Deseronto, is absolutely free of debt.

Churches built in America in 1891 numbered 8,508.

Mark Twain is fond of cats, and has one named "Satan," another called "Sin."

It is estimated that real estate brokers of the city of N. Y. handled the last year \$45,000,000 worth of real estate.

In India there is a species of crow that laughs just like a human being.

The Methodist Episcopal Church of the United States stands possessed of a property valued at \$96,000,000.

The Rev. J. B. Cooper, of St. Paul's Church, Sydenham, is recovering from an attack of pleurisy.

The longest word in the new Century dictionary is palatopharyngeolaryngeal. The next longest is transubstantiationist.

Defoe was 58 when he began his "Robinson Crusoe." His literary career began at 20, and his best political works were written before the "Crusoe."

At the request of the Church people of Brussels, the Bishop of Huron has appointed the Rev. W. G. Reilly to that parish.

Thomas Carlyle's most congenial recreation was smoking in his garden.

Bishop Hamilton has summoned a meeting of the city clergy to arrange for the reception of the Bishop of New Westminster on February 19 and 20.

Robert Burton published the "Anatomy of Melancholy" at 45. It was written to relieve the strain of a mind bordering on insanity.

Rev. W. R. Clarke was last week inducted as rector of Holy Trinity Church, Barton, by Bishop Hamilton, assisted by several clergymen.

The first patent in the United States was issued July 31, 1790, to Samuel Hopkins, for making pot and pearl ashes.

The Falls of Montmorenci, Que., are frozen solid, something that has never been known to occur before.

Early next month Rev. Mr. Geoghegan, Hamilton, proposes to call a public meeting in the interest of the establishment of an industrial home for the reclamation of boys.

Richter was fond of pets and at one time kept a great spider in a paper box, carefully feeding and tending the creature for many months.

The Rev. Wm. R. Thoman, D. D., missionary Bishop-elect of the missionary district of Northern Michigan, has declined his election.

Father Tolton, the first American black man to be made a priest, objects to being called "coloured." "That word is an offensive affectation, I am a negro—a woolly-headed negro," says Father Tolton.

All the clergy in the dioceses of Toronto, Niagara, Ontario and Huron have been invited to attend the St. Andrew's Brotherhood convention to be held in Kingston.

Denmark exported considerably more than 100,000,000 pounds of butter last year. The trade has more than doubled in the past five years.

Aluminum pencils are being manufactured in Germany for use as a substitute for slate pencils.

The Bishop of Huron has appointed the Rev. John Downie, Berlin, to be Rector of Watford and Brooke, in place of Rev. J. Thompson, appointed to Kincardine.

The first volume of "The History of England" appeared when David Hume was 43.

Adam Smith, the author of "Wealth of Nations," when tired of study would go into a neighboring blacksmith shop and watch the smith at work.

On Sunday, January 8th, Rev. F. W. Dobbs completed his 39th year in the incumbency of Portsmouth. His first sermon was preached on the second Sunday in January, 1854.

Harrison Mechem, a millionaire of Petaluma, Cal., has given \$50,000 as a fund from the income of which aid is to be given to the poor of the district.

Through the efforts of Rev. C. T. Lewis, Calabogie, a Church of England congregation has been formed, and a church built at Beckett's Corners on the Opeongo.

Rev. W. C. Gray, D. D., of Nashville, Tenn., has been consecrated Bishop of Southern Florida.

A Waldeboro', Me., woman treasures a blue-edged plate upon which 955 pies have been baked.

At Emmanuel Church, New York, the Rev. Wm. K. McGown, Rector, the debt of \$10,000 has been paid by two ladies.

Rev. Mr. Ross, Bullock's Corners, has been appointed Curate to St. George's Church, Guelph, and will enter on his duties about the 1st February.

The Rev. J. P. Sargent, commissary for the Diocese of Qu'Appelle, went to Estevan early this month to inquire into the needs of the English Church people there, and to endeavor to make some arrangements to supply them.

Rev. Principal Grant of Kingston lectured at St. Stephen's (Anglican) schoolhouse, Toronto, on "A Great Canadian Statesman." The subject of his discourse was Joseph Howe.

The Bishop of Huron having decided to constitute Wardsville and Newbury one parish, the Rev. W. Low will remove to Glencoe, and will not accept the call to Aylmer.

The collections at Christ Church Cathedral, Hamilton, on Christmas day, amounted to \$400, the largest in the history of the Church.

The fire loss for 1892 for the United States and Canada foots up \$182,704,700, a large sum of money to be completely wiped out of existence in twelve months.

Rev. Mr. Geoghegan, Hamilton, has had presented to his church carpeting for all the aisles. The same kind heart also provided his residence with carpet.

Canada lacks only 237,000 square miles to be as large as the whole continent of Europe: it is nearly thirty times as large as Great Britain and Ireland, and is 500,000 square miles larger than the United States.

The Rev. George Rogers, of Winnipeg, missionary Secretary for Rupert's Land, is now on a visit to Eastern Canada, in the interests of the missionary development of the Northwest.

Rev. F. D. Woodcock, Camden East, was the pleased recipient of a handsome black fur coat, presented by the congregation of St. Luke's Church.

The Rev. H. A. Thomas, Rector of Warwick and Wisbeach, has received from Bishop Nicholson of Milwaukee two very tempting offers to take work in the city of Milwaukee. Mr. Thomas has not yet decided as to his action.

There was a conference between the authorities of Bishop Strachan Ladies' School, Wykeham hall, Toronto, and of Bishop Bethune Ladies' School,

Oshawa, at the synod office, Toronto, last week, regarding the proposed affiliation of the two schools.

British and Foreign.

Archdeacon Denison, who is still an active worker, has entered on his eighty-eighth year.

The Bishop of London's Fund has just received a New Year's gift of £1,200.

The S.P.C.K. has just granted £400 for the rebuilding of schools at St. John's, Newfoundland, destroyed in the great fire last year.

In Manchester Cathedral twelve candles are lit on Christmas Eve, and extinguished one every night till Epiphany.

On Christmas morning a brass cross was placed on the Communion Table of Peterborough Cathedral. It is the gift of the women of the Archdeaconry of Leicester.

The Bishop of Mauritius (Dr. Walsh) writes that the rebuilding of churches after the hurricane is progressing well. The first of the restored churches was opened on Advent Sunday.

The Bishop of Hereford is to be presented next June with a portrait of himself, subscribed for in the diocese, in commemoration of the twenty-fifth year of his episcopate.

The Rev. S. B. Rees, formerly Baptist minister at Cambelwell, where he succeeded the late Dr. Charles Stanford, has been received into the communion of the Church of England.

Last month a party of nine persons left England in connection with the Universities' Mission to Central Africa. Only two of this number have been out before. The additions will bring the number of European workers up to nearly eighty.

A private donor has offered £1,500 on condition that the rector and churchwardens raise the balance of £1,700 to meet the cost of restoring one of the oldest churches in London—St. Helen's, Bishopsgate.

On Thursday week the Bishop of St. Asaph received the Rev. James Waring, Roman Catholic priest, into the Church. Mr. Waring was formerly stationed at Wrexham, and was one of the Passionist Fathers. His admission took place at St. Asaph Cathedral, and the service used was that drawn up by the Upper House of Convocation.

Dr. Moffatt (a son of the famous missionary), who has been for some time in the employ of the Imperial British East Africa Company, has, the *Pall Mall Gazette* hears, been requested by Sir William McKinnon to accompany Sir Gerald Portal to Uganda.

The Archbishop of Canterbury has constituted a Society of St. Andrew, which will consist of certain clergy ready to take charge of parishes in the diocese of Canterbury vacant by the death of the incumbent. His Grace has appointed as first member the Rev. A. H. Lang, who has worked for five years in the Archbishop's Assyrian Mission.

Miss Mary Elizabeth Garrett has made possible the opening of the proposed medical school of the Johns Hopkins University, Baltimore, in which women shall receive the same opportunity for study as men. The school will open in October, 1893. Miss Garrett has placed at the disposal of the trustees \$306,977, which, with the amount already in hand, will make up \$500,000, the sum which was required by the trustees to be made available for the medical school before its establishment was to become a fact. The gift is to be called "The Mary Elizabeth Garrett Fund."

A public meeting was held at the Town Hall, Kensington, the other day, on behalf of the Church House. The Rev. the Hon. E. C. Glyn presided. The Bishop of Rochester, in moving a resolution declaring that the wider activities of the Church need for their co-operation and development such accommodation as the Church House will afford, said that the great work of the Church required a much improved accommodation, in order that its business might be more efficiently performed: mentioned that already £82,000 had been contributed towards the object they had in view; and urged that this in itself was a guarantee that the people approved of the scheme and had confidence that the men who had undertaken the work would see it carried out. Earl

Nelson, Prebendary Wace, D.D., and the Hon. E. P. Thesiger also spoke.

The death is announced of one of the oldest clergymen in England, in the person of the Rev. John Mills, rector of Orton Waterville, Huntingdonshire. He was Fellow of Pembroke College, Cambridge, and took his B.A. in 1831. He was ordained deacon in 1835, priest in the following year, and on May 1st, 1837, was appointed to the rectory of Orton. On the Queen's accession in the following month he was one of those who had the honour of presenting a congratulatory address to her Majesty on behalf of the University of Cambridge, as he had not at that time severed his connection with the university, being then Senior Regent. Mr. Mills was an energetic mission worker, and in his little parish of 400 souls he raised about £120 a year towards the Church Missionary Society, nearly as much as in all the other parishes in the Peterborough auxiliary put together. He had a mangle, the receipts of which went to the mission fund, as well as a threshing-floor, and the rest was raised by the sale of flowers at Peterborough market.

On Sunday, the 18th ult., a general ordination was held by the Bishop of St. David's in the parish church of Abergwili, when six deacons and seven priests were ordained.

We make a quotation from his Lordship's recent charge:—"The number of persons ordained for this diocese is remarkably uniform. As at my last visitation, I have taken August 24th (the anniversary of my own consecration) as the terminus of each triennial period. During the three years ending August 24th, 1889, there were ordained for this diocese, whether by myself or by other bishops on my behalf, thirty-nine deacons and thirty-five priests. The numbers of deacons and priests respectively during the last three years have been precisely the same.

But it must be remembered that the numbers ordained would have been considerably larger but for the continual immigration of curates from other dioceses into this. The number of clergymen ordained elsewhere and subsequently licensed to curacies in this diocese during the period just referred to has been no less than twenty-six.

"My examining chaplains report very favourably of most of the work brought up at the ordinary examinations, and increasingly so of late."

A Chicago paper, the *North-Western Christian Advocate*, of December 7th, thus testifies to the character of that city: "Chicago is not only the dirtiest, but it is perhaps the most thief-ridden city in Christendom. Mounted footpads have infested many roads leading into the city, and at the muzzles of revolvers compelled travellers to surrender their money. Criminals throttle citizens on the streets. We are having a veritable carnival of crime and robbery. The tree of Chicago opportunity is now in the dry. What it will be when greenest, next summer, when the fair is opened and crowds are present, no one dares to predict. In the police department aldermen reward political helpers by appointment to the 'force.' Life and property are 'guarded' at night by some policemen whose moral level is that of thugs and thieves. It makes one's head whirl when he tries to discover why decent citizens submit to such criminal machinery. The whole matter is a disgrace to human history. It would appear that the date for a vigilance committee is near." Pleasant reading for the timid tourist who has settled upon going!

Correspondence.

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

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

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

Blackfoot Reserve.

SIR,—Herewith I enclose a list of subscriptions, etc., to our Blackfoot Homes for 1892, together with a financial statement, which I trust you will be able to find room for in your paper.

I desire to thank all who have so willingly helped us during the past year, and to express the hope that all our old friends will stand by us in the year now begun.

As the work grows, expenses naturally increase, and as the whole institution depends upon voluntary help, we sometimes get a little anxious lest that help should not come.

We desire, however, to raise our Ebenezer at the beginning of this new year, for hitherto the Lord hath helped us. We began the year 1892 with building operations for the enlarging of our Homes. We

had but \$150 in hand, and a promise of \$300 from the government at that time, and only God to depend upon for the rest. We did not depend upon Him in vain, as our financial statement shows. We have spent over \$1,400 in buildings, and with more than double the number of children we had last winter, we find ourselves in about the same position, financially, as when the last balance sheet appeared. We were in debt then, we are in debt now, but we feel certain that our wants will be all supplied as heretofore.

We have room for 35 children in our institution now; we have 33 in residence, some of them handed over to us in writing by their parents for a number of years. The boys who formed the nucleus of our Home three years ago are still with us. They have done the work required by the Indian Department in the 3rd Standard, and are waiting the inspector's visit. They have English Bibles and Prayer-books of their own, and follow the prayers at our English services. We lost in the spring of the year the services of our matron, who, as Mrs. Holmes, is now labouring in the Diocese of Athabasca. We rejoiced greatly over the arrival of Miss Garlick and Miss Symonds, both of whom entered upon their work with zeal and enthusiasm, so that in less than a fortnight after their arrival our girls' quarters were full, and are full still. Mr. and Mrs. Haynes still have charge of the boys in the Home, and look after them as their own children. We are very grateful to the different branches of the "Woman's Auxiliary" that have sent us bales during the past year, and especially for the boys, clothing they contained. Without such contributions of clothing we could not keep the Homes open, for the cost would be more than we could meet.

We hope, before long, that it will be found necessary to make more additions to our present buildings, for why should we stop at thirty-five children, when there are about three hundred on this reserve, growing up in filth, and darkness, mental, moral and spiritual? Some day, perhaps not distant, these three hundred children will be under instruction in an institution where they will learn all that is necessary to make them useful members of society, and where they will grow up in the knowledge and fear of the Lord. We have put our hands to the plough, Christian brothers and sisters; let us not turn back now, or think we have accomplished any work for the Master yet. We are only beginning, and if our Church is only alive to its opportunities, we shall yet see large institutions for the benefit of these and other Indians reared in the name of our God, and for the sake of our Lord Jesus Christ.

J. W. TIMS, Principal.

ST. JOHN'S HOME FOR INDIAN BOYS AND GIRLS.
Blackfoot Reserve, Gleichen, N.W.T.

List of Subscriptions and Donations for 1892.

Christ Church, Baillieboro.....	\$ 5 00
Christ Church, Brampton.....	5 00
St. Peter's Junior Branch, Cobourg.....	9 00
Trinity Church, Colborne.....	5 00
St. Paul's, Innisfil.....	2 50
All Saints, King.....	5 00
" Junior Branch.....	10 00
Lloydtown Junior W. A.....	2 28
London—Boy's Hannington Club (for boy)...	25 00
do. Memorial Church Ch. E. Soc'y. (for boy)	50 00
St. Thomas, Millbrook.....	10 00
Christ Church, Norwood.....	2 50
St. James', Orillia.....	10 00
All Saints', Penetanguishene (for boy).....	12 59
St. John's, Peterborough.....	20 00
St. John's, South Ward, Peterborough.....	3 44
St. John's, Port Hope.....	15 00
Margaret Mission Band, Port Hope.....	10 00
St. Mark's, Port Hope.....	10 00
Stayner.....	1 00
Streetsville Junior W. A.....	1 35
All Saints', Toronto.....	5 00
do. W. Fleming's Mite Box.....	1 56
Church of the Ascension, Toronto.....	10 00
Church of the Ascension, Toronto, Junior Mission Band (for Gertie).....	25 00
Church of the Epiphany, Parkdale.....	22 27
St. George's, Toronto.....	15 00
St. James' Cathedral, Toronto.....	20 00
St. Luke's, Toronto.....	1 00
St. Margaret's, Toronto.....	30 00
St. Paul's, Toronto.....	3 50
St. Paul's, Toronto, Mission Band Jun. Branch (for Gertie).....	25 00
St. Peter's, Toronto, Miss Dixon's Bible Class (for Louie).....	50 00
St. Philip's, Toronto.....	3 00
St. Simon's, Toronto.....	5 00
St. Stephen's, Toronto.....	30 75
St. Thomas', Toronto—St. Agatha's Guild... 5 00	
St. Philip's, Weston.....	5 00
St. Mark's, West Toronto Junction.....	16 00
St. John's, York Mills.....	30 00
Diocesan Board W. A., Toronto (Matron's salary, 1 qr.).....	75 00

Donations.

Miss Holland.....	2 00
Per Mrs. Cummings.....	5 00
Grace and Harold Sheppard.....	1 50
Juliet Daniel.....	1 00
Mrs. Thorne.....	1 00
Olive Thorne.....	1 00
J. Sumner, Esq. (omitted 1891).....	20 00
J. Sumner, Esq.	10 00
Mrs. H. W. Kirby (for support of "Bob.").....	50 00
Mrs. H. W. Kirby (organ fund).....	15 00
Per Miss Dixon: Anon (for Boy's Home).....	2 00
"A Churchwoman of the Ontario Diocese," a thank offering to Almighty God for mercies vouchsafed.....	50 00
Miss Perkes (for girl).....	12 50
Rev. E. F. Wilson (organ fund).....	15 00
F. Molony, Esq.	5 00
Rev. G. Holmes (organ fund).....	3 00
Per Mrs. Pinkham (for purchase of toys for "Christmas tree").....	5 00

Total contributed in Canada\$791 74
English contributions 503 29

ST. JOHN'S HOME FOR INDIAN BOYS AND GIRLS.

Financial Statement for year ended 1892.

To subscriptions, donations, &c., contributed in Canada.....	\$791 74
"English Contributions.....	503 29
"C.M.S. Grants, per Finance Committee.....	395 00
"Government Grant towards buildings.....	850 00
"Offeratories in the Mission.....	24 90
"Carpenters' board.....	63 25
"Balances due Treasurer Dec. 31st.....	55 53
	\$2,688 71
By Buildings.....	\$1,429 61
"Salaries.....	400 00
"Provisions.....	289 00
"Furnishing.....	204 14
"Laundry expenses.....	63 65
"Fuel and Light.....	88 90
"Boots and Clothing.....	62 50
"Sundries.....	39 96
"Insurance.....	51 50
"Garden.....	11 55
"Repairs.....	2 75
	\$2,652 56
Balance due Treasurer Jan. 1st, 1892.....	31 15
	\$2,683 71

Assets.

Domestic and Foreign Missionary Society\$ 19 40

Liabilities, Dec. 31st.

Balance due Treasurer.....	55 53
Organ Fund.....	64 00
Sundry Bills.....	107 09
	\$226 62

To the Members of the Church in the Proposed New Diocese of Ottawa.

DEAR BRETHREN:—You are aware that for some years past the necessity for the establishment of a new Diocese, by the sub-division of the Diocese of Ontario, has been admitted generally by all thoughtful Churchmen. Moreover, all the legislation to this desirable end has been effected.

The Diocesan Synod has expressed itself in favor of the scheme, which has been ratified by the House of Bishops, who require as a condition for the election of a Bishop that the sum of \$40,000 shall be secured as an endowment for the new See. In addition to this sum, I was able when in England to obtain from the Colonial Bishopric's Fund a grant of £1,000, and a similar grant of £1,000 from the S.P.C.K.

The new Diocese will consist of the eight eastern Counties of the Province of Ontario, in which there are at present 76 clergy—an area which will afford ample scope for the energies of even the most vigorous Bishop.

Let me give you, my dear brethren, a short account of the growth of our present Diocese, which has made its subdivision a necessity. Thirty years ago the number of the clergy was 50; they now number 135. The number of parishes and missions was 46; they now number 113. The number of churches built since the formation of the Diocese is 180, not taking into account churches enlarged or rebuilt; indeed, I may say that the progress of church building has been, and continues to be, a remarkable feature of our Diocesan growth.

The same may be said of parsonage house building. While scarcely a parsonage house existed at the formation of the Diocese, now scarcely a Mission is without one.

It is more gratifying still to be able to report the increasing numbers of persons presenting themselves for confirmation. Up to date, the number of those who have been confirmed is 34,500.

During years, each new church facts in draw from hope we l If 30 ye for the 12 of Ontario since then division? raised in found to now, whe of our m division, stand sel funds can towards (have disc But I h in Ottawa the whol mander and coun It mus prestige be repre resident Church i 30 years more th resident Dear as yet those w such as lency th telling s The n Perth se this gre liberal s not was complet When days of meeting counties to elect

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During my Episcopate, that is, in a period of 31 years, each year has seen three new Missions and six new churches added to the Diocese. I mention these facts in order to show what encouragement we may draw from past experience, and what grounds for hope we have for the new Diocese.

If 30 years ago a Bishop was thought necessary for the 15 counties constituting the present Diocese of Ontario, can it possibly be denied that the growth since then not only warrants but demands its subdivision? If an endowment of \$40,000 was then raised in a comparatively short time, can any one be found to deny that it ought to be a much easier task now, when we take into account the increased wealth of our members? To deny that the Diocese needs division, after the lapse of a whole generation, is to stand self-condemned. To deny that the necessary funds can be raised is to stand convicted of a penury towards God which the Fathers of this Diocese would have disdained to utter.

But I have no fears as to the result. The Church in Ottawa City will, I am confident, contribute half the whole amount, that is, \$20,000, so that the remainder will be easily raised in our thriving towns and country missions.

It must also be remembered that the influence and prestige of the Church of England require that she be represented at the Capital of the Dominion by a resident Diocesan Bishop. The progress of the Church in Ottawa has been very striking, every Church in the City having been built within the last 30 years. With God's blessing the progress will be more than sustained under the fostering care of a resident Bishop of Ottawa.

Dear brethren, the work has begun well. I have as yet been able to address but few meetings, but those which I have addressed seemed enthusiastic, such as the meetings at Ottawa, where His Excellency the Governor-General was present and made a telling speech in favor of the new Bishopric.

The meetings at Carleton Place, Smith's Falls and Perth seemed also determined to do their duty in this great cause, which I now commend to your most liberal sympathies, in the earnest hope that you will not waste a day in bringing the necessary fund to a completion.

When this is done, it will be one of the happiest days of my life, when I am permitted to summon a meeting of the Clergy and Laity of the eight eastern counties of the present Diocese, to meet in Ottawa to elect their Father in God:

I am, your faithful Bishop,
J. T. ONTARIO.

Kingston, Jan. 2nd, 1893.

A Plea for Algoma.

To the Members of the Women's Auxiliary of the Diocese of Huron:

MY DEAR SISTERS,—I have the kind and willing consent of our Bishop, and of Mrs. Baldwin, the President of our Auxiliary, that I should earnestly invite your prayers and your co-operation in a united effort on behalf of the Diocese of Algoma at this crisis of its history—a crisis caused by the severe illness of its Bishop at a moment when, humanly speaking, it needs, perhaps, more than ever before, his guiding hand and able leadership. When the news of his sudden prostration reached you, I feel assured that with the question "What will poor Algoma do without its Bishop?" arose almost simultaneously another and more practical question, "What can we do to help in this emergency?"

Well, by each of us doing a very little individually, we can collectively do much. It was by a similar concerted action, when Huron took the initiative some five years ago in the raising of the Jubilee Widows' and Orphans' Fund, that, although our Branches did not number 50, against the 113 of today, our Diocese was enabled to contribute towards it no less a sum than \$1,030. If we did well then, may we not, urged to still greater effort by the gravity of the present situation, do still better now?

"In the unfinished report of the Missionary Bishop of Algoma—unfinished because the brain refused to perform its functions, and the tired hand was compelled to lay the pen aside"—the melancholy fact is recorded that, even as far back as June last, there was a deficit of nearly \$4,000 in the Mission Fund of the Diocese, which means that many of the scanty stipends of its most deserving and self-denying missionaries cannot be paid, and that other necessary Diocesan expenses cannot be met. "I will not disguise from you," says the Bishop, "that the anxieties arising from my inability to meet these obligations have been one of the primary causes of my collapse. . . . I am mentally and physically disabled from lifting a finger at present towards their removal. . . . The only solution I can discern is a special effort on behalf of clergy and laity alike, and to them I now earnestly appeal in my helplessness. Special gifts by individuals; special offertories in congregations; special donations from Branches of the Women's Auxiliary . . . all these, running in

to one common stream, will soon replenish the Treasury, and set this Missionary Diocese afloat again." The words in italics are those which, my sisters, more especially appeal to ourselves. Let us take them to heart, and respond to them as far as in us lies.

In a touching letter, written from his sick father's bedside, the Bishop's son says: "Of course my father has not the slightest suspicion that I am writing to you, but do you not think the Women's Auxiliary would do something during his coming absence in the matter of that unfortunate Mission Fund? Should he return to find it in a still more impoverished condition, as without outside aid it certainly must be, serious results must follow, whilst the relief would be immense to find that friends had been raised up to reduce it."

A W.A. sister from another Diocese writes: "How easily we women could do this thing if we would each one of us contribute something. God grant that the heart of each sister in every Diocesan Branch may respond to the suffering Bishop's appeal."

The Census Returns reveal the "remarkable fact (and it speaks volumes for the work of the Bishop, Clergy and Laity of the Diocese), that Algoma is the only Diocese in Ontario where our Church has grown at a greater rate of increase than the Protestant Churches around us," and this progress has been made "in the face of many discouragements and in the midst of many hardships." Should not this most encouraging fact incite us to strain every nerve to help Algoma at this juncture? It not only needs, but it deserves all the aid we can give it.

I would venture to suggest, in view of our approaching Annual Meeting, that every Branch should make it the occasion to send up, by the hands of its representatives, its offering, large or small, as God enables it, enclosed in an envelope, with the name of the Branch and amount given inscribed thereon, these special envelopes to be placed in a basket prepared for them upon the President's table, to be opened by her, and the amount of their contents announced before we separate and go our several ways homeward. These would be our Thankofferings for the manifold blessings with which our God has blessed us, not only as individuals, but as a Sisterhood of loving service graciously permitted to be co-workers with Him.

Should this message reach your President after your usual meeting, she will, I trust, see that it is brought before every member of your Branch, to whose earnest consideration I would prayerfully submit it.

I remain,
Your affectionate friend and sister worker,
H. A. BOOMER,
Cor. Sec. Huron W. A., and
Representative of the W. A. of the Diocese of Algoma.
November, 1892.

Parochial Schools.

SIR,—The Church of England is doing something in her universities in Canada for the higher education of her children. What is she doing for the education of her masses? A few private schools, for the exclusive benefit of the richer classes, exhaust the special educational work of the Church of England among her boys and girls. The daily education of the children of the Church by teachers who are members of the Church, is a matter of so great consequence that it probably means life or death to the Church of England in Canada.

The public schools are to-day officered almost entirely by teachers who are aliens to the Catholic Faith, and as Mr. Gammack well pointed out in your column, "convey to their pupils the bias of their own religious belief or doubt." The public school text books, when they do not pervert the history of the Church of England, impart no positive teaching as to the unique and commanding position that the Church of England has for a thousand years exercised in the noble characteristics of the English speaking peoples of the world.

This is being brought to light by the labours of those committees of the dioceses who are engaged in formulating a requisition to the Minister of Public Education, for the revision of the public school historical text books. Our public schools to-day scrupulously ignore three most important branches of a sound education—namely, *manners, morals and religion*. The public school educational system is called "non-sectarian." In truth it is intensely sectarian! Each sect has the power, which it uses, to eliminate something, and the sum total of the sects eliminate all religious teachings from the public school curriculum. We are helpless in the public schools. The public school cannot teach the Catholic Faith and does not teach any religion at all. The only hope left to us is the provision of our own schools for our own children.

There are some who regard the present national education as of value in breaking down racial and religious division, and in welding together in one national educational system all our children. It is well that we have in view our coming separate na-

tional existence, but as Churchmen we cannot believe that it is in the truest interests of the national life that manners, morals and religion shall have no part in the formation of the national character.

To think that Christianity can be maintained in a nation whose children are not taught, as part of their daily study, Christian morals, Christian manners, and the Christian faith, is worse than absurd; it is a presumptuous demand for a special miraculous gift of God's grace, to offset our neglect of God-given means. We must, for the safety of the Church and the honour of her head, resort to the Church school, not alone for the rich who are able to support as a private venture Church schools for the higher education of their children, but for the masses of our Church people, whereby they shall be able to secure for their children sound secular education, guided and sanctified by the teaching of the Church. The parochial or Church school is our only hope. To establish such will require zeal, self-sacrifice and self-denial upon the part of the members of the Church clergy and laity.

The clergy will need to preach the necessity of admission of manners, morals and religion into the daily education of our children. Our people, once imbued with a sense of the need of such education, must make much self-sacrifice for the accomplishment of so radical and vitally important a reformation. The establishment of parochial schools will face the fact that the state, not recognizing a national church nor national religion, will continue to levy, as long as possible, taxes for the support of a non-religious national public school education. The time may come when the Church of England in Canada shall be able to undo the terrible blunder made in the surrender of her right to the taxes of her own people for the education of her own children. In the meantime, the task (it is one of magnitude) devolves upon us, whenever and wheresoever we can, to set up schools into which to receive our own children, and in which the instructive doctrines, morals, manners and religion of the Christian faith may have prominence in the curriculum of learning.

The venture must first be undertaken in town and city congregations, where there are numbers from which to draw pupils to the parish school. The teaching must run in the lines of the public school text books. It will be best begun by a teaching brotherhood—men of sufficient education, certificated teachers, if possible, who for the love of Christ and His Church will offer themselves to this noble work and be content, at present, with remuneration sufficient for the actual necessities of living. No nobler field for the exercise of the highest talent than that of the Christian education of our children is open today. Moderate attainments in the simpler branches of learning, when united to the love of Christ's little ones, may find a sphere of holy and useful devotion in this work. Who amongst our cultivated and educated young men will offer himself for the duty? Let our young men think of the dear Lord's counsel of perfection, "Go sell all that thou hast and give to the poor, and come and follow Me."

CHAS. E. WHITCOMBE.

Hamilton, Jan. 12th, 1893.

Diocese of Algoma.

SIR,—The north shore Mission of Lake Superior is now vacant, owing to the removal of the Rev. William Evans to Parry Sound. It is in many respects an important mission, and ought not to remain long vacant. The Bishop has asked me to undertake the duties of Commissary for this part of the diocese; and I am therefore anxious to secure a suitable clergyman to fill the vacancy. It is a post best suited at present to an unmarried man. I shall be glad to give information respecting stipend, etc. Schreiber, 130 miles east of this town on the C. P. R., is the headquarters of the mission.

C. J. MACHIN,

Rural Dean of Thunder Bay District.

Port Arthur, Jan. 16th, 1893.

Wanted, an Earnest Young Man.

SIR,—Will you kindly allow me to call attention to and explain my advertisement? I want a young man who is desirous of instruction in preparation for the ministry—if he is zealous and obedient I do not trouble about his attainments, provided he is a gentleman in his habits and ideas. I am not in a position to offer any salary, but board and pocket money—and to the kind of man I have in my mind I offer systematic instruction such as few clergymen will care to be taxed with. An earnest man who wishes to take Holy Orders, but who knows his education is defective for this purpose, will probably value this as much as a salary. Mattawa is a small, nice town; there are 5 stations here; the Sunday-school teacher is as much wanted as the priest. There is one lay reader already; two will make light, pleasant work, and give ample time for reading together and preparing for my own instructions to be given a certain number of times a week. If I

could afford a salary I would want a man capable of more than I ask and of good education. I offer a mutual accommodation. When I say a man whose education is defective, I mean education, not brain, but who is of good common sense. Perhaps some of my clerical brethren may know such a one.

W. Y. DAYKIN.

Mattawa, Ontario.

Notes and Queries.

STR.—Will you kindly answer in the CANADIAN CHURCHMAN the following questions:—

- (1) Where is lay baptism authorized by the Church?
- (2) Is a baptism valid if performed by a preacher in a dissenting body of Christians?
- (3) What are the essentials for valid baptism?
- (4) Can an irregular baptism be ratified "*nunc pro tunc*," and is it ever done so by the Church?

G. F. R.

Ans.—(1) The Prayer Book does not allude to lay baptism either to authorize or to condemn it. In the First Book of Edward VI. it was clearly stated in the rubrics that lay baptism when administered with proper matter and in due form was accepted by the Church as valid and sufficient. In the later revisions the rubric was more and more restricted in its terms, until the "lawful minister" is now the only recognized officiant.

(2) In practice, and outside Church's law, such baptisms are generally accepted, yet at the same time it is a matter in dispute, and the Church has given no definition. Although the rubric specifies the "lawful minister," it does not reverse the old English practice which allowed doctors and midwives to baptize in cases of necessity. But in any case of doubt or uneasy conscience, recourse can always be had to the conditional form of baptism.

(3) The "essentials to this sacrament" are the matter and the words: it is noticeable that there is no allusion to the minister of the rite as essential.

(4) We do not exactly understand what is here intended by "an irregular baptism." The sacrament, as a fact, is or is not: it can be assured by having resort to hypothetical baptism, but the rite cannot have a retrospective force, since confirmation is looked upon as the completion of baptism; that apostolic ordinance is usually accepted as making good all previous possible imperfections; but this is only popular teaching, and not ecclesiastical law or definition.

Sunday School Lesson.

Septuagesima Sunday. January 29th, 1893.
MINISTRATION OF PUBLIC BAPTISM.

It seems to have been the custom from very early times to demand a profession of faith before Baptism. Although the verse (Acts viii. 37) in which such a profession is required of the eunuch, is only inserted by some authorities (*see R. V.*), still its insertion proves the usual custom of the early Christians; some form of words must have been always used (S. Matt. xxviii. 19).

I. INFANT BAPTISM.

People often say "God will not punish the helpless children for not being baptised," but will He not punish the neglectful parents? Those who put a stumbling block in the way of His little ones are in a very terrible position (S. Matt. xviii. 6). Our Lord was "much displeased" with the disciples for keeping the young children from Him (S. Mark x. 13, 14), and surely He, the "Good Shepherd," still cares for the lambs of His flock (Isa. xl. 11).

1. *Popular objections to Infant Baptism.* (a) The notion that infants cannot enter into covenant with God, because they are too young to understand. This must be a mistaken idea, for Jewish infants did, by God's express command, enter into covenant at eight days old. If Jewish children could receive the blessings of the covenant, without understanding its obligations, surely Christian children can do the same. The "Gospel" is more merciful than the "Law," not less, as the Baptists seem to think. It was decided by a Council of Carthage (third century) that infants might be baptized at any age; the question had been proposed whether it was lawful to baptize them before they were eight days old. Those who reject infant baptism on the ground that belief must come first (S. Mark xiv. 16), in order to be consistent should also say that, being incapable of belief, they

cannot be saved, "he that believeth not shall be damned." That text evidently refers to adults.

(b) Another objection often made is that infant baptism is not expressly commanded. This is an argument in its favour rather than otherwise; it was the settled custom of the Church before the New Testament was written, so there was no need for a command. It is mentioned, incidentally, as a matter of course, that when Lydia and the Philippian jailer were baptized, their households were baptized also (Acts xvi. 15-33). S. Paul speaks of baptizing "the household of Stephanas" (1 Cor. i. 16); S. Peter tells the Jews to be baptized "for the promise is unto you, and to your children" (Acts ii. 38, 39). As we have seen, the only question about infant baptism was, whether it was necessary to wait until children were eight days old. For 1100 years there is no record of any Christians denying its lawfulness. One heretical writer, Tertullian (third century), wished to have baptism delayed as long as possible so that all the sins of a lifetime might be washed away; but he is evidently trying to set up a theory of his own, in opposition to the established practice of the Church. Even he pleads strongly for the baptism of infants which are in danger of death; showing that he does not think them incapable of making a covenant. All the early writers on the subject speak of Infant Baptism as a thing settled beyond dispute. It was not until the sixteenth century that the Anabaptists dared to assert that the whole Church had been making a great mistake in this matter. The opinions of a sect about 300 years old can hardly be sufficient to counterbalance the testimony and constant practice of the Church for more than eighteen centuries.

(c) Another objection sometimes made is that it is unfair to the children to bind them by promises which they may not be willing to keep. This objection is hardly worth mentioning, for all men are bound to obey God, whether they promise to or not. They have the choice offered of obedience or punishment, and baptismal vows can hardly make their natural obligations stronger.

II. ESSENTIAL PARTS OF BAPTISM.

These are: 1. *Water.* 2. *The Form of words.*

1. *Water.* Without it there is no baptism (S. John iii. 5). Water being used for cleansing, is a fitting symbol of "the washing of regeneration" (Titus iii. 5). The Baptism of the Spirit is not enough, even when there is no doubt about its reality, for those who had "received the Holy Ghost" were afterwards baptized with water (Acts x. 46, 47). The three modes of baptism, *immersion*, *affusion* or pouring, and *aspersion* or sprinkling, are all lawful. The original words *bapto* and *baptizo* mean simply to wash. The word generally used by our Lord is *baptizo*, which "out of seventy places in which it occurs *never* means to immerse. Out of twenty-three cases in which *bapto* occurs it has the sense of immersion but *twice*." (*Chapin's "Primitive Church."*) It seems impossible that 3,000 could have been immersed in Jerusalem on the day of Pentecost, especially as water was scarce in that city. Neither is it likely that the "keeper of the prison" and his family were immersed at midnight. We are never told that a large quantity of water is required, rather the reverse. (S. John xiii. 9, 10).

2. *The Form of Words.* "Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." (S. Matt. xxviii. 19). This "form" must have been used from the first. Probably the expression "they were baptized in the Name of the Lord Jesus" (Acts xix. 5) simply meant baptism into the Christian Church, "baptized into Christ" (Gal. iii. 27).

III. THE BAPTISMAL SERVICE.

Three ancient forms are combined in this service, viz.: (1) The "order for receiving a catechumen;" (2) "The blessing of the font;" and (3) "The rite of baptizing."

1. *The Introduction.* The rubrics declare the importance of celebrating the Sacrament of Baptism "when the most number of people come together." The title says this office is "to be used in the Church." These rules should be strictly followed. Private baptism (except in cases of necessity) is contrary to the rule of the Church; and as for the custom of baptizing in Sunday-

schools which is followed in some places, it is an unwarrantable innovation. This great Sacrament should not be crowded into a corner as though men were ashamed of it. The three *sponsors* have been required by the English Church from very early times; the Eastern and Latin Churches only one. The question "hath this child been already baptized," is very important, for only "one baptism" is lawful (Eph. iv. 5).

2. *The Gospel and Sermon* speak of our dear Lord's loving tenderness towards little children. S. Mark's version was substituted for S. Matthew's in 1549, as witnessing more directly against Anabaptist errors.

3. *The Confession of Faith.* This is very necessary (S. Mark xvi. 16; Acts viii. 37). An audible confession is required as well as inward faith (Rom. x. 10; 1 Tim. vi. 12). In the fourth century the candidate turned to the west, the region of darkness, saying:—"I renounce thee, Satan, and all thy works, and all thy service"; then turning to the east, the region of light, he declared his faith in the "Sun of Righteousness." (Mal. iv. 2.) The *vow of obedience* was not inserted until 1661.

4. *The Benediction of the Water.* This does not make any change in the water, but consecrates it, by dedicating it to God's service. The old custom of making the sign of the cross in the water at the word "sanctify" is still often adopted. Formerly the cross was printed in the centre of the word.

The Baptism. This, the Sacrament proper, is very short, and consists of the two "essential parts." (*See sect. II.*) The rubric directs "immersion," if possible, if not affusion or pouring.

6. *Signing with the Cross.* Having, in Baptism, been received into the Church, the young soldier now receives his Commander's badge. He should never be ashamed of this token, but rather glory in it like S. Paul (Gal. vi. 14). Until 1552 this sign was made with oil.

7. *The Lord's Prayer,* which has its place in this as in every other service, according to His own command (S. Luke xi. 2).

8. *The Thanksgiving,* which shows faith in the regenerating effects of Baptism, and yet a conviction that without final perseverance those who have been baptized will lose their inheritance.

Family Reading.

The Plain Truth

Is good enough for Hood's Sarsaparilla—there is no need of embellishment or sensationalism. Simply what Hood's Sarsaparilla does, that tells the story of its merit. If you have never realized its benefits a single bottle will convince you it is a good medicine.

The highest praise has been won by Hood's PILLS for their easy, yet efficient action. Sold by all druggists. Price 25 cents.

Epitaphs.

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

"Man's long home."—*Ecclesiastes.*

(Continued)

In connection with Mrs. Browning we all remember,—

"God giveth his beloved sleep."

And with the philanthropist, Howard,—

"I was in prison, and ye visited me."

A widower once selected,—

"I am He that liveth, and was dead."

"Because I live, ye shall live also."

The former line might have stood alone, with the addition of the "Fear not"—

"Fear not! I am He that liveth and was dead."

This implies *everything*.

Of epitaphs non-Scriptural, the following are admissible:—

"Tis better to have loved and lost,
Than never to have loved at all."

And from the same source:—

"I trust he lives in Thee: and there
I find him worthier to be loved."

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Or this;

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For an infant:—

"God took thee in His mercy;
A lamb untasked, untried:
He fought the fight for thee;
He won the victory;
And thou art sanctified."

Or this;

"He would have infant-trebles ringing
The glories of the great I AM:
He would have childish voices singing
The hallelujahs of the Lamb:
And shall we faint in grief's desire,
Because this grace to us is given,
To have a babe amid the choir
White-robed around the throne of heaven?"

The following quaint one is to the point:

"As I was, so be ye;
As I am, ye shall be.
That I gave, that I have;
What I spent that I had.
Thus I and all my cost,
What I left, that I lost."

This, by a boy of sixteen, is, however, rather an *elegy*:—

"Gone! Gone! Gone!
So spake the bell, with deep and silvery voice.
Where? Where? Where?
Said Echo, as she flew from hill to hill.
To that rest

That 'remaineth,' said 'the voice of many waters,'
'For the people'—as the Scripture saith 'of God.'"

The writer has aimed at giving some of the less trite and obvious epitaphs. He concludes with suggesting a few from Scripture.

Over more than one child carried off by one of those complaints which make such havoc in a nursery, what a new turn would be given to the old text,—

"Suffer the little children to come unto Me."

Ponder it, reader! The sentiment is Coleridge's—that to restore a truth that has become trite to its original freshness and force, all that is necessary is to translate it into experience.

Harry and Archie; or, First and Last Communion.

Continued.

Archie returned to his rest full of good feelings, and earnest intentions. He never meant better, and never was more fully resolved. He saw all the difficulties which were before him, but earnestly hoped and prayed to meet them.

As I said, it was time of war and a battle was daily expected. Archie's regiment would be engaged, as it was thought, and he as well as many young soldiers were full of anxiety at the idea of witnessing their first battle.

Edward, the youth mentioned above, was in the same regiment; he was a boy of open and generous disposition, but turbulent and wild, and had been led away by some other spirits worse than his own to join a party who were determined to revenge themselves on an officer who had had to punish a man for drunkenness. Into this plot it was determined to draw Archie.

Edward knew his character of old, and when he failed in persuading him to join them in their evening walk, he was bent more than ever on getting hold of him.

With this mind Edward retired to his rest; the two went to bed that night bent on different courses. It remained to see who would succeed, he who was bent on evil, or he who had formed for the twentieth time a good resolution.

The regiment to which Archie and Edward belonged lay encamped near a town which they were expecting to attack: it was occupied by the enemy, and was strongly fortified. One portion of the hostile army was known to be in the neighbourhood, and was almost daily expected to come in sight for the purpose of relieving the town from the state in which the troops placed it. Some causes had combined to make the troops discontented. The necessary discipline in time of war, and that after long peace, when there was not the same need of severity, was amongst others the cause.

As we have seen, Edward was among the murderers, and having been more than once corrected, he had thrown the whole force of a violent temper and high spirit into the scale of mutiny and re-

bellion. His object now was to entrap Archie, who he knew had a spirit not unlike his own. When Archie woke next morning, the first thing he heard of was that the enemy had been seen, and that battle might soon be expected.

Every youth burns for his first battle, and yet every one, except the more hardened and reckless, has his misgivings. These contending feelings occupied Archie's mind at the prospect of being so soon within the reach of death. His first impulse was one of gratitude for the good purpose with which he had gone to rest the night before: he had not used the prayers of his earlier boyhood with greater feeling and truth for many a day than he did that morning.

The name of Harry was uppermost in his mind, and he had knelt down quietly to read from Harry's Bible, and to think of dying. He was employed at this when a voice called his name: he looked out, and Edward stood below the window of the little room in which Archie was quartered.

"Hollo! Archie," said he, "have you heard the news?"

"I hear the enemy are near," said the other.

"Yes, but have you heard—but stop, let me in, I have something to tell you."

There was no one whom Archie less wanted to see at that moment than Edward, but feeling he never had been more able to meet him without harm, he rose and opened the door.

"Archie, boy, sit down here, I have a good deal to say to you. There's such fun going on down there, and you'll be just the one to join it with us. For the colonel of our regiment—well, he's insulted me, you know, and one or two men, and we are going to have our revenge."

"Stop, stop," said Archie, "if you think to get me you mistake your man. I've nothing to do with these schemes, and Edward, Edward, I advise you to have nothing either; you don't know what'll come of it; you'll regret, that I know: do, do be persuaded."

But Edward laughed at him, and finding it hopeless to persuade him, turned away. Archie had then made one firm stand, and who could say what effect that would have on his character? He had taken Harry's path, and, following his footsteps, he had resisted evil. The scoff and sneer he cared little for: it was his nature rather to triumph in that—what he found far harder work was to resist the wish to please others. Archie's rather vain mind was always desirous of pleasing others, and to forego it was real pain to him.

All were now full of the advance of the enemy; it was so long expected, and every smaller consideration was lost sight of in that. Archie was all anxiety: his conversation with the sergeant had determined him to take the right line, and to receive his first communion the very first opportunity. But he felt there was a wide and hazardous gap between himself and that, and he could little tell the effect and force of the impending fight.

Archie was quartered in a cottage. The whole evening of the day we have been speaking of, the men had been getting ready. Columns of the enemy had been seen advancing, and they fully expected a general attack. Archie had lain down that night, and he had scarcely been two hours asleep, when a signal was given, a gun fired, and the shot fell just behind the cottage where Archie was sleeping. The heavy and long continued echo started him up, and he had scarcely got up in bed before the horn blew and the drum beat to summon the men to arms. Archie hurried on his clothes and was going, when a gun shot fired from the enemy's advancing column struck a wooden wall just opposite Archie's window; the light flash which shone in the dark night, the crash of the falling wall, the echo of the trumpet, were awful; but there was no time for thought. The summons was again repeated, and Archie stood in the street of the village. The night was very dark. The men were soon under arms, and a body of some two thousand were presently drawn up in a field outside. Archie was hurrying to his place by the side of a youth, when another shot, fired at random, struck the ground a short way before them, and the bound of it struck his companion on the head, and carried it off; its bleeding trunk sank on the earth heavily. Archie shuddered: if that had been he, what hope had there been of him, and his first communion still unreceived? he lifted up an

earnest prayer from his heart, and took his place.

He was indeed in a new situation, and every moment seemed a year. The advance of the enemy could not be known except by the sound of the heavy and regular tread of the slowly advancing column. The slow advance in the distance, the roll of the cannon wheels as they were being brought on in the stillness, all added to the awe of the scene. The men were drawn up in as good order as the nature of the ground and the absence of light would admit of; when presently a long line of yellow flame burst out in front of them, followed instantly by a roll of smoke, whose white folds were lit up with the lurid glare. There was a pause of a second, and every eye and heart was fixed in anxiety to see what would follow, when in an instant the ground was torn up before them in a hundred places, and the earth and dust were scattered over their faces. Some of the balls bounded over the heads of the soldiers, and a few struck their lines without bounding, and made here and there a long lane in their close body, where a row of men had fallen dead or wounded. A deep groan was all that followed, as the men instantly took the place of their comrades. Archie shuddered and prayed. Two close behind him fell at the fire, one dead and the other severely wounded. He had to fill the place of one of the killed, whose body was drawn into the centre of the square.

Those who were in front knelt, the row behind bent their shoulders with their muskets, and the third stood. Archie was among those who knelt, and with his bayonet in his hand he took his position. After the first roll of cannon there was again a stillness, and the dark night seemed more than ever awful; but no actual attack was again made, and the men remained under arms all night, ready at a moment's warning to receive charge. It was a terrible night to Archie: his neglected communion, his broken intentions, his many loose and bad habits, all came before him. He thought of Harry's dying charge, and almost wished the battle might begin that he might forget himself. At one time a house in the town, which had caught fire from some of the firing, sent up a red and lurid blaze into the air, and showed the columns of the enemy close before them, and the few pale faces of the dead which lay amongst the troops, here with the arm thrown over the forehead, and there with the hand laid on the breast where a ball had pierced the heart.

Forget the Bad.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault finding, and give little thought to the cause that provoked it. Forget the peculiarity of your friends, and only remember the good points that make you fond of them. Forget all personal histories of quarrels that you have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come, but they will grow larger as you remember them, and constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things that are lovely and lovable.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.—W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Occupation is the Best Cure for the Blues.

If you are looking for a cure for the blues we can give it to you in one word, "Occupation"—for it has been with us a tried and true recipe, never failing in its powers. It can put gloomy thoughts away where they dare not creep out; it can shut tears in behind eyelids so tired that they close in slumber before the drops of sorrow have time to fall, and it makes time fly so fast that there isn't a minute to spare for repining. No matter whether you be rich or poor, whether work is optional or a severe force put, you will find that it is, after all, not nearly so hard as to sit around all day idly wishing and longing for what has been, or worrying about what is to be. Ennui is frightened away as soon as occupation comes along, for there is no room for these two enemies in the same body.

The aimless existence of many women is mainly responsible for the large doctor's bills their parents or husbands pay annually. Of course we are not severe enough to say that all ills are fancied, yet we assert boldly that those who have time to worry over every little ache or pain will soon imagine themselves invalids beyond help. When we advise work, we mean in moderation, of course. The exhausting of mental and physical forces in a nervous activity that permits of no rest is not healthful occupation, but the hours that are filled with steady purpose, the daily duties and system of employment that occupy the passing moments, are the kind of medicine that can effectually dispel the worst case of deeply, darkly, beautifully blue vapours that ever took possession of discontented, idle or unhappy man or woman.

The Power of Sunshine.

From an acorn, weighing a few grains, a tree will grow for 100 years or more, not only throwing off many pounds of leaves every year, but itself weighing many tons. From careful experiments made by different scientific men, it is an ascertained fact that a very large part of the growth of a tree is derived from the sun, from the air, and from the water, and a very little from the earth: and notably all vegetation becomes sickly unless it is freely exposed to sunshine. Wood and coal are but condensed sunshine, which contains three important elements, equally essential to both vegetation and animal life—magnesia, lime and iron. It is the iron in the blood which gives it its sparkling red colour and strength. It is the lime in the bones which gives them the durability necessary to bodily vigour, while the magnesia is all important to all the tissues. Thus it is that the more persons are out of doors the more healthy and vigorous they are, and the longer will they live. Everyone ought to spend as much time as possible in the sunshine—in winter as well as in the summer.

The merit of Hood's Sarsaparilla is proven by the many wonderful cures it is accomplishing. It is just the medicine for you.

Family Relation.

Among the manifold causes of our present coldness in religious life, of our neglect of public worship, of our low moral standards in our business or political life, none we think is so powerful for evil as our prevailing neglect of home religion, of catechetical instruction, of Scripture reading, of family worship. The family is the unit of the Church, of the State, of what we call society—the family not the individual. Unless we insist upon the recognition of this fundamental truth of natural and revealed religion and act upon it, the future of our land, of the Church, will be dark indeed. There must be a stronger recognition of the Church in the family; of the family in the Church. It is useless for us to press home the headship of the man over the wife, of the father over the children, unless we teach strongly, truly, sternly, in what that headship chiefly consists.

It is vain that we fight the blighting curse of modern divorce, and maintain the sacramental sanctity of marriage, unless we teach first what the family is, in the mind of God, of His Church.

It is worse than vain for us to attempt to build up the Church in the parish, unless we first build up and sanctify the Church in the family.

It is worse than idle for us to preach and teach about, and insist upon the duty of young Churchmen giving themselves to be faithful priests at the altar, unless we can increase and multiply the race of faithful priests in the home. We do not mean at all to confound means or things. We do not mean to confound the very real distinction that exists between the priests at the altar, and the priests in the household, as though their functions were in all ways the same, except as to the persons for whom their administrations are ordained. But there is a true priestly function in the head of the family, the husband, the father, which if he neglect to acknowledge, to perform, he must answer for before God. He is a priest, a prophet, in his own household, to teach, to instruct, to discipline, to make intercession before God for the Church in his house.

He cannot neglect that priestly, that prophetic office of his, without sin before God, without criminal neglect of duty, without danger of eternal loss to the immortal souls for whose existence he is responsible to God. He cannot delegate his own inalienable duty to care for his own to the priest of the parish, to the Church, least of all to the Sunday-school teacher.

These have their functions and duties toward the children of the Church, to children without the Church; but their duty begins where the father's ends, or rather, perhaps, we should say more accurately, their duty is supplementary to the primary duty of the father whose the child is, by whose will and potency the child exists.—*E.x.*

Religion and Honesty.

We sometimes hear of men who have been bankrupt, and have afterwards made money, paying the balance of the shillings in the pound. Their act has been noted as wonderful, instead of being mere common honesty. Again, we see in the newspapers, now and then, that some one has sent to the Chancellor of the Exchequer money to pay income tax. People laugh, as if those who might have escaped paying their due were very foolish to part with it. Of course every one who cares for his own self-respect, and God's favour, will care to have these rather than keep a little money to which he has no right. The remarks that are made show how very blinded or hardened the common conscience is, and how it needs to be instructed.

Some men make a great boast of conscience, and are always telling people that they have one. A man is deformed without a conscience, but to have one is no more a thing to be proud of than to have two arms or two eyes. A man in health of body uses his limbs with no thought about it; so a man whose spiritual being is in health acts with his conscience as a matter of course. When we begin to talk of our health there is probably something wrong, which makes us think about it. So it is with conscience.

People have stood before the world as martyrs to conscience because they refused to pay certain rates or charges. In nearly all such cases conscience has begun too late. It ought to have stopped them from renting or buying that which had a charge on it for purposes of which they did not approve. It ought to have made them say, "I will not take or buy this property at the reduced sum which is asked because of this charge upon it. I will give the full value, and on the seller or the person who lets it to me must be the responsibility of supporting what my principles condemn." There would be reason in this, but there is no reason in being saved money because a payment has to be made, and asking further to be saved from that payment. Conscience should be more watchful when money is to be paid. Self-interest blinds those who do not take care to be quite "true and just in all their dealings."

Of course, when we are true or false to one another in any way, we are true or false to God. But some payments are for religious purposes. People in old or later times have made charges on their property for what they believed to be God's work. Of course when it changes hands, these charges remain on it, and it brings so much less money. We are too late in pleading conscience, for example against paying tithe, when conscience has not objected to the buying or renting at a cheaper rate because of this out-going.

Strength in Faith.

The strong men of the earth are not the doubters nor the disbelievers. Men who are forever telling what they do not believe are of no more account than men who are forever telling what they do not possess. Who cares what a man does not believe? The question is, what does he believe? What has he that is of any value? what he has not is of no use to any one.

Men who do great works believe something. The inventors, the discoverers, the men who cross oceans, explore lands, solve problems, and discover great principles, are men who can see what other people never have seen; they can see that which is invisible. They can see a building before a stone is laid or a timber hewn. They can see a complete machine before a single part of it has been formed.

Men who see the invisible; who discern the signs of the times; who observe the hand of God in nature; who see the working of His Providence, where others see only blind chance—are charged with eternal power, and filled with thoughts of God; and passing through this world they fill its solitary places with songs and cause its deserts to rejoice and blossom like the rose. Have faith in God. "Without faith it is impossible to please Him," but if we have faith like a grain of mustard seed we can move mountains.

Hints to Housekeepers

CHOCOLATE PUDDING.—One pint milk, one pint bread crumbs, yolks of three eggs, five tablespoonfuls grated chocolate. Scald the milk, add bread and chocolate. Take from fire, and add one-half cup of sugar, and the beaten yolks. Bake in pudding dish fifteen minutes. Make meringue of whites of eggs and three tablespoonfuls sugar, spread over pudding and brown. Serve cold with cream.

CARROT PUDDING.—One cup each of suet, sugar, raisins and carrot chopped fine; two tablespoonfuls of hot water, one teaspoonful of soda, flour to thicken. Steam two or three hours.

WHITE POUND CAKE.—One-half pound butter, one pound sugar, one pound flour, one teaspoonful Superior Baking Powder, whites sixteen eggs. Put in slow oven and gradually increase heat. Ice while warm with boiled icing.

SPEEDY RELIEF FOR CROUP.—*Gentlemen.*—I have a little boy of 5, whose greatest trouble is the croup, and I find that Hagyard's Yellow Oil gives speedy relief, therefore I take pleasure in recommending it to the public. Mrs. L. H. Baldwin, Oakland, Ont.

Once in a great while insects crawl into the ear, causing great pain and ringing. To relieve, turn the head on one side and have another person fill the ear with sweet oil. This will drown the insect and it will be carried out with the oil, on to the outer edge, whence it may readily be removed.

PERFECT SATISFACTION.—*Gentlemen.*—I have found B.B.B. an excellent remedy both as a blood purifier and general family medicine. I was for a long time troubled with sick headache and heartburn, and tried a bottle, which gave me such perfect satisfaction that I have since then used it as our family medicine. E. Bailey, North Bay, Ont.

MACARONI WITH CHEESE.—Break macaroni into one-inch pieces, boil until soft. Then bake in a pudding pan in layers of an inch, and separate these by layers of cheese, sprinkling with salt, pepper and butter. Grate cheese over macaroni, and add from time to time until cheese has melted, a mixture of hot sweet milk and melted butter.

BORDERING ON CONSUMPTION.—When a cold is neglected it frequently develops a condition bordering on consumption. No other remedy will so quickly relieve and cure cases of this dangerous kind as Dr. Wood's Norway Pine Syrup, because no other remedy possesses such curative powers as does this prince of pectoral remedies.

The following makes a most effectual lip salve: Equal parts of best oil and white wax melted together in a cup set in hot water. Add a little alkanet root tied in white muslin and put in with the oil, wax while they are hot, and it will colour the mixture pink. If it is desired to perfume it, add oil of bergamot or oil of lavender.

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Dr. T. Wood's Medical College

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Bewa For

Children's Department.

The Dolls' Hospital Saturday.

"Dorothy, I don't believe there is one of your dolls that has all its legs and arms. Why don't you mend them?" said Mabel to her sister one afternoon, as they were tidying the big nursery cupboard together.

"Because I have no money to buy the new legs and arms with," answered Dorothy. "I'll tell you what we must do, Mabel; we must have a Hospital Saturday for dolls. Let us put the little table outside the door with the money-box on it, and make every one passing up and down pay toll."

"What fun!" said Mabel. "And if we tie a label to Carlo and fasten him to the table, we shall know when any one passes, for he will bark."

The table was prepared, and the dog fastened by a piece of string to the leg of it. Poor Carlo very much objected, but Dorothy and Mabel took no notice to that, and without heeding him returned to their work.

Presently they heard a great bumping down-stairs, and running out, found Carlo walking away, carrying the table with him. The girls fetched him back, and this time tied his string to the handle of the door.

Shortly after, when nurse came up to see if the cupboard was finished, she found Carlo whining, barking, choking, and nearly strangling himself in his efforts to get away. She untied him and he quickly ran off. All she said, when Dorothy and Mabel objected, was: "Well, Miss Dorothy, if I had not let the dog loose, you would have had a true Hospital Saturday, for he would have choked himself."

However, the two girls did not grumble, for as nurse went down-stairs, to their great delight they heard her put something in the box.

Carlo was nowhere to be found, so Dorothy and Mabel put their table



Mrs. Amanda Paisley

For many years an esteemed communicant of Trinity Episcopal church, Newburgh, N. Y., always says "Thank You" to Hood's Sarsaparilla. She suffered for years from Eczema and Scrofula sores on her face, head and ears, making her deaf nearly a year, and affecting her sight. To the surprise of her friends

Hood's Sarsaparilla

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straight once more and determined to keep on watch themselves.

This time the plan was more successful, and in the evening, when Dorothy broke open her box and counted her money, she found that she had not only enough to mend her dolls, but also to buy some new toys.

The new ones went to a hospital near for the sick children, and then Dorothy and Mabel started a regular hospital for Dollies, taking in the poor ill-used ladies, patching them up with the glue-pot, and putting a new arm to one, a new head to the other, or a little more padding to that.

Then all the nicely-mended dolls were sent to the hospitals, to find new mammas among the sick children there.

A Bee Story.

"Well, you do amuse me!" laughed a fat drone, as a busy little worker-bee dropped upon the hive-sill, staggering beneath a load of pollen. "How many times have you done this, since I've been standing here?"

"Can't say, I'm sure," was the quiet answer; I've no time to count."

"But why do you do it? You're as tired as you can be; and I'll be bound you're going off again!"

"Of course I am! There's not a moment to be lost, these fine days. There's the lime-harvest next week—that's our busiest time. We work day and night then."

"But why should you?" persisted the drone. "Why don't you get just enough honey out of the flowers for yourself—a sip here and there, when you're hungry—and not go toiling and moiling, bringing it in for other people? And that heavy pollen, too!"

The worker-bee smiled.

"But how selfish—how joyless our lives would be! How are our babies to be housed and fed—not to speak of winter coming, when there's nothing to be found to eat! And you yourself too, Master Drone—what would you do?"

The drone looked down at his velvet legs.

"Well," he began, while she carefully wiped up some pollen that had dropped out of one of the pockets in her hind legs, "I suppose some folks were made to work, and some to eat. You can't expect me to get about like you, a creature of my proportions! Why, I should drop; the very idea makes me giddy!"

The worker-bee laughed softly.

"Have you ever tried it?"

"Well, no, I can't say I have. You see—I don't mean anything disrespectful—but you know you're an old maid. You were born to it. But I might have been our queen's consort. It's very trying to be born with ideas above your circumstances, I assure you."

The drone sighed heavily, but did not overlook a drop of honey that had fallen on the hive-sill.

"However," he continued, condescendingly, "I don't despise you—you can't help it. But you must acknowledge there's a difference between us. You can't expect me to go begging honey from the flowers!"

"You know how to eat it, then!" cried a bee, who, with some others, was fanning with her wings at the hive-door, "you lazy good-for-nothing! Oh, it's all very fine to stare at me; wait, my friend—he that will not work, neither shall he eat. We've no room for idlers here!"

In the meantime our friend had emptied her "baskets" of their golden burden, and emerged briskly from the hive.

"Stop a bit," cried the drone; "don't be in such a hurry! What does that sour old maid mean about my days being numbered?"

"Time will show," was the sad answer. But the drone broke in.

"I'm not an old maid!"—fanning furiously. "I'd quite as good a chance of being a queen as some of them; it's only the food they give us that makes the difference! If I'd lived better when I was a grub, there's no knowing what I might have been."

"Sister, I'm not sure of that," said our worker-bee quietly. "You weren't born to be a queen; but we're all born to work—and not for ourselves only!" she added joyfully. "To work is to live." And she lost herself, humming, in the mignonette-bed.

What Shall I Render unto the Lord?

I'm but a little child;
What can I render
To Thee, great Lord of all,
Gracious and tender?

I am so poor and small,
Feeble and lowly;
Thou the Almighty One,
Perfect and holy.

Yet in Thy book, dear Lord,
Thy voice hath spoken
Thrice welcome blessed words,
Of love the token.

Let not their meaning sweet
From me depart:
"My son, My daughter,
Give Me thy heart!"

My heart I render, Lord,
Since Thou dost will it;
With light and love and grace
I pray Thee fill it.

Oh, let me henceforth be,
In each endeavour,
A loving child to Thee,
Obedient ever.

A Fond Father.

It is not always mothers who are the handiest nurses; and the Stickleback would have told you that his wife was a "poor creature" with the children. And though he was such a fine fellow—quite a dandy among the fishes—he could turn his hand to anything; from making a cradle-nest for his young family, to fighting the biggest carp in the pond.

Perhaps it was not to be wondered at that Mrs. Stickleback should have spent more time in admiring her gallant husband than seemed justifiable in the eyes of her neighbour, the Miller's Thumb; for he was such a dashing fellow, in his crimson and green coat, with the three sharp spines standing up, as he flashed about in the water, in the spring sunshine.

The Miller's Thumb, on the contrary, was of a shy, retiring disposition, and liked a "quiet life" under a stone. Perhaps he felt his nick-name of "Bull-head" more keenly than the other fishes guessed.

"What a stir you're making!" he grumbled, poking out his thick head. "Can't you leave a fellow in peace?"

The Stickleback gave a jerk of his tail, and hurried his quiet little partner along.

"How slow you are, my dear!" he said. "Do think of what's before you: and I've none too much time to make the cradle in."

Mrs. Stickleback opened her mouth slowly, and then closed it. She never answered him back.

Soon he was hard at work, at the bottom of the pond; while his wife lay close to him, watching with admiring eyes. With his "snout" he carefully selected pieces of grass and weed, which he placed on each other; steadying the whole fabric, here and there, with a few grains of gravel, and drawing his glittering body slowly over it all.

At last it was finished, even to the round hole in the centre, which allowed a current of water to flow through the nest, to keep it sweet and clean.

"Now, my love," he said coaxingly, "I've done my part; you must do yours."

She hesitated. She was humble-minded, and sober-coated; and she was not fond of work. It needed a stern word—nay, a push—before she could be induced to go in and lay her eggs. But he looked so fierce that

she had to obey; and then she came out through the other side of the nest.

Though she took a holiday, her husband had other work to do; for the tiny eggs that lay so snugly in the cradle he had made for them were much sought after, as dainties, by bigger fish, who "ought to have known better," as a venerable carp remarked, and the poor little father had a hard battle to fight with many a monster, even after they had left their egg-shells.

Brave little Stickleback! no wonder his gay coat became less sparkling, though his "spines" grew sharper. Still, if one has a timid, helpless sort of a fish for a wife, one must expect to do more than one's proper share of the work of "minding the children."

A Little Burden-bearer.

Mamma had said "Good-night," and Ned and Joe were left alone in their little white beds.

"Joe," whispered Ned, "wasn't that a first-rate sermon the new minister preached this morning?"

"Yes, I guess so," Joe responded sleepily.

"Bear ye one another's burdens." I'm glad I can remember the text, 'cause he said he hoped we would. I mean to try and live by it too, just as he told us; don't you, Joe?"

But this time Joe was fast asleep, and only answered by a snore; so Ned lay thinking a few minutes longer, and dropped asleep himself.

The next morning he woke bright and early. He had not forgotten his good resolution, and when he said his morning prayer he asked God to help him to be one of His little burden-bearers that day. Then he went to work with willing feet and eager hands. He brought mamma a pail of water from the well, and coal and wood from the cellar. He fed the chickens, and when baby Kate began to cry he put her into her carriage and rolled her about in the sunshine till breakfast was ready.

It was washing day, and mamma was so busy that when school-time came she said she could not spare both the boys, and asked which of them would stay home and take care of baby. Joe looked at Ned and Ned looked at Joe. Both loved their lessons, and were proud of the good reports they brought home.

"I don't want to stay," said Joe. "Baby is awful cross."

But Ned remembered his text, and looked up with a bright smile in his blue eyes.

"I'll stay and help you, mamma," he said bravely.

It was not easy work, for Katie was teething, and the day was very warm, but Ned did his best, and succeeded pretty well on the whole.

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For Bronchitis

"I never realized the good of a medicine so much as I have in the last few months, during which time I have suffered intensely from pneumonia, followed by bronchitis. After trying various remedies without benefit, I began the use of Ayer's Cherry Pectoral, and the effect has been marvelous, a single dose relieving me of choking, and securing a good night's rest."—T. A. Higginbotham, Gen. Store, Long Mountain, Va.

La Grippe

"Last Spring I was taken down with la grippe. At times I was completely prostrated, and so difficult was my breathing that my breath seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid."—W. H. Williams, Cook City, S. Dak.

Lung Trouble

"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhage, the paroxysms frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking four bottles, was thoroughly cured. I can confidently recommend this medicine."—Franz Hofmann, Clay Centre, Kans.

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Take no other. All Druggists, 50c., 1.00.
SCOTT & BOWNE, Belleville.

At last mamma finished her work, and took the baby from his aching arms.

"Have I been a real burden-bearer to-day, mamma?" he asked wistfully. Mamma looked puzzled. "What do you mean, dear?" she asked.

"Why, mamma, the minister said that everybody ought to carry their own burdens—troubles, you know—and then they ought to help other people bear their burdens too. He said even boys could do it; but I haven't any burdens of my own to carry, not one, so I'm trying to help other people."

Tears came into mamma's tired eyes, and she said: "Yes, Neddie, you have been mamma's little burden-bearer to-day."

Ned didn't see the tears, and he felt so very happy that he forgot how tired he was. By this time school was over, and he went with an approving conscience for an hour's play with the other boys.

Self and Selfish.

What a little word "self" is, and yet how big a place it fills. We all know what it is to be selfish, that is, to love self too much. I always think Self is my worst enemy, and we two have many a battle.

When I ought to be up early, helping mother to light the fire and get ready the breakfast, Self tells me that bed is very snug, and that I can take another nap. And, if I yield, and shut my eyes, I awake only an hour later, when poor mother has had to do everything alone.

However, it is some time since I let Self conquer me in this, yet the fight between us never seems to cease. I have a quick temper, and Self always likes me to give way to it, and to be cross and pert, when things vex me.

Mother says "self" within us is only sin with another name. There are always two voices trying to draw me different ways. One says: "Jane, you have too much work, and too low wages; leave your place and try to better yourself."

But the other says: "Jane, be very thankful for such a kind mistress. Put your money by in the Savings Bank, instead of dressing so finely; and take good advice, Jane, and don't listen to bad." I don't tell mother all the two voices say. It would only worry her, but I know very well which she would tell me to follow.

My little mistress, Edie, is a dear little example of self-denial, for, however much she may be interested in her games, she is always willing to go on an errand for her loving mamma. Only the other day, though it was cold and rainy, she hurried off with trusty Rollo, with a kind message to poor old Mrs. Marner.

Last Sunday, our minister said life was all a battle, and that we needed to be always ready armed. So I suppose he has to fight, too.

It is very difficult to keep on. The bad voice will always speak so loud, while the good one is small and still, like a whisper. Yet I hear it clearly. I wonder what Self looks like. The other voice must be Conscience, so let me try to listen and to do what it bids. The thing it says oftenest is: "Jane, trust God, and do right."

And teacher told us to pray very earnestly for the help of God's Holy Spirit, that we may grow in grace, stronger and stronger year by year.

Dear children, shall we not all seek to grow more than ever in all that is good and God-like? There is no growth equal to growth in goodness. It is a great thing to have the mind grow, but it is greater and better to

WOOLS AT FIRST HAND

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Andalusian Wools, all colors, 6c. per ounce.
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Scotch Fingering, cheapest imported, 4c. skein, 55c. per lb.
Ladies' finest Fleecy Soles, 16 sizes, 30c. per pair.
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Filo Floss, and all other wash embroidery silks, all colors, 35c. a dozen.
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have the heart grow. Every one can be good, though every one cannot be great. Then what a blessed and happy year this will be for us, if we set out to grow in goodness. And let us remember that the truest goodness is likeness to God. Just think! we may grow to be like God!

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Peas.....
Hay, timoth
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Ducks, per pair.....	0 75 to	0 80
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Vegetables, Retail.

Potatoes, per bag.....	0 75 to	0 80
Carrots, per bag.....	0 40 to	0 50
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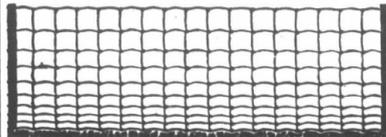
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