

8th, 1891.

BANK

DA.

\$5,799,300
2,510,000

TORONTO
President
Duncan, Esq.
Montagu Allan, Esq.
Dawson, Esq.
Manager
Superintendent
ST. JAMES
Quebec,
Renfrew,
Sherbrooke
Stratford,
St. John, Que.,
St. Thomas,
Toronto,
Walkerton
Windsor.

SCHOOL

DIRECTORY
Oct. 5th, 1891.
This department
ear. For calendar
COUNTER, B. E.
Gerrard Streets,
Toronto.

DERY

FRONTALS,
Arch Plate. Art
Carpets,
Sacks, Surplices,
Gothic
Etc.
on Application.

SONS,

PAPE --:
King street East.
Always in stock
Floral Decor-
Specialty.
E. ST., Toronto

OWN

GRANCE CO.,
1853.
\$2,133,893 25
140,000 00
6,824,398 19
City Agents.
Building, Toronto
nees and personal
ality.

OFFICES.

20 King St. West.
409 Yonge St.
793 Yonge St.
288 Queen St. E.
419 Spadina Av.
578 Queen St. W.
1352 Queen St. W.
Esplanade St.,
near Berkeley.
Esplanade St.,
foot of Church
Bathurst St.,
nearly opposite
Front.

s & Co.

Bells for Churches,
Fully warranted,
ne and Prices.
LL FOUNDRY,
ET CO., Cincinnati, O.

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO CANADA, THURSDAY, OCTOBER 15, 1891.

[No. 42.]

STRICKLAND & SYMONS, ARCHITECTS.

11 and 12 Masonic Hall, Toronto Street,
TORONTO, ONT.

WALTER R. STRICKLAND. WILLIAM L. SYMONS.

R. C. WINDEYER. R. C. WINDEYER, JR.

Windeyer & Son, ARCHITECTS.

Canada Permanent Buildings,
18 Toronto Street, Toronto.

R. GILDAY,

FELT AND GRAVEL ROOFER.

Sparham Cement Fire-Proof Roofing.
New Roofs Guaranteed for Ten Years.

Old Leaking Tin Iron and Zinc Roofs Coat-
ed, Made Tight, and Guaranteed.

Fire-Proof Paint. Orders Promptly Attended to.
16 LOMBARD ST., TORONTO.

DR. G. STERLING RYERSON, OCUList and AURIST
60 College Street, Toronto.

WANTED

A curate of moderate views for the Rectory of
Augusta. Apply to
REV. R. LEWIS, Maitland, Ont.

FOR SALE 7 acres land, black loam, under
cultivation. Small log house.
Apply, Miss S. A. McCORMICK,
Peelee Island, Essex Co., Ont.

KINDERGARTEN GOODS.

SEND FOR ILLUSTRATED CATALOGUE.
SELBY & CO., 42 Church St., TORONTO.

R. FLACK Groceries and Provisions
Canned Goods in Great Variety.

CROSSE & BLACKWELLS' JAMS, JELLIES Etc.

456 GERRARD ST. EAST, TORONTO.

TO THOSE BUILDING OR ABOUT TO BUILD.

Call on, or write for quotations on Lumber and
all kinds of Building Material to
Toronto and Midland Mfg. Co
WHOLESALE AND RETAIL LUMBER DEALERS
Foot of Spadina Ave., TORONTO.
Most complete stock in city.

F. G. CALLENDER M.D.S.

Dental Preservation a Specialty.

394 YONGE STREET,
TORONTO.

J. YOUNG,

THE LEADING
UNDERTAKER AND EMBALMER,
Telephone 672. 347 YONGE ST.

C. P. LENNOX, L.D.S. C. W. LENNOX, D.D.S.

Chas. P. Lennox & Son,

DENTISTS

Room B, Yonge St. Arcade
TORONTO. TELEPHONE 1846.

GEORGE EAKIN, ISSUER OF MARRIAGE LICENSES, COUNTY CLERK

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

Central Canada Loan and Savings Co.

10 KING STREET WEST, TORONTO.
Interest allowed on saving accounts from day
of deposit to day of withdrawal. Special rates
on term deposits. Money is obtainable from
this Company on approved real estate security
at the LOWEST CURRENT RATES OF INTEREST.

GEO. A. COX, FRED. G. COX,
President. Manager.
E. R. WOOD, Secretary.

C.L.S.C. COURSE OF READING FOR 1891-92.

Canadian History and Literature, W. H. Withrow
and G. Mercer Adam. 60 cts.
"The Leading facts of American History, D. H.
Montgomery. \$1.
Social Institutions of the United States, James
Bryce, M. P. for Aberdeen. \$1.
The Story of the Constitution, Prof. F. N. Thorp,
University of Pennsylvania. 60 cts.
Initial Studies in American Literature, Prof. H.
A. Beers, Yale. \$1.
Classic German Courses in English, Dr. W. C.
Wilkinson. \$1.
Two Old Faiths, Murray Mitchell, LL.D., Sir
William Muir, LL.D. 40 cts.
The Chautauquan (12 months). \$2.

POST-PAID AT PRICES ATTACHED.

*Not absolutely required of Canadian members,
although it is strongly recommended.
Canadian students will please note that the
books are supplied by the Canadian Agents, post
free, at the American publishers' prices, no ad-
vance being made for duty, etc., and they will,
therefore, find it to their advantage to order from
us, and save the duty which they would have to
pay if ordered from the States.

CANADIAN AGENTS:

WILLIAM BRIGGS,

Wesley Buildings, Toronto.
C. W. COATES, S. F. HUESTIS,
Montreal, Que. Halifax, N. S.

Geo. Harcourt & Son.

WE make a specialty of Academic
and Clerical Dress of every des-
cription. Clergymen, professors
or students requiring Gowns, Hoods
or Caps for the re-opening of the Uni-
versities, call on us or write for circular.

57 King Street West, TORONTO

HAWKINS' & BARTON'S

PATENT SELF-REGULATING

GAS BURNERS

Are being adopted by all the leading
churches in Toronto.

They Save from 30 to 50 Per Cent.

May be obtained from all the leading
plumbers or from

The Gas Apparatus Co., 69 Adelaide St. E.
TORONTO

MACDONALD & CHITTENDEN,

(Successors to J. J. Cooper & Co.)

MANUFACTURERS AND IMPORTERS OF

MEN'S FINE FURNISHINGS, COLLARS, CUFFS,

SCARFS, TIES, UNDERWEAR, GLOVES, ETC.
The Archbishop, Rector, Oxford, and Priest
Clerical Collars, in stock and to order
Special Discount to Clergy and Students
109 Yonge St., Toronto

I. J. COOPER Has Re-opened his NEW STORE, 18 Leader Lane.

Very convenient for Visitors and
Business Men.

A NEW AND VERY FINE STOCK OF Shirts, Collars & Cuffs Men's Fine Furnishings, &c.

CLERGY COLLARS mailed to order. Oxford,
Clerical, Rector, Priest, Archbishop, &c.
Order "INDEX SHIRTS," perfect fit.

8 Leader Lane, TORONTO.

MISS DALTON,

356 1/2 YONGE STREET, TORONTO.
ALL THE SEASON'S GOODS NOW ON VIEW.

MILLINERY, DRESS AND MANTLE MAKING.

The Latest Parisian, London and New
York Styles.

Recent Publications.

1. The End of Revelation. By A. B. Bruce, D. D. \$2.
2. Some Central Points of our Lord's Ministry. By Henry Wace, D. D. \$2.
3. Studies in the Life and Character of St. Peter. By H. A. Birks, M. A. \$1.25.
4. Natural Theology and Modern Thought. By J. H. Kennedy, B. D. \$1.75.
5. Mercy: Its Place in the Divine Government. John M. Armour. \$1.25.
6. Reasons for the Hope that is in us. By A. E. Moulle, B. D. \$1.25.
7. The Joy of the Ministry. By F. R. Wynne, D. D. \$1.
8. Our Sacred Commission. By F. R. Wynne, D. D. \$1.25.
9. Sermons by the Rev. John McNeill. Vols. 1, 2 and 3, each \$1.25.
10. The Literature of the Second Century. By F. R. Wynne and others. \$1.75.
11. Messianic Prophecies in Historical Succession. By F. Delitzsch. \$1.75.
12. Lectures in Defence of the Christian Faith. By F. Godet. 90c.

A list of good books at greatly reduced prices may be had on application to

JOHN YOUNG,
Upper Canada Tract Society,
107 YONGE ST., TORONTO.

Fine Funeral Goods.

J. A. Gormaly,
751 QUEEN ST. WEST,
Toronto.
TELEPHONE 1320.



A Choice Selection of the Latest Designs in FRENCH CHINA.

A. D. Coffee Cups and Saucers. A. D. Chocolate
Cups and Saucers. Tea and Breakfast Cups
and Saucers. Afternoon Tea Sets and
Goods Suitable for WEDDING GIFTS.
WHITE CHINA for decorating. China Fired
Daily on the Premises.

WILLIAM JUNOR,
109 KING ST. W., TORONTO

Fur Capes.

THERE is no article of ladies' dress more com-
fortable and will give greater satisfaction
than a

Fur Cape

For chilly days and evenings in October it is the
Proper Thing to Wear.

WE HAVE THEM in Beaver, Alaska Sable, Col-
umbia Sable, Otter, Seal, Per-
sian Lamb, Astrachan, Beaverette, Opossum, etc.
We make them all, and can give you low prices.

W. & D. Dineen,

Corner King and Yonge Sts.

GENTLEMEN

YOUR ATTENTION IS ASKED
TO OUR

NEW IMPORTATIONS

COMPRISING
CHOICEST WOOLLENS

AND
MEN'S FURNISHING GOODS

PROCURABLE IN GREAT BRITAIN.

R. J. HUNTER,

MERCHANT TAILOR,
101 and 103 King Street E., Cor. Church St.

A. GARDNER & CO.

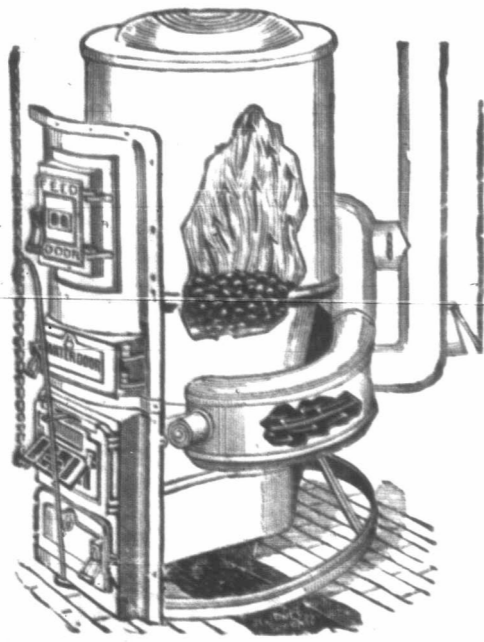
Eureka Concrete Sidewalk

FOR
STABLES, CELLARS, FLOORS, COW HOUSES, ETC.
Room D, Yonge St. Arcade,
TORONTO.
TELEPHONE 2147.

Recent Canadian Publications.

- The History of Canada, from the Earliest
Period to the Peace of Paris, 1763. By
William Kingsford, LL.D., with maps
4 vols., 8vo. cloth..... \$12 00
- Canadian Studies in Comparative Politics.
By John George Bourinot. C. M. Y., LL.
D., D. C. L., Clerk of the House of Com-
mons of Canada. Sm. 4 to. Cloth..... 1 50
- Contents.—I. The English Character
of Canadian Institutions. II. Com-
parison between the Political System
of Canada and the United States. III.
Federal Government in Switzerland
compared with that in Canada.
- The Earlier Constitutional History of Can-
ada. By W. J. Ashley, M. A., Professor
of Political Economy and Constitution-
al History in the University of
Toronto. 8 vo. Cloth..... 0 50
- The New Empire. Reflections upon its
Origin and Constitution, and its Rela-
tion to the Great Republic. By O. A.
Howland. 8 vo. Cloth..... 2 00
- Canada and the Canadian Question By
Goldwin Smith, D. C. L. With
or. 8 vo.....
- A Trip to England. By Goldwin Smith, D.
C. L. 16 mo. Paper.....
- Illustrated Toronto, "The Queen City of
the West." By G. Mercer Adam. Ob-
long. Half cloth..... 0 75
- Handbook of Canadian Dates. By Fred. A.
McCord, Assistant Law Clerk, House of
Commons. 16 mo. Cloth..... 0 75

ROWSSELL & HUTCHISON,
76 King Street East, Toronto.

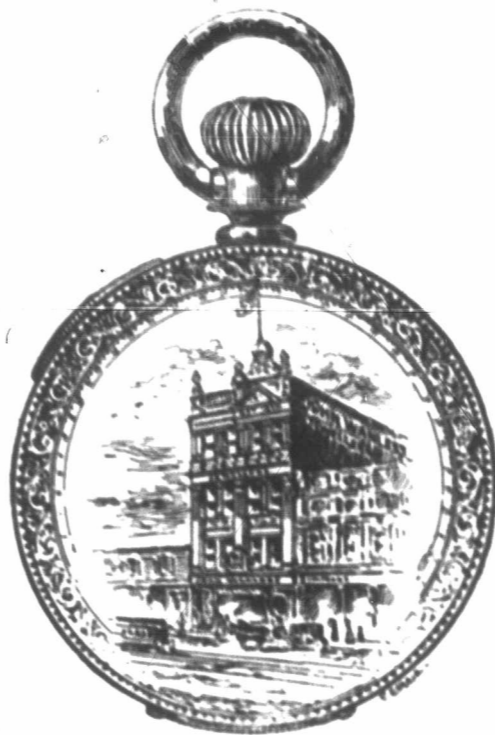


Presto Furnaces

ARE acknowledged to be the
BEST VALUE IN THE MARKET.
We manufacture a full line of Furnaces,
Hot Water Boilers, Registers,
Ranges, Stoves, etc.

Send for our new "FURNACE BOOK." It
will interest you.

Clare Bros. & Co.
PRESTON, ONT.



SALT SETS

In cases containing spoons and dishes
make very useful and appropriate gifts.

We Have Them

in Sterling Silver and best Silver Plate
of very attractive designs.

JOHN WANLESS & CO.,
Established 1840. **Jewellers and
Watchmakers,**

173 YONGE ST., TORONTO.

Send for free Illustrated Catalogue.

DOMINION LINE STEAMSHIPS

Montreal and Quebec to Liverpool.
Superior Accommodation for all Classes
of Passengers.

LIVERPOOL SERVICE

From Montreal	From Quebec
"Oregon" Wed. Sept. 16	
"Toronto" Wed. Sept. 23	
"Vancouver" Sat. Sept. 26	Sun. Sept. 27
"Sarnia" Wed. Oct. 7	

Steamers will leave Montreal at daylight on
above dates. Passengers can embark after 8
p.m. on the evening previous to sailing. Midship
saloons and state rooms, ladies' rooms and
smoking rooms on bridge deck. Electric light,
speed and comfort.

RATES OF PASSAGE.

Cabin to Liverpool, \$45 to \$80; return, \$85 to
\$150. Intermediate, \$30; return, \$60. Steerage,
\$20; return, \$40.

For tickets and every information apply to
C. S. GZOWSKI, JR., G. W. TORRANCE,
24 King St. East. 18 Front St. West.
Or to **D. TORRANCE & CO.,**
General Agents, Montreal.

THE NAPANEE PAPER CO'Y

NAPANEE, Ontario.

Manufacturers of Nos. 2 and 3

White, Colored & Toned Printing Papers

News and Colored Papers a Specialty.

Western Agency - - 112 Bay St., Toronto

GEO. E. CHALLES, Agent.

The CANADIAN CHURCHMAN is printed on
our paper.

THE

Accident Insurance Company, OF NORTH AMERICA.

HEAD OFFICE, - - MONTREAL.

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

MEDLAND & JONES,

General Agents Eastern Ontario,

Mail Buildings, King St. W.

TORONTO.

MUSIC.

Song Classics. Vols. 1 and 2. Two volumes
each with about 40 classical
songs, of acknowledged reputation.

Piano Classics. Vols. 1 and 2. Two large
volumes, full music size, con-
taining 44 and 31 pieces respectively.

Young Peoples Classics. Vols. 1 and 2. Each
volume contains
about 50 pieces of easy but effective music.

Song Classics for Low Voices.

Classic Baritone and Bass Songs.

Classic Tenor Songs.

Classic Four-Hand Collections.
19 superior duets for piano by Hofmann, God-
ard, Brahms, and other leading composers.

Any volume in paper, \$1; Boards, \$1.25; Cloth
Gilt, \$2. Post paid.

OLIVER DITSON COMPANY,

453-463 Washington St., Boston.

C. H. DITSON & CO. J. E. DITSON & CO.
867 Broadway, N. Y. 1228 Chestnut St., Phila.

Confirmation, Marriage and Baptismal Certificates.

We have a variety of choice, original designs—
moderate in price. Samples cheerfully sent.

Timms & Co.,

OXFORD PRESS. 13 Adelaide St. East,
TORONTO.
Printing in Every Department.

W. H. Stone, The Undertaker.

All Funerals Conducted Personally.

No. 349 Yonge St., TORONTO

Telephone No. 932.

Bates & Dodds,

UNDERTAKERS,

931 Queen St. west,

Opposite Trinity College.

SPECIAL.—We have in connection with the
Combination or Ring of Undertakers formed in
this city. Telephone No. 513.

FOR GENTLEMEN.



WE offer Sum-
mer High
and Low Shoes
of Tan Color in
Russia leather,
Kangaroo and
Kid. For com-
fort, coolness
and style unsur-
passed.

Also Tennis
Shoes.

PRICES MODERATE.

79 KING STREET EAST.



Nursing mothers, reduced by overtaxing of the
nervous force or by the drain upon the system
induced by prolonged nursing, should at once
commence using Ridge's Food as a daily diet. It
will give strength to the mother and improve the
supply for the little one. Remember Ridge's
Food has been in use for thirty years in Eng-
land and America, therefore is not an untried
preparation. Four sizes. Retail at 35c., 65c.,
\$1.25 and \$1.75.

Toronto Pressed Brick & Terra Cotta Co., -

R. C. DANCY, Managing Director.

52 ADELAIDE STREET EAST,

One Million Bricks now
in Stock

PLAIN, MOULDED & ORNAMENTAL PRESSED BRICK.

GREAT VARIETY

Fancy Brick from \$3 to \$10 per 100.
Facing Brick from \$10 to \$18 per 1000
Hard Building Brick \$8 per 1000.

These prices are F. O. B. cars at Milton, Ontario.
CATALOGUES AND SAMPLES ON APPLICATION.

Heintzman & Co's. SQUARE & UPRIGHT PIANOS

ALL STYLES.

Send for Illustrated Catalogue.

117 King Street West, - - - TORONTO

The Canada Sugar Refining Co., Ltd. Montreal

OFFER FOR SALE ALL GRADES OF REFINED

Sugars and

Syrups

OF THE WELL-KNOWN BRAND OF

Redpath

Certificate

of Strength and Purity.

CHEMICAL LABORATORY,
Medical Faculty, McGill University.

To the Canada Sugar Refining Co.
GENTLEMEN,—I have taken and tested a sample
of your "EXTRA GRANULATED" Sugar, and
find that it yielded 99.88 per cent. of pure sugar.
It is practically as pure and good a sugar as can
be manufactured.

Yours truly,
G. P. GIRDWOOD.

D. LOW'S WORM SYRUP

DESTROYS AND REMOVES WORMS
OF ALL KINDS IN CHILDREN OR
ADULTS SWEET AS SYRUP AND
CANNOT HARM THE MOST
DELICATE CHILD

FULL GOVERNMENT DEPOSIT.
POPULAR, VIGOROUS,
PROGRESSIVE.

North American Life Assurance Co.

HEAD OFFICE, - - TORONTO, ONT.

PRESIDENT:
HON. ALEX. MACKENZIE, M. P.
(Ex-Prime Minister of Canada.)

VICE-PRESIDENTS:
JOHN L. BLAIKIE, Esq.,
HON. G. W. ALLAN.

THE COMPOUND INVESTMENT PLAN

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

WM. McCABE, Managing Director

Established 1857.

The Great CHURCH LIGHT
Frink's Patent Reflectors
for Gas, Oil, or Electric, give
the most powerful, safest,
cheapest, and best light known
for Churches, Stores, Banks, The-
atres, Depots, etc. New and el-
egant designs. Send size of room,
Get circular & estimate. A liberal
discount to churches & the trade
Don't be deceived by cheap imitations.
I. P. FRINK, 551 Pearl St., N. Y.

Canadian Churchman.

TORONTO, THURSDAY, OCT. 15th, 1891.

Subscription, Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

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

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

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

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

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

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

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

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

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

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

Address all communications.

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

FRANK WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

October 18th, 21st SUNDAY AFTER TRINITY.
Morning.—Daniel 3. Isaiah 55. 1 Thess. 3.
Evening.—Dan 4 or 5. Eccles. 38 to v. 15. Luke 13. 18.

NOTICE.—Subscription Price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance, \$1.50. An additional 50 cents will secure you one of our beautiful premiums.

A QUIET SUNDAY is a luxury in which the people of Eastbourne once more begin to pride themselves—or are within measurable distance of that condition. Toronto and its Queen's Park were not worse off than poor Eastbourne with the Salvationist parades; but the mayors of both places stood firm, and conquered.

TWO STRINGS TO THEIR BOW.—A very practical idea is that of the managers of the Russo-Jewish colony at Vineland, New Jersey. Manufactories of various kinds are provided for work during the winter months in the case of those who are employed during the rest of the year in agricultural pursuits. There is thus no idle time.

"GULL SNARING" is the very severe epithet used by a Berlin comic paper, the *Kladderatsch*, in speaking of the excitement got up about the Coat at Treves. The government has taken up the matter, and threatens prosecution for the publication of an offensive cartoon thus entitled. The grounds of prosecution are not clear.

COST OF CRIME.—It is calculated that one-twelfth of the Imperial revenue is spent in dealing with crime in the shape of police expenses and gaols, not counting the cost of lawyers, judges and magistrates. It cannot, however, be said that there are too many of such officers, or that they are too well paid—rather the contrary.

CHURCH LADS' BRIGADE is the last new idea mooted in connection with the C.E.T.S. for roping in the boys in the interval between juvenility and manhood. The organization is quasi-military,

some of the features being drill, uniform, officers, parochial companies, district battalions, diocesan regiments, etc. *Church Bells* calls this "trifling to a noble end."

THE CANADIAN POLITICAL SCANDALS are accounted for by the *Rock* in a way that will not please some people. It says, "the Irish and French infusion into Canadian society being both of Celtic type, have impregnated it with *lar moral principle*." The terrible state of New York civic affairs for years past is charged to a similar cause—"the Irish infusion."

A "CHURCH PARTY" at last is being formed in the English House of Commons to defend the Church from unscrupulous attacks so often made upon her there. Such an organization will be of much value whenever the Welsh Church questions make their appearance upon the floor of the House. There seems to be no limit to ignorant assertion against the Church.

ELASTIC DISPENSATIONS, ETC., in regard to marriage have become a glaring characteristic of modern Romanism. The *New York Churchman* has a stinging expose of a recent case in which various Roman authorities from the Pope downwards managed to involve themselves in a three-fold contradiction of one another, reversing one another's casuistry.

LUCERNE has been made the theatre, recently, of a very interesting union of national churches—the Swiss Old Catholics, the American Protestant Episcopal, and the Anglican. Bishop Herzog, Bishop Doane and Bishop Wordsworth have joined hands for the erection of a Union Church at that place. The foundation stone was laid by Bishop Herzog in August.

"AN ARTISAN'S HOUSE AND AN ARTISAN'S PAY" is the motto of a certain English enthusiastic parson, so as to get in touch with the people. It has, however, been pointed out that artisans are better paid than priests, and live quite as well so far as creature comforts are concerned, so that the apparent condescension would really be a rise to a great many of the clergy.

ROMAN WRIGGLING.—A curious illustration of this unworthy and undignified policy among the Roman controversialists was lately given in Yorkshire, when a Roman lecturer challenged Anglican rejoinder, and to his horror, found himself actually confronted by the famous Rev. C. A. Dane, who cleverly impaled the said lecturer at every turn of his argument.

LORD SELBOURNE in a recent letter draws attention very emphatically to the fact that "the agitation of disestablishment in Wales means, of course, the general disestablishment of the Church of England"—the four Welsh dioceses being to all intents and purposes part of the Church of England. Only the liberationists follow the maxim, "*Divide et impera*."

ADAM'S APPLE AND JONAH'S WHALE.—It is amusing with what persistency sceptical writers and speakers try to throw ridicule on the Scripture narrative by assuming—without a grain of warrant from theology—that the "forbidden fruit was an innocent apple, and the fish that swallowed

Jonah was an impossible whale." On such slight pretexts do they hang arguments.

LIVING LIKE A NATIVE may be carried too far by zealous missionaries, who are too much in a hurry to draw the line. The *Indian Churchman* hints that the ideal coming missionary will be "indifferent to cleanliness and hate the English." On the other hand, "sanity, moderation, B.A. degrees, and patent leather shoes" seem to be considered prejudicial to missionary success.

HOLY EARTH.—A bag full of soil from the Chapel of the Ascension on the Mount of Olives has been given to the Archduke Francis Ferdinand of Austria by the Jaffa agent of Messrs. Cook, in order that the same may be placed inside the coffin of the late Crown Prince as a preservative for the remains. It is supposed that the soil on the mount has this remarkable quality.

"CARMEN SILVA."—The poor Queen of Roumania has almost universal sympathy in her present most distressing malady. Her highly sensitive nervous organization seems to have been severely overtaxed by recent troubles about her husband's throne, supervening upon the excessive intellectual activity of this gifted authoress for some years past. Some alleviation is reported.

TOO MUCH CHURCH CONGRESS.—The patience of English Churchmen with the numerous meetings and conferences, convocations and synods, is becoming rather tried. The question is being debated in the Church press whether the Church congress, at any rate, need be every year. There is, of course, not so much need of them now as in the days before diocesan synods, etc.

FASTING AND MELANCHOLIA.—A recent death by suicide of a Norfolk clergyman has been attributed to melancholia brought on by excessive fasting. Fasting, like every other exercise, requires judgment and care. The *City Press* alleges that many cases of this kind occur from the same cause. There should be a certain amount of medical supervision during Lent and other seasons of self-denial.

CANADIAN LOYALISTS owe a debt of gratitude to Rev. A. W. Eaton for his work on "The Church of England in Nova Scotia and the Tory clergy of the revolution." It appears that the numbers of British patriots who expatriated themselves from Massachusetts and other Eastern States to settle in Acadia under the Old Flag at the time of the revolution of New England colonies, was not less than 25,000.

THE KENOSIS.—The Divine Son's "emptying" Himself of divinity, in order to His human humiliation—has become the central idea around which much of the modern controversy on the supposed defects of New Testament theology rages. Canon Liddon (quoted recently by Dr. Bright), said, "The Kenosis was being worked in the interests of Nestorianism"—the human side of Christ's nature too much emphasized.

"ONE WHO STUDIES" wrote a very curious letter for a recent number of this journal on the subject of Christian science—curious because the writer, notwithstanding his title, does not seem to have had his eyes opened to some very plain Christian principles. Fancy anyone "who studies" asking

S
dishes
e gifts.
em
ver Plate
CO.,
and
makers,
O.
logue.
ICK.
ARIETY
10 per 100.
per 1000
r 1000.
Ontario.
S.
NOS
gue.
ONTO
POSIT.
VIGOROUS,
an
nce Co.
ONTO, ONT.
te of Canada.
ALLAN.
ENT PLAN
insurance and
pany guaran-
or ten years if
im the annual
abling him to
be end of the
occur after the
e policy will
l.
to
aging Director
LIGHT
nt Reflectors
Electric, give
rful, softest,
est light known
res, Banks, The-
ic. New and al-
na size of room,
imate. A liberal
ches & the trade
y cheap imitations.
61 Pearl St., N. Y.

"Did Jesus Christ belong to any special Church?" We fear this scientist's "Upper Room" must be—a cellar.

"ANOTHER WHITE ELEPHANT" is the way an English exchange heralds the opening of a Roman Catholic training college at Womersley in Surrey. The fact is that the *Italian Mission* is overloaded with machinery of this kind; but very little success has been achieved with it all. They cannot even stop the leakage from their own ranks to Protestantism, or even gain an equivalent number of recruits.

WHY THEY HATE THE CHURCH.—A speaker at a Baptist union meeting—one Iwan Jenkyn—recently, on disestablishment in Wales, says, "The narrow leaders of the four sects in Wales cried out for disestablishment and disendowment of the Church, many of them from sheer envy, and in the hope of fattening over the division of the spoil." The *Seren Cymru* heartily endorses this confession.

"A BIEN TOT, MADELEINE," the sentimental words of Boulanger at the grave of the adulterous woman Bonnemain, give one a glimpse of the glamour which often surrounds similar cases. To join her soon—but where?—and how? It is hard to realize the low ebb of morality which exists in a country where a prominent newspaper, *La Liberté*, can describe such a cowardly exit as being "like the end of a hero!"

FISH AND FLESH.—A London doctor has a very clear and trenchant letter in the *Church Times* on the fallacy of the theory that eating fish as a substitute for flesh is fasting at all. The idea is not primitive or Catholic—certainly not earlier than the 6th century. The Dr. reckons the use of fish "an expensive and very wasteful luxury and delicacy." His prescription is—"avoid all luxuries, pleasant foods, and drinks of delight."

"MUCH HELP PRESENTLY" is what Bishop Blyth expects to derive from the judicial advice of the English Archbishop and Bishops. His temperate and cheerful view of the situation, his graceful bow to the decision of the arbitrators, will do much to help the bishop in Jerusalem. He considers that the bishops passed over what has been and what is, while aiming at peaceful work and progress in the future. So, he is content.

"IT IS GLAMOUR" was the confession of Madame Blavatsky to Moncure D. Conway, as related in his clever expose of Theosophic humbug in the *October Arena*. "People think they see what they do not see, that is the whole of it." What a confession of imposture of the high priestess of humbug! Mr. Conway—no prejudiced witness against them—ridicules the whole jargon of the cult which now depends on Col. Olcott and Anne Besant.

ASTRAL BODIES and astral voices are becoming quite a feature in Theosophical revelations under the supervision of Col. Olcott. The rapidity of letter-delivery makes the postal authorities stand aghast, and the Romish fad of "St. Anthony, Guide!" pales before these achievements, or so-called achievements, of theosophical enterprise. The enterprising newspaper managers are prepared to offer fabulous sums for a supply of real astral bodies.

NIAGARA FALLS CHARGES.—Visitors to this famous resort have to be thankful for a vast im-

provement in the fines levied on them by Dick, Tom and Harry. There is, however, too much left. The Government should abolish the last remnant of tolls, and regulate other charges still made by a reasonable limiting figure. By the by, why should Col. Gzowski's ridiculous statue figure where the Queen's should be—in her monumental park?

IMPOSING BUILDINGS on beautiful sites has always been a favourite card of the Italian Mission. They help to make the unthinking public fancy that there is wonderful progress going on. But the progress does not come. Listen to the wail of a Papal editor, as follows: "We are not converting England. . . . while thus building up the material edifice of the faith in England, we have not built up in the same degree the moral edifice of men from which it ought to spring."

SECOR'S PRAYER TEST at Racine, Wisconsin, is surprisingly like Satan's original temptation, "Cast thyself down," etc. Probably the Wisconsin Ex-Mayor thought he too was inventing something original when he challenged the parsons (opposed to him in the political arena) to trust themselves to a raft in the middle of Lake Michigan, without oars, rudder, or sails, but with plenty of bibles and prayer books. The same answer, however, will do: "It is written, thou shalt not tempt the Lord thy God."

THE CHURCH AT NIAGARA FALLS.—Spiritually and morally the Church is well represented about the great cataract by such rectors as Messrs. Bull, Houston, and Fessenden; and the Church edifices, churchyards, and parsonages are as substantial as they are modest—but too retiring. The Church needs a stately shrine on some conspicuous site, such as that occupied by the Roman Convent. The descendants and admirers of the men who fought at "Bridgewater" might erect some such worthy monument near Lundy's Lane.

CLERICAL HOLIDAYS.—The English papers contain many references to the hardships of a certain class of parsons whose condition is registered by the plaint, "I have not had a holiday for years." The plaint is not confined to Great Britain; it has its echo in Greater Britain. Those who have to stay at home during the holiday season are everywhere more numerous than those who can flit to the sea or over it with a light heart and heavy purse. Those who need it most, get it least—and the Church suffers as well as they.

"THE GOD-INSPIRED WORDS."

[S. BASIL.]

We regret that a respected correspondent has missed the point of our former article altogether, viz., that several "men of eminent attainments, usually in line with the truth, allow themselves to be befogged with cloudy and vague ideas of inspiration, and are used as tools by the evil spirit of scepticism." We do not "underrate" the importance of this portent, or speak "contemptuously" of its effects. Theologians often attain to lofty positions by intense application on certain chosen lines of thought, while they have narrow and contracted views of theology in general, and do not notice the general effects of riding particular hobbies. To say that "the judgment of the Catholic Church has never been given yet upon the mode and degree of Inspiration," is not a logical statement. The whole reliance of the Catholic Church in conflicts with heretics in all ages, and of all kinds, rests upon the *wording* and particular

statements of the Scriptures, and necessarily implies the fundamental axiom of "verbal inspiration," or none at all. What Bishop Forbes said is still true, "The devout student—while recognizing a Divine and a human element in the Inspired Word—sees that either the Bible must be true *in every respect*, or not the Word of God at all. He can accept no such patronized and apologized-for document as the *half belief* of the present day would seek to put before him." We are disposed to make every allowance for the

"GOOD INTENTIONS"

of such writers as Sanday and Gore; but we challenge the wisdom of their policy. They see some persons, relying on a makeshift raft of profane criticism, put out from shore and cut themselves adrift, because of some fancied errors in the sacred text. To tread that raft with one foot while the other rests on shore is not the way to save them from their folly. The experiment is hazardous, though some clever men may manage to save themselves and keep their solid footing; and—the mischief is—too many will follow their example and go further, trusting themselves more to the raft and less to *terra firma*. Thus, in their unwise attempt to save some by "playing fast and loose" with Scripture, theologians will ruin many others as well. Such a cure is worse than the disease. Their position is misleading to some, and transparently illogical to others. Very few, indeed, will be able to discern and imitate the dangerous trick by which such teachers persuade themselves that they can throw away the anchorage of Scriptural infallibility, and still hold fast to the faith by which the Church in all ages has proved the fidelity of her message to the world. If there are flaws possible in "credentials," what good are they? Better without such defective material for warfare so serious as ours. One may be ready to make every allowance and admit large latitude in the work of criticism on the Sacred Text, in order to eliminate *extraneous* matter by which it may have been corrupted. But such emendations do not touch the original deposit: it stands intact, far beyond such superficial polishing. What must be found fault with is a readiness, or at least too great easiness, in giving preferential weight to human knowledge—always imperfect, always fluctuating, always self-destructive. "The testimony of the monuments generally confirms Old Testament history, *but not always*." There is a specimen! Because our knowledge of the ancient monuments—proverbially uncertain and variable—does not meet the text—let the text go, forsooth! So, "approximate agreement and something like a minimum of fantastic error," and "this human element is larger than had been supposed," &c., and yet in spite of the fullest allowance of these facts, the Bible "is assuredly the Word of God!" Those who rest their faith on such a Word of God have left themselves but a slim foundation, which is liable to be frittered away piecemeal (as we have said) by every new passing phase of science, falsely so-called.

There is a tone about the apologists for the new ideas, which reminds one of Bishop Sullivan's powerful expose of Evolutionism in his lecture entitled (very significantly)

"A GAME OF LEAP-FROG."

There is that phenomenal readiness to accept unproved conclusions from very insufficient premises. Thus, "many of the results of modern criticism are now fairly established—an uneasy feeling, a disquietude arising out of the spread of the new views—extended use of new material—some not unimportant differences—divergence between

Scriptural expressions and scientific discoveries—old views can no longer be maintained—not to say demonstrated, but cogent enough to convince." Such phrases are the preface to the action of throwing over all ideas of the essential integrity and unity of the Bible. To quote again the great Scotch theologian, Forbes: "One cannot allow the human element to account for what seems to imply the slightest historical inaccuracy, and as the God of Truth cannot give mistaken or imperfect information, one is bound to stake the issue upon the absolute genuineness of what is given to him as the Holy Scriptures." That these apologists can still keep their faith unshaken, unimpaired, may be creditable to their brain-power or their will-power; but ordinary people cannot be expected so to succeed.

PROF. SANDAY, ET AL.

Our correspondent is peculiarly unfortunate in his references to the Oxford Professor, from whom he makes such large quotations in support of his claim for toleration, and a *modus vivendi* for the new criticism. A friendly critic has lately said of Prof. Sanday's book: "The reason for this disappointment can readily be found in the candid admission that he has *gone out of his province* and is dependent upon others for both his materials for forming an opinion and for the opinion itself, to such an extent that the great weight of his well known scholarship and critical acumen must here be denied him in great measure. He has clothed himself with armour which he has not proved, and the result is such as might have been expected. No one knows better than Dr. Sanday the readiness of the destructive critics to surrender testimonies which in any other cause would be decisive, rather than abandon some theory of which its novelty is frequently its most valid claim for consideration." Nor is our correspondent more fortunate in his reference to Dr. Delitzsch, who (as we pointed out at the time of his death) did not approve as he says himself of a "Christianity torn loose from these authorities, which is only a scientific abstraction, an arbitrary excerpt according to a self-made pattern, an artificial product according to the demands of the spirit of the age."

CANDIDATES FOR HOLY ORDERS.

Once in a while a cry goes up from some diocese or province of the Church about the decrease in the number of postulants for the ministry, but on the whole the Church jogs along everywhere with a good deal of complacency, as if things were in this respect going on well enough. Occasionally a bishop of unusual perspicacity and energy—like Westcott, Maclagan or Howe—protests vigorously against the general *laissez faire* policy which prevails in the councils of the Church, and draws attention to the great disparity existing, almost everywhere, between the actual needs of the Church and the actual ministerial supply. If this were put broadly—without any reference to the duty of missionary zeal, Church immigration, etc.—it would probably be found that such disparity is astounding. You frequently find men labouring singly in parishes of 5,000 to 10,000 souls, a large proportion of whom are attached Church members. An ideal provision will furnish one clergyman for every 100 families or 500 souls. The conclusion is that 5 or 10 times as many clergy are required for actual material as are supplied. This number should be *double* if aggressive work is to be done successfully.

WHY SO FEW?

There must be some definite cause or causes, which can be noticed—if not immediately obvious, yet not evading observation from an earnest investigator with a view to reform. Unquestionably the great cause thus discovered is the inadequacy of stipend for the performance of the work. Every earnest young Christian man has to face a dilemma: Shall I devote myself to the ministry as it is with the inevitable accompaniments of curtailed natural liberty, debt, starvation, failure—or shall I support myself as a layman in some profession or trade, doing little bits of Church work by the way, and trying to accumulate meantime a competency upon which to retire as soon as possible and give myself up entirely and independently to clerical life and work? We do not hesitate to say that nine-tenths of our youths find themselves impelled to choose the latter alternative; and in most cases—trying to do double work and doing neither well—grow old or die before their fortune enables them to retire from business. Thus there is lost to the Church just about that proportion of men who are needed to fill the gaps in order that her work may be done well. This is the main cause; all others are but subsidiary.

WHAT ARE THE CONSEQUENCES?

There arises from this state of things a constant opening and temptation to serious minded persons—male and female—of other persuasions to do what the Church leaves undone. A prolific source of sectarianism, division and strife is thus provided by the Church's failure to provide adequate support for her clergy. A parish priest is like some vessel which tries vainly to cope with all the terrors of tempest, saving dying souls from the watery deep. Seeing that nine-tenths of the drowning ones are beyond his power to reach, other boats are manned by volunteers to do the undone work, lest lives be lost. One can scarcely blame such volunteers, even if their zeal do outrun their discretion—even if they prove lamentably incompetent for the work and effect but little good comparatively. Still they try, they have the will for the deed. What is to be said of those leaders of the Church—colonels of the Church's regiments—who handle their troops so badly, and recruit so carelessly, and manage their resources so wretchedly, that their subordinates are discouraged and quickly demoralized in the desperate struggle to get abreast of their duty, to discharge their function well?

WHAT IS THE REMEDY?

Most people who have been seeking a remedy—to judge from debates in synods and articles in reviews—only increase the evil by empirical suggestions. Notably is this the case with the scheme called "compulsory insurance." It might as well be termed—a scheme for the increase of clerical difficulties and the proportionate decrease of candidates for Holy Orders. Men being confessedly on all hands provided with inadequate stipends already, are to be docked of a serious measure even of these their pittance in order to provide for a future contingency which may never arise. Clerical marriage is to be still further removed from the reach of those who feel that their natural constitution calls for assistance in their lives. Real present needs are to be ignored to make a petty provision for wants of an imaginary nature and far off existence. The remedy must strike deeper, must supply the funds needed to get rid of these features of clerical experience, which now deter men from entering the ministry, and instead furnish too many desperate make-

shifts and failures all along the line. Nothing else will do it.

REVIEWS.

THE DIVINE ORDER OF HUMAN SOCIETY, being the L. P. Stone Lectures for 1891, delivered in Princeton Theological Seminary, by Prof. R. E. Thompson S.T.D., University of Pennsylvania. Philadelphia: John D. Wattles; Toronto: Rowsell and Hutchison. Pp. 274.

The discussion of our social conditions and difficulties is always of interest, and specially so when a thoroughly competent man is felt to have them in hand. In these eight lectures Professor Thompson gives excellent work in a series embracing the Family, the Nation, the School and the Church, and at the close a very convenient and carefully drawn up index, such as all books should have. The lecturer is a Presbyterian, but has outgrown that system's narrowness. He has studied his subject, and the results are most valuable, and all the more so that nothing is exactly new. The positions taken up are tersely and vigorously stated, and there is a pleasure in reading the pages. There pass under review such topics as the relations of scripture to sociology, the Christian idea of the family, marriage and divorce, the principles of sound education, almsgiving and the poor-laws, disputes between capital and labour, &c. We can hardly venture upon a quotation, which after all would be but a disjected member, but we can heartily recommend the book. The printing is accurate and tasteful, and the binders have made a handsome volume.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

Coteau Du Lac.—In 1855, Rev. J. Mountain reports the names of 67 subscribers in this parish, and the total amount collected, £61 8s. 8d., or less than \$250; in the Synod Report just published, although the number of names has dwindled down dreadfully, the total amount collected was \$293.60. In 1856 the military were withdrawn from the place, and the total raised was considerably less. In 1857 the amount reported was only £42 4s. 5d., or barely \$170. In 1859 Rev. T. A. Young (recently removed to the rest of Paradise), reports as the total amount subscribed, \$157.47½, so that his last statement of \$293.60 is nearly double the amount he first reported; and the very day before his death he was personally present in St. Lawrence Church at a vestry meeting convened for the purpose of making a presentation from the flock to the beloved Pastor, who for a long time had led the people into "the green pastures and beside the still waters." His youngest son Harold died about two months before, at Bishop's College, Lennoxville; they were "lovely and pleasant in their lives, and in their death they were not divided." The straggling village of Coteau consists of about half a league of riverside houses, with a population of a few hundreds, mostly French. Owing to the prospect of the construction of the Coteau Canal to the Cascades, the church and parsonage will probably be demolished and rebuilt, it is to be hoped, soon.

ONTARIO.

DESERONTO.—St. Mark's Church.—The Parochial Harvest Thanksgiving services of Sunday, Sept. 27, were successfully held, and will long be remembered by the large congregation present as of deep interest and edification. For several days previously, willing hands assisted in decorating the sacred edifice with the customary tokens of the "Joy in Harvest," grain, fruit, flowers, corn, vegetables, &c., being all introduced with good effect. A graceful and well-proportioned screen consisting of three arches tastefully decorated with oats, wheat, &c., was much admired. The first service of the day was the church's great thanksgiving office—the Holy Eucharist, when the faithful obeyed their Lord's dying command. At Matins authorised special Psalms, Lessons and Collects were used, and an appropriate sermon on Thanksgiving delivered by the preacher of the day, Rev. W. Lewin, Rector of Prescott. The choir, under the direction of Mr. H. C. Fowkes, sang Jackson's Te Deum and Jubilate very smoothly and also pleasingly rendered Watson's fine harvest anthem, "Praise the Lord, O My Soul." Miss Solmes presided at the organ. The children's service in the

afternoon was also most interesting, consisting of a short responsive office with suitable hymns, offertory and address. Miss Ella Evans acted as organist. The fourth service of the day, Evensong, was like the preceding, bright and hearty in all respects, with a grand closing sermon from Mr. Lewin, from the text, "Launch out into the deep and let down your nets for a draught." The many lessons so eloquently deduced therefrom will doubtless long remain in the memories of those who heard them. The collections were of a liberal character, amounting to upwards of one hundred dollars. The clergy of the parish have much reason to thank God and take courage.

LANSDOWNE FRONT.—There has been much activity in this mission during the past summer, and about \$600 (including a grant of \$100 from the S.P.C.K.), have been netted for local church purposes since the first of June last. Off the mortgage on the new parsonage in Lansdowne village \$100 has been paid, and the greater part of the balance has been expended in the completion of the new church of St. Matthew, Warburton, near the foot of Charleston Lake. In addition a shed has been built adjacent to the church at Escott, and a strip of land has been deeded to the Synod by one of the parishioners in Lansdowne village. There are now four churches in this parish. It comprises the greater part of three townships, with families so scattered that the work is certainly out-growing the capabilities of one clergyman. The Mission Board of the Diocese recognizing this, made a small grant towards the maintenance of a lay assistant, and the services of Mr. Ellis N. Dean, of Trinity College, Hartford, Conn., were secured by the incumbent, Rev. C. J. Young, in July last. Our boat excursion from Darling's wharf and Rockport was a great success this year, about two hundred persons availing themselves of a pleasant trip on the River St. Lawrence.

PEMBROKE.—After the heat of the summer, church work is once more reviving in this parish. The Children's Guild and the Ladies' Aid Society have already begun their winter's campaign. The Literary and Musical Society, with Major Hollinsworth as president, and Mr. Aulia, B.A., of Jesus College, Oxford, as secretary, is looking forward to an interesting season, while the Woman's Auxiliary will gather up their forces at a Missionary Tea to be held on the fifteenth at the residence of the vice-president, Mrs. E. Summers. On Thursday, Oct. 1st, the annual thanksgiving service of the parish was held, and the church was suitably decorated with flowers and fruits. There was a plain celebration of the Holy Eucharist at 7.30 a.m., when a goodly number attended the great thanksgiving service. At the semi-choral evensong at 8 p. m., the church was nearly quite full when the clergy entered singing the processional hymn 382; the service was very hearty, and a most poetical and appropriate sermon was preached by the Rev. Arthur Shaw of Cobden. The offerings of the day amounted to upwards of \$70, which with funds on hand, will enable the church wardens to supply a long needed requisite, a solid silver communion set.

KEMPTVILLE.—Sunday Sept. 27, was observed by the Parish of Kemptville as a feast of thanksgiving, for the late abundant harvest. The church had been properly decorated for the occasion. The Holy Eucharist was celebrated by the Rector, who also preached an appropriate sermon. The Sunday school children marched in procession to the church in the afternoon, the beautiful banner mounted with the cross "going before," following the plan of last year's celebration, when Major Mayne of the Royal Military College, Kingston, addressed the children in the afternoon, and the people after evensong. Mr. Emery secured the kindly services of his Honour Judge Macdonald for this occasion, who assisted by reading the lessons at matins, and addressing the children in the afternoon, and giving an address to the people after evensong. Too much praise cannot be accorded to his Honour for the masterly manner in which he discharged his duties on both occasions, eliciting answers from the children which evinced their ability to give reasons for their being members of the Catholic Church by Holy Baptism, and specially designated by the title of the Church of England. His address in the evening was a faithful vindication of the peculiar position of the Church of England in her relations to Rome and Dissent. He showed her continuing from the days of the Apostles, and whilst maintaining her Catholicity by solid proof, he showed that the term of Protestant could only be applied to her in the sense that the great martyr Archbishop Laud applied it, and that in its modern sense it was repudiated by her. There were sixty-two communicants. The special offertories during the day amounted to ninety-four dollars, which was augmented by three more dollars on the Sunday of the Octave, making altogether

\$97.00 towards liquidating the debt on the Parish Church.

RENFREW DEANERY. The Lord Bishop of Niagara, on behalf of the Lord Bishop of the diocese, will hold confirmations throughout the Deanery of Renfrew as follows: Arnprior, Tuesday, October 20th; Renfrew, 21st; Calabogie, 21st; Cobden, (Douglas), 22nd; Combermere, 23rd; Eganville, 25th; Stafford, 25th; Beachburg, 26th; Pembroke, 26th; Petawawa, 27th and 28th; Mattawa, 29th and 30th.

KINGSTON.—An agitation is being started for a semi-public hospital in Kingston under the patronage of the Church of England, with Sisters of Mercy in charge, the hospital to be, like the Hotel Dieu, eligible to a Government grant, and as management by sisterhoods is very economical, would be more easily supported than an ordinary public or private hospital.

In the library of the Synod of Ontario is a well-preserved volume containing the works of St. Ambrose, who baptized St. Augustine. The frontispiece was a woodcut of the saint, his head encircled by a halo, writing at his desk, and the cut is not at all crude, considering the fact that it was turned off the press only thirty or forty years after printing was invented, and while many of its first promoters were still alive.

NORTH GOWER.—The members of the Church of England, in this place, held their annual harvest thanksgiving festival on the 9th ult. The day was very fine and everything passed off successfully. Divine service was held at 10.30 a.m., in Holy Trinity church, tastefully and beautifully decorated for the occasion with flowers, fruit and grain. The rector, Rev. R. Atkinson, read the service, and Rural Dean Baker, Bath, preached an appropriate sermon. The holy communion was celebrated by Rural Dean Baker, assisted by Rev. C. P. Emery, rector of Kemptville. They were pleased to see such a large number of communicants. The dinner was served on the rectory grounds, the tables being spread under the shade of the beautiful avenue of trees leading to the street. After full justice had been done to the delicious viands, the people were called to order by Rev. Mr. Atkinson, who, after a short speech, introduced to them Rev. J. F. Fraser, M.A., of Manotick, Rev. Rural Dean Baker and Rev. C. P. Emery, all of whom delivered suitable and entertaining addresses. Rev. Mr. Baker, in the course of his remarks, congratulated the people of North Gower and Marlboro in being so fortunate as to have for their clergyman one who, to his knowledge, had done most successful work for the Church in Deseronto and Marysburg. Between the speeches Prof. Johnson, of Picton, entertained the audience by playing several most excellent selections. Speaking and music at an end, games ensued and occupied the time until tea was called, after which the enjoyable proceedings terminated. Rev. Rural Dean Baker remained with his friends at the rectory over Sunday, and preached morning and evening in Holy Trinity church and at Marlboro in the afternoon.

LANSDOWNE FRONT.—On Sept. 21st, St. Matthew's church, Warburton, was dedicated by Revs. J. H. Nimmo, H. Austin, and C. J. Young. Rev. C. J. Young received from the Bishop of Ontario a draft of \$100, presented by the S.P.C.K. to the church, and gifts of books, communion linen, etc., have also been received through friends in England.

BEACHBURG.—Rev. H. L. Charlton was cordially received, and is working with ardor. Rev. I. A. Shaw, Cobden, is already in earnest parish improvement, building a parsonage. Larger congregations and more work is the verdict upon Rev. A. Saddington in Eganville district. A lot has been purchased at Pembroke for a new church, and two-thirds of its cost paid in the first year. The incumbent, Rev. Mr. Read, is popular. Rev. C. T. Lewis is making an excellent beginning of the new Calabogie mission, holding service at five points. The mission covers seven townships and 450 square miles. A church is being erected at Calabogie. The church north of Kingston is gaining fresh energy.

CAMDEN EAST.—The second annual Harvest Thanksgiving Festival of this parish was celebrated in perfect weather in the pretty village on Thursday, 10th inst. It was pronounced by all the large crowd present to have been in every particular a marked success, beginning with a service in the church, which had been beautifully decorated with fruits, vegetables and flowers by the able hands of the ladies of the congregation. Between 175 and 200 people were present to join in returning thanks to the Giver of all for His undeserved kindness in providing such abundant crops of all kinds this year. The following clergy took part in the service: the Rev. H. B. Patton, Rev. Arthur Jarvis, and Mr. Read, who is assisting Rev. G. A. Anderson, of the

Reserve. The former incumbent preached an able and practical sermon from St. Mark xi. 17. The present incumbent celebrated the Holy Communion, assisted by Rev. Canon Burke, and Rev. G. A. Anderson, about sixty persons receiving the Holy Communion. The singing, most ably led by the choir, assisted by members of the Newburgh, Yarker and Hinch congregations, was heartily joined in by the large congregation present. About 250 people sat down to dinner in the grounds kindly lent by James Haydon, Esq. To the strains of the Citizen's band, of Deseronto, an adjournment was then made to a field very kindly lent by L. D. Williams, Esq., where speeches under the able chairmanship of James Haydon, Esq., were listened to. First, the Rev. A. Elliott told how glad he was once more to be amongst his many old friends whom for thirteen and a half years he lived amongst, and we may here say how glad they all were to see him, only regretting his visit was so short. The Rev. Canon Burke, who is always ready and willing to assist his neighboring brethren, spoke very nicely, and then our ex-member, J. W. Bell, Esq., gave us one of his eloquent and stirring speeches, which was well received by his many friends present. All were sorry that the member, Mr. Dawson, owing to his duties at Ottawa, was unable to be present. The incumbent closed the speaking. An adjournment was then made for tea, of which about 150 showed their hearty appreciation. The day was then closed by a choral service in the church, most ably sung by the Rev. Arthur Jarvis, and the choir, as in the morning, again leading the congregation, who seemed heartily to appreciate the novel service; Canon Burke preaching a beautiful and eloquent sermon upon thanksgiving. We feel sure the day will long be remembered by the large number of people who attended. Our thanks are specially due to all the committees who so heartily joined in and fulfilled, in many cases, most arduous duties; to the ladies, upon whom fell the dealing out of the provisions, and the waiters; to the choir and organist, who so materially added to the day's success, and to those kind neighbors, who, though not belonging to the English Church, yet gave us such willing assistance. Collections in the church, \$12.59; net proceeds about \$100.

WINCHESTER AND CHESTERTVILLE MISSION.—This mission has become vacant by the withdrawal of Rev. J. B. Haslam to British Columbia.

TORONTO.

OAKRIDGES.—The Annual Harvest Home and Thanksgiving Service in connection with St. John's Church, this parish, were held on 24th ult. The church was beautifully decorated with grain, and fruit and flowers by the young people of the parish. The weather was all that could have been desired, and the attendance was good. Canon Osler of York-Mills preached an excellent practical sermon from 100th Psalm. In the afternoon dinner was furnished in the charming grove at Bond's Lake in a manner that only Oakridges people understand. A ter dinner the young people indulged in boating on the lake to their hearts' content. Altogether, this was the best of the annual festivals held for years past, and the congregation is to be congratulated upon the success of their efforts.

COLLINGWOOD.—The seventh chapter meeting of the Rural Deanery of West Simcoe was held at this place on Tuesday, Wednesday and Thursday, Sept. 29th, 30th and Oct. 1st. Present, Revs. L. H. Kirkby, R. D., H. D. Cooper, B.A., G. M. Kingston, M.A., T. K. Godden, M.A., T. Lindsay, C. H. P. Owen. The service was held on the evening of the 29th, Rev. G. M. Kingston of Penetang choosing his text from Ps. cxxii. 6., applying the words to Christians at large, and to our own branch of the Christian Church in particular. The Sacrament of the Lord's Supper was partaken of at 7.30 o'clock on Wednesday morning. Amongst the business transacted was the discussion on the appointment of a travelling missionary. The Deanery at present is unable to procure the services of a suitable man, and so the question for the time will have to be dropped. A report of the work done in the outlying district of the Creemore mission was given, and a resolution passed asking the mission board to grant aid to Rev. C. H. P. Owen in order to carry on the work, the district being a poor one, though the congregations are large. The question of the partial support of a missionary in the diocese of Saskatchewan was thoroughly discussed, and it was unanimously agreed that an effort in this direction should be made; special collections will be taken up, and it is hoped that the 1st quarter's payment, \$100, will be handed over to our North-West mission by the New Year. Rev. G. M. Kingston, Penetang, was appointed Secretary-Treasurer of the funds, to whom all contributions to the support of the Nepowewin mission should be addressed. This we believe is the first effort in district locali

zation of work outside the towns and cities. A pleasant evening was spent at a reception kindly given to the clergy by Mrs. Lett, widow of the late Rector of Collingwood and Rural Dean of Simcoe. The morning of Oct. 1st was spent in the reading of Delitsch's *Ecce Homo* and devotional exercises. After passing a vote of thanks to all who had so kindly entertained the clergy, the chapter was dismissed to meet again in February.

GRAFTON.—The old church in this village has been greatly beautified of late. The chancel now presents a very fine appearance, the roof being coloured blue, with an edging of gold where it joins the walls, these latter being adorned with terra cotta ground, ornamented with fleurs-de-lis, and bands of blue, dark green, and gold. All but two of the nave windows have been altered to two lights by a mullion up each centre, and filled with very beautiful Cathedral glass of rare softness of tone. Each light has three portions of differently tinted glass, with coloured borders and medallions and roundels of coloured glass, while the bases are filled in with patterns in gold and colour. But the great features are the two magnificent picture windows, one on each side of the church next the chancel. These have not been divided in order not to break the figures. They are the work of Mr. N. T. Lyon of Church street, Toronto, and are really most excellent specimens of stained glass work. It may be doubted whether any finer windows can be seen in Canada; they would be remarkable even in the best city churches. One of these windows represents the scene where the good Samaritan is in the act of ministering to "the man who fell among the thieves." It is a very touching picture, the expression of the faces being exceedingly good. This window is in memory of the late James Rogers of Grafton, and was erected by his children as a memorial of their father and mother. But a still finer window is the one erected to the memory of the late Archdeacon Wilson by his faithful and devoted housekeeper, Miss Margaret Flaherty, who for nineteen years rendered most self-denying service in the Archdeacon's family. The subject of this window is "the Sermon on the Mount," and is truly a work of marvellously good art. There are seven figures, besides that of our Lord, making a characteristic group of listeners, from the old man "well stricken in age" to the little child just able to understand. The faces are all exceedingly good, those of the women especially. In both windows the canopy and tabernacle work is very good and richly designed. As a work of art this window is really a credit to Canada, and speaks most highly for Mr. Lyon's skill as a draughtsman as well as a worker in glass.

OMEMEE—Christ Church.—The annual harvest home service of praise and thanksgiving in connection with this church was held on Wednesday, Sept. 30th, at 1 o'clock p.m. The day was gloriously fine, and a very fair local congregation, supplemented by a large sprinkling of the prominent members from the sister churches of St. John's and St. James, Emily, was in attendance. Rev. J. C. Davidson, Rector of Peterboro, preached a forcible and impressive sermon, riveting the attention of his hearers by his earnestness and vigor; the service was conducted by the rector of the parish, Rev. W. H. French. The sacred edifice had been beautifully and tastefully decorated with flowers, fruit and grain by the young people of the congregation, the chancel being adorned with appropriate texts such as, "I am the Bread of Life," "Consider the Lilies," "While the earth remaineth seed time and harvest shall not cease," &c. The offering of vegetables, fruit and grain was particularly fine. A full choir made the service attractive by their spirited singing—their rendering of the anthem "The Earth is the Lord's" being worthy of special mention. The offertory was in aid of the Diocesan Mission Fund. After the service, the entire congregation and many others repaired to the rectory grounds, where each and every one was warmly welcomed by the rector and his family, and football, croquet and other pastimes were indulged in. The Omemee Brass Band contributed to the enjoyment of those present by discoursing choice selections during the afternoon. At 4 p.m., a sumptuous repast provided by the ladies was partaken of. A noticeable feature of the occasion was the unanimity and cordiality displayed among the members of the three churches. Quite a sum was realized for the Church Improvement Fund.

ALNWICK.—On the evening of the 25th Sept., the friends of Mr. E. E. Fairchild, divinity student, met at Mr. John Cayle's, where a very pleasant evening was spent, and the ladies of the congregation presented Mr. Fairchild with a purse of fifty dollars and the following address:

"ESTEEMED FRIEND.—We, the ladies of St. James' church, Alnwick, are desirous of expressing our regret at your departure from amongst us, and although your stay has seemed short, it has been most pleas-

ant, profitable and satisfactory in every respect, more particularly in the manner you have conducted yourself ministerially.

"Before your advent amongst us Church matters were in a very low state. Our officials applied to the lord bishop, who promised to send us a student, and we congratulate ourselves that the choice fell upon you. In your ministerial duties you have surpassed many older men in the work; you have preached the "Truth as it is in Christ," you have visited those in sickness and distress, to their comfort, and your parochial visits to the people have been highly valued. By these visits you have brought out the Church saying, "The house-going parson makes the church-going people." The congregation of St. James' church, we feel sure, have been greatly benefited, spiritually, by your presence, which we hope will be evidenced by a new walk in life. We trust that your health and life may long be spared, that it may please Almighty God to make you a chosen vessel to declare the word of salvation wherever your lot may be cast.

"As a small token of our gratitude for the noble work done by you in connection with the church, Sunday school, and especially the Bible class, we present you with this purse. Please accept it in the spirit in which it is given, the spirit of devotion and love. Trusting that we may be favoured with an occasional visit from you in the near future, we are your devoted friends of the congregation of St. James' church, Alnwick, Ont."

Mr. Fairchild, although completely taken by surprise, with deep emotion feelingly replied. He thanked the ladies of St. James' congregation for their very kind address and generous gift. He said he came amongst them, a few short months ago, an entire stranger, but had never met with such kind friends. No matter where he went he was treated with kindness and hospitality, their doors being thrown wide open to receive him, and what had been accomplished for their good had not been through his weak efforts, but through their kind assistance and the blessing of God, which he hoped would be poured out more abundantly in the future, and, although he might never again have the privilege of visiting them, he would ever cherish a fond remembrance of them in his heart.

The Anglican Women's Auxiliary met on Wednesday at St. James' school house, to tender a farewell reception to Miss M. E. Sherlock, of Southampton, Ont., who is on her way to Japan, where she intends to spend her life as a medical missionary. Archdeacon Boddy occupied the chair; Rev. Dr. Mockridge spoke briefly regarding the work which Miss Sherlock has undertaken, wishing her every happiness and prosperity in her chosen field of labor. Rev. C. H. Shortt pointed out that everyone could give practical assistance in mission work by offering a daily prayer for the success of the missionary. He also exhorted Miss Sherlock's friends not to neglect the duty of writing to her, as letters from her native land would undoubtedly be a great source of comfort in her loneliness and isolation. Mr. Kakugan, a Japanese gentleman, read a short address, pointing out that his country has plenty of good medical men, but is sadly in want of trained nurses. Rev. Mr. Ingalls and Hon. G. W. Allan spoke. Mrs. Cummings read letters of farewell from Montreal and Niagara, while Mr. Williams conveyed the greetings of the Toronto auxiliary. Miss Sherlock briefly expressed her thanks, asking her friends to remember her in their prayers.

NIAGARA.

Sunday School Examinations.—The examinations for 1891 will take place on Tuesday, Dec. 1st. The subjects will be as follows, viz:

Teachers' Examinations.—Holy Scripture, Acts xviii. 24, to end of book; Prayer Book, the Communion Office; Church History, the Church of England from the Revolution of 1688 to the death of John Wesley, 1791.

Pupils' Examinations.—Holy Scripture, Acts xviii. 24, to the end of the book; Prayer Book, the Communion Office to the end of the Prayer for the Church Militant; Church History, the Church of England, from the Revolution, 1688, to the Georgian Era, 1714. Text books recommended: Bishop Barry's Teacher's Prayer Book; Lane's Illustrated Notes on English Church History. Notice of intention to compete must be sent to the chairman of the committee, Canon Belt, Burlington, on or before Nov. 10th, 1891.

HALTON AND NORTH WENTWORTH RURAL DEANERY.—Another conference of the Bishop with the clergy and one layman of each parish in the deanery, was held at Burlington on Friday, Oct. 2nd, 1891. Morning prayer was said in the Sunday school at 10 o'clock. Lunch was supplied by ladies of St. Luke's church, at the Rectory, at half past one p. m. The

afternoon session from half past two to five o'clock, was occupied by parish statistics and Sunday school work. The Rev. J. H. Fletcher reported subscriptions obtained to the amount of \$920.60 (of which about one half was paid) for the building of a church at Zimmerman. At his own request, his accounts were examined by a committee, and approved by them. The Rev. D. J. Caswell's charts of the Church catechism were exhibited, and Canon Belt summarized the explanations given of them in the book accompanying them. The Rev. A. D. Dewdney, of Mitchell, diocese of Huron, and Rev. G. B. Bull, of Stamford, Niagara, delivered acceptable sermons in St. Luke's Church, Burlington, recently.

HURON.

SARNIA.—Sunday, Oct. 4th, was observed as a day of thanksgiving, in St. George's Church, for the blessings of the past year. The Church was neatly decorated with fruits, flowers, and grain. The Rector officiated at both services, his text in the morning being taken from Ex. d. xxii. 29., and in the evening from St. Luke xii. 48. Though the day was very wet the congregations were good, that in the morning being especially so. The offertory which was for the purpose of purchasing a site for a mission chapel in the south end of the town, amounted to \$383.55.

Church Worker's Convention.—The active co-operation of the laity of both sexes in the work of the Church has received a powerful impetus during the past few years in the diocese of Huron. The attention given by the synod to Sunday school matters, of which a large and energetic committee has special charge; the organization of a Lay Worker's association, and last, but not least, the zealous efforts of the Women's Missionary Auxiliary, have all borne good fruit. A diocesan Church workers' and Sunday school convention, to be held at St. Thomas on the 28th and 29th inst., under the presidency of the bishop of the diocese, is an outcome of these movements. The annual meeting of Lay Workers' association takes place at the same time. The two Anglican congregations in St. Thomas are making preparations to give the visitors a hospitable reception, and the railways are offering liberal rates. An excellent programme is in course of preparation. Among other speakers or contributors of papers will be Mr. C. R. W. Biggar, of Toronto, who will especially represent the Sunday school question, while the Rev. Robert Kerr, of St. Catharines, will criticise our present Sunday schools with his wonted ability. Mr. Chas. Jenkins, of Petrolia, one of the ablest Anglican churchmen in Canada, gives an address on lay help, and Rural Dean Mackenzie, of Brantford, will read a paper on its practical aspects. A delegation from the council of St. Andrew's Brotherhood will attend and deal particularly with the duty of young men to the Church. It is hoped, too, that a lady representative of the mission cause and another lady engaged in Sunday school teaching will favour the convention with a paper. The Rev. N. W. Martin, of Christ church, Chatham, whose Sunday school is the largest in the diocese, and Mr. Jasper Golden, one of the oldest and most faithful of Sunday school teachers and lay readers, will discuss Sunday school work and Bible class teaching respectively. An interesting, and, it is hoped, highly profitable feature in the arrangements will be a special service to be held in Trinity church, St. Thomas, on the evening of the 28th inst., when the Bishop of Huron will deliver an address on Church work. The programme, when issued, will no doubt contain the names of other Church workers who will take part in the proceedings. The bishop has issued a pastoral circular to the clergy, requesting their co-operation.

WINDSOR.—*All Saints* held a Harvest Festival this year in a very appropriate and effective style. On Sunday the 4th inst., two special services of praise were celebrated in All Saints' Church, in which the rector, Rev. J. P. Hinds, was assisted by Rev. C. C. Johnson (formerly of Brampton, now of Windsor), and the Rev. G. C. Mackenzie, rector of Grace Church, Brantford, the last named being the preacher at morning and evening prayer. Both sermons were eminently timely, forcible and practical, the first being a review of national blessings, involving a solemn warning against national unfaithfulness, and the second presenting the essential principles of the Church's life, and urging their maintenance and extension. Though the day was somewhat unfavourable, the congregations were large, and the services (semi-choral) were conducted in a very reverent and hearty manner. The offertory exceeded \$100, and the church decorations were particularly tasteful and effective. A Thanksgiving Service was held in the afternoon for the children of All Saints' Sunday-school, in which they took part with

great spirit, and listened attentively to a profitable address from the Rural Dean of Brantford. The offertory was for North-West Missions. On the following evening a Harvest-Home Reunion took place in the Sunday school house, when an excellent musical and literary programme was rendered by talented Windsor amateurs. The extensive membership of All Saints' was well represented on this festive occasion, which was generally admitted to have been as pleasant a social gathering as had ever taken place in the parish. In short, the autumnal festival was most becomingly observed here this year, and apparently with greater enthusiasm than ever before.

The Brotherhood of St. Andrew.

STRATFORD.—A very successful local conference was held here early in September at which the Galt, Guelph, Berlin, and Stratford Chapters were well represented. The Rev. Dr. Mockridge was special preacher and Messrs. Code and Rudge from Toronto gave useful addresses on Brotherhood work. The movement seems to have got a pretty thorough hold of the parishes where it is established, and good results were reported by the various clergy present, and great hopes held out for the future.

TORONTO.—The first joint meeting of the City Chapters was held in St. Stephen's School-house on the evening of Thursday, the 24th September, when notwithstanding the unprecedented heat over fifty members were present. Amongst the clergy who showed their interest in the movement by their presence might be mentioned the names of Revs. A. J. Broughall, C. H. Shortt, R. J. Moore, G. A. Kuhring, and J. S. Broughall. Encouraging reports were given by Mr. Code of the work in the western part of Ontario as seen by him at the Stratford Conference, in the Ottawa district by the Rev. G. A. Kuhring, who had been there during the summer, and in the extreme east by Mr. Heath, who spoke of the strong work being done by the Brotherhood in Halifax, especially in connection with the Church of England Institute, which is a flourishing institution in that city. The meeting was unanimously of the opinion that the General Secretary should be sent to the St. Louis Convention, and that his expenses should be defrayed by the various city chapters. It was stated at the meeting that there would probably be a Canadian delegation of from 12 to 15 who would go to St. Louis.

British and Foreign.

The Girl's Friendly Society are about to open a Home in Cork and are soliciting donations for this purpose.

The Bishop of Nova Scotia (Dr. Courtney) will probably remain abroad for the winter, as his health is by no means re-established.

Bishop Knight-Bruce, who is leaving Bloemfontein to establish a Bishopric in Mashonaland, was formerly an East end parson, and one of the founders of the Oxford House in Bethnal Green.

The Marquis of Lorne will enrich his monograph on Lord Palmerston with extracts from a very important series of unpublished letters, which, it is said, will throw light on many phases in that statesman's career.

It is a sign of the times that the women engaged in journalism in London are so numerous that they are about to rent a room in the Strand, near Wellington street, which it is hoped will develop into a Women's Press Club.

The *English Churchman* says that the use of the black gown in the pulpit has now been reduced to twenty-two instances throughout the city of Liverpool. This calculation does not include the suburbs. The number has been annually decreasing, and surplined choirs continue to increase in due proportion.

The Bishop of Lincoln has returned this week from the Continent, after a tedious convalescence. He had been almost prostrate for three months consequent upon a serious attack of influenza. Lately he visited the Engadine and Italy, where he met the Bishop of Salisbury.

In his recent Convention address the Bishop of Western Michigan (Dr. Gillespie) made a striking protest against the latitudinarian tendency observable in the Anglican Church in America.

The Protestant Episcopal Church is preaching the Gospel in New York city, not only in almost all the tongues of Europe, but in those of China, Armenia, Turkey, and Persia.

SOUTH AFRICA.—The charge of the Bishop of St. John's, Kaffraria, at his recent diocesan Synod has attracted some attention. Speaking of the natives, the Bishop declared that peace had made the native tribes increase, and that people in that part of South Africa were becoming alarmed at the numbers of the population. He added that the great mass of this constantly increasing native population, instead of being more industrious and more productive, were more idle, more sensual, more quarrelsome, and more drunken.

RUSSIA.—The reports of famine become of a more and more serious nature. One newspaper speaks of bread adulterated with 70 per cent. of refuse, and another states that the peasantry are selling their cattle for next to nothing. The correspondent saw a pony offered for sale for about 3s., but the buyer would only give half. The peasant, therefore, made the sign of the cross and turned the pony loose.

In addition to the volume of sermons which we have already announced, the literary executors of Canon Liddon have resolved to publish immediately a series of his letters on private and public questions. Many of these will be found to contain important references to the deepest problems of modern theology, and occasional excerpts will be given from his correspondence with Dollinger, Newman, and Pusey.

The Duke of Portland has given £600 in aid of the endowment of the church at Bolsover, near Chesterfield, a parish in which the population is growing considerably in consequence of the opening of new collieries. The Governors of Queen Anne's Bounty have also made a grant of £400.

The Rev. Dr. Megarry, formerly a Wesleyan minister, and who, about a year ago, seceded to the Established Church, has just been appointed curate of All Souls' Church, Eastbourne, which is situated less than one hundred yards from the Wesleyan Chapel, in Pevensey-road, where he used to officiate while stationed in the Eastbourne Circuit.

An extraordinary discovery has been made in the Parish Church of Hemington, a small village on the borders of Wiltshire and Somerset. A large swarm of bees was noticed in the roof, and on two men going up to dislodge them they were fiercely assailed, and it was only after a sharp struggle that they succeeded in clearing out the insects. On a search being made, one hundredweight of honey was discovered secreted in this singular hive.

BOSTON.—The committee in charge of the Episcopal fund is making an earnest effort to increase the principal to \$150,000. Some success has already been met, and it is urged that every communicant in the diocese become a subscriber. The laymen who have it in charge have created a fresh interest about it, and it seems likely to reach this amount before the consecration of the Bishop-elect.

Miss Harriett Magee, daughter of the late Archbishop of York, has been appointed one of the Superintendents of the Convalescent Home at Highgate in connection with the Hospital for Sick Children in Great Ormond street. Miss Magee was for some years a nurse in the Hospital for Children in Nottingham. Mrs. Magee, the widow of the late Archbishop, has taken a house at Highgate, and is now residing there with her family. It may be remembered that a sister of the present Bishop of Winchester is Matron at Middlesex Hospital.

The new cathedral for the diocese of Guiana has made some progress. The framework of the two large vestries, the great eastern wall, and the sides of sacristy and choir up to the wall-plates, including the clerestories, are now complete, and in readiness to receive the roofing. The iron columns, single and clustered, are all in position, while some of them, the easternmost, are bearing the upper heights of arcades and clerestories. The morning chapel framing is also in position on the concrete walls, also the organ chamber, and the carpenters are preparing and raising the transepts, north and south. All this represents a considerable expenditure of money.

On Sunday, the anniversary of the entrance of the French troops into Rome, the Pope received a large body of French working men. His answer to their address was an epitome of his recent Encyclical.

Legislation alone will not solve the social problem; society must be permeated with religion before employers and workmen will treat each other with justice and charity. The statement is profoundly true, but in making it has the Pope done more than substitute a greater problem for a lesser? To make men good masters and good working men is hard enough, but it is scarcely so hard as to make them good Christians.

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.

Singular Expression.

SIR.—The question as to Keble's words reminds me of a singular expression in the old Morning Hymn, "Awake my Soul," viz., "Who all night long unwearied sing." We are told, "There is no night there." M.

Will Others Help?

SIR.—A moderate appeal avails nothing—will a frantic one arouse our Church people? The chancel of St. Alban's stands to-day like a pelican in the wilderness, forlorn and incomplete, a dishonour and reproach to the diocese.

This is not the time to question the wisdom of the undertaking. As the church is committed to the erection of the building, why not sink all frivolous differences and unite to complete the diocesan Cathedral? Are there one hundred members of the Church in Toronto who will undertake to raise \$50 each, so that by spring a start may be made at the nave of the Cathedral?

The bishops of British North America are to meet here in a year or two. What shall we have to show them, a finished sanctuary or the pre-ent remnant? I am personally unacquainted with the Bishop or any of the Chapter. Again I ask, are there one hundred who will undertake to do this?

My address is with the Editor of CANADIAN CHURCHMAN.

The Rutherglen Disaster.

SIR.—By the generous response that has been made to my appeal for \$100 for the rebuilding of the Rutherglen Church (demolished by a cyclone on July 30), I am encouraged to believe that the \$20 now needed will be forthcoming. The letters and donations that have reached me during the past two months—many of them from unknown friends,—have made me realize more than ever that hearty, practical sympathy is a leading feature in the Canadian Churchman's character. The church will soon be completed, and we want but twenty more dollars from twenty more Churchmen to be able to meet every expense connected with the re-building. I earnestly trust, nay, I am sure these much needed 20 dollars will come, and then what a happy thanksgiving service we shall have!

With many grateful thanks to all who have helped us.

ROBERT W. SAMWELL,
Priest in charge, Mattawa Mission.
The Mission House, Mattawa, Oct. 5, 1891.

The Church in Canada.

SIR.—Under this heading in your issue of the 1st inst., you have an excellent letter from the Rev. James Gammack, LL.D. We must all of us feel very grateful to the Lord Bishop of Qu'Appelle, and to Mr. Gammack, for bringing up the question of the Canadian Church. We have, however, to differ widely from them when they speak or write of the Canadian Church as entitled to be called "The Church in Canada." We believe that to be historically and theologically correct, any branch of the Catholic Church established in this Dominion can only be properly known as "The Church of Canada." There is no alternative whatsoever. Our reasons herefor are these. The Church in this land is not indigenous. If so there would be no such thing as a universal Church at all. It is, and it must be, of exotic growth. We are "of" and "from" Jerusalem. Let us never forget this even one moment. Herein rests the "historic" connection. Had we to-day "The Church in Canada," this very title would of itself declare us to be something local, historically separate from and antagonistic to the "one Catholic and Apostolic Church" of the Nicene Creed. We read of "the

Church of God," not *The Church in God*, we read of the "Church of England" (*code book of Common Prayer Title Page*) but not of *The Church in England*. We read of "The Church of Ireland," not of "The Church in Ireland," when we read our formularies and legal documents. Let us hope that before we attempt to name another daughter of the Mother Church, we are determined to make up our minds, cost what it may, to give her the only name she can have, if she is to be correctly known among National Churches. (*Uide also Article xix*). As Bishop Cleveland Cox, of U.S.A., is so often pointing out, nationalism in the churches is the one thing of all others obscured today to the decay of Christendom. We cannot be too particular and too conservative in our use of language. His Lordship of Qu'Appelle and the Rev. Jas Gammack, in the first instance, show this. Let us not give any name if we are not prepared to assume full responsibility for our actions. The Mother Church has taught us a grand lesson in having the words "The Church of England" in the Magna Charta of England. Let us have the words, "The Church of Canada" in the Magna Charta of Canada, or let us leave a large blank whereby we declare there is as yet no Church (only missionary bands of persons,) in our midst.

Rome is ever against nationalism. She detests it. We are for it. What Mr. Gammack means by "too restricted" we know not, for he does not explain. Surely he does not want, for he cannot have, a wider term than that of "The Church of Canada." If Newfoundland should come into the Dominion, all will be well. If they set up a nationality for themselves, then they must have a national Church.

If they were to join the nation to the south of us, they would come under "The Church of the United States of America," not as some foolishly try to term it, "The Church of America," a most absurd title.

C. A. F.

A Grievous State of Affairs in the Diocese of Huron.

SIR,—A careful perusal of the Huron Synod Journal for the year 1891 reveals the astounding and deplorable fact that in only four out of the 246 churches of the Diocese there is a weekly Eucharist, that is to say, that in less than two per cent. of our churches is the Lord's service on the Lord's Day celebrated.

Surely this is a lamentable and altogether inexcusable state of affairs, for making liberal calculation for out-stations, there must be at least one hundred churches where the Blessed Sacrament could be celebrated every Lord's Day.

What wonder that the general public estimates lightly and cheaply the ministerial office, contemptuously terms our priests "preachers," and refuses to accord them any higher position than that of men—Sunday lecturers.

And on higher grounds, now, I ask, can we ever look for any real blessing in connection with our work, when we deliberately degrade the Blessed Sacrament into a mere hole and corner affair, and allow the place of the "Divine Liturgy" to be usurped by "glorified matins" and by the humanly ordained services, instead of honouring our risen and ascended Lord by, on His Day at least, and in His House, showing forth before God and man His Death, and pleading before the Throne His "full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

We talk glibly and complacently about the errors and corruptions of Rome, and I am in no wise desirous of minimizing them, but is there any Roman corruption or defecation worse than this degradation of the Blessed Sacrament on the part of the Church of England. With all her errors, the Roman Church has stood faithful to this great duty of making the "breaking of the bread" and "the showing forth of the Lord's Death" the great central act of worship. And may we not believe that in thus honouring her Lord she has been forgiven many sins of omission and commission, or at least preserved from the extinction that to some would seem her righteous desert?

We heard a great deal about the various hindrances to the prosperity of the Canadian Church, but considering the way in which we dishonour our Lord by neglecting and slighting His Ordinance, the wonder to me is that we are half as prosperous as we are, and that God has not long since removed our candlestick from the land. And of this I am firmly convinced, that until the "Divine Liturgy" is restored to its right and proper place, the work of the Canadian Church will languish and falter. Only by the power of prayer can we go in and occupy the land, and only by the mighty and effectual pleading of the one great sacrifice in the way that Christ has ordained can we hope that God, for the sake of Him who pleads above, will open the windows of Heaven and shower down upon us the abundance of His grace and mercy.

That God may guide us in this Diocese to a fuller appreciation of our privileges and duties in this su-

premiely important matter, that the present grievous state of affairs may be reversed so that a parish church without a weekly celebration of the Holy Communion may be as much the exception as now, alas, it is the rule, is my most devout and heartfelt prayer. "Them that honour me I will honour."

FRONDEX.

Diocese of Huron, Oct., 1891.

Inspiration.

SIR,—Will you kindly permit me to write a few lines with reference to the article entitled "Inspiration—Verbal or What?" published in your issue of Sept. 24th. I cannot but think you have somewhat underrated the strength of the position of those who hold, more or less fully, what are known as advanced views on this subject.

It may be the case that some of the articles which appear on this subject in our magazines and reviews, are the hasty utterances of men whose enthusiasm has overpowered their judgment, but that this class of writers alone advocates more liberty in the matter of views on inspiration, can hardly be maintained in face of the facts. The impression left upon the mind by your article is that the new views of the origin and construction of the Old Testament are supported by men of very inferior calibre, who rush hastily into print with the expression of crude views and ill-founded judgments concerning that whereof they write.

I do not think anyone will be disposed to regard Prof. Sanday, of Oxford, as one given to "dashing off articles" of a "shallow character." Yet he has recently felt impelled, I might say, reluctantly impelled, to approach the subject of inspiration, and to give expression to views based upon a candid recognition that many of the results of modern criticism are now fairly established.

A few quotations from "The Oracles of God" will serve to illustrate Sanday's general position. After speaking of the present disquietude arising out of the spread of the new views, he says: "This uneasy feeling is not lessened by the fact that the expressions of opinion by which it has been excited, have not had anything of the nature of an attack. They have not come from the extreme Left or from the destructive party in ecclesiastical politics and theology, but they have come from men of known weight and sobriety of judgment, from men of strong Christian convictions, who, it is felt, would not lightly disturb the same convictions in others,—men, too, of learning, who do not speak without knowing what they say." (The Oracles of God, pp. 5, 6.)

So again, a little further on, speaking of the English critics, he says, "I have also the advantage that some of those engaged in these studies are personal friends of my own, and to their singleness of mind and earnest religious purpose, as well as to their thorough competence to deal with questions of so much importance, I must needs bear testimony." (pp. 6, 7.)

Prof. Sanday next proceeds to give the reasons for these changed views. These are "partly external and partly internal. Partly they turn upon the discovery or extended use of new material, and partly they depend upon the closer analysis of the sacred texts." (pp. 7, 8.)

a. The testimony of the monuments generally confirm Old Testament history, but not always. In the sphere of chronology, though the monumental chronologies "present a great deal of approximate agreement with the Books of Kings, there are some not unimportant differences." (P. 9 and cf. note 1.)

b. The discovery of Babylonian versions of some of the early narratives has convinced many men of learning and candour that "traditions in respect to the Creation and the Flood were originally the common property of the Semitic races, developed by each in accordance with the genius of its religion." (cf. p. 10, note 1.) "The history of science reveals plainly that God has permitted the evolution of true ideas on scientific subjects to be entangled in a mass of fantastic error. In the Biblical account this appears to be reduced to something like a minimum—more than this we cannot say." (P. 10, n. 1.)

c. In regard to the literary treatment of the Bible, Dr. Sanday says: "The Bible is a literature, and it was inevitable that the same methods which had been applied to other literatures should be applied also to it." (p. 11 and esp. of n. 1. That Dr. Sanday is inclined to accept, at least in a great measure, the views of modern criticism on the subject of the date of the writings of the Old Testament appears from Appendix II, where he quotes with approval Dr. Siegfried's judgment that he who would really trace the development of Israel's religion, must start from the elder Prophets, on which Sanday remarks: "Probably the order thus sketched is the best that the student could adopt. By going first to Isaiah and the prophets who are grouped around him, he will penetrate at once to the very centre of the religion of Israel; he will learn to understand its distinctive features, and he will be in the best position for tracing them both backward

in the order of their genesis, and forward in their ulterior developments." (Pp. 146, 147.)

There is then, according to Dr. Sanday, a human as well as a Divine element in the Bible (p. 15), "and the tendency of the last 50 or 100 years of investigation is to make it appear that this human element is larger than had been supposed." This view is grounded upon (a) the uncertain state of the text (pp. 18, 287.) (b) The divergence between scriptural expressions and scientific discoveries (pp. 24, 25), and (c) the strong reasons which exist for supposing that "in the Old Testament . . . there are books which are composite in their origin, which were not so written, as we have them, all at once, but which were put together at sundry times and in divers manners, one document here and another document there, welded together into a single whole, but not so welded that all traces of the combination are obliterated, . . . that there are aggregates of writings which pass under names which of right belong only to part of them; that laws and customs of a later date are sometimes attributed to an earlier; that not all the historical statements rest upon contemporary record, but that some of them have passed through a stage—longer or shorter—of tradition before they were committed to writing. This we are told, and that not lightly or conjecturally, but as a result of close examination. The body of proof is weighty and cannot easily be rejected." (Pp. 28, 29.)

It is not my object now to speak of the able way in which Dr. Sanday shows that, in spite of the fullest allowance of these facts, the Bible is assuredly the Word of God. I am only interested in showing that a learned and honoured occupant of a chair of Biblical learning in the University of Oxford, holds those views which are so (pardon the word) contemptuously dealt with in your article.

May I ask you to consider the case of that man of profound learning and no less piety, whose death was so deeply deplored by all Biblical scholars, viz., the late Franz Delitzsch, concerning which Sanday says, "A very significant fact was the conversion of the veteran Delitzsch, who died on March 4th of this year, at the age of nearly seventy-seven, substantially to the new views. A man of extraordinary learning and of deep piety, he had all his life contended for the Mosaic authorship of the Pentateuch, until first in two preliminary essays published in 1880 and 1882, and then in the fifth edition of his Commentary on Genesis (1887), he threw over this, and without admitting any change in his religious convictions, he practically went over to the other side," (p. 11, n. 1).

Space will only allow me to mention other names. But surely those of Canon Driver, Regius Professor of Hebrew at Oxford; of Canon Cheyne, Professor of Biblical Interpretation, at Oxford; Professor Ryle, of Cambridge; Mr. Gore, of the Pusey House; and amongst Presbyterians, of the learned and careful Dr. Davidson, of Edinburgh, and many others who hold more or less similar views to those of Dr. Sanday, but who occupy honoured positions in great seats of learning, should suffice to render a writer, with a due sense of the re-ponsibility of his position, very slow to pen such words as those contained in the article on Inspiration.

The work of these men cannot fairly be described as one of "piecemeal undermining." It is not seemly that such men should, by implication if not by name, be compared to sappers who attack "each his one little stone, expecting that, in course of time, the whole fabric will fall." Such is not, to use your expression, "the game." Further, your readers should be aware that your words, "There can, in fact, be no other inspiration than verbal inspiration," are simply an expression of private opinion, not the judgment of the Catholic Church, which has yet to be given.

Permit me, sir, in conclusion, briefly and humbly to state what seems to me the state of the case. For more than one hundred years, a profound and earnest study of the Holy Scriptures, and all that could by any possibility be brought to throw light upon them, has been conducted by scholars, some of whom, it is not denied, have been hostile to the faith; but not all, and many candid, open-minded men have come to the conclusion that our old views, inherited mostly from the generation that followed the reformers, can be no longer maintained. I do not say that these new views are demonstrated, but the facts on which they are based have been felt to be of such cogency that many are convinced of their truth, so that they can no longer honestly profess the old views. But they have clearly seen that no essential doctrine of the Church is destroyed thereby, and yet they know that many earnest, good people are much distressed (1) because they too are in doubt about the old views, and (2) they still desire to cleave to the faith, but supposing their doubts are heretical, gradually fall away. It is to these latter that men like Dr. Sanday more particularly address themselves, in order to show that there is, after criticism has done its worst, a solid standing ground upon which faith may rest.

The critics then ask not that everyone shall think

as they do, but that they may have a recognized place in the Church they love, and to which another generation at least will admit they have rendered valuable services. One last word. In speaking of the candour and honesty of the critics, I intend to cast no slur upon those of others—most fully and freely do I admit the good faith of most of the opponents of modern criticism. Only let the conflict, if conflict there must be, be conducted on Christian lines, with patience and charity on both sides, and with absolute freedom from the imputation of improper motives.

Apologizing for trespassing at such length upon your valuable space. Yours, etc.

HERBERT SYMONDS.

Trinity University, Sept. 29th, 1891.

P.S.—Have you not made a mistake in attributing to our Lord St. Paul's words (Gal. iii. 16), "He saith not to seeds as to many, &c."? Your words in this connection seem too important to pass without question.

Sunday School Lesson.

21st Sunday after Trinity.

Oct. 11, 1891.

THE BURIAL OF THE DEAD.

Should sickness be unto death, the soul has gone to God who gave it (Eccles. xii. 7), but we have a duty to perform to the body. Even heathen bury their dead. What do we call our service for burying the dead? *The Order for the Burial of the Dead.*

I. THE PERSONS FOR WHOM IT IS INTENDED.

[*Read rubric.*]

Service both sad and joyful. Death always sad to those who remain behind. To Christians, death something joyful, because hope beyond the grave (1 Cor. xv. 55-57). Cannot be joyful about every one who dies. The service, therefore, is not suitable for all.

See difference between *burial* and *Christian burial*. All persons should be buried. Only Christian people should have Christian burial. Only people who belong to Christian Church should have burial of the Church. The following are not members of the Church:

(a) *Unbaptized infants.* We do not mean that such go to hell when they die; we only mean that they are not members of the Church.

(b) *Excommunicated persons, i.e.,* those who for their wickedness are cut off from the Church.

(c) *Persons who have killed themselves, i.e.,* unless they were mad and so were not responsible, are not to have Church's office, although members of this Church at time of death.

II. WORDS OF CONSOLATION—THE SENTENCES.

On meeting corpse at the church door, minister says the sentences. First tells us (St. John xi. 25, 26) that every believing Christian lives for ever. The second (Job xix. 25-27) that in our flesh we shall see God. Like Article of the Creed, "*I believe in the resurrection of the body.*" The third tells us (1 Tim. vi. 7, and Job i. 21) that God does all, and that we must all alike leave the world. The first is like the voice of Jesus, the second the voice of the departed, the third expresses resignation of the living.

III. INSTRUCTION: PSALMS AND LESSON.

All our services include some portion of Holy Scripture as an instruction. Two Psalms, 39th and 90th. David wrote the 39th. He speaks in it of his trouble, and the shortness of life, and prays for mercy. The 90th probably composed by Moses (See *title Bible vers.*) in the wilderness after some great trouble—the fiery serpents, or the rebellion of Korah. It speaks of power of God, shortness of life, duty of numbering our days. It ends with prayer for God's mercy (ver. 14).

Lesson taken from 1 Cor. xv. 20. Speaks of resurrection, a joyful lesson. Sunshine joyful after darkness; victory joyful after death; resurrection joyful after death.

IV. THE BURIAL.

Up to this point the service is said in church, the remainder said at grave. As soon as we reach the grave the burial anthem, "Man that is born of a woman," etc., is sung or said, while the attendants make ready the body for being lowered into the grave. The first verse of this anthem from the book of Job (xiv. 1, 2). The other three verses are from a very old song, composed in the ninth century. A man was watching men engaged in some dangerous trade, and he sang, "In the midst of life we are in death," etc. And this song was afterwards used on sad occasions, and often as a battle song. (See *Blunt, Annotated Bk. of Com. Prayer*). Then while the earth is being cast on the body, the words, "For as much as it has," etc., are said, we commit the body to the ground "in sure and certain hope of the Resurrection to eternal life." (Capital R. denotes that we mean that our hope of the Resurrection to eternal life is certain and sure, not necessarily the resurrection to

eternal life of the body we are then committing to the ground, however sad it may be to think otherwise). Then follows another beautiful anthem from Rev. xiv. 13, "Blessed are the dead," etc. Why? "For they rest," etc.

V. PRAYER WITH BLESSING.

We conclude with thanksgiving and prayer. We thank God for delivering the departed out of the miseries of this sinful world, and pray that we may be ready when our time comes, and together with those who are departed may have our perfect consummation and bliss. We conclude with "The Grace," reminding us of St. Paul's words, Rom. viii. 38, 39. Death can never separate us from "The love of God, which is in Christ Jesus our Lord."

Family Reading.

Twenty-first Sunday after Trinity.

NOT ONE FORGOTTEN BY GOD.

Only a sparrow! Haven't you often heard that said in a contemptuous tone, as though a *sparrow* certainly did not matter much, even if it did matter (rather more, at any rate) about a lark, or a blackbird, or a thrush! If a boy were asked why he talks in that sort of way about a sparrow, what would he say?

"Oh, it's such a common bird! There are hundreds of sparrows everywhere, and they're brown and ugly, and they can't sing, and so nobody thinks much of them."

Yes, it is quite true they are common. But I am not quite sure of one thing. Are you right to despise a thing because it happens to be common? To care about a thing because it is rare, and not care about it because it is common: is that quite a right principle? No, I don't think it is. God certainly does not teach us that.

Because there are an immense number of sparrows in the world, are they less perfectly shaped, and less perfectly clothed with delicate little feathers than the other and rarer birds? No, each little bird is most exquisitely constructed, so as to move about with wonderful ease and activity. Yes, and they have even beauty too. I don't agree with you that they are "brown and ugly." Brownness and ugliness do not necessarily go together. The feathers of a sparrow are not all of one shade (like a brown glove), but of different pretty shades; and what is that for but for the sake of beauty?

Sparrows were just as common in our Lord's time and in His country as they are here at the present time. They were so plentiful that five sparrows used to be sold for two farthings, and very likely the poorer people would buy them for food. No doubt there were some sparrows within sight, hopping about on the house-tops when Jesus uttered the words—

"Are not five sparrows sold for two farthings? and not one of them is forgotten before God."

How new and strange those last words must have sounded in the ears of the "innumerable multitude" who were listening.

"Not one sparrow forgotten by God." Every one of the cheap, common little birds cared for by Him! Well, I hope the lesson went deep into their minds, as it may into our minds at the present day.

A sparrow is a very common creature. Well, that is the reason it is put forward to show how every single creature, even the commonest, is precious in God's sight.

Did you ever think of that before? If not I hope you will now, because that thought more than anything else will keep you from being cruel to animals.

It is strange how anybody can be cruel to an animal; for it is so mean and cowardly. Why do I say cowardly? Can't you guess? Surely hurting any creature that can't defend itself must be cowardly. It isn't fair fight. It's the stronger putting on the weaker. And yet a lad who would hate to be called a coward will throw stones at a cat, tease a frog, or enjoy the sport of catching rats with a ferret, and think there's "no harm" in it.

There is always harm in enjoying pain. A good sportsman kills, but he does it as painlessly as he can. We are told in Walter Savage Landor's life, that he suffered "acute remorse" one day on finding a partridge he had bagged over-night, and supposed dead, still alive in the morning. Do you

despise him for it? I do not. Surely he is nearer to his Heavenly Father who carries out the spirit of the saying, "Not one of them is forgotten before God."

A great man (as Landor was) has always a tender heart. Another time he wrote in a letter to his sister—

"Let men do these things if they will. Perhaps there is no harm in it; perhaps it makes them no crueller than they would be otherwise; but it is hard to take away what we cannot give, and life is a pleasant thing, at least to birds. No doubt the young ones say tender things to each other, and even the old ones do not dream of death."

An anecdote is told of Dr. Johnson, who was another of the world's great men, that once when he was staying at a friend's house, the gardener caught a hare among some potato plants, and brought it to his master, who was talking with the doctor. An order was given to carry it off to be killed. As soon as Johnson heard this he begged to have the animal placed in his arms, which was no sooner done, than going near the window, then half-open, he let the hare go free. His friend was angry, and said the Doctor had deprived them all of a good dinner. "So much the better," was the reply, "for if your table is to be supplied at the expense of the laws of hospitality (for the hare had placed itself under your protection), I envy not the appetite of him that eats it."

Perhaps you will say that although men who write books may be kind to animals, it is not so easy for soldiers, and those who are accustomed to see cruelty and bloodshed in war. Well, here is another little story, which shows that even war needn't make a man hard-hearted.

The Duke of Wellington was the most famous of our generals when we fought the French the beginning of this century. He had a strong will and wonderful determination, and could rule armies as few men have been able to do, and yet he was not above taking care of a very humble pet animal! Once when the Duke was in the country, he saw a boy engaged in some mysterious occupation on the ground.

"What are you about?" he asked.

"I'm feeding my pet toad," answered the boy; "and they are going to send me to school, and the toad will die." "Never mind, go to school," said the great captain; "I'll take care of the toad." And so he did, and the boy received a letter from him soon afterwards, reporting the well-being of the toad.

Here is a true anecdote about fishing. People tell you that you may stick worms alive on a hook and use them for bait, for worms can't feel. How they prove this I do not know. Charles Darwin, the great naturalist, was of a different opinion. As a boy he was very fond of fishing, and used live worms for bait. But one day it struck him forcibly how terribly cruel it was, and he resolved henceforth that he would always kill his worms before putting them on the hook. He found this could easily be done by putting them in salt and water. But the trial came afterwards. He did not catch so many fish as he did before with the live bait. That must have tempted the young fisherman to break his resolution, don't you think so? But I am glad to say he was firm, and, successful or not, from that time he never spitted a living worm.

Again we are reminded of the text, "Not one of them is forgotten before God."

If ever you happen to see a small boy amusing himself by pulling off the legs and wings of flies, speak very sternly to him. Don't laugh at him, or treat it lightly. A little pain inflicted on him would do him no harm. In fact, a good whipping might possibly cure a good many cowardly bullies of cruelty to animals.

I have written about such creatures as flies, worms, and toads, just because they are so "common." And that makes people think that on this account it doesn't signify how they are treated. But it *does* signify, for each one out of the vast, humble multitude is known to God. Does not, ought not, this fact to raise them infinitely in our eyes?

I have heard it said that kindness to animals should form part of the religion of boyhood. If so, it is certainly a fit subject for a Sunday reading.

Keep in mind then our text of to-day—"Not one of them is forgotten before God."

"Changed Lots; or, Nobody Cares"

CHAPTER IV.

THE CHANGEING.

Lil's heart beat fast as she stood and gazed at the wonders round her; she had never imagined anything so beautiful; and the little lady lived here, and she had said she was dull and unhappy!

Many-coloured Turkish rugs were spread on the darkly-polished floor at her feet; were they really meant to be stepped on? Luxurious sofas, beds Lil thought these were, and easy chairs were scattered about with little tables, and these last were laden with pretty things; while the walls were hung with pictures of men and women and children, all most beautifully and wonderfully dressed, who seemed to be looking at her as if questioning her right to be there.

Lil stood and gazed spell-bound for some minutes, then remembered she might be seen and questioned, and that what she wished most was to eat the good cheer promised her, and then to hurry away before any one came.

"If you make haste you will see no one," the little lady had said more than once; she had also said she would see a great many doors. They seemed to be countless, as she looked from one to the other; but one at the further end of the hall stood up just as Dorothy had described, and Lil now made her way towards it. Her shoes pinched a little, and she walked stiffly, but she felt a delicious sense of elation in the soft touch of beautiful soft, white frock, and when, on entering a room, she caught sight of herself in a mirror she stopped again, and coloured with delight could this beautiful vision be her own self!

The little lady was right; they were alike; saw before her the child she had seen at the gate whom she had thought so pretty, and not poor, little, dusty, tired Lil.

But again she reminded herself she must make haste, and when she looked at the good things spread on the table she did not forget herself again.

What a wonderful white cloth it was, and how it shone! It was like nothing Lil had seen before, nor had she ever seen so much food at one time.

There was a plate of bread and butter; but what a lot of butter! And another with slices of bread and jam, another with cake on it, while a very large cup full of milk looked most inviting; and then there was an egg; Lil knew how good an egg was: now and then Jem found one, and then mother cooked it for her, but it was a treat that came rarely.

She was parched with thirst; all the afternoon she had been longing for a drink; she sat down on the cushioned chair, which had been placed ready for Dorothy, and drank a long draught. Then she began to eat, but somehow though she had felt so hungry only a little time ago, she did not get on fast; her hands were hot, and so were her head; it had been aching all day, she felt giddy, her throat would not swallow fast, and it pained her; she choked once or twice, and in her eagerness was very clumsy.

Soon the pretty white frock was smeared with both butter and jam; then in a fright she began wiping her hands on the table-cloth, and made the most dreadful marks on it; she did not at all know what to do with what seemed to her another little white table-cloth, which was rolled up inside a pretty silver ring, and lay by the side of the plate.

When she had finished the milk in the cup she was still thirsty, and finding there was some more in a jug near her, she began to fill the cup again, and she was in the act of doing this when a neat maid-servant came briskly into the room.

Her sudden entry startled poor Lil so dreadfully that she over turned the cup of milk and drenched herself from head to foot, while the milk pattered down remorselessly on the pretty green carpet.

"Miss Dorothy! What are you doing? How naughty you are! You know you are not allowed to pour out the milk for yourself! Why did you not ring the bell and wait for me? You ought to be ashamed of yourself, you naughty child!" exclaimed Eliza, in great consternation, for she knew she might come in for some blame herself, and when she saw the marks on the table-cloth,

the smearing of butter and jam on Miss Dorothy's frock, more exclamations followed.

"Now you'll come upstairs this minute with me and be washed, and that frock will have to come off. I won't let you out of my sight again! It's a shame no one can turn their back, but you are up to mischief. A pretty row Mrs. Daunt will kick up when she sees that frock; and clean on it was this morning; and look, too, how it is torn!"

Lil was much too frightened to understand half what had been said to her; but when she found herself seized, if gently, firmly enough, and led towards the door of the room, she began to protest.

"No, no, I'm not she, I'm not she! Let me go!"

Now, Eliza knew Miss Dorothy always made a great fuss if she were kept in after tea, and that her screams were loud and vigorous whenever she was thwarted, so she paid no attention whatever to Lil's words; in fact she hardly heard them she was talking so fast herself; she went on with the scolding she thought had been richly deserved as she pushed the child before her out of the room, and toward the wide oak staircase, taking care not to relax her clasp as Lil wriggled and struggled to be free. When the staircase was reached, Lil sat down and clung to the banisters, shrieking and sobbing.

Eliza used no more force than was necessary to unclasp her hands; and then she fairly carried her up some steps of the stairs, each moment growing more angry as the child kicked and struggled, and longing to administer the slaps she thought well deserved, and which she knew would have been given without hesitation by Mrs. Daunt; however, she did not dare to go so far as this! but when she reached the nursery, after much pushing and pulling of her refractory charge, she remembered that convenient big cupboard, where naughty Miss Dorothy spent so many half hours of punishment; and pushing her into it as roughly as she dared, she exclaimed:

"You are a naughty child; I should like to give you something to cry for. Now you'll stay there till it's bed-time, and I'll have nothing more to do with you. We'll see what Mrs. Best will think of you when she comes, she'll be here in another half an hour."

Mrs. Best, as Eliza called her, was Mrs. Daunt's sister; and Mrs. Chisholm had given leave that she should come and pay her sister a week's visit in her absence; but she had not given leave that Mrs. Daunt should absent herself. This absence had been unforeseen, even by Mrs. Daunt herself, until the morning of her master and mistress's departure from home, when a letter had reached her from Portsmouth, telling her of the arrival of a ship which had been the last three years on the China Station, and urging her to come and meet a certain Steward Moss on board, with whom Mrs. Daunt had been corresponding during that time.

The letter said that if she would only come for a couple of days, his friends would take her in. Now, if Mr. and Mrs. Chisholm had been staying at home, Daunt knew they would have made some arrangement for her to have the wished-for trip; but with them away, she knew it would not be thought possible; they were such "silly fidgets," so Daunt put it to herself, "over Miss Dorothy."

Her sister, she knew, was to be trusted, there was nothing to fear; the household, of course, would believe she had received the necessary permission, so she determined to say nothing about it and go. Perhaps the fact that she expected this visit to Portsmouth would be likely to lead to other changes, prevented her from being as afraid of displeasing her employers as she might have been.

Nobody could pretend she ran any real risk in going: she would leave a note for her sister, explaining things, and begging her not to lose sight of her charge; so, an hour after Mr. and Mrs. Chisholm had left home, Mrs. Daunt had also started off.

To be Continued.

A Day Vision.

On a recent beautiful morning I stood with nature's green carpet spread before me. Just at hand I beheld a small plot of flowers, of purple and scarlet contrasting beautifully with the green,

and producing an effect unequalled by human skill. Looking a little further, I saw another object that at once fixed my attention. Two blades of grass crossed each other near their points, and in the crossing sat a dewdrop. As the rays of the sun fell upon it, a sparkling white light struck the eye, more brilliant than gem of bridal ring or royal coronet. Turning my head so as to change the angle of vision, it assumed the color of the ruby and shone with a red light. Again it changed to emerald, then to yellow, like the topaz. As I continued to gaze at it, the points of a star shot out from all sides of it, giving it the appearance of a red gem of the sky, with a dark centre. Just then a gentle zephyr stirred the grass and it twinkled like a veritable star in the heavens, and I could but admire and adore.

My thought was, if the Great Infinite condescends to bestow such care and show such skill upon a drop of dew, which would perish in an hour, will He not care for me and beautify me with His salvation who am of more value than many drops of dew?

PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the CANADIAN CHURCHMAN the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium to our country subscribers being one dollar and fifty cents. The subject of one of these engravings is "Diana or Christ," from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. See advertisement.

Sympathy.

How seldom do we stop in the rush and whirl of life to realize the full meaning of this word! We express our sympathy for our fellow-being by thought, word or action, and, in the expression of this sympathy, should not overlook any, whether child or adult, for all need it in some way. The world at large has fallen into the habit of seeing and considering matters from a dollar-and-cent standpoint.

Practice brotherly love with those that are easily offended. If you see a member at fault, go and speak kindly to him about it instead of telling every other member of the fault.

The well-to-do need sympathy as much as the needy, for each one has his duties, temptations, afflictions and trials, and we should feel for each other in twenty ways that have nothing to do with the workshop or pay-office.

Sympathy for each other is needed between the husband and wife, each entering into the joys or disappointments of the other. A lack of this will cause an estrangement that is apt to be life-long.

Children have their difficulties and a smile or kind word will bring sunshine to their sky. In training children, have enough compassion to distinguish whether the child's action is done through ignorance or disobedience.

Remember the new family that has moved into your midst and make them feel at home among you.

The young man that lacks moral courage, the one that feels he must do as the Romans do when among the Romans, must be looked after and helped to do the right.

Let us cultivate more sympathy for our fellow-men and thus follow the steps of our blessed Teacher.

—Light hath no communion with darkness in the next world any more than in this.

A Brother's Death.

The following touching lines were written by the late Edwin Hatch, D.D., of Oxford University, on the death of his brother, W. M. Hatch, rector of Birchanger, on Advent Sunday, 1877:

We lived the earthly life as one,
The happy years were spent
In perfectness of sympathy
And mutual content.

We thought one thought, we prayed one prayer,
We dreamed one dream of life,
And struggled upwards on one road
Of spiritual strife.

Then came the sudden sundering,
Body from spirit torn;
I lived awhile but half my life,
Maimed, widowed and forlorn.

'Twas only that my soul's dim sense
Was all too blind to see,
That Death is Life—and did but bring
His spirit nearer me.

For when within God's house I stand,
Too sad for worshipping,
My angel-brother sings for me
The songs I cannot sing.

And when in lone, untravelled ways
My heart is cold with care,
He frames the words I cannot frame
In utterance of prayer.

And God, who knows our fellowship,
Hears in the house of love
A single voice from separate souls,
One here, and one above.

Disillusions.

During his days of youthful enthusiasm every man promises himself a career of perfect happiness, of stainless respectability, of matchless honor. We flatter ourselves that the world will reform itself for our sake. We anticipate a faultless partner in our future bride and cheat ourselves with the expectation that the even current of destinies will flow over sands of gold! Alas! the first self-deception we are compelled to resign becomes a bitter trial to our fortitude; but, one after another, we see these cherished visions fade away—we inure ourselves to the degree of mediocrity which is our allotted portion—and, finally, learn to be contented with such scraps as the charity of fortune throws in our way.

What am I Fit for?

There is only one method by which a young man can discover what position in life he is best fitted to occupy. He must try. He may be qualified to plan, to lead, to control, or his talent may be simply executive, and of the kind that assists in carrying out the ideas of other men. In either case his aid is needed in the vast and diversified field of labour presented by a great and growing country. The head and the hand are equally requisite in every branch of science and business, in all the pursuits of actual life. If the man who is merely expert of hand stands or seems to stand on a lower level than he who plans largely and wisely, let him not repine at that, for on the plane which his capacities have placed him there is less of responsibility and anxious care than in the higher positions assigned to more powerful and comprehensive intellects. Having found his true place in the great commonwealth of industry, let the young man cling to it, and not allow himself to be tempted by plausible stories and dreams of sudden wealth, into speculations for which he is not fitted.

The Banana.

The banana belongs to the lily family, and is a developed tropical lily, from which, by ages of cultivation, the seeds have been eliminated and the fruit, for which it was cultivated, greatly expanded. In relation to the bearing qualities of this fruit, Humboldt, who early saw the wonders of this plant, said that the ground that would grow ninety pounds of potatoes would also grow thirty-three pounds of wheat, but that the same

ground would grow 1,000 pounds of bananas, the proportions thus being, to wheat, one hundred and thirty-three to one, and to potatoes, forty-four to one. The banana possesses all of the essentials to the sustenance of life. The savage of the sea isles and the jungles owes what he has of physical strength to this food. Wheat alone, potatoes alone, will not do this. When taken as a steady diet it is cooked—baked dry in the green state, pulped, and boiled in water as soup, or cut in slices and fried. I do not know whose beauty I admire the most—the majestic cocoa palm, with its heavy crown of great fringed leaves, or the graceful banana with its great leaves, which are six feet long and two feet wide. The leaves of the banana are tender, and the strong winds of the tropics—the hurricanes—soon tear the leaves in strips, thereby adding to their grace and beauty. The banana is a fruit that beast and bird, as well as man, are fond of, and the owner, when he lives in a sparsely settled country, must needs protect his plantation by a fence of some thorn plant.

A Sweet Story.

I was once in Central Park, in New York, and stood watching the children take their donkey rides. A very poor looking but neatly-dressed woman, with a pale little girl who walked with a crutch, was also looking on at the riders. Two nicely-dressed little girls had just dismounted from their long-eared steed, and I saw them glance at the lame child, and whisper eagerly to their father. The gentleman approached the poor woman, and lifting his hat politely, said; "My little girls are anxious to enjoy the pleasure of giving your daughter a ride." The lame child's pale face flushed crimson with surprise and pleasure; and the poor woman looked equally delighted. The child was soon in the saddle, and went twice over the course. Meantime her entertainers were whispering together, and when she was taken down the elder sister went up to her, and slyly slipped into her hand a box of candy. I daresay those little girls have forgotten their act of kindness by this time; but I do not believe the child or her mother have forgotten it, or ever will. The pleasures we prepare for ourselves fade and perish. The good and kind actions we do for others last to all eternity.

Little Enemies.

Nothing impure or unholy can enter the heavenly home of the saints. The saints are free from little sins, as well as larger ones. They are cleansed from all sin, and freed from any love of evil.

Sin eats, as doth a canker, with the result that the sinner is usually unsymmetrical in character. Deficiencies mark the course of sin in him. Christian purity does not at once remove these defects and replace them with the proper graces, but divine grace begins at once a work of reconstruction which in time accomplishes wonderful results.

Little errors in judgment often sadly hinder the successful issue of good purposes. But "if any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." The mature Christian does not become infallible, but he does become wise, and with his growth in grace becomes freer from little errors in judgment.

Little sins, little defects in character, little errors in judgment, little things done and said and thought, little things omitted—these are the little enemies. Little foxes spoil the vineyard. Dead flies spoil the ointment. How great a matter a little fire kindleth!

These enemies may be conquered. It cannot be done in an hour or a day, or a year. This is a campaign that will last longer than "all summer." But it is worth the lifelong struggle it will cost; for by the grace of God we may thereby become worthy of our crown and palm, and at the same time we have been best able to help others on in the good way.

How shall these enemies be discovered and conquered? Often they lie concealed, or openly pass as friends. "By their fruit ye shall know them." "My grace is sufficient for thee." Let there be a heartfelt desire and purpose to be rid of these enemies, and the soldier will be cheered from time to time by conscious victory.

Hints to Housekeepers

SPICED GRAPES.—Five pounds of grapes, three pounds of sugar, two teaspoonfuls of cinnamon, two teaspoonfuls of allspice, one-half teaspoonful of cloves, one-quarter of a cup of vinegar. Boil the skins of the grapes until tender. Cook the pulp, then strain and add the skins, spices, and vinegar. Boil thoroughly, until of the consistency of marmalade. This is delicious.

VICTORY AT VIVIAN.—"In our family faithful work has been done by Fowler's Extract of Wild Strawberry as a sure and quick cure for diarrhoea, dysentery and all summer complaints. I can recommend it to all as a family friend, always true and faithful."—Mrs. W. Bishop, Vivian, Ont.

MACARONI A LA GRATE.—Boil one pound of macaroni, as above; then put in a large hot bowl; take two tablespoonfuls of butter and put it in a small pan on the stove; take two slices of toast, mash very fine; put the crumbs of toast in the pan with the butter; turn for a few minutes; put the macaroni in. Stir all together for a few minutes more; season it with salt and pepper, and serve hot.

MACARONI WITH EGGS.—Boil one pound of macaroni, as referred to above, and put in a pan; take one egg, beat well, one cupful of milk, and mix together; pour it over the macaroni, season it with salt and pepper; turn all together and put it in a hot oven; when brown put it on a hot plate and serve.

MRS. GEO. RENDLE.—Mrs. G. Rendle, of Galt, Ont., writes: "I can recommend Dr. Fowler's Extract of Wild Strawberry, for it is a sure cure for all summer complaints. We are never without it in the house." Fowler's Wild Strawberry. Price, 35c.

FRIED MACARONI.—Boil one pound of macaroni, salted to taste, for fifteen minutes; drain off the water and put the macaroni in a deep dish; put in three eggs, a little salt, pepper and parsley, cut fine; mix thoroughly together. In a frying-pan put two tablespoonfuls of lard; put the macaroni in and let fry on a light fire; when the bottom is brown, turn, and let brown on the other side; when brown on both sides, put in a plate and serve.

MACARONI WITH BUTTER.—As much macaroni as you wish should be boiled as above; then put on a hot plate. Take one tablespoonful of butter and heat in a cup on the stove; pour it over the macaroni, with a little grated Swiss cheese, salt and pepper, and serve hot.

AUNTY'S ADVICE.—"My brother had severe summer complaint about a year ago and no remedies seemed to relieve him. At last my aunt advised us to try Fowler's Extract of Wild Strawberry, and before he had taken one bottle he was entirely cured."—Adelaide Crittenden, Baldwin, Ont.

HOW TO SERVE FRUITS FOR BREAKFAST.—Serve blackberries in small glass dishes with sugar and milk or cream. Serve muskmelons with some chipped ice in each hemisphere, and with salt, sugar, and knife, fork, and teaspoon at each plate. Serve peaches pared, sliced, and with sugar and cream. Serve sweet apples pared, sliced, dusted with sugar and deluged with sweet cream. Serve pears pared, sliced, and with sugar and whipped cream. Serve huckleberries in a quart bowl filled with rich new milk and with crackers crumbled in. Half a cup of berries. Serve bananas sliced, and with cream and powdered sugar.

MACARONI WITH SAUCE.—Put in a pot three ounces of lard, one onion cut very fine, and one can of tomatoes; season with salt and pepper; cook on a hot fire for half an hour, stirring constantly. When done, pour half a tumbler of water in the tomato sauce. In another pot put three quarts of water; when boiling, take one pound of macaroni and let boil for fifteen or twenty minutes. Drain off the water, and put it in a large dish; scatter over the macaroni one tablespoonful of grated Swiss cheese, and pour over the tomato sauce. Serve hot.

Children's Department.

Grandmother's Lesson.

The quilting bee was over,
The folks had all gone home,
And grandmother was sitting
By the fireside alone.
When the children came in softly,
And clustering round the chair,
Wanted a talk with grandma
Ere they said their evening prayer.

"We are each of us making patchwork,
All of us, old and young;
And the pieces are all provided,
And sent to us, one by one,
And when they come to us folded,
And we don't know where to turn,
We must just give up our puzzling,
And look to heaven and learn.

"Sometimes our work seems useless,
And with sighs of discontent,
We wish that something greater
For our life's work had been sent.
But there's One who watches our labor
With earnest tender care,
And when we are trying to please Him
He makes it wondrous fair.

"He will examine our stitches
When the hour of trial shall come,
And He will look to the motive,
And help us to take each one.
And He judges us very kindly,
And allows for the falling tear
That kept us at times from seeing
How to thread our needles clear.

"You will see that all your pieces
Were cut and prepared for you:
The light and the dark together,
With judgment unerring and true:
And the work that looked the darkest
Now seems the brightest and best,
That your eyes are no more weary,
But have entered the heavenly rest.

"And then, upon seeing the Master,
And gazing into His face,
You'll forget all about your own work,
In His glorious work of grace:
And with praises to Him forever,
Your heart will overflow,
Till earth's sorrows are all forgotten,
And its trials left below."

Bringing up Children.

Hood says of his "Irish School-master" that he "spoiled the rod and never spared the child." Of the two, perhaps it is better to spoil the rod

A Tonic

HORSFORD'S ACID PHOSPHATE,

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

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

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

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

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

than the child, but it is not necessary to spoil either.

Firmness is the grand essential in the management of children. Nothing unreasonable should be required of them, but that which is reasonably required should be rigidly exacted. The rules laid down for their government should not be harsh or severe, but they should be like the laws of the Medes and Persians—absolutely imperative. No "coaxing ways" of the cunning little creatures for whose good they are framed should ever induce a parent to violate them, or to waver in their enforcement. No promise made to a child should ever be broken or evaded.

A doting, over-indulgent mother is the most cruel enemy a child can have. The insane kindness of such mothers has ruined thousands of sons and daughters, who, under proper management, would have been a comfort and credit to their parents.

Making Trouble.

"I hate to have Josie Bates play with us! She always makes trouble," said Alice, sitting down by mamma.

"Well, dear, do you remember your text that you learned last Sunday?"

"Yes, mamma; but I don't see how that can help."

"Well, I think if each one of you little girls would ask God to fill your hearts with His quietness, with gentleness and kind feelings, that you would have no trouble to get on with Josie. Did you ever ask God to help you?"

"Why no, mamma. I never thought of that."

"Suppose you ask your little playmates to try it; and then see if Josie will trouble you as much."

Alice told the girls what mamma said; and they thought the text was very pretty, but were not sure of its helping them.

But next day, when Josie began to fret and speak cross and want her own way, they each one tried to smooth it over, and to be peaceful and pleasant. Josie seemed ashamed; and tried to be more like them. And so mamma's way was right. If you have God's quiet Spirit, no one can make you any great trouble. By and by, Josie, too, began to see how much better it was to be gentle and unselfish; and then the girls told her of Alice's text. Who will find this text in the Bible, and learn it? Who will try to have God's quiet in the heart?—*Shepherd's Arms.*

The Angel of the Siege.

In the Franco-Prussian War there were scarcely any pigeons to be used for communicating with the unfortunate Parisians. Fifty-seven birds were taken out of Paris by balloons, and they carried many messages from the outside world to the besieged. One of these birds escaped the crack shots of the German army six times, and was known as "the angel of the siege."

To enable the birds to carry so great a number of messages photography was called in, and by using films it was possible for one bird to carry a hundred communications in a single quill. Thus was the "Times," the well-known English newspaper, reduced to a microscopic form, and on its arrival in the besieged city it was enlarged and eagerly scanned by anxious crowds.

The military pigeon lofts of France are now on a large scale; birds are selected from renowned strains, and tests and experiments are made with

as much care as the trial of a new gun or torpedo. Official returns give about 250,000 as the number of pigeons available for the use of the French Government in case of war. The Germans, too, after the war, decided to not only foster and increase the lofts, insuring complete arrangements for every military establishment and district, but inducements were offered to private individuals throughout the country to rear and train the birds, in order that a reserve force should be ready in an emergency.

The Russians, who will not injure a pigeon because of religious sentiment connected with the Holy Ghost having been made manifest in the form of this bird, were quick to put themselves on an equality with their German neighbors. Italy followed suit, and, although in quite a different sense, the pigeon is held almost sacred in that country. In the future the pets of Venice and the general favorites of the sons of the sunny South are to be used for purposes of war as well as peace.

The Old Doctor's Story.

"I have a little story to tell you, boys," the old doctor said to the young people the other evening. "One day—a long, hot day it had been, too I met my father on the road to town.

"I wish you would take this package to the village for me, Jim," he said, hesitating.

"Now, I was a boy of twelve, not fond of work, and was just out of the hay-field, where I had been at work since daybreak. I was tired, dusty and hungry. It was two miles into town. I wanted to get my supper, and to wash and dress for singing-school.

"My first impulse was to refuse, and to do it harshly; for I was vexed that he should ask after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me,—one of God's good angels, I think.

"Of course, father, I'll take it," I said, heartily, giving my scythe to one of the men. He gave me the package.

"Thank you, Jim," he said; "I was going myself; but somehow I don't feel very strong to-day."

"He walked with me to the road that turned off to the town; as he left, he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.' I hurried into town and back again.

"When I came near the house, I saw a crowd of farm-hands at the door. One of them came to me, the tears rolling down his face.

"Your father," he said, 'fell dead just as he reached the house. The last words he spoke were to you.'

"I'm an old man now; but I have thanked God over and over again, in all the years that have passed since that hour, that those last words were, 'You've always been a good boy to me.'"

No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness which we have shown to loved ones who are dead.

Do not begrudge loving deeds and kind words, especially to those who gather with you about the same hearth. In many families a habit of nagging, crossness, or ill-natured gibing, gradually covers the real feeling of love that lies deep beneath.

And, after all, it is such a little way that we can go together.

Cradle Song.

Rock, my baby; sleep, my baby;
Sleep and rest while mother sings;
Rock, my baby; sleep, my baby,
Fanned by wind of angel wings.
As they hovering watch my baby,
Watch and guard from harmful things.

Rock, my baby; sleep, my baby,
Fairest flower and purest star;
Rock, my baby; sleep, my baby,
Fly on wings of dream afar,
Where, in vision sweet, for baby,
Blissful things that are not, are.

Rock, my baby; sleep, my baby;
Rippling smiles her eyelids sweep;
Rock, my baby; sleep, my baby;
Happy thoughts take wing in sleep,
While with mother o'er her baby
Watch the watchful angels keep.

Rock, my baby; sleep, my baby;
Heavenly Father, hear my call:
Rock, my baby; sleep, my baby;
Let Thy loving mantle fall
Over mother and her baby,
Keep us warm and guard us all!
—By J. Huie, in the Quiver.

Keep Busy.

The secret of success in life is to keep busy, to be persevering, patient and untiring in the pursuit or calling you are following. The busy ones now and then make mistakes, but it is better to risk these than to be idle and inactive.

Keep doing, whether it be at work or seeking recreation. Motion is life, and the busiest are the happiest. Cheerful, active labour is a blessing. An old philosopher says: "The fire-fly only shines when on the wing; so it is with the mind: when once we rest, we darken."

BELLS! BELLS!

PEALS & CHIMES FOR CHURCHES.



School Bells.
Clock Tower Bells.
Fire Bells.
House Bells.
Hand Bells.

Catalogues & Estimates Free.

JOHN TAYLOR & Co. are founders of the most noted Rings of Bells which have been cast, including those for St. Paul's Cathedral, London, a Peal of 12 (largest in the world), also the famous Great Paul weighing 16-tons 14-cwt. 2-qrs. 19-lbs.

JOHN TAYLOR & CO.,
Loughborough, Leicestershire, England.

DONALD KENNEDY

Of Roxbury, Mass., says

Kennedy's Medical Discovery cures

Horrid Old Sores, Deep Seated Ulcers

of 40 years standing, Inward Tumors,

and every disease of the skin,

except Thunder Humor, and Cancer

that has taken root. Price \$1.50.

Sold by every Druggist in the U. S.

and Canada.

Boys, Read and Heed.

A great many people seem to forget that character grows; that it is not something to put on ready-made with woman-hood or manhood; but day by day, here a little and there a little, grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all those admirable qualities? When he was a boy!

Let us see, then, how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is too late at breakfast, late at school, stands a poor chance of being a prompt man. The boy who neglects his studies, be they ever so small, and then excuses himself by saying "I forgot; I didn't think!" will never be a reliable man; and the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kind man—a gentleman.

How Quarrels Begin.

"I wish that pony was mine," said a little boy who stood at a window looking down the road.

"What would you do with him?" asked his brother.

"Ride him, that's what I'd do."

"All day long?"

"Yes, from morning till night."

"You would have to let me ride him sometimes," said his brother.

"Why would I? You would have no right in him if he were mine."

"Father would make you let me have him part of the time."

"No he wouldn't."

"My children," said the mother, who had been listening to them and now saw that they were beginning to get angry with each other all for nothing, "let me tell you of a quarrel between two boys no bigger nor older than you are that I read about the other day. They were going along the road, talking together in a pleasant way, when one of them said:—

"I wish I had all the pasture land in the world."

"The other said: 'And I wish I had all the cattle in the world.'"

"What would you do then?" asked his friend.

"Why, I would turn them into your pasture land."

"No, you wouldn't," was the reply.

"Yes, I would."

"But I would not let you."

"I would not ask you."

"You should not do it."

"I should."

"You shan't."

"I will." And with that they seized and pounded each other like two silly, wicked boys, as they were."

The children laughed; but their mother said: "You see in what trifles quarrels often begin. Were you any wiser than these boys in your half angry talk about an imaginary pony! If I had not been here who knows but you might have been as silly and wicked as they were."

Can't Afford it.

"Here, Dan, is something that may interest you," said Farmer Brown, as he handed the boy a bulky letter.

"The postmaster missed his mark there, sure," said Dan, glancing at the untouched stamp.

"That will send a letter to your mother, Dan, and not make you any

poorer, either," answered the farmer.

"I dare say it will," responded the lad, as he proceeded to moisten it at the mouth of the steaming tea-kettle.

"And you can have the two cents and thus save for marbles," suggested Mr. Brown thoughtlessly.

"That would be cheating," whispered Dan's conscience. "The stamp has already done its duty in carrying one letter."

"It will carry another. It is not marked," argued Dan.

"But you know that it was a mistake," urged the monitor within.

"That was the postmaster's fault, and not mine," was Dan's inward reply. "It is a very small thing, and the Government will not miss it; no, not even know it."

"Will you not know it, and can you afford to be dishonest for so small amount?" the small voice whispered.

Dan trembled, for it seemed that someone had spoken the words right in his ear. Flinging the stamp he had loosened into the fire, he exclaimed: "No! I cannot afford to sell myself so cheap."

"What's wrong?" asked the farmer, glancing up from his paper. "Lose the stamp after all your trouble?"

"Worse than that," replied the boy, sheepishly.

"What! burned your fingers with the steam?" questioned his employer.

"No," said Dan, determinedly.

"I sold my honour, or came near doing so."

"What do you mean, boy? The stamp is all right. It would never have been found out."

"But I knew it all the time, and two cents is a small amount to get for your self-respect; besides—"

"Besides what?" queried the man. "God knows about it, and He looks upon the heart," answered Dan.

"It's a mighty small thing to worry over, I am sure," replied Mr. Brown.

"The post-office department would not have been much the poorer, I assure you."

"It would have been I who would have been the poorer. Had I sold my honour for two cents, I should have made the worst bargain I ever did."

And so Dan gained a victory, and he was never sorry that he had obeyed the voice of conscience.

Dogs Famous in History.

The Greeks raised statues to their dogs. Socrates swore by his dog, and Alexander the Great honoured his by building a city with magnificent temples, which he dedicated to its memory.

Plutarch mentions a sagacious dog that King Pyrrhus found beside the murdered body of its master. Afterward it sprang fiercely upon two of the king's soldiers, thus pointing them out as the murderers.

The memory of "the dog of Marathon" lives with the memory of the Grecian heroes who fell with it in that famous battle against the Persian hosts.

A monument was built over the remains of the dog owned by Xantippus, the father of Pericles. Denied admission upon his master's ship, he swam alongside of it from Athens to Salamis, and fell dead from exhaustion at the feet of Xantippus the moment he stepped upon shore.

Homer erected a beautiful memorial to Argos, the dog owned by Ulysses—not out of martle, but in fervent verse that is far more enduring. When Ulysses, after his long wanderings,

Our Beautiful Premiums



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

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

Canadian Churchman

One year to any address and the choice of either picture, post paid. This offer is extended to all our subscribers, renewals as well as new names. Subscribers whose subscriptions have not expired, or those recently renewed, are privileged to accept this great offer, in which case their term of subscription will be extended one year.



"NOT TO BE CAUGHT WITH CHAFF."—Size 28 x 22 inches.

We give small illustrations of these pictures, as above. It is not necessary for us to say more than that the pictures speak for themselves. These pictures are supplied ONLY TO SUBSCRIBERS of the CANADIAN CHURCHMAN. Send at once \$1.50, which entitles you to the paper one year and your choice of either. These beautiful engravings are worth at least \$1.50 each.

Address

FRANK WOOTTEN,

Canadian Churchman,
Toronto.

P. O. Box 2640.

returned to his home disguised as a beggar, his dog, then twenty years old, blind and feeble, was the first to recognize him.

There was a dog named Soter so noted among the Corinthians for his fidelity and watchfulness that he was voted a silver collar, on which was the inscription: "Corinth's Defender and Deliverer."

Another dog famous in history is "the dog of Aubry," that belonged to De Montdidier, a brave officer under

Charles V. of France. He saved his master from drowning, and finding his body some time afterward in the forest of Bondy, watched beside it for days until reduced almost to a skeleton from hunger. During a game of tennis, Montdidier had a dispute with a brother officer named Macaire, and the latter waylaid and murdered him in the forest. One day the dog met Macaire in the streets of Paris, and, actuated by some rare instinct, sprang upon him, and would have killed him had not the people interfered.

CONFEDERATION LIFE.

HEAD OFFICE, TORONTO.

Business in Force, - \$20,000,000

Assets and Capital, \$4,250,000.

INCOME--Over Three Quarters of a Million.

W. C. MACDONALD, Actuary.

J. K. MACDONALD, Managing Director

EXPLODED!



It was a noiseless explosion, and came about gradually, but it exploded all the same. This is how it happened: Certain people got the idea (without having first proved its correctness) that because they couldn't buy as big an armful of "Sunlight" Soap for 25c. as they could of other soaps, that "Sunlight" was consequently dear.

This idea is now "exploded." It has been proved erroneous and misleading; and those who were once under that false impression now admit that there is in fact more real value, more pure Soap and less water, more saving of labor and less wear and injury to the clothes and hands, and more all-round satisfaction in using "Sunlight" Soap than in using any other Soap in the market.

WALKING MADE EASY.

FOR TENDER, TIRED FEET TRY



Woods' Walking Made Easy Foot Powders.

AND FOR CORNS AND BUNIONS TRY

McCreeley's

Corn Solvent. Sure Cure in Eight Hours.

AND LAST BUT NOT LEAST, WEAR

H. & C. BLACHFORD'S

FOOT-FITTING BOOTS AND SHOES.

TO BE HAD ONLY AT

87 AND 89 KING STREET E., TORONTO

CENTRE ISLAND.

HEREWARD SPENCER & CO.

TEA AND COFFEE MERCHANTS,

63 1/2 King Street W., - TORONTO, ONT.

Pure Indian and Ceylon Teas

40c., 50c., 60c. per lb.

JAMOMA COFFEE

40c. per lb.

These Teas can now be Obtained at

I. GRAY'S, - The Hygienic Dairy. CENTRE ISLAND.

TORONTO STEAM LAUNDRY

COLLARS AND CUFFS 25c. PER DOZEN PIECES.

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



Our Communion Wine

"ST. AUGUSTINE,"

Registered.

"Chosen by Special Committee Synod of Ontario, assisted by Analysts Inland Revenue Dep't. Ottawa, for use in all the Parishes of the Diocese." For sale in cases, 12 quarts, \$4.50. Purity and quality guaranteed. Catalogues of all our brands of wines on application.

J. S. HAMILTON & CO.,

BRANTFORD.

Sole Agents for Canada.

- PALMS -

Largest Assortment in the City at

H. SLIGHT'S

CITY NURSERIES,

407 YONGE ST., TORONTO.

- Roses - from 25 cts. Each
- Geraniums " 5 "
- Dahlias " 10 "
- Gladioli " 3 "
- Helianthus " 10 "
- Pansies " 4 "
- Daisies " 4 "
- Hydrangeas 25 to \$2 00
- Hanging Baskets 50 to 1 00
- Coleus - from 5 cts. Each
- Rustic Vases " 75 "
- Iron Vases \$1 50 "
- Shade Trees 50 "
- Norway Spruce 10 to \$1 00
- GRAPE VINES.

Wedding Flowers and Floral Offerings.

FINEST WORK IN CANADA.

Prices Very Low.

H. SLIGHT.

ST. LEON WATER.

SAFE AS MILK.



And must be used freely for a spell, especially in chronic cases, as no good can result until the vital obstructions, putrid waste and blood poisons are removed.

Drink, drink, drink, from early morn till night, especially on retiring; dose, one cup or goblet every hour, or at proper intervals, to regulate.

Try St. Leon, cold, hot or mixed with milk; also take warm injections of this water--are highly beneficial.

St. Leon Mineral Water Co., Ltd., TORONTO.

Head Office--101 1/2 King Street West. Branch Office--Tidy's, Yonge St.

John M. Gander, PLASTERER, ETC.,

237 OSSINGTON AVE., TORONTO.

Estimates Furnished for Every Description of Plastering.



No Duty on Church Bells. Mention this Paper

HOMŒOPATHIC PHARMACY,

394 Yonge Street, Toronto,

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

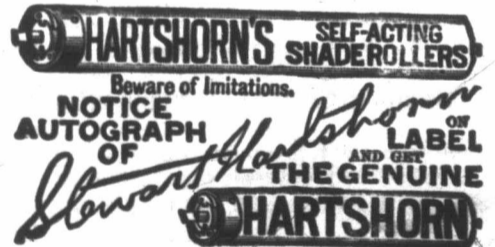
D. L. THOMPSON, Pharmacist.

MENEELY BELL COMPANY.

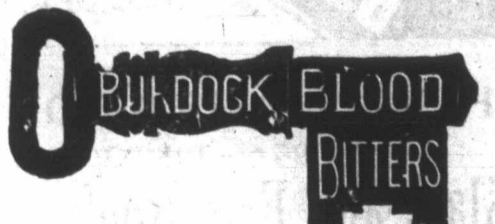
The Finest Grade of Church Bells.

Greatest Experience. Largest Trade. Illustrated Catalogues mailed Free.

Clinton H. Meneely, Bell Co., Troy, N. Y.



THE KEY TO HEALTH.



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

For Sale by all Dealers.

J. WILBURN & CO., Proprietors, Toronto.

STAINED GLASS

Geometric and Figure Work, simple and elaborate. Send for Illustrated Hand-Book.

J. & R. LAMB,
59 CARMINE STREET,
NEW YORK.

AUTUMN ROSES

Is the BEST time in our experience, to Plant HARDY ROSES

We have 10 ACRES containing 200,000 vigorous bushes, best iron-clad varieties. We deliver at your door--free. Address
W. S. LITTLE, Rochester, N. Y.

LABATT'S

NEW BRAND

Ale! Ale!! Ale!!!

We have on hand and fully matured a large supply of

LABATT'S EXTRA STOCK ALE

In pints and quarts, which we offer to the public and the trade at very close prices.

This special brand is very old and of extra fine quality, brewed from best malt--English and Bavarian hops used in every brew--and is equal, if not superior, to any imported ales.

Place your Xmas orders early and avoid dis-appointment. See that every bottle is labelled Labatt's Extra Stock.

Can be obtained from all wine merchants and at first-class hotels generally.

JAMES GOOD & CO.,

SOLE AGENTS,

TORONTO

Ask for Labatt's Extra Stock.

ALL of the Alden Book Publications

Kept for Sale at Room 7, Yonge St. Arcade, Toronto.

DR. FOWLERS

•EXT. OF•

•WILD•

S C D

STRAWBERRY CURES
HOLERA
cholera Morbus
COLIC and
RAMPS
DIARRHOEA
DYSENTERY

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

McSHANE BELL FOUNDRY,
BALTIMORE, MD.
Best quality Copper and Tin BELLS for Churches, Schools, etc.
Also CHIMES AND BELLS.
Price and terms free. Name this paper.

INCORPORATED 1888. TORONTO HON. G. W. ALLAN, President. CONSERVATORY OF MUSIC

FIFTH YEAR. FALL TERM OPENS SEPTEMBER 1st. Artists and teachers' graduating courses in ALL BRANCHES of music.

UNIVERSITY AFFILIATION. Scholarships, Diplomas, Certificates, Medals, etc.

SCHOOL OF ELOCUTION and ORATORY Comprising one and two years courses under the direction of

MR. S. H. CLARK. A special feature. Special calendar issued for this department

100 page Conservatory Calendar sent free to any address. Mention this paper.

Corner EDWARD FISHER, Yonge St. and Wilton Ave. Musical Director.

TRINITY COLLEGE SCHOOL, PORT HOPE.

MICHAELMAS TERM Will begin on September 16th.

Forms of application for admission, and copies of calendar, may be obtained from the

REV. C. J. S. BETHUNE, M. A., D. C. L., HEAD MASTER.

SHELDRAKE'S PREPARATORY SCHOOL

A First-Class Private Boarding School for Junior Boys.

Healthful country life. Special care taken to inculcate morals and gentlemanly manners. The usual English course, French, classics and mathematics. For prospectus, etc., address

MR. SPARHAM SHELDRAKE, Lakefield, Ont.

THE - BISHOP - STRACHAN - SCHOOL FOR YOUNG LADIES.

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

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

At the last Examinations at Trinity and Toronto Universities, several pupils of the School attained good standing in honors.

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

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

Annual Fee for Boarders, inclusive of Tuition, \$24 to \$32. Music and Paintings the only extras. To the Clergy, two-thirds of these rates are charged.

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

The School re-opens on Wednesday, Sept. 2nd. Apply for admission and information to

MISS GRIER, Lady Principal, WYKHAM HALL, TORONTO.

Hellmuth College Education Health Home

For YOUNG WOMEN and GIRLS.

Large illustrated Catalogue sent on application. Rev. E. N. ENGLISH, M. A., Principal. LONDON, ONTARIO, CANADA.

ALBERT COLLEGE, BELLEVILLE, ONT.

Over 200 students were enrolled last year. Prepares annually the largest number of matriculants of any college in Canada. Thoroughness marks every department of the college work. Nine courses of study. Will re-open September the 8th, 1891. Send for calendar. Address

PRINCIPAL DYER, M.A.

Barker & Spence's SHORTHAND And Business School

Experts in Every Department. Graduates all Over the Continent.

Complete Business Department Opens Sept. 1st. Send or call at once for New Announcement.

Over Army and Navy. 133 King St. E., Toronto.



TORONTO COLLEGE OF MUSIC.

Artists and Teachers' Certificates. Diplomas. Send for Calendar.

F. H. TORRINGTON, Musical Director.

BISHOP BETHUNE COLLEGE

ELLESMERE HALL, OSHAWA. For terms, etc., apply to the Lady Principal

The Outward and Visible Sign

THE REV. D. J. CASWELL'S CHARTS AND BOOKS

FOR TEACHING THE CHURCH CATECHISM

By means of Symbols and other memory helps, are in press, and will be ready about Sep. 15th. They are highly recommended by Bishops, Clergy and S. S. Teachers. Address orders to the

CASWELL PUBLISHING CO. DRAWER 18, BRANTFORD, CANADA.

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

MISS VEALS' BOARDING AND DAY SCHOOL

FOR YOUNG LADIES, 50 AND 52 PETER STREET, TORONTO.

COURSES OF STUDY: English, Mathematics, Classics, Modern Languages.

SUPERIOR ADVANTAGES IN MUSIC AND ART.

Home care and refinement, combined with discipline and thorough mental training.

Resident Native German and French Teachers.

FOR A BUSINESS EDUCATION ATTEND THE British American Business College ARCADE, YONGE ST., TORONTO. SEND FOR CIRCULAR. C. O'DEA, Secy.

H. WILLIAMS & CO., 4 ADELAIDE ST., TORONTO, Slate and Felt Roofers.

DEALERS IN ROOFING MATERIALS. Proprietors of Williams' Flat Slate Roof

A Superior Roof for Flat Surfaces.

Trinidad Asphalt Laid on Cellar Bottoms, Stable Floors, Walks, &c.

REMOVAL. HOUSEKEEPERS' EMPORIUM

Has Removed from 90 Yonge St.

TO 8 and 10 Adelaide Street West

HARRY A. COLLINS,

8 and 10 Adelaide St. W., Toronto.

JONES & WILLIS, Church Furniture Mfrs

ART WORKERS IN Metal, Wood, Stone and Textile Fabrics.

43 GREAT RUSSELL STREET, (Opposite the British Museum.) LONDON, W.C.

AND EDMUND STREET, BIRMINGHAM, ENGLAND. 5 Bold St., LIVERPOOL.

DOMINION STAINED GLASS CO.

77 RICHMOND ST. W., TORONTO.

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

Designs and estimates on application.

JOHN WILLIS. JOSEPH L. BRADLEY. Telephone 1479.

HAMILTON STAINED GLASS WORKS

60 King William St., Hamilton.

Church and Domestic Art Glass

Glass Glazing and Sand Cut a Specialty.

H. LONGHURST & CO.

CASTLE & SON MEMORIALS AND LEADED GLASS

CHURCH BELLS—TUBULAR CHIMES AND BELLS

CHURCH FURNITURE MEMORIAL BRASSES FONTS LECTERNS

ADDRESS, MONTREAL

ORNAMENTAL STAINED GLASS AND PAPER. SUPERIOR DESIGNS. McCausland & Son. SHOW ROOMS 72 TO 76 KING ST. W., TORONTO.

DEPT OF THE Church Extension Association,

90 YORK ST., OPPOSITE ROSSIN HOUSE.

Also at 12 John Street, Hamilton, Ont.

Open daily from 9.30 a.m. to 5.30 p.m. Mondays to 6 p.m., Saturdays 9 to 9.30.

Surplices made to order from \$3.00 up. Garments for Men, Women and Children, New and Second-hand, at Low Prices.

Also Books, Publications, Sacred Pictures and Photographs, Fancy Work, &c.

READING ROOM OPEN DAILY.

Mantels . . .

Over-Mantels, Tiles, Grates, Show Cases.

OFFICE AND SALES-ROOM W. Millichamp, Sons & Co., 234 YONGE STREET.

FRENCH DECORATIVE ART.

This beautiful accomplishment taught in one lesson. A full supply of materials for sale. Lady agents wanted. Good remuneration.

SOLE AGENTS: THE FRENCH DECORATIVE ART CO., Room 6, 172 Yonge St., Toronto.

ONTARIO SCHOOL OF ELOCUTION AND ORATORY

FALL TERM BEGINS OCT. 5th, 1891.

Each teacher a specialist in his department. Students graduated in one year. For calendar address the Secretary, A. C. MOUNTEER, B. E., New Arcade, Cor. Yonge and Gerrard Streets, Toronto.

ECCLESIASTICAL EMBROIDERY

VESTMENTS, ALTAR LINEN, FRONTALS, Banners, Tapestry, Church Plate. Art Metal Work, Carpets, Hassocks, Lamps, Cassettes, Surplices, Memorial Brasses, Gothic Oak Work, &c.

Illustrations and Designs on Application.

PRATT & SONS,

--- JAMES PAPE ---

FLORIST :

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

WATERTOWN AGRICULTURAL INSURANCE CO.,

ESTABLISHED 1853.

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

WILLIAMS & LYON, City Agents.

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

Insurance of private residences and personal property a specialty.

THE VERY BEST ROGERS COAL. HEAD OFFICE 20 KING ST. WEST TORONTO

Elias Rogers & Co.

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