

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TOBONTO, CANADA, THURSDAY SEPT. 26, 1889.

[No. 89.

Strickland & Symons,
Architects,
11 and 12 Masonic Hall, Toronto St.
TORONTO.

WALTER E. STRICKLAND WILLIAM L. SYMONS'

R. C. WINDEYER,
ARCHITECT.

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

Arthur R. Denison,
ARCHITECT AND CIVIL ENGINEER.

OFFICES:
North of Scotland Chambers,
Nos. 18 & 20 KING ST. W., Toronto.
Telephone No. 1439.

WANTED ON THE 1ST OCTOBER.

A Curate, unmarried man, in Priest's Orders,
of sound Church principles, but no party man.
A knowledge of Church music desirable. Apply
to the Ven. Archdeacon Wilson,
Grafton.

TORONTO STEAM LAUNDRY.

COLLARS AND CUFFS PER DOZEN PIECES.
25c.

4 York Street (2nd door north of King),
G. F. SHARPE

H. SIMPSON,
VENTRILOQUIST,

With four very funny wooden talking figures,
furnishes much amusement for Church and
Sunday School entertainments. For particulars
apply to

Room 15, 94 Adelaide Street, East,
TORONTO.

ASK YOUR GROCER FOR THE

ASSAM TEA ESTATES DEPOTS
PURE INDIAN TEAS

Direct from their Estates in Assam.

TEA IN PERFECTION

From the Tea-Plant to the Tea-Cup.

In its Native Purky.

Untampered With.

Observe our Trade Mark

"MONSOON"

on every Packet and Canister.

PRICES:—40, 50 and 60 cents.

STEEL, HAYTER & Co.,

11 AND 18 FRONT ST. E., TORONTO.

Calcutta Firm, Octavius Steel & Co.

Style *Armson & Stone.*

Jackets and Mantles.

Is essential in the selection and arrangement of Wall Papers. Without it the best designs and the best colourings are ineffective. The wall must suit the room—the frieze must help the wall—the ceiling must be a fitting crown to the whole. Our Stock of

WALL PAPERS

Is selected with the greatest care, and in our cheapest grades we show tasteful arrangements of design and colour.

ELLIOTT & SON,

94 & 96 Bay St.

Fenwick & Sclater,

44 Foundling St., Montreal.

AGENTS FOR DOMINION:

John Warner & Sons

Bell Founders to Her Majesty.

CHURCH CHIMES.

Bells of any size, note, or weight
Prices, &c., on application.

C. P. LENNOX,
DENTIST

YONGE STREET ARCADE, TORONTO,

Is using the new process of filling and crowning
with porcelain.

This is the most beautiful and durable filling
known. No long tedious operations.
No unsightly metallic filling conspicuous. No
pain. All other operations skilfully done.

Telephone No. 1846.

The Largest, Most Complete, and Best

Selected Stock of

GAS FIXTURES

AND

GAS GLOBES

To be found in the Dominion for this
season's trade at

R. H. LEAR'S,

19 and 21 Richmond St. W., Toronto

Large early delivery Splendid value
in Jersey jackets and handsome long
fall and winter cloaks. Our Dress and
Mantle Making Departments start again
this week. Don't leave your mantle
order until the rush comes. Elegant
assortment in Dress Goods, opening
daily.

212 YONGE STREET, TORONTO.

FOR CALENDARS OF BISHOP'S
COLLEGE AND BISHOP'S COLLEGE
SCHOOL, LENNOXVILLE, P.Q.
Apply to the Rev. Thos. Adams, D.C.L., Prin-
cipal and Rector.

Mountain Songs and Seaside Melodies

are past. Let us buckle down cheerfully to the
year's musical work, greatly assisted by the new,
complete and most useful Music Books, pre-
pared by the

DITSON COMPANY.

Song Harmony, 60 cts.; \$6 doz. } These we will use
Royal Singer, 60 cts.; \$6 doz. } for Singing Clas-
Jehovah's Praise, \$1; \$9 doz. } ses, Choirs, &c.
Song Manual, Book 1, 80 cts.; \$8 doz. } For
" " Book 2, 40 cts.; \$4 doz. } Graded
" " Book 3, 50 cts.; \$4.50 } Schools.

Emerson's Easy Anthems, 80 cts.; \$7.50 doz. } Choirs and
Emerson's Anthems of Praise, \$1; \$9 doz. } Musical
Societies.

The above 8 books are by L. O. Emerson, one of
the best living compilers of music books. The
music is by many composers.

Children's School Songs, } Very popular
Macy, 35 cts.; \$3.50 doz. } collection.

Voices of Praise, Hutchins, 40 cts.; \$4.00 doz. } Praise
Praise in Song, Emerson, 40 cts.; \$4.00 doz. } Meetings
and
Songs of Promise, Tenney & Hoffman, 35 cts.; \$3.50 doz. } Sunday
Schools.

7,000 Pieces Octavo Music. Order by List,
Sacred, Secular, Anthems, Glee, which please
Part-Songs, etc. 5 to 10 cts. each. send for
Any book mailed for retail price.

Oliver Ditson Company,

BOSTON.

C. H. DITSON & Co., 67 Broadway, New York

MISS DALTON

878 YONGE STREET, TORONTO.

All the Season's Goods now on view.

Millinery, Dress

and Mantle Making.

The latest, Parisian, London, and New York
Styles.

THE MUSICAL JOURNAL.

A 30-PAGE PAPER.

Published monthly. Fifty cents per year.

Edited by Mrs. Eva Rose York, Organist of
Grace Church, Toronto.

A paper for the Choir, Musical Society and
Bandroom.

CIRCULATION OVER 4000.

The Journal is unsurpassed as a first-class adver-
tising medium, both for the profession and the
music trade.

Published by TIMMS, MOOR & Co., Oxford Press,
Toronto.

Every description of Ecclesiastical Printing, Music
Printing (Staff and Tonic Sol-fa Notation) and fine
Book and Job Printing by Timms, Moor & Co.,
Oxford Press, 23 Adelaide St. East, Toronto.

GENERAL GROCERIES.

NEW RAISINS, NEW CURRANTS.

GROSSE & BLACKWELL'S

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

R. BLACK

385 Gerrard-st. East Toronto.

Gentlemen's Hats.

FALL STYLES, 1889.

W. & D. DINEEN

show to-day the greater portion of
all their Importation of MEN'S,
BOYS AND CHILDREN'S
HATS, Tress, Heath, and Christy
English Hats, and Dunlap's, New
York all on view to-day at

Cor. King and Yonge Sts.,

OUT TO DAY,

THE COMPLETE NEW EDITION

HYMNS

ANCIENT AND MODERN,

For Use in the

SERVICES OF THE CHURCH,

Complete Edition,

— 688 HYMNS. —

Sub. Royal, 32mo., cloth..... 80c.
Medium, 32mo., cloth..... 80c.
Medium, 32mo., thin paper edition, cloth..... 75c.
Crown, 8vo., with tunes, cloth..... 75c.

J. B. O'Lougher, Bookseller and Stationer

151 King Street West, Toronto

VICTORIA HOME FOR THE AGED.

4 LAKEVIEW AVE., TORONTO.

See Terms on Application.

RECENT BOOKS.

The Ministry of the Christian

Church. By Charles Gore,
M.A., Second and cheaper edi-
tion..... \$3 25

The Best Mode of Working a Parish.
By John F. Spalding, S.T.D.,
Bishop of Colorado..... 1 10

The First and Second Epistles to
the Corinthians, with notes cri-
tical and practical. By the
Rev. M. F. Sadler..... 2 25

Evangelistic Work in Principle and
Practice. By Arthur T. Pier-
son, D.D..... 1 00

The Faith of the Gospel. A Manual
of Christian Doctrine. By
Arthur J. Mason, B.D., Second
edition..... 1 65

The Spiritual Life and other ser-
mons. By Rev. J. E. O. Wellfare,
M.A., Head Master of Harrow
School..... 2 00

The Epistle to the Hebrews in Eng-
lish, with Appendix. By Fred-
eric Rendall..... 2 50

The Light of Life. Sermons preached
on various occasions. By W. J.
Knox Little, M.A., Canon Resi-
dentary of Worcester..... 2 25

Scientific religion; or Higher Pos-
sibilities of Life and Practice
through the operation of natural
forces. By Lawrence Oliphant.
With an Appendix by a clergy-
man of the Church of England. 8 00

Rowell & Hutchison

TORONTO.

Sept. 26, 1889.

VERTISING AGENCY
(LIMITED).

ND
INE ADVERTISING

FRRET, TORONTO.
side St., up-stairs.

dition, appropriately dis-
turnished with estimates,
plication.
f advertising undertaken
on file for inspection of

ted in any newspaper or
ent at publishers' lowest
is solicited.

IO PHARMACY
street, Toronto.
omopathic Medicines, In-
ad Pellets, Pure Sugar of
Dose and Family Medicines
Cases rented. Vials re-
cines and Books promptly
Famphlet.

SON Pharmacist

substitute known for
riority to other prepara-
d test of 30 years experi-
Britain and the United
staining, strengthening
ritious, easily digested,
most irritable or delicate
n, pp.
Himal Hints," a valuable
H & CO., Palmer Mass.

APER COMPANY
E, ONT.
OF Nos. 2 AND 3—
ed Printing Papers
pers a Specialty.
19 May St., Toronto
LES, AGENT.
CHMAN is printed on
aper.

Life
SETS.
MACDONALD,
aging Director.

9 KING ST. E.
ORONTO

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

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

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

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

Frank Weston, Proprietor, & Publisher,
Address: P. O. Box 2840.
Office, No. 11 Imperial Buildings, 20 Adelaide St. E.
west of Post Office, Toronto.

FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

Sept. 26th.—FIFTEENTH SUNDAY AFTER TRINITY.
Morning—2 Kings 18.
Evening—2 Kings 19; or 23; or v. 31.

THURSDAY SEPT. 26, 1889.

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

TO CORRESPONDENTS.

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

DR. MARTINEAU'S STRIKING TESTIMONY.—There are few autobiographical passages in our language that can be said to match in interest and significance the frank account which Dr. Martineau has given of his own experience. "Ebionites, Arians, Socinians," he says, "all seem to me to contrast unfavourably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers not of my own creed. In philosophy I have had to unlearn most that I had imbibed from my early text-books and the authors in chief favour with them. In Biblical interpretation I derive from Calvin and Whitby the help that fails me in Crell and Belsham. In devotional literature and religious thought I find nothing of ours that does not pale before Augustine, Tauler, and Pascal. And in the poetry of the Church it is the Latin or the German hymns, or the lines of Charles Wesley or of Keble that fasten on my memory and heart, and make all else seem poor and cold." Striking words from a Unitarian!

PERSECUTION OF PROTESTANTS.—The Secretaries of the Evangelical Alliance publish the following cases of persecution and intolerance directed against Protestant Christians in Portugal and Spain:—

A poor man, a Protestant of Ilhavo, was tried at Aveiro for the crime of refusing to take off his cap to a cross carried at a funeral. He was allowed a legal adviser; but the judge, as well as the official prosecutor, turned against him. He was condemned to twelve months' imprisonment without the option of a fine, and with costs besides. He has appealed against the cruel sentence, and the Evangelical Alliance is now watching the case.

At Campo Criptana, a small town in Spain, where for many years the pure Gospel has been made known, a Protestant chapel, with the permission of the authorities, had been built and opened. On the Lord's Day, when the Protestants and their pastor assembled for morning worship, a mob of men and women (one thousand in number), instigated by Romish priests, surrounded the door in great excitement, shouting "Death to the Protestants!" causing the small congregation to fear for their lives. The police fortunately arrived in time and dispersed the mob; but the chapel has since been closed by the authorities, and the Protestants cannot move about without risk to their lives.

The Madrid Committee of the Evangelical Alliance has appealed to Sir Clair Ford, the British Ambassador, for protection to the Protestants.

Popery is unchanged in spirit. We keep down the wild beast by main force, and some pet the creature as though it were a lamb, but wherever Popery is in power there is danger to the lives of non-Romanists.

CANON LIDDON recently made some remarks on the airy and self-confident way in which people approach the mysteries of religion. Too many of us, he said, make the mistake of thinking that, while science and art require years of preparation and study, religion can be mastered by the most superficial and hurried investigation. That is why so few are able to understand what real religion means. If men would only study it as they would study a science, we should have better Christians and a better world. There is great soundness and pertinence in this remark. If it were laid to heart, how much insolence, bickering, and extravagance, might the religious world be spared! In opening a new Salvation hall in Liverpool, last Monday, General Booth defied anyone to point out any authorised doing of the Salvation Army which could not be justified from the Bible. No doubt by a mechanical use of the Bible, a mechanical use of isolated texts in the Bible, any doing of the Salvation Army might find some support, as any doing of any religious body that has ever appeared might find it. But scarcely so if the Bible and religion were approached with the modest, reverent, careful temper with which we all see that we must approach a science or an art if we are to appreciate and profit by its beauties and truths.

THE OLD IS BETTER.—In these days when even a scientific association listens to the praise of music that is said to be without "form," without form and void, mere "chaos" in our judgment, it is pleasant to hear plain words such as were used recently by Lord Chief Justice Coleridge. His Lordship is President of the Exeter Oratorio Society. At the annual meeting he said, "They would permit him as an old man to be entitled to the prejudices of an old man. It was said that almost all old men in some corners of their minds were Tories. He was a thorough Tory on one point—music. He professed to be a Tory in music, and he thought that the old traditions and the old classical models of music were the best they could have. He could as little understand some of the music put before them in the present day as he could understand Hebrew or Sanscrit. Music was to his mind the clothing and adorning of melody in the magnificent complicated harmonies of created sound, and he could as little understand music without melody as he could understand poetry with-

out prosody, or prose composition without grammar."

A LITTLE WORN BUT WORTH REPEATING.—A writer in the Churchman (New York), on the proposed hymnal for the American Church, adorns his tale by borrowing one from the late Joseph Belcher, D.D. He says:—A precentor, or parish clerk, or some similar official (the book is not by me), went to his minister with a proposal to improve a famous couplet of Dr. Watts.

O may my heart in tune be found,
Like David's harp of solemn sound.

"Now," said he, "that was all very well once, perhaps, but the harp is an antiquated instrument, unfamiliar to our people. Anyway, we don't use it, and we do have a violin in the choir. Beside, 'heart' and 'harp' sound too much alike. So I think it would be more lifelike and appropriate to line it out like this—

O may my heart be tuned within,
Like David's solemn violin."

"Yes," said the pastor, who was at once conservative and diplomatic, "that is a good idea; but I can make it still better. You know that the violin is more familiarly known by our people under another name; so, to render the lines thoroughly realistic, and bring them right home to everybody, suppose we try it this way—

O may my heart go diddle-diddle,
Like good old David's sacred fiddle."

THE TESTIMONY OF GREAT MEN TO CHRIST.—"Alexander, Cæsar, Charlemagne, and I myself," says Napoleon Bonaparte, "have founded great empires; but upon what do these creations of our genius depend?—upon force. Jesus alone founded his empire on love, and to this day thousands would die for Him. . . . I think I understand something of human nature, and I tell you all these were men, and I am a man: none else is like Him. Jesus Christ was more than a man." "The Spirit of Christ," says Sir Matthew Hale, "is a humbling spirit—the more we have of it the more it will humble us; and it is a sign that either we have it not, or that it is as yet overmastered by our corruption, if our heart be still haughty." "The Christian religion," says Beakley, "ennobleth and enlargeth the mind beyond any other profession or science whatsoever. . . . it produceth a universal greatness of soul, and extends our views beyond the light of nature."

It would be well if the thoughtless sceptic or Deist, who sometimes thinks that all the intellectual world is with him, should be oftener confronted with such quotations as the above, from the lips of the world's cleverest and greatest. What can he say in reply to the fact that the noblest and most exalted minds are against him, not for him? that the names of our greatest, to mention England alone, are in the roll of Christian believers? Bacon, Milton, Shakespeare, Locke, Newton, Boyle, Barrow, Browne, Bentley, Johnson, Carlyle, Scott, Wordsworth, Coleridge, Thackeray—what do we find of scepticism in the writings of these men; what of scorn and disregard for Christ's Gospel? No; the unthinking atheist never fell into a deeper error, for truth tells the contrary. It is true that men of science, proud in their own attainments, may sometimes cast off Christ, for, as Bacon says, "a little philosophy inclineth men's minds to atheism; but depth in philosophy bringeth men's minds about to religion." But it may be remarked that all those whose works we most truly love and cherish have been sincere believers.

The two men who hold the most prominent positions in the scientific world in England at the present moment are ardent upholders of Christianity. Sir George Stokes, the president of the Royal Society, is a strong Churchman; and Mr. Flower, the president of the British Association, is quite as much opposed to the rationalistic views which are generally assumed to characterise modern scientists.

MIXING UP SERVICES.

A LETTER in our last issue affords an illustration of the ignorance which so generally prevails as to the structure and order of the services of the Prayer Book. We do not in any way blame the writer of that letter because he, like the majority of our people, seems never to have been taught the simplest lessons in regard to the Church's Liturgical forms. Indeed the very occasion of his writing proves how strangely indifferent and careless some clergy are as to their manner of conducting Divine service. The incident ought to teach them that while their congregations are giving a complacent assent to their general policy and teaching, there are some who are sufficiently instructed in well nigh all our Churches as to know how the services are ordered to be conducted, and reverent enough to be irritated and shocked at such acts of impropriety as are only too commonly practised by a certain class of clergy. In this case a protest was made through our columns against the removal of the Offertory during the Communion Service. The Warden it appears one Sunday night went to the Altar rails, asked for the alms dishes to be handed to him, received them from the priest who was celebrating Holy Communion, and then walked into the vestry with the Offertory, and after a moment or two passed out of the Church carrying with him the Offertory money. The warden says this was not done during the service of Holy Communion. He makes this denial under the impression that this service does not commence until non-communicants have retired. This, however, is an utter delusion. The staying in or going out of certain persons does not denote either the beginning or ending of any service. In this case the custom of the Church in question is to tack on the opening of the service of Holy Communion just before the end of Evening Prayer, to interject it between the Sermon and Benediction. It is a highly irregular bit of ritualism usual in Churches where Holy Communion is celebrated at night. But because the opening portion of the Service is interrupted at this Church in order to give certain persons a chance to go away, it certainly does not follow that the Service of Holy Communion has not been commenced. It is for the rector of that Church to explain how he reconciles his obligation to obey the order of the Prayer Book with the practise of beginning the Service of Holy Communion before that of Evening Prayer is concluded. Indeed it would be interesting to hear from him, wherefrom he gets his authority for following up the Service of Holy Communion immediately after Evening Prayer?

We are none the less convinced that some modifications in all our services are grievously needed. The mixing up of Morning Prayer with Holy Communion is a lamentable mistake, and quite as irregular as the insertion of the opening parts of the latter Office into that of Evensong.

In all these Offices or Services, there is a need for some rubric touching the collection

and presentation of alms, as the custom is now universal of having an Offertory at every Service. There needs, too, a much larger degree of freedom in compressing the Services for special occasions. The order of administering Holy Communion needs reform, it is eminently unsuitable to modern necessities where large numbers of communicants assemble. We know well that this is a very tender spot with most of our clergy, but although their sensitiveness in regard to any innovation is worthy of all respect, it is none the less notorious and patent, that when there are large numbers of communicants the present ritual is needlessly burthensome to the celebrants, and tedious, and oppressive to recipients. The Roman rite is cut down one half by the restriction of the Cup to the Priests, who shorten the celebration by such a rapid utterance of the ceremonial phrases that they cannot be followed by any hearer. We could not tolerate this in the Church of England, but we should hail such a change as would render the utterance of the phrases on giving the Sacramental elements less monotonous, mechanical, wearying, and wasteful of time when large numbers are present. The extreme rapidity with which the words are addressed to each communicant, borders closely upon irreverence, and the confused sound caused by several clergy repeating over and over again the same phrases independently of each other, often in almost breathless haste, is anything but solemnising, indeed the "rail-fu" system is far more impressive than hurryscurrying repetitions of the sentences to several hundred communicants.

If the custom were universally observed of keeping each service intact, the effect would be to increase the attendance at Church, as it would heighten the enjoyment and edification of worshippers.

THE SCOTTISH LITURGY.

BY A CONTRIBUTOR. NO. I.

THE Episcopal Church in Scotland is contemplating a revision of its Communion Office, and it may be of some interest to our readers if we devote a few papers to a subject that has an interest to all Churchmen. We find something similar being pursued in the American Church, and the one movement may in some measure be taken to illustrate the other. The design has for some time been occupying attention in Scotland, and in the *Scottish Guardian* for August 23 there is a rather bulky "Supplement," containing a "Pastoral letter addressed by the Bishops to the Presbyters of the Scottish Church," and the "Second Draft of the Scottish Liturgy" as intended for authorisation in 1889. This public action by the Bishops is proof that the matter is to be gone into, and this is the usual time for the Diocesan Synods being held, where the question will be taken up. The mode of procedure in Scotland is worth some notice. There are three Ecclesiastical Courts, two for ordinary administration, and one for legislation. The Diocesan Synod, consisting of the Bishop and his clergy, is held annually, or

oftener, if need be. It usually considers only the needs of the diocese, but, as regards the matters to be legislated upon, it discusses them fully, and reports to the Episcopal Synod: it also elects clerical delegates for the General Synod. The Episcopal Synod is composed solely of the Bishops, and is held as often as required for the welfare of the Church, the Primus presides. The General Synod consists of two Chambers. The Upper Chamber consists of Bishops only, and its chairman is the Primus: the Lower Chamber consists of the Deans and the clerical delegates from the seven dioceses, and chooses its own Prolocutor who is chairman. In none of these assemblies is there any representation of the laity, and, except in *foro conscientia*, their resolutions have on this account no binding force on the laity. The Bishop of each diocese will naturally bring the question of revision before his Diocesan Synod, and this Second Draft will be discussed *seriatim* by the Synods. There are many points in this Draft that will cause a very keen discussion as they touch some of the points of Eucharistic doctrine, but, as they do little more than touch them, the milder counsels may prevail. When it seems good to the Episcopal Synod, fortified in their wisdom by the consensus of the clergy in their Synods, to summon together a General Synod for the purpose of legislation, the Diocesan Synods will be again convened, the questions at issue in the Office and Canons brought definitely forward for resolutions, and delegates will be chosen. These General Synods appear to be formidable undertakings, as the occasions when they meet are "few and far between." It is feared that the Bishops and clergy assembled there may suddenly be filled with a desire for change, and introduce unheard of innovations. But in this respect the Church is quite safe, as the Synod is usually composed of the oldest and slowest and safest of the clergy.—J. G.

DR. LIDDON ON THE PROPHECY OF MARY.

IN a sermon at St. Paul's Cathedral, Dr. Liddon considered at some length the third strophe of the *Magnificat*, commencing with the words "He hath shewed strength with His arm." He observed that at times of special joy or sorrow the human soul was often elevated out of the narrow sphere of its immediate surroundings and borne upwards on a wave of feeling, so that it was able to look out over larger fields of truth. It was under similar influence that Mary uttered the prophecies which they were considering. She passed from the narration of God's dealings with herself to consider the ways of His providence in the destiny of nations, and indeed the same principle pervaded the dealings of God with nations as with the soul, the difference lying in the scale of application. No principle was so widely confessed and so often forgotten as this providence of God. And yet it alone could explain much which took place around them. One of the uses of the historical books of the Old Testament was to make us view all history

considers only as regards the : discusses them opal Synod: it for the General d is composed ld as often as he Church, the al Synod con- pper Chamber ts chairman is ber consists of gates from the own Prolocutor hese assemblies the laity, and, air resolutions : force on the ese will natur- sion before his d Draft will be ls. There are : will cause a ch some of the ut, as they do ilder counsels good to the air wisdom by air Synods, to od for the pur- an Synods will s at issue in definitely for- gates will be appear to be ccasions when tween." It is gy assembled i a desire for f innovations, quite safe, as of the oldest gy.—J. G.

PHECY OF athedral, Dr. : length the commencing red strength t at times of out was often of its imme- wards on a e to look out s under simi e prophecies e passed from ith herself to lence in the same prin- with nations ying in the ple was so often as this alone could round them, ooks of the w all history

in this light, and to make us recognise the presence of God in our national as well as in our personal history. Mary was both historian and prophetess, proclaiming, in her review of God's dealings with the insolently proud, principles which would be as true in the future as they had been in the past. Dr. Liddon described the characteristics of the proud Eastern monarch, whose overthrow he sketched. Among ourselves, he said, there were men of the same tendencies, men who had had everything their own way, who had made money rapidly, and who had enjoyed many years of unbroken health. To prosper in this way and to remain humble, trustful of God, mindful of death, was rather the exception, not the rule, although many had the good taste to check the exuberant exhibition of their insolent pride. If this was the case in private life, what was it in that of an Eastern king who had unchecked power over his subjects and was surrounded with crowds of accomplished slaves eager to do his bidding? Was it wonderful if, being without true religion, he lost sight of his true relation to God and his fellow-men. This proud temper overrated its own resources and underrated those of others. It underrated the strength of those moral principles which had a place in the breast of millions of men. Those who were possessed by it were so full of the remembrance of their Austerlitz that they were unprepared for the disasters which met them amid the snows of Russia and on their retreat from Moscow. They were too full of self to recognise the condition upon which any position in this world was held. Modern interpretations of Egyptian hieroglyphics had revealed the astonishing self-assertion of ancient potentates. They appeared to have looked upon themselves as deities in human form, and to have acted accordingly. When they had all been destroyed, one power still remained—that of Imperial Rome. It was in the zenith of its splendour at the time Mary sang predicting its overthrow and the victory of Christianity. It was true she used the past tense—"He hath scattered the proud;" but prophets were not bound to use the future tense. They spoke of the vision of the future as it had passed before the eye of their soul. In the fifth century the crash came. No doubt there were paupers who cherished amid their rags pride and discontent worthy of Sennacherib, while those in courts cultivated the humility befitting Christian saints. Be they rich or poor in this world's goods, the self-complacent were excluded from sharing the Divine bounty. If food was to do the body good there must be appetite for it. That appetite was nature's own certificate that it would be beneficial. It must be the same with regard to spiritual blessings. They must be desired and sought, for God withheld them when they did not seek them. He would not force Himself on those who thought they could do without Him. Herod, Pilate, Felix—all came close to truth, but were sent empty away. So was the Greek, with his shallow culture, toying with this or that system of philosophy, which afforded him a tranquil satisfaction with his

life as it was. So was the sceptical Sadducee, and the Pharisee likewise, that man of phrases and forms. The Gospel was devoted to the breaking down of this fatal temper of satisfaction with self. Dr. Liddon, as he drew near the end of his discourse, put two questions. The first was—"Why do so many who have opportunities of knowing Christian truth and acquirements which would enable them to understand it know so little of its real character?" He answered that it was because no serious effort was made to master it. People thought that religious knowledge would come to them somehow. They set about learning languages or anything else in a different fashion, but they thought religion could be easily understood by anyone endowed with natural ability. He granted that this ability might be necessary to understand the evidences of the Creed and controversial questions, but it had nothing to do with the essential point of religion—namely, the appeal made by Christ to man. Desire was necessary. It was one thing to read about religion; quite another to perceive its perfection and its complete adaptability to the wants of the soul. The true Christian was always learning. When he ceased to do so, spiritual atrophy began to set in. The preacher's second question was, "Why do so many persons apparently get so little moral and spiritual strength from the reception of Holy Communion?" They did not, he said, desire it enough. A fitting desire for it must grow from a sense of our entire impotence without Christ, and be earnestly asked God to bestow that desire upon his hearers.

PRAYER-BOOK GRAMMAR.

IN studying the language of the Prayer-book, or in explaining it to classes, it is very necessary to remember its antiquity, and therefore not to expect its grammar to be always exactly the same as that of our literature of the present day. Upon the whole, the differences in grammar are so rare in the Prayer-book, that they are apt to be regarded at first sight as errors which ought to be corrected; and no doubt there are those who would gladly have its language revised, like the Authorised Version of the Bible, and adapted more closely to the rules which govern the writers of the nineteenth century. A correspondent, for example, has pointed out the following instance of what he calls 'false grammar,' in the 'Prayer for the Queen's Majesty,' and adds that it has grated on his ear ever since boyhood—"Strengthen her that she may vanquish and overcome all her enemies, and finally, after this life, she may attain everlasting joy and felicity." Modern grammar, as he truly points out, would require either that the conjunction 'that' should be repeated before the word 'finally,' or that the pronoun 'she' should be omitted before 'may attain.' Another instance of the same kind is the use of the pronoun 'He,' in the Absolution, referring to the subject, 'Almighty God,' already expressed. In such a long sentence,

however, as that wherein this occurs, the use of a pronoun seems almost necessary; though, strictly speaking, no sentence should be made so long that the 'subject' at its beginning is in danger of being forgotten before the principal verb comes. In *speaking* it is a pardonable liberty, and often very effective to use a pronoun in such cases; but in *writing* it is certainly not correct *now*, whatever may have been lawful in the sixteenth century; though here again, we must remember that the Absolution, like most of the formularies of the Prayer-book, was composed to be *spoken*, and that therefore any apparent looseness of grammar in it might be justified by the plea, that in the writing of a sermon to be preached less attention to grammatical rules is required than in writing for the press.

A few instances of grammatical usages not allowed now may also be found in King James' Bible, which have been corrected of course in the Revised Version. 'Whom do men say that I am?' has probably been a stumbling-block to many writers who are weak in the subject of relative pronouns; and in Rev. Rev. xxi. 12, we have an indicative verb without a nominative case—"And had a wall," a real error, it would seem, though perhaps due to a printer, for the original Greek in the same participle 'having,' as that with which the preceding verse begins.

Members of classes who are being instructed in the Prayer-book or Bible should be forewarned about such cases of difference of grammar, even as they are no doubt often told of obsolete meanings and expressions, such as 'present,' 'after our sins,' 'daily endeavour ourselves,' &c. To notice these changes of language adds a new interest to the study of our Book of Common Prayer, and tends to a more intelligent appreciation of its many beauties. For the alterations of language during the past three hundred years have been by no means always improvements. Never in these days are prayers published which are so beautifully worded as are many of the Collects. To one most elegant custom especially, now unfortunately much out of date, much of this is due, *viz.*, to the practice of placing the adverbs and adverbial expressions *before* instead of after their verb. To this we owe such fine passages as, 'We may also in heart and mind thither ascend, and with him continually dwell,' and 'That every member of the same, in his vocation and ministry, may truly and godly serve Thee.'—A. M. W. in *Church Bells*.

ZEAL FOR THE CHURCH.

no. 2.
"The zeal of Thine House hath eaten Me up."—S. John ii. 17; Psalm lxxix. 9.
We, my brethren, need, above all, more faith in, and zeal for our holy Church.
We need more faith in the eternal verities by which we are separate existences—for that future state which is their eternal surrounded, and more zeal in the preparation of our souls—as destiny. "The kingdom of heaven suffereth violence, and the violent take it by force" (S. Matt. xi. 12).
We need more zeal in that work in the world which each one of us, by virtue of our incorporation into Christ's Body by Holy Baptism, has been called to do for Him while the day of our opportunity to work

here lasts. "Whatever" our hands find to do, we must "do it heartily," with our might, "as unto the Lord" (Col. iii. 23).

But, above all, I think, as I have said, we need more faith in, and zeal for, the Holy Church, which is the mother of us all. I say above all, not because it is in itself more important that we should remember that zeal in its cause is necessary than zeal for our personal sanctification and preparation for eternity, or for the work God calls us to do for Him; but because it is more likely here, and in these days, to be forgotten or ignored.

There are very many who think it right that men should be zealous for their own souls, and zealous in bringing others to Christ, who count it nothing but bigotry and narrow-mindedness if men believe and act or speak as if they believed that God had ordained any special way of salvation beyond that of mere faith in Christ.

We (in the Creeds we repeat in our public worship) continually profess that we believe in "the Holy Catholic Church," "one Holy Catholic and Apostolic Church." The history of the times when those words were inserted in the professions of the Christian faith, a faith agreed to then, be it remembered, by the whole of Christendom, will easily show that those words then meant, and were intended to mean, and can only rightly be interpreted as meaning *One visible Body made up of the baptized who continued, as at the beginning in the doctrine and fellowship of the Apostles, and in the breaking of bread and in the prayers* (Acts. ii. 42) united in the disciplines of the one Church and its ministry and its sacraments and other means of grace as received from Christ and His Apostles. It never meant, and cannot rightly be made to mean, any conglomeration of various disunited bodies under a common name, or any mere spiritual invisible union of souls who are one in God's sight, though disunited in man's sight.

An unprejudiced appeal to Holy Scripture, whether to the prophecies that went before, in the Old Testament, concerning that kingdom that the Messiah was to found, or to Christ's own words concerning that Church that He would found, or to the words of the inspired Apostles concerning that Church that was founded on the day of Pentecost, and to which, afterwards, "the Lord added daily such as were being saved" (Acts ii. 47), will abundantly show that the Church was fully justified in placing faith in this One Visible duly organized Body amongst the necessary Articles of the Christian Creed.

But if it is so—if we do believe that Christ founded one Church, not many bodies—that in that He prayed that all His people might be united in a living unity such as existed between Him and His Father, that the world might know that God had sent Him (St. John xvii. 21) that for that Church He gave Himself, that He desired hereafter to present that Church to Himself washed in His Precious Blood—a glorious Church, not having spot or wrinkle, or any such thing (Eph. v. 27); if it was *in* those who first broke the unity of that Body, and those who are now separated from its fellowship have lost some of the spiritual privileges which belong thereto, it is surely not bigotry or narrow-mindedness—it is rather speaking the truth in love—for those who believe this to proclaim it by every means they can. Zeal for Christ in those to whom this Article of the Creed is a reality will manifest itself in zeal for "His Body which is the Church." God may—nay, we believe He does—deal with souls individually, and makes good to those who believe and trust in Him according to their light, in a very great measure, what He intended that they should have received in the unity of the One Body. But we have only to proclaim and to enforce what we believe He has revealed as the way by which it was His gracious purpose to save men, and to bestow His gifts on them.

And this truth, like any other truth, is not ours to give away—to do with what we will—it is only ours to maintain steadfast in the midst of foes, and to hand on as we have received it to other generations yet to come. There are those who for the sake of that unity which we all so much desire, when we see the terrible waste that the present dissension causes—waste of energy, waste of power, waste of money—are ready to sacrifice principles on which this unity of the body has ever been thought to depend. It is not so that true unity will be found. The disintegrating tendency would still be left, and on the first occasion of differing opinions would burst the frail barriers of man's devising. If that unity is ever to be attained, and the scattered fragments of Christ's One Body are ever again to be united into One living Body, it will only be brought about by the members of our Church, as it has been well said, can hold out the hand of fellowship—on the one side through her historical continuity to the ancient branches of the Church, and on the other side through the purity of her faith to the scattered bodies of Protestantism—realizing more adequately, and holding forth with greater firmness and zeal the privileges of which they

are the possessors in the unity of the Catholic Church.

And what a power there is in the idea of the Church, when once the mind thoroughly grasps what that word really means, to inspire the most ardent zeal and passionate enthusiasm.

One standing almost entirely outside the beliefs and sympathies which point to ancient Christianity—Thomas Carlyle—has recognized in memorable words, how great is this idea of the Church of Christ. He is describing the ideals under which, as he maintains, man "marches and fights with victorious assurances," "The Church!" he exclaims; "what a word was there; richer than Golconda and the treasures of the world! . . . Strong was he that had a Church, what we call a Church: he stood thereby, though 'in the centre of immensities and in the conflux of eternities; yet manlike towards God and man; the vague shoreless universe had become a firm city for him a dwelling which he knew. Such virtue was in belief—in these words well spoken, I believe. Well might men prize their 'Crede,' and raise stateliest temples for it, and reverence hierarchies, and give it the title of their substance; it was worth living and dying for."

We honor, and rightly, the patriot who in enthusiastic devotion, or in the calm prosecution of what he believes to be the call of duty, gives his life for his fatherland. But what is any fatherland in this world in glory, in worth, or in the enthusiasm it should inspire compared to that spiritual Zion of which we are now citizens, the city of the living God, the home of God's elect, the bride of the Lamb.

See it as Christ intended it to be; see it as it might have been but for man's weakness and perversity; see it with the eye of faith—all divisions gone—one mighty Army taking possession of all lands, going onward with steady march conquering and to conquer, compelling the wonder and admiration of the heathen, with their many forms of worship and many gods, by its unity and the brotherly love and concord of its members—its "One Lord," its "One Faith," its "One Baptism." One holy place arises, one altar is reared wherever there are two or three to gather together for worship in Christ's name, and thither all the members of the One Body go up to partake together of the "One Bread" and to drink of the "One Cup" (1 Cor. x. 16, 17). Their prayers and their praises, their thanksgivings and their intercessions ascend to the Throne of Grace as from the lips of one; and the Head of the One Body in heaven presents them to the Eternal Father.

Nor are those members of the body whose labors in this world are now over, who fought the fight that we are now fighting and who have obtained the victory, and now rest from their labors in the sweet peace of the Paradise of God—really separated from us in His sight who is the God of those we call the dead, as of the living (St. Matt. xxii. 32).

"One family we dwell in Him,
One Church, above, beneath;
Though now divided by the stream,
The narrow stream of death."

They live, they think, they pray; and by their prayers they still take part in the mighty work that the Church militant here on earth has to accomplish. They help us onward in our work by their prayers. And what is that work that the Church of the living God is sent forth to accomplish? It is nothing less than to finish the work Jesus began when here on earth; it is to be His witness to all peoples; it is to overthrow the kingdom of Satan, darkness, and evil, and to establish the reign of Jesus and righteousness.

The kingdoms of this world wax and wane; the mightiest have their day, and pass away; they counted each for their own temporary well being, and too often the success of one means only the degradation and the spoliation of others: but the Church of Christ conquers only to bless—it marches on, but leaves no desert waste of devastation and ruin behind it, but rather makes the very wilderness to teem with life and the desert to rejoice and blossom as the rose (Isa. xxxv. 1). Nor shall its glory ever wane; it must, in God's own good time "fill the earth with the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9). And then shall come the end. The Lord Himself shall return with power and great glory to receive for Himself that kingdom that He purchased with His precious Blood, and which His servants in His name and in His power have been through the ages winning for Him.

Behold "the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. xix. 7, 8). She is decked with glorious apparel, even "the righteousness of saints." That Bride is none other than that One Church founded by Christ upon His Holy Apostles, now purified from all stains, all schisms and divisions healed, all fiery trials passed—"a glorious Church, not having spot or wrinkle or any such thing"—"that great city holy Jerusalem"—"prepared as a bride adorned for her husband"—

"having the glory of God" (Rev. xxi. 9-11). Blessed, indeed, will they be in that day who have been faithful to her in the hours of her trials and her sufferings here on earth; blessed will they be who have compassed her with their faithful prayers and their self-sacrificing labors; blessed will they be who have boldly confessed their allegiance to her for her Lord's sake, and have in some humble measure, even like Him, been "eaten up with zeal for her." "Behold, I come quickly," saith the faithful and true Witness, "and my reward is with Me, to give every man as his work shall be" (Rev. xxii. 12). —The Bishop of Qu'Appelle.

Home & Foreign Church News.

From our own Correspondents.

DOMINION. MONTREAL.

The Provincial Synod.—The Provincial Synod was opened on the 12th September by Divine Service in the Cathedral, Montreal. A procession was formed of the delegates, clerical and lay. After these walked the delegation representing the American Church, and the Prolocutor of the Synod (Rev. Dr. Langtry) at the right hand of the Rector of Montreal (Rev. Dr. Norton). The Canadian bishops with their chaplains followed the Bishop of Montreal, (the senior bishop present), with the American Bishops of Albany and Maine at his right and left, closing a long and imposing procession. On arriving at Christ Church cathedral, the procession halted, and forming an avenue, entered the church in reversed order, the bishops going first, preceded by the white-robed choir of the Cathedral singing "The Church's One Foundation" as a processional hymn. The altar with its splendid new frontal, its clusters of glowing side lights, and the restable a mass of exquisitely arranged flowers, surmounted by a pure white floral cross, was very beautiful. The Bishop of Niagara sang the litany, after which the anthem "If ye Love Me" (Smith) was admirably rendered. The hymns and announcements were given out by the rector. The Bishop of Maine was the epistoller and the Bishop of Albany the gospeller. The Bishop of Montreal was the celebrant. The communion was full choral and was exceedingly sweet and beautiful and reverent. After the benediction, came Stainer's seven-fold Amen, one of the most lovely pieces of modern music. The *Agnus Dimittis* was sung as a recessional hymn. It was a memorable and glorious service. A most notable feature was the eloquent and powerful sermon preached by the Right Rev. Dr. Courtney, the new Bishop of Nova Scotia, who took for his text: Acts of the Apostles, chapter xv., verse 6,—"And the apostles and elders were gathered together to consider this matter;" from which we publish passages elsewhere. After the service, the Upper House was formally opened by Bishop Bond, who presided in the absence of the Metropolitan. The Rev. Dr. Langtry was elected Prolocutor of the Lower House, with Dean Carmichael as Deputy, the Very Rev. Dean Norman as Clerical, and Dr. Davidson as Lay Secretary, with Mr. W. F. Thomas, Treasurer. Visitors from the West, from the States, and from India were invited to the platform.

Second Day.—Two lengthy memorials re the Jesuit Estates question were presented from the Dioceses of Ontario and Montreal, asking the Bishops, clergy, and laity to use their influence in withstanding and checking the dangerous influence of Rome in Canadian affairs. They were referred to Committees. A formal and very cordial greeting was extended to the American Bishops, which was acknowledged in eloquent words by the Bishop of Albany.

Provost Body, Trinity College, on behalf of the Committee on Christian Union appointed at the last session of the House to ascertain if there was any possibility of an honourable union with other religious bodies, reported the results of the conference with the delegates of the Methodist and Presbyterian bodies in Toronto in April of last year. The committee recommended that the Synod should again appoint a committee at this session to hold further conferences, as the results achieved were very satisfactory.

Judge Semming moved, seconded by C. S. Hannington, Q.C., Halifax, the following resolution:—

Whereas, it seems in accord with the teaching of Scripture, with the practice of the primitive Church, and with the system of the Church of England, that consecrated places of worship should be free on equal terms to rich and poor alike, and that seats in them should not be subject to any conditions of purchase and sale, therefore,

Resolved, that in the opinion of this Synod it is

xxi. 9-11). Blessings who have been... trials and her... will they be who... faithful prayers and... used will they be... allegiance to her for... humble measure... with zeal for her... the faithful and... is with Me, to... (Rev. xxii. 12).

Church News.

N.

Provincial Synod was... Divine Service in... session was formed of... After these walked... erican Church, and... Dr. Langtry) at... Montreal (Rev. Dr... with their chaplains... (the senior bishop... ops of Albany and... closing a long and... at Christ Church... forming an awed... order, the bishops... robed choir of the... "One Foundation"... with its splendid... side lights, and... arranged flowers... cross, was very... sang the litany... love Me" (Smith)... ans and annotations... The Bishop of... Bishop of Albany... real was the cele... choral and was... reverent. After... en-fold Amen, one... music. The new... hymn. It was a... A most notable... sermon preached... the new Bishop of... : Acts of the... And the apostles... to consider this... ssages elsewhere... use was formally... ed in the absence... Dr. Langtry was... ouse, with Dean... v. Dean Norman... y Secretary, with... visitors from the... ia were invited to

ials re the Jesuit... n the Dioceses of... hops, clergy, and... nding and check... me in Canadian... nities. A formal... ed to the Ameri... ged in eloquent

in behalf of the... nted at the last... if there was any... h other religious... ference with the... yterian bodies in... mmittee recom... appoint a com... ferences, as... ctory. y C. S. Hanning... tion:— the teaching of... imitive Church... England, these... e free on equal... seats in them... as of purchase... his Synod it is

desirable as a matter of Christian principle that the sittings in all the churches of this ecclesiastical province should be free and unappropriated, and that the members of the Church will serve her best interests and forward the cause of Christianity by earnestly endeavouring to bring about this result, with a view to the ultimate adoption of the principle as a part of the common law of the Church of England in Canada.

Nearly the whole of the remainder of the afternoon session was occupied with the discussion on this motion, and there was a very general expression of opinion in favour of free churches.

Rev. Mr. Troop, St. Martin's, Montreal, said that the few seats of the present day were the greatest barriers that existed to the progress of the Church of Christ. He urged the Synod to pass such a resolution.

Rev. C. E. Whitcomb, Hamilton, said the great question of the day was how to reach the masses. They would never reach the masses by rented pews in the churches.

Rev. T. L. Stephenson, Brockville, held that the pews did not and could not prevent people from going to church. He thought it was idle to pass such resolutions, which would have no practical effect.

Rev. Dr. Carey, Kingston, moved in amendment, seconded by Rev. Prof. Clarke, Toronto:—

Resolved, that in the opinion of this Synod it is desirable that the sittings in all churches of this ecclesiastical province should be free and unappropriated.

After some discussion Dr. Carey's amendment was almost unanimously carried. The remainder of the session was occupied with routine.

Third Day.—Reports on French work, and on religious instruction in public schools were presented.

The following were elected upon the Missionary Board:

Diocese of Nova Scotia—Rev. Dr. Partridge, Rural Dean Moore, Mr. M. C. Silver, Halifax; Mr. J. G. Wyld, Halifax.

Quebec—Rev. Dr. Norman, Rev. Canon Von Iffland, Judge Henning, Captain Carter.

Toronto—Rev. C. Williams, Rev. Dr. Sweeney, Mr. J. W. Allan, Mr. A. F. Campbell.

Fredericton—Rev. Canon Brigstocke, Rev. Canon Forsyth, Mr. W. F. Jarvis, Mr. R. T. Church.

Montreal—Very Rev. Dean Carmichael, Archdeacon Lindsay, Dr. L. H. Davidson, and Mr. C. Garth.

Huron—Very Rev. Dr. Ennis, Rev. R. McCosh, Mr. W. Wilson, Mr. B. Cronyn.

Ontario—Ven. Archdeacon Bedford-Jones, Rev. H. Pollard, Mr. R. T. Walkem, Mr. R. V. Rogers.

Niagara—Rev. W. MacNab, Rev. Canon Houston, Mr. Henry McLaren, and Mr. W. Ellis.

The Bishops of the ecclesiastical province are ex-officio members of the board.

From the report the following figures are given of receipts from the several dioceses from 1886 to 31st July, 1889:—

	Domestic Missions.	Foreign Missions.	Total.
Huron.....	\$ 4,909 78	\$ 4,897 47	\$ 9,897 25
Niagara.....	5,640 62	3,239 55	8,880 17
Toronto.....	11,964 87	10,986 86	22,951 23
Ontario.....	9,199 19	3,591 82	12,792 01
Montreal.....	4,950 23	4,300 59	9,250 83
Quebec.....	5,982 66	4,966 23	10,998 89
Fredericton.....	575 15	896 32	1,471 47
Nova Scotia.....	2,131 40	2,227 08	4,358 48
Algoma.....	149 77	377 20	526 97
Sundries.....	120 42	168 41	288 83
Total.....	\$45,584 10	\$35,740 98	\$81,315 08

Addresses on the work of Missions and of the special affairs of the Board were made by Provost Body, the Bishop of Algoma, Dr. Walkem and Dr. Mookridge, the Honorary Secretary. Mr. J. J. Mason was again elected Treasurer.

Right Rev. Dr. Sullivan, as the Missionary Bishop of Canada, was next called on for his triennial report, which he said was now being printed and which would soon be in the hands of the Synod. Financially, he might say their position in that great territory was steadily progressing, and the English societies not only continue their generous assistance, but showed a disposition to extend the range of their contributions in any deserving direction he might bring under their notice. Thus, on a recent occasion, the Society for the Propagation of the Gospel had sent two sums of £50 towards the establishment of two new missions, and rendered other valuable assistance, while he found that that great organization the Society for the Propagation of Christian Knowledge, during the last seven years, had contributed to his diocese a sum not less than £7,000 sterling, including £1,000 towards the endowment, a second conditional grant of £500, and sums varying from £10, £50, and £75 towards the building of churches and for other purposes. But for this generous and liberal help he did not hesitate to say they would have been in the merest depths of hopeless despair, whereas now they

had established a position from which with God's help they would never recede. He much regretted to report the loss of the services of his able treasurer, Mr. A. H. Campbell, which was a very severe one, but his place had been taken on all but the same terms by Mr. David Kemp, secretary-treasurer of the diocese of Toronto. As to the organization of a Synod for the diocese of Algoma, he hoped to give notice in the Upper House for a reconsideration of the canon providing for the representation of his diocese. A great need of his diocese was qualified ministers for the mining districts and distant regions, which were slowly but surely becoming populated with English-speaking people. Wherever possible he was making mission stations support themselves. The Bishop then briefly spoke as the representative of the Woman's Auxiliary, and resumed his seat amid loud applause, after which the Synod adjourned.

At the afternoon session the Chaplain of the Bishop of Madras gave an address on Indian missions, after which a discussion took place in regard to the regulations of the Board in regard to foreign missions.

Fourth Day.—Judge McDonald moved and it was resolved,

(1) That some of the methods adopted now-a-days to obtain money for church purposes are very questionable, and such as the Church of England, in the province of Canada, is called upon most earnestly to protest against; (2) that the bishops and clergy be, and they are hereby respectfully requested to do what they may, to bring those under their spiritual oversight to a realization of how dishonoring to Christ and His Church is neglect of duty and a contempt for privilege in the matter of Christian giving.

This provoked a long discussion in which the Revs. Dr. Carey, Montgomery, Stevens, Newnam, and Whitcombe, and Messrs. Elliot, Harrington, Martin and Davidson took part.

The following report, which has been concurred in by the Upper House was submitted by Provost Body for adoption:—

Your committee was appointed at the last session of the Provincial Synod "to confer with any similar committees appointed to represent other Christian bodies, for the purpose of ascertaining whether there is any possibility of honorable union with such bodies," and they beg to present their report as follows:—

Owing to the large size of the committee, and the long distances which its members had to travel to attend any meeting, considerable difficulty was found in arranging for a conference such as the committee was instructed to hold.

After several unsuccessful attempts, a conference with the committees appointed by the Presbyterian General assembly and the Methodist General conference was arranged for, and held in Association Hall, in the city of Toronto, on the 24th and 25th days of April last, fourteen Presbyterian, fourteen Methodist, and twenty-seven Church of England delegates, including three bishops, took part in the Conference, which was marked throughout by a deeply devotional and conciliatory spirit. The Bishop of Algoma, at the last meeting of your committee, expressed his deep regret that, owing to defective notice, he was unable to attend the conference.

After preliminary consultations the following points were discussed:—

- (1.) Corporate unity.
- (2.) The amount of unity in doctrine, worship and modes of action between the three bodies represented.
- (3.) The Holy Scripture.
- (4.) The Creeds.

Papers upon these subjects and upon the condition of the administration of the sacraments and the historic episcopate were prepared by the sub-committees appointed for the purpose, for the guidance of your committee, and with the exception of that upon the conditions of administration of the sacraments, which, unfortunately, had not arrived in time, were read before the conference on the request of the delegations of the other bodies.

Although no formal resolutions were adopted, there seemed to be good ground for hope that a basis of agreement might be arrived at as to the first three points laid down in the resolutions of the Lambeth conference on the subject of home reunion which would meet with general acceptance from the delegates present. The following are the points referred to:—

- 1. The Holy Scriptures of the Old and New Testaments as "containing all things necessary to salvation," and as being the rule and guide of faith.
- 2. The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.
- 3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unalloyed use of Christ's words of institution and of the elements ordained by Him.

On the important subject of corporate unity, the Rev. Dr. Caven, Principal of Knox College, Toronto,

laid upon the table the following statement, which appeared to represent the feeling of the large majority of the members present:—

"Whereas, in the wise and merciful providence of God, divisions in the Christian Church have often been overruled for good, yet in themselves these divisions are to be lamented as productive of many and sore evils. The idea of the unity of believers set forth in the Scriptures, especially in our Lord's intercessory prayer, while chiefly spiritual in its nature, can be fully represented only in an undivided state of the visible Church, in which perfect fellowship shall be maintained throughout the entire body of Christ, and it is the duty of the Church, and of all its members, continually to aspire towards and labor for the completeness of this manifest union in the Lord."

It was evident from the course of the discussion on the amount of unity in doctrine, worship and modes of action between the three bodies, a carefully prepared paper on which subject by the Very Rev. the Dean of Montreal, appeared to meet with the general approval of the conference that the requirements of the Lambeth conference, in regard to the administration of the Holy Sacraments were fully satisfied as set forth in the formulances of the several bodies.

The subject of the Historic Episcopate was introduced in a learned paper prepared by the Rev. Dr. Curry.

This paper was a clear and careful statement of the historical argument, and was received with great respect by the conference generally. Owing to the shortness of the time no discussion was possible, but at the request of the members present the paper was ordered to be printed and distributed amongst the delegates, so as to come up for consideration at a conference which it was hoped would be held in the near future.

Your committee feel that encouraging progress toward the great end in view was made at this first preliminary conference, a verbatim report of which is now formally presented to the synod, that the same may be kept of record.

They would, therefore, respectfully recommend to the Provincial synod that a joint committee be appointed at this session to take part in such further conferences upon the preliminary basis embodied in the Lambeth resolutions as may be found practicable.

Your committee cannot conclude their report without expressing their deep sense of gratitude to Almighty God, who has enabled the members of these several delegations to advance so far in concert along the path of brotherly union and concord, and has thus given grounds for the further hope that under the guidance of the Holy Ghost, the Illuminator, the day may not be far distant when our Lord's prayer for the unity of His body may receive amongst us its fullest accomplishment.

The Report was followed by interesting speeches by Dean Carmichael and others, the general feeling being in accord with the judgment expressed by the DOMINION CHURCHMAN when the conference met, viz., that the meetings should be open to the public, and a motion was carried to secure the publication of a report of the proceedings of the conference.

A very enjoyable reception was held at the school room of St. John the Evangelist, on Saturday night, which was attended by well-nigh all the delegates.

Sunday Services.—The churches were crowded to hear distinguished visitors on Sunday, The Bishops of Nova Scotia, Algoma, and Kentucky, Professor Dr. Clark, of Trinity College, Toronto. At Trinity church Bishop Bond ordained Rev. H. L. Wood and Mr. W. A. Fyles to the priesthood and deaconate respectively. The candidates were presented to Bishop Bond by the Rev. Canon Mills, and the appointed order of service was said, the Bishop being assisted by Revs. Dr. Adams, Lennoxville; Provost Body, Toronto; Canon Henderson, Montreal; W. Fyles, Quebec; C. Bancroft, Sutton; and — Bourne. At the close of the service Holy Communion was celebrated.

Fifth Day.—Routine business relating to the Church Schools report, the Treasurers' accounts and Immigration was transacted. Mr. Jenkins, of Petrolia, introduced a motion in favor of action being taken to weld the Church in Canada into visible unity. Mr. Jenkins' speech was highly appreciated by the Synod. The motion was amended to read,

"That a committee be appointed which shall be authorized to invite a conference of representatives from all the dioceses of British North America, and confer with them, and if possible agree with them upon some ground upon which such union may be formed, the same to be submitted to the Synod of every diocese for their consideration before the next meeting of the Provincial Synod and to report." Carried nem con.

The committee was drafted as follows:—Rev. Dr. Partridge, Dean Norman, Provost Body, Canon Brigstocke, Dean Carmichael (chairman), Rev. W. A. Young, Canon White, and Rev. E. M. Bland, Mr. C. S. Harrington, Mr. P. W. Hennecker, Judge Benson,

Hon. D. L. Hannington, Dr. Johnson, Mr. C. Jenkins, Mr. R. T. Walkem, and Mr. George Elliott.

Rev. J. D. Cayley, Toronto, moved:—That the prayer of the memorial of the Diocese of Toronto, concurred in by the Diocese of Ontario, be granted, and that the prolocutor be requested to appoint a committee of eight clerical and eight lay members of this House, who, with two delegates, appointed from each diocesan synod, shall select the Sunday school lessons for 1890 and 1891 according to the above scheme, and also prepare and publish a three years' scheme of Sunday school lessons in the Bible and prayer-book, beginning with Advent, 1891.

After a lively debate Mr. Cayley's motion was carried by a large majority.

The evening session was taken up with a discussion upon the divorce question.

ONTARIO.

MARLBOROUGH.—St. Paul's Church is connected with St. James', Kemptville, about three miles and a half from this village. It has shown considerable vitality of late. The rector, Mr. Emery, holds fortnightly services on Sunday afternoons, when he always catechizes the young people after the second lesson. The elders are free to express their gratitude for the care he takes in respect to their children, and to acknowledge the great advantage they themselves reap through the same. The singing at this church has been greatly improved of late through the indefatigable exertions of Mr. Thos. Beckett, whilst the Sunday school, which is held every Lord's Day, is constantly improving under the faithful training of Mrs. John McIntyre. On Thursday, the 5th ult., a hearty Harvest Home Service was held in this church, which had been beautifully decorated for the occasion. An excellent dinner and tea were served in a neighbouring grove, belonging to Mr. John Hinton. The young people enjoyed a pleasant round of country dancing.

As the evening drew on the rector made a few remarks appropriate to the occasion, and on leaving a deputation of ladies waited on him with the churchwarden, Mr. Hinton, carrying a four tier cake which they begged him to accept as a tribute of affection. Some time ago the people purchased a fine toned organ, which is now paid for, and they are about painting the interior of their pretty little church. The annual parochial excursion of St. James', Kemptville, this year to Ottawa, proved a great success. The Venerable Archbishop Laud kindly allowed the use of Christ church school room as the rendezvous of the excursionists. These outings are beneficial all round—affording an opportunity of making friendships, seeing new scenes, getting people out of old ruts and opening their eyes to the fact that there are other people in the world besides themselves. All enjoyed themselves very much. It is to be hoped that the time will come when parishes will make visits and return visits, that Churchmen may know more of one another, and know that Churchmen the world over are all one and the same.

TORONTO.

DOVERCOURT.—The Rev. Anthony Hart has removed to the new rectory, 282 Delaware Avenue, and desires all correspondence addressed accordingly.

CASTLEMORE.—On the eleventh Sunday after Trinity, Harvest Home services were held in St. John's Church, Toronto Gore. A celebration of the Holy Communion preceded morning prayer, 56 communicants at 11 o'clock Mattins, the Rev. G. H. Broughall, of Port Hope, was the preacher, at three o'clock the Litany was said, followed by a sermon from Rev. C. C. Johnson, of Brampton, and at seven evening, the preacher on this occasion was the Incumbent, the Rev. G. B. Morley. The Church was very tastefully decorated for the occasion, large congregations assembled at all the services, the singing and responding were most hearty, a credit to any congregation. Many former residents of the Gore will be pleased to know that old St. John's is now one of the most flourishing congregations in the county of Peel. On the following Monday a festival was held on the grounds surrounding the residence of Mr. Wm. Kersey's, a beautiful day, a beautiful place, a beautiful people all helped to make the festival a beautiful success. Total proceeds \$134.90.

The Treasurer of Algoma.—The Bishop of Algoma has appointed Mr. D. Kemp, of the Synod office, Toronto, to be Treasurer of the Algoma Diocese, Mr. A. H. Campbell having resigned. The appointment is universally approved, and Dr. Sullivan is congratulated on securing so excellent a diocesan official.

Death of Mr. William Gooderham.—This well known citizen of Toronto died suddenly while conducting a religious meeting on the 12th September. Mr. G. in spite of certain eccentricities and weaknesses, which wholly neutralised his influence outside a certain circle, was, we believe, genuinely anxious to serve his fellow men by deeds of charity—which covers a multitude of sins. It should cause great searchings of heart to reflect that this life was lost to the Church of England, as the deceased was, we believe, reared in and passed his early years as a member of the Church. A very large amount of his wealth has gone towards the Salvation Army and other institutions that are of very doubtful service to religion, and some of it will merely help to keep alive strife and division. That which has gone to poorly benevolent institutions will carry with it a divine blessing, and hallow his memory. If his spirit could revisit the scene of its earthly struggles it would find an incomparably sweeter and nobler reward in the gratitude of one orphan sheltered, comforted, reared to a life of usefulness by his generosity, than in all the eloquent eulogies that have been uttered by those interested in his legacies left to aid their favorite sectarian schemes.

NIAGARA.

MOUNT FOREST.—Church work is progressing quietly and steadily here. The Ladies Aid and Girl's Friendly are busy at work getting ready for Christmas time. A guild to be called the Young Men's Guild of St. Paul's Church was duly organised last Thursday, there was a good turn out, the following officers were elected:—President, Mrs. C. J. Agar; Vice-President, Mr. William Smith; Secretary-Treasurer, Mr. A. C. Osborne; Committee of Management, Messrs. W. E. A. Lewis, Earnest Stevenson, John McBrine, and Thomas Coleridge. A farewell a splendid organ priced at \$175.00 has just been purchased, which gives good satisfaction, and a most successful garden party was given at Mr. John Allan's, the proceeds to be devoted to purchasing a new organ for the Church of the Good Shepherd, Riverstown, the proceeds amounted to the handsome sum of \$45.00. To God be the honor and glory, "Laus Deo."

HURON.

GLANWORTH.—The Annual Garden Party under the auspices of Christ Church Young People's Association, Glanworth, was held on Friday, September 6th, at the residence of Mr. H. Bennett. After a sumptuous supper prepared by the ladies of the congregation, and to which justice was done by a large number of ladies and gentlemen of all ages, the Incumbent, the Rev. S. E. G. Edelstein, took the chair and announced the programme for the evening. A good band from London was in attendance. C. H. Ermatinger, Esq., of St. Thomas, was first called upon to give an address, he was received with applause and heartily cheered. Then followed a series of songs by Miss Ermatinger, Miss Poole, and Mrs. Poole and Murray, and recitations by Misses Scuttle and Anderson. Proceedings closed by the band playing and the audience singing the National Anthem. All present greatly enjoyed themselves. The Young People are to be congratulated on the success of their entertainment, for a success it was unanimously pronounced.

CHESLEY.—On Sunday, September 8th, a Harvest Thanksgiving Service was held in Holy Trinity Church: The Church had been tastily decorated with grain, flowers, &c., by the members and friends of the congregation, and presented a beautiful appearance. The services were hearty and cheerful, and were most thoroughly enjoyed by all. The Rev. T. A. Wright, Incumbent of St. Stephen's Church, Gorrie, preached eloquent and impressive sermons to the large congregations present both morning and evening. Mr. E. Softley, student in charge, read the prayers. The offertory, which was devoted to the liquidation of the Church debt, amounted to \$11.74.

On the following Monday evening a most successful and enjoyable Festival was held in the Agricultural Hall. A bountiful repast was provided by the ladies, and was done ample justice to by the large numbers present. A sufficient time having been allowed for social intercourse and pleasant conversation, the Rev. T. A. Wright took the chair and a most interesting programme was then proceeded with. It consisted of selections by the "Boy's Own" Band, choruses by the choir, solos, and speeches by the Rev. J. Ferguson, (resident Presbyterian Minister), the chairman and Mr. E. Softley. The entertainment was brought to a close by the singing of the Doxology, each one feeling that they had spent a most pleasant and profitable time. The proceeds, which amounted to \$67, were applied on the Church debt.

ALGOMA.

The Rev. G. F. Wilson desires to acknowledge with thanks the sum of \$5 towards his Homes, from "CHURCHMAN."

BRACEBRIDGE.—I am glad to acknowledge the very efficient help which I have received, (in this scattered and poor mission), through the ministrations of Mr. Burt, a student from Trinity College, Toronto, licensed by the Bishop as lay reader under my charge. Mr. Burt has been stationed at Bayville, 16 miles from Bracebridge, and from this point as a centre, his work has been to gather the Church people of the surrounding country into congregations where the service of the Church might be most conveniently administered. His labour I am rejoiced to say, has been eminently successful, having found a central position for the people living upon the shores of the Lake of Bays, as well as for those further inland—in the neighborhood of a family named Boothby, where already steps have been taken to secure a site for and collect contributions towards the erection of a Church suitable to the needs, and in accordance with the means of the congregation. Mr. Burt has already held services in a barn of Mr. Boothby, which have been well attended, and highly prized, with the result of bringing many infants and adults into the membership of Christ's Church through Holy Baptism. The adults seeking the divine blessing through the laying on of Hands, are instructed by Mr. Burt in those things, which be the first principle of the Oracles of God. Mr. Wallis, a churchman residing on the lake shore, and the owner of a steam yacht, has often placed the little vessel at the disposal of our missionary, thus rendering valuable assistance to our cause in bringing churchpeople living on distant parts of the lake to Church. At no distant day we hope with God's blessing to see Bayville the centre of a thriving mission, doing its utmost to support a resident missionary. A considerable sum has already been promised in envelope contributions to be set aside for the first day of the week, to be humbly presented to God (in accordance with Apostolic and Church practise) in the courts of His House. We trust this scheme will have become an accomplished fact by the time Mr. Burt has to leave to resume his studies in Trinity College. I am quite sure that Mr. Burt will carry away with him the good wishes and heartfelt regrets of all amongst whom he ministered with such painstaking and indefatigable zeal. Our Sunday School work has (under the able and earnest supervision of Mr. Slemmon), been bright and hopeful, has received a fresh impetus for good in the presence of Mr. Burt. Church doctrine and Bible truth have ever been taught in it, without diminution or amendment, with the uniform result of the trumpet which gives no uncertain sound, the children are prepared against the day of battle, learning from the very first, the duty and blessedness of earnestly contending for the faith once delivered to the saints. Trusting that this brief account may be interesting to those who are striving with us for Christ and His Church. James Boydell, Incumbent of Bracebridge and parts adjacent.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Sept. 10th.—The laity are daily becoming more and more interested in Church work and are trying their best to strengthen the hands of the bishops and clergy. To say nothing of the Brotherhood of St. Andrew and the Society of the Iron Cross, there is now hardly a parish of any size or importance in which there are not to be found guilds and associations whose end and aim is not the mere aesthetic part of the Church's system, the decking the altars and overseeing the vestments of clergy and choir, but the sterner and more practical work of teaching in the Sunday schools, superintending sewing and industrial schools, mothers' meetings and the like, as well as district visiting, conducting services in hospitals, jails, workhouses, almshouses and the like. That this should be the case augurs a spirit of self-denial and self-sacrifice that promises well for the future of a Church whose young laymen and women are proving themselves so faithful to the task of seeking out and reclaiming the sinner, visiting the poor and the sick, instructing the ignorant, and training up the young in the Catholic Faith. Thus in the city of Pittsburgh, Pa., there has been formed an association entitled, The Young Laymen's League, a most vigorous, determined, and aggressive organization. In two of the most populous and most neglected suburbs of that smoky city, Knoxville and Temperanceville, they have established missions which the bishop of the diocese has lately visited and declared to be in a thoroughly flourishing and encouraging condition, with large Sunday schools and goodly congregations.

In Elizabeth, N.J., the Guild of St. Paul, a young man's association attached to Christ Church in that city, have built a mission chapel in which there is assembled every Sunday a large Sunday school, and to which is attached a flourishing branch of the G.F.S. The mission work has now so increased as to demand the regular attendance of a priest twice every Sunday, and once during the week, and the services are hearty and well attended. Two lay readers, both young men, are attached to the chapel, to which is now being added a chancel, on the completion of which the Holy Communion will be regularly celebrated and the music rendered by a vested choir of boys and young men. But the whole inception of the mission and for some years the entire carrying out of the Sunday School and the services sprang from, and was kept by the young laymen, who continue to act as teachers, choir-men, and lay readers.

NIGHTLY MISSIONS

are carried on, chiefly by laymen, by Calvary, St. Bartholomew's and St. George's churches, and even in summer attract large congregations from the East side slums. These missions are intended to attract those who have no homes save such as are afforded by the cheap (and nasty) lodging houses. Of such lodgers there are some 5,000 in the lower part of the city, and some 10,000 at least in the whole city—so far, at least, as men are concerned. This is, perhaps, rather a low estimate, but it is high enough to convey the idea of how much can be done in the way of evangelizing that element of our population alone, whose members, as a rule, form a very depraved portion of the community. Singing enters largely into these services. Unfortunately Moody and Sankey's flashy tunes and unorthodox compositions rule. The men greatly enjoy the shouting, and are induced to keep quiet during the reading of a few verses of the Bible by the knowledge that another hymn is to follow at once. When none of the clergy are present, the prayers are invariably extempore; as a rule, they are when the clergy take part in the services. Short fervent addresses hitting out square from the shoulder, and calling a spade a spade, characterize the oratory portion, which are succeeded by the testimonies borne by those who profess to be leading changed lives, with after meetings for counsel and intercessory prayer. All the rooms open immediately from the street, and are

CHEERFUL AND WELL LIGHTED

with no saloon-like screens to the windows. The walls are hung with attractive pictures; each person is provided with a palmetta fan in hot weather, a seat, and a hymn book. To the Calvary Gallies is attached a free reading room, which of itself draws many within its walls, who are then induced to stay to the services. The methods employed are not all a strict Churchman would wish to see in vogue, but they certainly reach this class of people much more effectively than the staid and formal style of the parish church. And as this class, the hardest in New York city, is undoubtedly reached by such services, and show by their altered lives that they are influenced by them. Another good result is that they do not remain contented with the mission services, but come to the mother Church and in time are confirmed and are added to the communicants' roll.

THE FATHERS OF THE HOLY CROSS

conduct mission services for the same class at their magnificent church on Fourth street and Avenue C. Here services are carried on on Sundays in German and English, and in the evening the two nationalities meet in the one building, each being addressed in his own tongue and each joining in the same hymns, German and English and sung to the same tune. The effect is peculiar and savors, at however long an interval, of the Day of Pentecost. The German celebration of the Holy Eucharist is one of the most wonderful sights of New York. The singing is perfect, massive and harmonious, and participated in by all present. The ritual of the Church is advanced and is the means of drawing many to the services, where the preaching is always effective, and the catechetical instruction in the afternoon full of edification to young and old. Attached to the church is a clergy house, which is peculiar to the parish. It contains, in addition to the sacristy and vestries, reception and recreation rooms on the ground floor. On the first floor is a large library of over 8,000 volumes, with sitting rooms and oratory off it. In the top stories are committee rooms, guild rooms, the cells for the priests and brethren, as well as guest rooms, a refectory where all take their meals in common, kitchen and offices. On the roof is a garden tastefully laid out and shaded by an awning, which makes a most agreeable place for recreation and rest for clergy and guests. Inside the house the clergy and brothers are their own servants never neglecting their domestic duties or the prayer prescribed by their rule however exacting their labors outside. Everything is as clean as a new pin, the community holding strictly to the

principle that cleanliness is next to godliness. Under the same roof also are several rooms for Sunday school purposes, which can all be thrown together, while there is, in addition, a large school room where a parish day school is taught by the Sisters of St. John Baptist, who really own the property, valued at over \$100,000, though their community house is on East 17th street, just opposite St. George's church. The Fathers of the Holy Cross likewise own

ST. ANDREW'S COTTAGE

at Farmingdale, Long Island, where during the summer they send out batches of east side children to enjoy the benefits of change and fresh country air. For the boys is provided a swimming bath 25 x 50, so that during the fortnight which each spends at the cottage they may learn the virtue of cleanliness. A chapel has also been provided, whose cost was nearly \$1,000. It has a nave holding fifty chairs, a choir with stalls for the clergy and a dozen choristers. This chapel is dedicated to St. Lawrence, where there is a celebrating of the Holy Communion every Sunday, and twice or so every week, besides a daily service. This year a special service was held on the feast of St. Lawrence, (August 10th), at which there was a large gathering of clergy and friends. In time, it is hoped, St. Andrew's Cottage will become an industrial school, where the boys may be taught farming and other trades. In the chapel the members of the Order of the Holy Cross, whose life is by vow to be spent in prayer and good works, with manual labor added, kneel with the boys and teach them to say their prayers, while every afternoon they have choral evensong in which all join. As to the salaries of the fathers and brothers these are defrayed by manual labor and their own exertions. The moving spirit in all these good works is the

REV. FATHER HUNTINGTON

a son of the Bishop of New York, the founder and superior of the Order. It will be within the recollection of your readers how, in order to make himself thoroughly acquainted with the life of the agricultural laborer, his hardships, and his wages, as well as to bring to them the glad tidings of the gospel, he hired himself out as a field hand to toil during the day, and at nights did missionary work among them. He has embraced the views of Henry George, is a one tax man, a member of the Anti-poverty Society, and a knight of labor. In his capacity of priest and labor agitator he has been down among the poor unfortunate coal miners of Northern Illinois, who have recently been locked out simply because they demanded not so much an increase in wages, as more human treatment and shorter hours. Their condition he describes as most woeful and pitiable, a disgrace to humanity and the civilization of the nineteenth century. Father Huntington did all that lay in his power to ameliorate their miserable state, but, it is to be feared, with only little success, as those corporations of capitalists are by no means amenable to the agreements either of the gospel or of humanity. But, so far as concerned their spiritual good, the labors of the devoted priest were singularly blessed, and this among a class of men not easily touched by religious influences. As a knight of labor and simple tax man, Father Huntington hopes to succeed in just such work as that to reach the toilers and moilers in the factories, the coal mines, and car stables in a way unattainable by the ordinary priest, who as a rule, is rather an object of suspicion as a member of the classes, and, therefore, opposed to the masses.

THE SECTS AND THE CHURCH SERVICES.

As one outcome of these evangelizing labors, the sects are being put more and more upon their mettle to cut out, even to out bid the Church in popularity. If it were only a case of preaching, Christ, even in contention, no Churchman would think of saying aught against the endeavors of the outside denominations to Christianize the lapsed masses. But they are beginning to leave the preaching severely alone, or to relegate it to an inferior place in their economy. They have instead taken to a system of temporal relief in hopes of thereby coaxing converts to their peculiar form of belief,—a course of proceeding which is as unsatisfactory as it is costly. In addition they have freely copied the Church's ritual methods, and without having any idea of the ritual reason why, but urged on by pure aestheticism. An aestheticism which they used to decry and throw in our teeth as a popish device to entrap weak and emotional souls, appeal now to the senses of the worshipper and by means of music, flowers, singing birds hung in bowers of roses, fine architectural surroundings, hope to attract crowds, and thereby at once to swell their numbers and to fill their coffers.

A "PRAYER SERVICE"

is one of their latest devices, and is noticed favorably by the *Evangelist*, a Presbyterian paper, as one which is deservedly growing in popularity, and the "beginning, one of the first notes, so to speak of what is to

become the acknowledged American Evensong." This "Vesper Song," as the writer calls it, he says, has come to stay, and as if it is to become permanent must be changed from its "present uncertain and unregulated exercise—a mere drift of religious sentiment and fancy," and so unproductive of lasting good. It must, therefore, have "some settled liturgical basis." But, as a liturgy implies sacramentalism, which the Presbyterians abhor, the writer fails to make clear how that "settled liturgical basis" is to be arrived at. "To speak frankly (he adds) the true logic of a praise service is a liturgy. Perhaps we are coming by this indirect and yet legitimate way, to that which few of us now approach openly." By indirect means find direction out used to be looked upon as rather a Jesuitical method. But the true blue Presbyterians are apparently adopting it, and thus are making common cause with the Pope,—not the first time either if the utterances of the *Toronto Globe* are to be taken as typical of the drift of Canadian Presbyterianism.

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.

CLERGY HOUSE.

SIR,—How is it that nowadays we hear so little about starting a Clergy House in this diocese? There was a time, not so very long ago, when it really looked as if some one had only to say the word, and we should have one established just for the asking. Now the project seems to have fallen through completely. While we are waiting for the desired information, I should like to point out that the town of Orillia appears to be a suitable locality in which to give the scheme a fair trial. There is an impression in Orillia that a second clergyman is needed to help do the work there; and that additional Church room is urgently required is a well understood fact. Supposing a mission Church erected at a common sense distance from the present St. James', and the Clergy House started in the town, with a priest in charge, two deacons, and two or three young men studying for the ministry, to help him, I fancy that there would be ample work for all. The Mission Church would want two services each Sunday; then there is the Memorial Church at Longford, and also the Atherley Church, besides quite a number of places where services could be held—Ardree, Washago, Uthopp, Coulson's Corners,—and no doubt persons better acquainted than I am with the district could point out other stations where the Church services would be a great boon. It seems probable that the parties in Orillia, who are anxious for a division of the parish would be willing to pay for the building of the Mission Church, and also to provide the stipend of the clergyman in charge of the Clergy House. Then if the congregations ministered to by the inmates of the House would each contribute a reasonable sum to help pay working expenses, the drain upon the funds at the disposal of the Mission Board need not be very heavy. I have heard it said that the priest at the head of the Clergy House would require to be possessed of special qualities to suit the position, with a wife of good housekeeping abilities, and without children, so that she could give her undivided attention to the interests of the establishment. There is an idea abroad that considerable difficulty would be experienced in finding such a pair; but if not to be found in this diocese, search could be made in another. One thing is certain, it would not do to start a Clergy House for the sake of providing a comfortable berth for some favoured man; to successfully carry out the scheme, the clergyman at the head of the House must understand his work, and be able to do it.

EAST SIMCOE.

SKETCH OF LESSON.

15TH SUNDAY AFTER TRINITY, SEPT. 29TH, 1889.

Blind Bartimaeus.

Passage to be read.—St. Luke xviii. 35-43.

This portion of Scripture opens with a view of Jesus on the highway to Jericho, surrounded by crowds, not hostile, but friendly to Him, consisting mostly of Galileans going up to the annual Passover. Doubtless a common thought influences them, viz., that they desire above all things that this Jesus, this wonder-worker, should prove to be not only their great Prophet, but their King who should take up His royal residence at Jerusalem and reign supreme, conquering and driving forth the Roman foe.

Cox Sons, Buckley & Co

343 FIFTH AVENUE, N.Y.

WOOD. CHURCH WORK

SPECIAL ATTENTION REQUESTED.

Arrangements now made by which all Wood Furniture for Churches can be executed in Canada at greatly reduced rates. Apply at once. Estimates and designs furnished. Estimates made on architect's own designs.

DOMINION STAINED GLASS COMPY

No. 77 Richmond St. W., Toronto

MEMORIAL WINDOWS,

And every Description of Church and Domestic Glass.

Designs and Estimates on application.

WAKEFIELD. J. HARRISON.

Telephone 1470.

PETLEY & CO.,

Real Estate Brokers & Auctioneers,
Buy, sell and exchange

CITY AND FARM PROPERTY

and sell City and Farm Property by Auction either at their Rooms or on the Premises.

THE REAL ESTATE EXCHANGE,
65 & 67 Adelaide St. East, Toronto.

TORONTO STAINED GLASS WORKS.

ELLIOTT & SON
94 and 96 Bay Street,

CHURCH GLASS IN EVERY STYLE

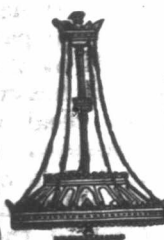
HOUSEKEEPER'S EMPORIUM.

RANGES, WOOD COOK STOVES,
COAL OIL STOVES,
CUTLERY, PLATED WARE,
CHANDLIER'S LAMPS,
BABY CARRIAGES, ETC.
FINE GOODS ETC.

Furnished by

HARRY A. COLLINS
90 YONGE STREET, WEST SIDE
TORONTO.

Established 1867.



The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors, for Gas or Oil, give the most powerful, softest, cheapest and best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. Don't be deceived by cheap imitations.
I. P. FRINK, 551 Pearl St., N. Y.

MENEELY BELL COMPANY.

The Finest Grade of Church Bells

Greatest Experience. Largest Trade. Illustrated Catalogues mailed free.

Clinton H. Meneely Bell Company
TROY, N.Y.

THE

ACCIDENT INSURANCE COMPANY, OF NORTH AMERICA

Head Office - - Montreal.

Issues policies in the most liberal terms. No extra charge for ocean permits.

MEDLAND & JONES,
General Agts. Eastern Ontario,
Mail Buildings, King St., W.
Toronto

The Novelty Spool Holder

With Thread Cutter attached.



Fastens to dress button, while knitting, crocheting or sewing. Made of the best spring wire, plated with PURE silver, and fitted with a steel cutter. Fits any size spool and is very pretty, unique and useful. 15c. each, or two for 25c. Postage paid to any address on receipt of price. WHITON MFG CO., 10 King Street West, Toronto, Ont. Agents Wanted.

JONES & WILLIS, Church Furniture

MANUFACTURERS

Art Workers in

Metal, Wood, Stone & Textile Fabrics,

48 GREAT RUSSELL STREET,
LONDON, W.C.

Opposite the British Museum,

AND EDMUND ST., BIRMINGHAM,
ENGLAND.

OFFICE MEMORIAL WINDOWS,

Stained Glass for Dwellings

CHARLES BOOTH.

CHURCHMAN

BUILDING,

47

LAFAYETTE

PLACE,

NEW YORK.

CHURCH METAL WORK

In all its Branches.

CHARLES F. HOGEMAN.

CHURCH DECORATION

And Decoration for Dwellings.

OTTO GAERTNER.

WORKS

Orange, New Jersey, U. S. A.

115 Gower St., London, W.C., Eng.

R. GEISSLER,

Church Furnisher and Importer,

318, 320 & 322 East 48th Street, New York, U.S.A.

Gold and Silver Work, Wood Work, Brass Work, Iron Work, Marble Work, Stained Glass, Ecclesiastical and Domestic, Fabrics, Fringes, Embroideries, Banners, Flags, etc.

Wall Papers.

Embossed Gold Parlor Papers.

New ideas for DINING ROOM decoration Plain and Pattern INGRAINS BEDROOM PAPER in all grades. A large selection of cheap and medium price papers of the newest designs and shades. Our specialties are

Room Decorations and Stained Glass.

JOS. McCAUSLAND and SON,

72 to 76 KING ST. W., TORONTO.

GRATEFUL-COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

Made simply, with boiling water or milk. Sold only in packets, by Grocers, labelled thus:
JAMES EPPS & CO., Homoeopathic Chemists,
London, England.

Good Pay for Agents. \$100 to \$200 per month made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia PA

MONUMENTS

Special designs furnished for work in marble, granite or ophite, with bronze details.

MEMORIAL TABLETS.

richly engraved in brass or bronze, mounted on wood or marble backgrounds. Special designs and photographs submitted upon application. Send for illustrated catalogue.

J. & R. LANE,

59 CARMINE STREET, NEW YORK.

BATES & DODDS

UNDERTAKERS,

931 Queen Street West,

Opposite Trinity College.

SPECIAL.—We have no connection with the Combination or Ring of Undertakers formed in this city. Telephone No. 518.



GRANITE & MARBLE MONUMENTS TABLETS.

MAUSOLEUMS &c

F. B. GULLETT SCULPTOR

100 CHURCH ST. TORONTO



Sunday School Stamps,

For stamping Books numbering, &c.

SEALS for Churches, Societies, Lodges, School Sections, Corporations, &c., Metal and Rubber Self-inking stamps, every variety

Kenyon, Tingley & Stewart Mfg. Co
72 King St. West, Toronto.



BALTIMORE CHURCH BELLS

Established 1844. 1st Prize at the New Orleans Exposition 1884-5. For circulars, prices, etc., address J. B. Rogers & Sons, Baltimore, Md.



CINCINNATI BELL FOUNDRY CO

SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO
CATALOGUE WITH 1800 TESTIMONIALS.
BELLS, CHURCH, SCHOOL, FIRE ALARM

No duty on Church Bells

CARPETS.

WM. BEATTY & SON

Can at all times supply Churches with

WILTON, BRUSSELS, TAPESTRY, WOOL

OR UNION CARPETS.

CHURCH CUSHIONS

Made in best style by Competent Upholsterers.

SPECIAL LOW PRICES QUOTED FOR THESE GOODS.

Samples sent on application.

Ministers given best Wholesale prices.

WHOLESALE AND RETAIL.

WM. BEATTY & SON,

8 KING STREET, EAST TORONTO

F. G. CALLENDER, M.D.S.

Dental Preservation a Specialty.

12 CARLETON STREET,
TORONTO.

PEN and PENCIL STAMP 25 CENTS.

Rubber Stamp Ink & Pad 15 cents. Send 2 cts. for Circulars, or 18 cts. for Catalogue. Greatest variety, quickest shipments, THALMAN MFG CO., Baltimore, Md., U. S. A. Our Agents are selling hundreds of these stamps

GEORGE EAKIN, ISSUER OF MARRIAGE LICENSES, COUNTY CLERK
Office—Court House, 61 Adelaide Street East, House—186 Carlton Street, Toronto.



MENEELY & COMPANY WEST TROY, N. Y., BELLS

Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals



BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano. They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability certain of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY Engineer, Brome Corners, Que.

THE NORTH AMERICAN LIFE

ASSURANCE CO.

HON. ALEX. MACKENZIE, M.P.

PRESIDENT:

FULL DEPOSIT WITH THE DOMINION GOVERNMENT.

HEAD OFFICE

22 to 28 KING ST. WEST, TORONTO.

THE SEMI TONTINE RETURN PREMIUM PLAN

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

THE COMMERCIAL PLAN.

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

WILLIAM McCABE,

MANAGING DIRECTOR

TORONTO.

West Toronto Junction,

HI, HO!

May 28, 1898.

JAMES GOOD & CO.:

Send me another barrel. I used the

ST. LEON WATER

last summer for Muscular Rheumatism, and found immediate and permanent benefit from its use.

J. F. HOLDEN, Druggist.

Also diabetes and Bright's disease, indigestion, dyspepsia, &c.; these poisoned fires are put out by St. Leon, as water quenches fire. Doctors say "impossible to say too much in its praise."

JAMES GOOD & CO.,

220 and 67 Yonge-street.

Groceries, Wines, Beers, Spirits, and St. Leon Water, wholesale and retail.

The throng passes joyously along its way, now it is nigh unto Jericho (v. 35) when a scene of great interest, manifesting the wondrous power of Christ, takes place.

I. The Blind Beggar.—At the gate of the city there sat a blind man, whose lot was doubly miserable and hard, in that he was both blind and poor. There he had sat day after day, while priests and people passed in and out. Priests to and from their temple duty, labourers to and from their work in the field, travellers to and from their journeys to Jericho. Probably few of all these troubled themselves about him as he sat, perhaps now and then some one might throw him a mite or two for charity. In this pitiable plight he has to depend upon his sense of hearing, to know when any one was passing from whom he may beg. This sense (always more acute when that of sight is affected) told Bartimæus (the son of Timæus) that something unusual was happening to-day: there were the sounds as of the tramp of many feet: the walkers were evidently approaching; coming his way with this sound, were others, such as the mingling of voices, etc. What could it mean? He asked some one nearer than the others what it meant (v. 36) and received for his answer words that evidently conveyed great hope to him: "Jesus of Nazareth passeth by" (v. 37). Immediately his hope found expression in a supplication full of faith. "He cried, saying, Jesus! Thou Son of David. Have mercy upon me!" (v. 38). Perhaps he had heard of Him before—knew something about Him, and catching at the popular title of the expected Messiah, he so cried. What does he want? What would be the most likely thing he would ask? (See v. 41.) Surely that his sight might be restored: Yes, if Jesus was the Messiah—then as he had heard in the Scriptures that the Messiah should open the eyes of the blind (Isa. xxxv. 5; xlii. 7), and as some had perhaps told him that Jesus had actually on some occasion done this, he could not be wrong in thus crying to Him for healing. But some in the throng try to silence him. The Lord is perhaps teaching as He journeys, a blind beggar must not interrupt Him, and so they rebuke him, that he should hold his peace, but without the desired effect. (see v. 39) "He cried so much the more thou Son of David have mercy on me."

II. How Christ treats the Despised.—We have many pictures like the present which we are now to look at. When for instance in our last lesson, the mothers brought their children to Jesus, and the disciples rebuked them, Jesus stood and commanded them to be brought, saying, "Suffer the little children to come unto me, and forbid them not." (S. Mark x. 13) So now, the King's thoughts are different from His followers thoughts—a blind beggar is as much His subject, and therefore as much to Him as a rich ruler. Did He not come to live and die for both? and so "He commanded him to be brought," because he could not find his way to Jesus unaided (type of humanity coming to God) and when he was before Him to test his faith, He asked him the most natural question and received from him the most natural reply (v. 41) Behold the happy end! The blind eyes opened, the wretched beggar turned into a joyful disciple one more added to the procession, singing as loud as any. From all this we see how Christ treats the despised—in a way unexpected by others. He notices them, and looks at them with love and pity. He bestows on them blessing and favour. Then

III. How should the Despised treat Christ?—They should not miss opportunities to approach Him, like Bartimæus, when the opportunity came he used it, cried aloud for mercy, and so was helped. They should cast away (like Bartimæus his outer garment,) anything that keeps them from Him, they should come at once to Him when they hear Him call.

A PREACHER'S JEST-BOOK.

BY THE REV. S. BARING GOULD, M.A.

The day has gone by when sermons were held to be necessarily dry, and unsuited with anecdote, illustration, and simile. The press now issues hand-books of stories or parables, that may be suitably used in the pulpit to point a moral and enforce a truth.

At the close of the last century and the beginning of this, a sermon was nothing unless ponderous, lengthy, and dry. We are, now, perhaps, swinging into the opposite extreme, and we hear, occasionally, pulpit discourses that are a trifle too lively. It is thought, especially among our young preachers, to be necessary to thrust an anecdote into a sermon, and they are not always careful that it shall be apposite to the subject of their discourse.

The gravity and heaviness of the sermons of last century were due, in a measure, to a recoil from the quirks and fantastic jokes which were

tolerated in the pulpit in an earlier age. Certainly, just after the Reformation, every effort was made, by both the reformed and the non-reformed preachers, to lay hold of the attention of their hearers by whatever means lay in their power, and they sometimes exceeded the bounds of good taste in so doing.

At this period there appeared a good many volumes containing stories suitable to be used—suitable, that is, in the opinion of the collectors—for pointing morals and enlivening pulpit discourses.

Perhaps the most curious of all these is one by John Pauli, a Franciscan friar, written in 1519, and published at Strasburg in 1522. He did not give it an appropriate title, "Schimpf and Ernst" (Abuse and Earnest); but what he meant by his title was that some of his stories were appropriate to be used by a preacher when giving his congregation a scolding, and others when delivering an earnest exhortation to piety. He sorted his stories according to this somewhat arbitrary division, and tacked on to each an indication whether it was to be used in scolding or in edification.

Sometimes Pauli seems to have been puzzled as to what category he should count a story he has told, and to have designated it hesitatingly, like his 59th tale, which he labels "Scolding or Serious."

But perhaps we may take it that by "Schimpf" he really means joke; but if so, we can only say that there is much more of joke than gravity in his book.

Pauli, though a friar, had no hesitation in telling stories that hit the Pope and the prelates hard—as hard as any Reformer. For instance, he relates how a rich man, wanting to plead a cause before the Pope, put 400 ducats in the lap of his Holiness. The Pope turned the money about in his lap and said:

"Irresistible! quite irresistible!" Here is another. One day a beggar-woman asked the Pope for a shilling.

"Pshaw!" said his Holiness; "too much! far too much."

"Then—sixpence."

"Still too much! a great deal too much."

"Then—threepence."

"You are exacting still too much."

"Well—a penny."

"No, I will not give you that."

"Then, your holiness, may I have your blessing?"

"Certainly—most cordially."

"I won't have it," said the beggar-woman; "it cannot be worth a penny, or you would have refused it me."

There was once an abbot, "a simple sheep, and not very learned," who was accused to the Pope as ignorant, and therefore unsuited to be abbot. The Pope put him through his grammar.

"What part of speech is 'the Pope'?" asked his Holiness.

"A participle, I suppose," answered the abbot.

"Why so?" inquired the Pope.

"Well," replied the abbot, "I think so because he somehow participates in all the good things everywhere; he has a part out of every income he can finger."

"Get along," exclaimed the Pope; "you know too much."

To show how men excuse the sins they are inclined to, and condemn those towards which they have no leaning, he tells how the ass was accused to the lion of having eaten three leaves of parsley without salt.

"Infamous!" said the lion, "he shall die, and I will eat him."

The wolf was accused to him of having eaten three lambs without any condiment.

"Ah!" said the lion, "that is nothing."

"Why not?"

"There is a difference," said the lion solemnly. Lambs are only lambs, but parsley-leaves are parsley-leaves."

Sometimes Pauli tells how he made a point in one of his own sermons. He was in Strasburg one year when two lazy loons deserted their wives and children to loaf about the country, begging, and drinking, and doing nothing. The magistrates had them arrested, and condemned to wear long

grey wollen cloaks, to mark them out among all men.

"As I was preaching in the cathedral," says Pauli, "I said, 'Ah! if all lazy loafers were to be habited in grey gowns, where should we friars get enough cloth to make one of our habits.'"

To show how we are inclined to let appeals to the conscience glide off ourselves, he tells another story of a great preacher who was discoursing on usury with wonderful force and thrilling power. After the sermon a usurer came to him, and put some money in his hand, and said:

"Preach away against that hateful sin of usury. Give it the usurers hot and strong."

"But," said the astonished preacher, "you are a usurer yourself."

"Yes," was the reply, "but there is too much competition in this town. Sting their consciences well, that some may give up, and then I shall do a roaring business."

On the extravagance shown in funerals, Pauli tells this tale. The Emperor Vespasian heard that the funeral of a noble Roman had cost sixty ducats.

"And, pray, what will my funeral cost?" asked the Emperor of his chancellor.

"Oh, sire! not less than three hundred ducats."

"Then, in pity, hand me the ducats now, and when I am dead chuck me into the Tiber."

The Emperor Domitian shut himself up in his room for some hours a day. The courtiers said:

"He is engaged on matters of State;" or, "He is studying philosophy;" or, "He is planning something great for the advantage of the city."

Then, one peeped through a chink in the wall, and saw that he was catching flies.

It is so with a good many people whom we suppose to be hard at work at profitable occupations; cultivating their brains, storing their minds, executing great works—they are only catching flies.

Preaching on the absurd and trifling occasions of quarrel, occasions which sometimes cost a life, Pauli tells the following amusing story:

A Florentine gentleman came to Milan, where he saw over a house-door the shield and arms of the owner; argent—an ox-head coupé at the neck, gules.

"Hallo!" shouted the Florentine, "that is my coat of arms; how dare any dirty Milanese assume it!"

He rushed into the house and charged the owner with having assumed arms that belonged to another.

"Not at all," said the Milanese, "I inherited that coat from my ancestors."

"Then your ancestors committed a fraud on mine. I challenge you to fight to-morrow."

On the morrow the two men met in a field.

"Only one of us two can live," said the peppery Florentine. "Only one shall bear on his arms—argent, an ox's head gules."

"But," said the Milanese, "mine is a cow's head."

"Oh! a cow's head, and not an ox's! Then we need not fight, let us kiss and be comrades."

Pauli gives advice to husbands and wives how to maintain love and concord. One of his stories on this topic is as follows:

A man about to be married visited a wise man, and asked his advice how to make home happy.

"Follow me to my house," said the sage, and he led the way to his own dwelling.

On reaching the house door he called out to his wife, who looked forth from an upper window.

"Wife," shouted the sage, "pitch out to me my big bottle of turpentine."

"Certainly," answered the woman, and threw it down. It was smashed on the pavement and the turpentine spilt.

"Never mind," shouted the wise man, "throw down the other."

"Certainly," said the wife, and presently did as ordered.

"Now, my friend," said the sage, "this is the secret of household order. Make your wife mind you and obey without arguing."

At table with company one day a farmer said:

"Well, I have been married thirty years, and

only once have my wife and I been of one mind in all these years, and that was when the house was on fire, and each wanted to be the first to escape."

John Pauli gives us occasionally his own experiences, and things that have happened to persons of his acquaintance. He tells a rich story of "a great ball of a man called Herr Werner, at Villingen," but it smacks of irreverence, and can, therefore, hardly be re-produced.

And this next story—surely it could do no good when told in the pulpit, however well it might come in at table.

A priest had a loud, harsh voice, and when he sang the service, or preached, one of the women in the congregation wept. He noticed this, and was touched. He thought that this was an acknowledgement of the power of his sermons or the beauty of his singing, but was not quite sure which. So he asked the woman one day why she wept when he sang and preached.

"Oh, sir," she answered, "I had once a faithful, dear old ass, and one winter the wolves ate him. Whenever I hear you, sir, I recall the bray of my ass, and my tears flow!"

Or, can this story do good?

A farmer's wife hanged herself on a tree in his garden. He married another wife, and, curiously enough, she, after a few years, hanged herself on the same tree. He married again, and the third wife did the same. The farmer wrote sadly to a distant married friend to tell him of the mournful coincidence. In reply his friend wrote:

"There is great virtue clearly in that tree. Send me a cutting."

Some of his fables are probably original; we do not remember to have seen them elsewhere. Here is one, new to us, with much dry humor in it:

Two wolves looked on whilst a sheep was licking its lamb.

"Dear me! Dear me!" said one wolf to another "how unjust the world is! If you or I, brother, were to lick a lamb, what an outcry the farmers would make!"

Some are old favorites, as that of the farmer, his son, and the ass.

He mentions some well-known and widely-spread myths, as that of Rip van Winkle, and that of the Flowering Thorn of Glastonbury, which, however, he transfers to Wurzburg.

Sometimes he illustrates proverbs. Thus, on the saying that "Humors change manners," he mentions the case of a monk who always walked with downcast eyes till he was elected abbot, when he became proud, insolent, and fond of pomp. When asked why he who had looked down before with such humility now looked up and about with such pride, he answered:

"Oh, then I was looking for the key to my present office."

Pauli relates a story of a preacher, who most certainly cannot have been himself a parishioner, came to him with the petition:

"Sir, I want to buy of you a stone in the church wall near where I sit, and against which I rest my head when you are in the pulpit. It has an extraordinary soporific quality. No sooner do I rest my head against it than my eyes close. I want to buy it to be my pillow in bed, where I am very often wakeful."

We may be quite certain that old Pauli's sermons were eye-openers, and not eye-closers.—*The Quiver*.

A WEAK HEART.

In the business world, a weak heart is practically more inconvenient than a weak head. If a man or woman be a little feeble about the region of the brain, it is generally of little moment. Some post or other will be provided if the conduct be respectable, and lack of brains is too common to excite any particular attention, either in the person concerned or in those about him. But a weak heart insists upon putting itself in evidence at all sorts of convenient and inconvenient times. If its possessor finds himself a little late for his morning train, and has to make a "spurt" to recover lost time, the exertion is usually followed by such a "lad quarter of an hour" that he resolves in future rather to lose a dozen trains than

to risk temporary suffocation or permanent syncope again. The practical evils that are associated with a weak heart are innumerable, and will usually present themselves to those who possess so unsatisfactory a pumping engine. But weak hearts are by no means so common as is often supposed. Dyspepsia and tight lacing are frequently responsible for symptoms which are considered more ominous than they really are. Even when the heart is genuinely "weak," the weakness is not always due to special disease of that organ. It may be only part of a general weakness of the whole system, which is easily curable. An eminent physician used to say that the best tonic for a weak heart is a good, brisk walk. Not a doubt of it. The majority of weak, flabby hearts are weak and flabby because every other muscle in the body is weak and flabby, and this general weakness and flabbiness is due to want of vigorous use. Exercise of the legs and back and arms gives additional and much needed exercise to the heart, and it grows strong by vigorous exercise exactly as every other muscular organ does, for the heart is a muscle.

ALONE WITH GOD.

How many instances in the Bible that show that the one who prevails in prayer is the one who is alone with God as he prays! Moses is by himself beside the bush in the wilderness. Gideon and Jephthah are by themselves when commissioned to save Israel. Abraham leaves Sarah behind when he pleads with God for Sodom. Joshua is alone when the Lord comes to him as an armed man. One John is alone in the wilderness; another John is by himself in Patmos, when nearest God. It is when alone under the fig tree in prayer that Jesus sees Nathaniel. All religious biography, our own closet communion and success with God, show what Christ means when, as if it were the only way to pray, he says: "And thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy father which seeth in secret shall reward thee openly."

SERMONS.

Nowadays, by the time the preliminaries of some church services (notices included) are over, the congregation is about tired enough to want to go home. But the dainty little sermonette does not detain them long; so a little patience is cultivated, and all separate in admiral good nature, and with the firm determination to come again and stick to it, even the notices should increase in number, and the artistic part of the performance should become even more lengthy and elaborate and "super-useless." Really good people can enjoy very long services indeed, if they are only truly religious ceremonies, and not a mere matter of pride, pomp and display; but they object to having precious time wasted by what has nothing whatever to do with reverential waiting upon God. Loyalty to public worship will not allow them to "forsake the assembling of themselves together, as the manner of some is;" yet they find that it tests all their Christian graces to listen with any forbearance to much that transpires in the church.

FREEZING THE FARM UP.

People who shiver with cold do not always understand the importance and value of the frost. God who "scattereth the hoar frost like ashes," and before whose cold "who can stand?" (Psalm cxlvii. 16, 17), does all his work in wisdom; but many men do not fully appreciate how much a freezing of the ground does to set at liberty the plant-food locked up in almost all soils.

Water, in freezing, expands about one-eighth its bulk with tremendous force; and if confined in the strongest rock and frozen will burst it asunder. The smallest particles of soil, which are in fact only minute bits of rock, as the microscope will show, if frozen while moist are broken still finer. This will go on all winter in every part of the field or garden reached by the frost; and as most soils

contain more or less elements that all growing plants or crops need, a good freezing is equivalent to adding manures or fertilizers. Hence it is desirable to expose as much of the soil as possible to frost action and the deeper the better, for the lower soil has been less drawn upon, and is richer in plant-food. We know that in spring the ground "breaks up," and sometimes there are great holes made in the middle of the roads. This is because the water which has expanded in the frost of winter into ice, lifting and moving all the soil, now melts away, and allows the earth to break in pieces and drop down.

The cold wintry frosts not only kill weeds, and germs of disease, and make the air pure and healthy, but they also save poor farmers a deal of hard work, in spading, digging, plowing and making the soil ready for the seed.

AN ORNAMENTAL LAMP-SHADE.

The fancy lamp-shades, if at all pretty, are so expensive to purchase that we all welcome a new design. A fourteen year old girl of our acquaintance has just made a very cheap and effective one. Buy a wire frame, of the size to fit your lamp, and cover it with coarse milliner's-net. Take a piece of imitation lace of any pretty design, and measure loosely around the bottom of the frame the width of the lace from the bottom. Then allow about a quarter of this for fullness, and gather it slightly on a piece of ribbon of such a length as will fit snugly around the frame at this point. The ribbon is then gathered to fit the frame, and a narrow piece of lace fulled around to stand up. A bow of ribbon is placed at the side, and a fringe of embroidery silk finishes the lace at the bottom.

HINTS TO HOUSEKEEPERS

ANTISEPTICS.—Among substances called antiseptics or disinfectants, are carbolic acid, salicylic acid, boracic acid, chloride of zinc, and iodoform. All these, diluted with water, can be used to advantage for cleansing wounds and for other antiseptic purposes. Chloride of lime, in water used for scrubbing, washing, is the ordinary disinfectant for floors, furniture, and linen.

AIR, IMPURE.—Keep your house and premises free from all decaying and offensive matter; see that no bad smell comes from drains, sinks, cesspools, or water closets; and give free access to sun and air in every possible corner of the dwelling, from cellar to attic. Pure air is indispensable to health.

APOPLEXY results usually from the rupture of a blood vessel in the brain, causing pressure on that organ, and consequent loss of sensation and power of motion. It is marked by heavy, stertorous breathing, suffusion of blood to the face, and a slow pulse. Paralysis, usually limited to one side of the body, may occur at once or may follow. Place the patient in a lying down position, with the head raised. Loosen the clothing and apply cold compresses to the head, cause the bowels to be voided by injection of hot water and soap, and send for a physician.

ARTIFICIAL FOOD FOR INFANTS.—Mix one tablespoonful of fresh (cow's) milk with two tablespoonfuls of hot water, and add a little sugar. This is sufficient for once feeding a new born infant and the same quantity may be given every two or three hours. The milk should always be from the same cow and be freshly prepared each time the infant is to be fed. Infants should rest thirty or forty minutes after taking the food. If the child's stomach does not retain the milk, add a little soda or a teaspoonful of lime water. After using the nursing bottle, cleanse it with boiling water; also, place the rubber tip in cold water in which a little soda has been dissolved. After the infant's first teeth have come, thinly prepared arrow root, or equal parts of cow's milk and water, may be given two or three times daily, in addition to the regular food. Never use a nursing bottle with glass or rubber tubing; a plain bottle, with a pure rubber nipple is the best.

AS

With
ner, an
Broadw
wistful
person
little
want
about
tiYes,
the floor
little
gir"My
ham,"
can't
yo
a little
her
easy"The
employ,
dedly,
under
a"This
the old
Cert"The
"I
before
si
name
in"It
man
na
wearily."Yes,
much
in
down,
IThe
girl,
who
between
breathednew
cle
registre
not
aswas
Sal
No
one
reasoned
herself
Mof
that
her
fat
Her
facewhat
the
her
woul
that
the
her
fath
for
their
and
jack"I
w
mind,"

STA

The

HAMIL

ASHAMED OF FATHER.

With a weary face and tired manner, an old man entered a store on Broadway, and looking around in a wistful sort of way said to the first person he met, "I've stopped for my little girl; I thought she would not want to walk home alone, and it's about time to close, ain't it?"

Yes, it's time to close," replied the floor walker, "but who is your little girl, and where is she?"

"My little girl is Sally—Sally Denham, and she's here somewhere; can't you please tell me where? I'm a little near sighted or I could find her easy enough."

"There's no such girl in our employ," said the floor walker decidedly, "You must be labouring under a mistake, sir."

"This is Rathbone's, ain't it?" the old man asked.

"Certainly."

"Then she's here."

"I am quite sure, as I told you before sir, that there's no girl by that name in our employ."

"Is there another store kept by a man named Rathbone?" he asked wearily.

"Yes, I believe there is," without much interest, "three blocks further down, I think."

The old man went out, and a young girl, who had heard the conversation between him and the floor walker, breathed a sigh of relief. She was a new clerk and her name had been registered with other new ones, but not as Sally Denham (although it was Sally); it read Maude Elliot. No one in the store knew her, she reasoned, so why should she not call herself Maude, if she wanted to, instead of that plebeian Sally. And to think her father should come after her. Her face flushed hotly as she wondered what those proud girl clerks all around her would say if they should find out that the shabbily dressed old man was her father. The girls were starting for their homes; she put on her cap and jacket and went out.

"I will give father a piece of my mind," she said to herself, unduti-

fully, "I shall ask him never to stop for me again. I am quite big enough to go home alone, I think."

She took a roundabout way home; it was a pleasure to walk along the street now, for she was dressed in a very neat and becoming suit, the hard earned gift of the dear, loving old father of whom she was ashamed.

But what was the matter at home? She was startled as she reached her door, and heard the commotion within.

"Your father's killed, Sally," was the abrupt explanation of a small boy outside; "he was a looking of you up, an' couldn't find you."

The frightened girl darted past him into the house, where she found her mother nearly wild with grief. "Mother," she sobbed, "it isn't true is it, that father is dead?"

"Yes he was killed—was knocked over by runaway horses while looking for you. He died just after reaching home; his last words were, 'Tell my little Sally father tried to find her; tell her to find her Father in heaven, he'll watch over her even unto the end. Where were you Sally?'"

But Sally did not answer; she simply could not. She was down on her knees beside the father's dead body, sobbing out her agony of grief and remorse.

"It's my fault, all mine," her tortured soul moaned, "he wouldn't be lying here cold and still if I hadn't been ashamed of him."

A year has passed since then, and Sally Denham is still a clerk at Rathbone's. But there has never been an evening since her father's sad death that, as the time for closing the store arrived, she has not heard a voice say: "I've stopped for my little girl; I thought she wouldn't want to walk home alone."

THE OKLAHOMA BOOM—Forms an instance of a wild rush for an uncertainty, which is the opposite of the steady boom enjoyed by Burdock Blood Bitters. Buyers of this medicine get a certainty—an unequalled remedy for all diseases of the stomach, liver, bowels, kidneys and the blood.

THINGS MONEY CANNOT DO.

Some boys and girls have an idea that money can do almost anything; but this a mistake. Money, it is true, can do a great deal, but it cannot do everything. I could name you a thousand things it cannot buy. It was meant for good, and it is a good thing to have, but all this depends on how it is used. If used wrongly it is an injury rather than a benefit. Beyond all doubt, however, there are many things better than it is, and which it cannot buy, no matter how much we may have of it.

If a man has not a good education, all his money will never buy it for him. He can scarcely even make up his early waste of opportunities.

Neither will wealth itself give a man or a woman good manners. Next to good morals and good health, nothing is of more importance than easy, graceful, self-possessed manners. But they cannot be had for mere money.

Money cannot purchase a good conscience. If a poor man, or a boy, or a girl—any one, has a clear conscience that gives off a tone like a soundbell when touched by the hammer, then be

CHITTENDEN

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

50 CENTS **\$25.00**
Watch for \$4.98



This watch has fine expansion balance, quick train (18,000 beats per hour), accurately regulated and adjusted, full upper plate, dust proof, full jeweled, Waltham style movement, warranted an accurate time-keeper. The case is a genuine 4 oz. Duesler Silver-ine, warranted by the manufacturer a life time. In order to get good Agents immediately to introduce our watches and jewelry we make a grand offer, good for 60 days. Cut this advertisement out and send to us with 50 cts. in postage stamps, as a guarantee of good faith, and we will send you the watch by express C.O.D. subject to examination. You can examine and test the watch and if found perfectly satisfactory and exactly as represented you can pay the express agent the balance, \$4.98, and take the watch—otherwise you do not pay one cent. If you wish the watch sent by mail, cash in full must accompany order. SPECIAL.—Order immediately, sending \$4.98 in full with order, and if yours is the first order from that town we will give you the exclusive agency of your county and send you Free in addition to the watch a valuable sample outfit of jewelry consisting of rings, chains, pins, charms, etc., etc. **CANADIAN WATCH & JEWELRY CO., 60 & 71 Adelaide St. E., Toronto, Ont.**

We recommend this watch to any one who desires a low-priced watch that combines SERVICE with DURABILITY. Kindly mention this paper when you order.

DR. LOW'S WORM SYRUP
DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS. SWEETS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD.

HACVARD'S PECTORAL BALSAM
CURES COUGHS, COLDS, HOARSENESS, ETC.

D & C TO MACKINAC
SUMMER TOURS.
PALACE STEAMERS. LOW RATES.
Four Trips per Week Between
DETROIT, MACKINAC ISLAND
Petokey, Sault Ste. Marie, and Lake Huron Way Ports.
Every Week Day Between
DETROIT AND CLEVELAND
Special Sunday Trips during June, July, August and Sept.
Double Daily Lines Between
CHICAGO AND ST. JOSEPH, MICH.
OUR ILLUSTRATED PAMPHLETS Rates and Excursion Tickets will be furnished by your Ticket Agent, or address
E. B. WHITCOMB, G. P. A., DETROIT, MICH.,
Detroit and Cleveland Steam Nav. Co.

BURDOCK PILLS
SUGAR COATED
A SURE CURE
FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

GURNEY'S STANDARD STOVES AND RANGES

For comfort in the kitchen use a



Grand
Duchess
Home
Standard
OR
Model
Standard
Range.

The E. & C. GURNEY COMPANY,
HAMILTON. TORONTO. MONTREAL. WINNIPEG.

ADVERTISE

IN THE

Dominion Churchman

BY FAR

The Best Medium for Advertising

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

BEING THE MOST EXTENSIVELY CIRCULATED

CHURCH OF ENGLAND JOURNAL
IN THE DOMINION.

Mailed to nearly ONE THOUSAND Post Offices weekly.

RATES MODERATE.

ADDRESS
FRANK WOOTTEN,
Publisher and Proprietor,
TORONTO, CANADA.
Box 8640.

sure he or she is vastly richer than the millionaire who does not possess such a conscience. Good principles are better than gold.

SAFE AND RELIABLE.—I highly recommend Dr. Fowler's Extract of Wild Strawberry for curing cholera, cholera morbus, colic, cramps, diarrhoea, dysentery and all summer complaints. It is safe and reliable for children and older persons.

Miss Hiley Breckenbridge
Heyworth, Que.

THE TRULY BRAVE.

Who is the truly brave?
The boy with a self-control,
Who curbs his temper and his tongue,
And, though he may be big and strong,
Would scorn to do the slightest wrong
To any living soul.

Who is the truly brave?
The boy who can forgive,
And look as though he had not heard
The mocking jest, the angry word;
Who, though his spirit may be stirred
And tries in peace to live.

Who is the truly brave?
The boy whose daily walk
Is always honest, pure and bright;
Who cannot lie, who will not fight,
But stands up boldly for the right,
And shuns unholy talk.

Who is the truly brave?
The boy who fears to sin?
Who knows no other sort of fear,
But strives to keep his conscience clear,
Nor heed his comrade's taunt or jeer
If he hath peace within.

Who is the truly brave?
The boy who dares to pray,
And, humbly kneeling, seeks the face
Of God, and asks supplies of grace
To help run the Christian race,
And walk in wisdom's way.

THE TROUBLED GEESE.

No doubt all our boys and girls have read the story of how the geese saved Rome. You remember, the Romans had been driven within the walls of the city. At night the victors—the Gauls—tried to get over the walls into the city, where the poor, tired, discouraged Romans were sleeping. The noise the Gauls made alarmed the geese, which began to cackle. This woke the soldiers, and the city was saved.

Here is a Russian fable. Can you find the moral?

A peasant was one day driving some geese to market, where he hoped to sell them. He had a long stick in his hand, and drove them pretty fast.

But the geese did not like to be hurried; and happening to meet a traveller, they poured out their complaints against the peasant who was driving them.

"Where can you find geese more unhappy than we? See how this peasant is hurrying us on, this way and that; and driving us as though we were only common geese. Ignorant fellow! He never thinks how he is bound to honour and respect us; for we are the descendants of the very geese that saved Rome so many years ago."

"But for what do you expect to be famous yourselves?" asked the traveller.

"Because our ancestors—"

"Yes, I know; I have read all about it. What I want to know is, What have you yourselves done?"

"Why, our ancestors saved Rome."

"Yes, yes. But what have you done?"

"We? Nothing."

"Of what good are you then? Do leave your ancestors at peace! They were honored for their deeds; but you, my friends, are only fit for roasting."

CROWNED OR UNCROWNED.—The head of any one suffering from constipation, biliousness or dyspepsia will harbor a sick headache. By regulating the bowels, arousing the torpid liver, improving digestion and purifying the blood Burdock Blood Bitters banishes sick headache, no matter how severe or obstinate it may be.

SUPERSTITIONS ABOUT STORKS.

The Germans hold the stork to be an almost sacred bird. They have many strange, and some beautiful, superstitions connected with this bird. Among these is the old time tradition that the stork invariably brings luck along with it, and an increase of fortune to the household over which it condescends to build its mighty nest. As they generally select the highest houses with the tallest roofs for this purpose, we assume the higher the house the better the condition and the chances of the individuals dwelling within.

Another pretty legend is that with which they entertain the German children, who are taught to believe that the storks fetch the new-born babies with them to their nests, and from those elevated positions considerably drop the little ones through the chimney-tops into the homes where they will be most appreciated.

In a quaint old street back of the cathedral, at Worms, we saw a stork's nest with the parent birds and the young ones in it. The nest was about three feet high, and as wide in diameter, built of thick twigs, carefully woven in and out, basket fashion. The chimney on which this nest was built was a very lofty one, covered with tin at the top, allowing the smoke to escape from one side—German fashion. This made a solid foundation for the entire structure.

SALESMEN WANTED AT ONCE.—A few good men to sell our goods by sample to the wholesale and retail trade. We are the largest manufacturers in our line in the world. Liberal salary paid. Permanent position. Money advanced for wages, advertising, etc. For full terms address, Centennial Mfg. Co., Chicago, Ill., or Cincinnati, O.



MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA

NO MAN CAN DO JUSTICE TO THE SYSTEM IN WHICH THE CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair.

CUTICURA, the great skin cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 50c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

THE ALDEN PUBLICATIONS !!

The following ALDEN PUBLICATIONS will be mailed free on receipt of price.

GREAT WRITERS—Edited by Prof. Robertson.

Brief, well written biographies of the most eminent English and American authors, with whom every intelligent reader desires at least some acquaintance, and many of whom it is a delight to know thus intimately. All uniform in style, handsome type, paper, printing and binding, and very cheap at the price of 40 cents each. post paid.

- Life of Longfellow, by Professor Eric S. Robertson.
- Life of Coleridge, by Hall Caine.
- Life of Dickens, by Frank T. Marzials.
- Life of Dante G. Rossetti, by Joseph Knight.
- Life of Samuel Johnson, by Colonel F. Grant.
- Charlotte Bronte, by Augustine Birrell.
- Life of Thomas Carlyle, by Richard Garnett.
- Life of Adam Smith, by R. B. Haldane, M.P.
- Life of Keats, by W. M. Rossetti.
- Life of Shelley, by William Sharp.
- Life of Goldsmith, by Austin Dobson.
- Life of Scott, by Professor Yonge.
- Life of Burns, by Professor Blackie.
- Life of Victor Hugo, by Frank T. Marzials.
- Life of Emerson, by Richard Garnett, LL.D.
- Life of Goethe, by Professor James Sime.
- Life of Congreve, by Edmund Gosse.
- Life of Bunyan, by Canon Venables.
- Life of Crabbe, by T. E. Kebbel.
- Life of Heine, by William Sharpe.

Classic Series.

A series of books of the very highest literary merit, edited by Ernest Rhys, published in London, always excellently printed, on good paper, always good, and nearly always large type, neatly bound in cloth, and sold at 40 cents each, post paid.

- Romance of King Arthur, edited by Rhys.
- Shelley's Essays and Letters, edited by Rhys.
- Prose Writings of Swift, edited by W. Lewin.
- Great English Painters, edited by W. Sharp.
- Lord Byron's Letters, edited by M. Blind.
- Essays by Leigh Hunt, edited by A. Symons.
- De Foe's Captain Singleton, edited with Introduction, by H. Holiday Sparling.
- Essays: Literary and Political, by Joseph Mazzini: edited by William Clarke.
- The Prose Writings of Heinrich Heine, edited, with Introduction, by Havlock Ellis.
- The Lover and other Papers of Steele and Addison, edited by Walter Lewin.
- Burn's Letters, edited by J. Logie Robertson.
- Vulsunga Saga, edited by H. H. Sparling.
- Sartor Resartus, by Thomas Carlyle; edited, with Introduction, by Ernest Rhys.
- Seneca's Morals, etc., edited by Walter Clode.
- Lord Herbert of Cherbury, edited by Dircks.
- English Prose, from Maundeville to Thackeray, edited by Arthur Galton.
- The Pillars of Society, and other Plays, by Henrik Ibsen; edited by Havlock Ellis.
- Dr. Johnson's Essays.
- Sir. Thos. Browns' Religio Medici, etc., by Ernest Rhys.
- Mareus Aurelius, by Alice Zimmern.
- Plaptain Singleton, by Daniel Deofe.
- Putaroch's Lives, by J. & W. Langhorne.

ADDRESS—

FRANK WOOTTEN,
30 Adelaide St. East, (Next Post Office),

TORONTO,

SOLE AGENT FOR THE ALDEN PUBLISHING CO. IN CANADA.

SEND FOR CATALOGUE.

PIANOS

SQUARE
AND UPRIGHT.

ALL
STYLES

HEINTZMAN & Co.
Send for Illustrated Catalogue.
117 King Street West.
Toronto, Ont.

M. STAUNTON & Co.,

MANUFACTURERS OF

Paper Hangings and Decorations.

ART PAPER HANGINGS.

New and Beautiful Designs in Ceiling Decorations.

4 AND 6 KING STREET, TORONTO.

Manufacturers' Life Insurance Co.

AND THE

MANUFACTURERS' ACCIDENT INSURANCE COMPANY,

Are two separate and distinct Companies with full Government Deposits.

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

83 KING STREET WEST, TORONTO.

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

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

J. L. KERB, Secretary-Treasurer.

A. H. GILBERT, Superintendent of Life Agencies. W. H. HOLLAND, Superintendent of Accident Agencies.

Continued Progress.

OVER \$4,000,000

LIFE AND ACCIDENT

INSURANCE !!

THIS YEAR.

POLICIES INCONTESTABLE.

ABSOLUTE SECURITY.

Prompt payment of claims.

THIRTY DAYS GRACE.



Burdock BLOOD BITTERS.

WILL CURE OR RELIEVE.
BILIOUSNESS, DIZZINESS,
DYSPEPSIA, DROPSY,
INDIGESTION. FLUTTERING
JAUNDICE, OF THE HEART.
ERYSIPELAS, ACIDITY OF
SALT RHEUM, THE STOMACH,
HEARTBURN, DRYNESS
HEADACHE, OF THE SKIN,
And every species of diseases arising from
disordered LIVER, KIDNEYS, STOMACH,
BOWELS OR BLOOD.
T. MILBURN & CO., Proprietors, Toronto.

ALL OF THE Alden Book Publications

KEPT FOR SALE AT THE OFFICE

OF THE

**Dominion
Churchman,**
30 Adelaide Street East,
TORONTO.

SUBSCRIBE

FOR THE

Dominion Churchman

The Organ of the Church of England
in Canada.

Highly recommended by the clergy and laity
as the

MOST INTERESTING & INSTRUCTIVE

Church of England Paper to introduce
into the home circle.

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

Price, when not paid in advance...\$2.00

When paid strictly in advance, only 1.00

Send your subscriptions in a registered letter
to

FRANK WOOTTEN,

PUBLISHER AND PROPRIETOR.

Post Office Box 2640,

TORONTO, CANADA.



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

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

JOHN LABATT, LONDON, ONT

JAE GOODR & Co., Agents, Toronto.

T. LUMB'S

Steam Carpet Cleaning Works.

171 Centre Street, Toronto.

Machinery with latest improvements for
cleaning of all kinds. Especially adapted for
fine Rugs; Axminster, Wilton, Velvet, Brussels
and all pile carpets; the Goods are made to look
almost like new, without in the least injuring
the Fabrics. Carpets made over, altered, and
refitted on short notice.
TELEPHONE 1227

DR. FOWLER'S

EXT. OF
WILD

STRAWBERRY

CURES

CHOLERA

Cholera Morbus

GOLIC and
CRAMPS

DIARRHOEA

DYSENTERY

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

SOLID GOLD PLATED.

To introduce our Watches, Jewelry,
etc., etc., for 60 days we will send this
fine, heavy gold-plated Ring to any ad-
dress on receipt of 25 cents in postage
stamp; and will also send free one
mammoth Catalogue of Watches, Jew-
elry, etc., with special terms and induc-
ements to agents. This Ring is a very fine quality, warranted to
wear for years, and to stand acid test, and is only offered at 25
cents for 60 days to introduce our goods. Order immediately,
and get a \$2.00 Ring for 25 cents. CANADIAN WATCH AND
JEWELRY CO., 57 & 59 Adelaide St. East, Toronto, Ont.

MOSHANE BELL FOUNDRY.

Finest Grade of Bells,
Chimes & Peals for Churches,
Colleges, Tower Clocks, etc.
Fully warranted; satisfaction
guaranteed. Send for price
and catalogue.
HENRY MOSHANE & CO.,
BALTIMORE, Md., U.S.
Mention this Paper.

MULLIN & MUIR,

SUCCESSORS TO

HENDERSON, MULLIN & CO.,

136 YONGE STREET, TORONTO.

We have greatly improved the PREMISES and have increased our STOCK, which comprises all the latest DESIGNS AND COLORINGS for 1889.

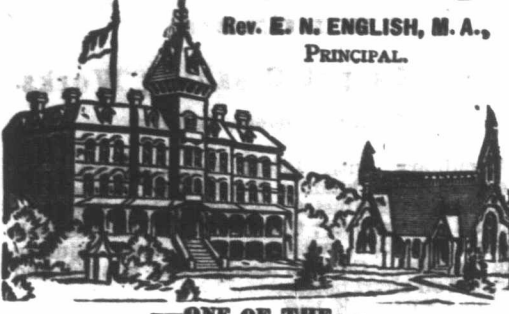
We call special attention to our new line of WINDOW BLINDS. Painting, Graining, Paper Hanging, Coloring, and Fresco Painting in connection with the WALL PAPER Store. Yours Respectfully

MULLIN & MUIR, 136 Yonge Street, Toronto.

H. GUEST COLLINS,
Receives pupils for instruction on the
ORGAN AND PIANO.
AND IN
Voice Culture and Musical Theory.

Special attention given to the training of
Choirs and Choral Societies.

Harmony taught in classes or by correspond-
ence.
Terms on Application.
Residence - 21 Carlton St., Toronto

Hellmuth College
Rev. E. N. ENGLISH, M. A.,
PRINCIPAL.

ONE OF THE
Most Complete Institutions in America
FOR THE
EDUCATION OF YOUNG LADIES.
CIRCULARS ON APPLICATION.
London, Ont., Canada.

Preparatory School for Boys.
Established 1879.
Board and Tuition. The usual English
Branches and Elementary Classics. French
and Mathematics. Address
SPARHAM SHELDRAKE,
"The Grove," 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 depart-
ment.
At the Examinations at Trinity and Toronto
Universities, several pupils of the School gained
good standing in honors.
The building has been lately renovated and re-
fitted throughout, and much enlarged.
Early application is recommended, as there
are only occasional vacancies for new pupils.
Michaelmas Term begins Sept 5.
Annual Fee for Boarders, inclusive of Tuition
\$204 or \$252. Music and Painting the only extras.
To the Clergy, two-thirds of these rates are
charged.
Five per cent. off is allowed for a full year's
payment in advance.
Apply for admission and information to
MISS GRIER, LADY PRINCIPAL,
Wykeham Hall, Toronto.

BISHOP RIDLEY COLLEGE.

A Canadian Church School for Boys,
WILL OPEN SEPTEMBER 17th.

Board of Visitors.....ALL THE BISHOPS OF THE PROVINCE.
STAFF.
Principal.....THE REV. J. O. MILLER, B.A., University Toronto.
Classical Master.....H. J. CODY, Esq., B.A., University Toronto.
Modern Languages.....F. J. STEEN, Esq., B.A., University Toronto.
Mathematics.....W. H. B. SPOTOM, Esq., B.A., University Toronto.
Religious Instruction.....THE REV. W. J. ARMITAGE,
Music.....ANGELO M. BRID, Esq., Leipzig.
Drill Instructor.....CAPT. GEO. THAIRS.
Matron.....MISS CLEGHORN.
Steward.....CAPT. GEO. THAIRS.
Medical Inspectors.....DR. GOODMAN AND DR. MERRITT.
Information may be obtained from the Rev. J. O. Miller, 26 King East, Toronto, or Ridley
College, St. Catharines.

**TRINITY COLLEGE SCHOOL,
FOOT HOPE.**
Michaelmas Term
Will begin on
THURSDAY, SEPT. 12th.
Forms of Application for admission and copies
of the Calendar may be obtained from the
**REV. G. J. S. BETHUNE, M. A. D.D.,
HEAD MASTER.**

Send for New Circular
**ARCADE,
YONGE ST.
TORONTO**

The oldest
and most
reliable of its
kind in the Do-
minion. All subjects
pertaining to a business
education thoroughly taught
by able and experienced teachers.
29TH YEAR. * C. ODEA, Sec'y.

RE-OPENS SEPTEMBER 2nd, 1889
**ONTARIO
AGRICULTURAL COLLEGE**
Will Re-open on 1st October.
Lectures on Agriculture, Live Stock, Dairying,
Veterinary Science, and other subjects required
by farmers. For circular giving information as
to terms of admission, cost, &c. Apply to
**JAMES MILLS, M.A.,
Guelph, Aug. 10, 1889. President.**

**THE CHATEAU
BOARDING AND DAY SCHOOL
FOR YOUNG LADIES.**
372 College Street, Toronto.
The Misses Stovin will re-open their school on
Monday, September 9th. A limited number of
resident pupils received who will be under the
personal care of the Principal.

**W. H. STONE,
The Undertaker,**
ALL FUNERALS CONDUCTED PERSONALLY
No. 349 YONGE ST., TORONTO.
TELEPHONE No. 982.

AN EXPERIENCED TUTOR,
English Public School Man.
Prepares Boys for Entrance Scholarships
at the English Public Schools,
also for University Matriculation. Address,
TUTOR, Care of The Week.
REFERENCES.—The Lord Bishop of Toronto,
Sir Daniel Wilson, The Provost of Trinity, Elmes
Henderson, Esq., Dr. Temple, Mr. Justice Street.

THE
Toronto Church School.
COUNCIL.
The Lord Bishop of Toronto, the Provost of
Trinity College, George Gooderham, Esq., the
Hon. Mr. Justice Oiler, the Rev. Dr. Langtry,
Walter G. P. Cassels, Esq., Q. C., E. M. Chadwick,
Esq., George S. Holmsted, Esq., Allan MacDou-
gall, Esq., W. H. Lockhart Gordon, Esq.

The School will re-open on Monday,
SEPTEMBER 9th.
In the new School House on Alexander Street.
The School is divided into Upper and Lower.
*Fees, \$60 and \$75 a year, according to a boy's
position in School as follows:
For the Lower School.....\$30 a term.
For the Upper School.....\$35 a term.
Ages of boys in the Lower School range from
nine to eleven. In the Upper School from eleven
to eighteen.
Individual attention given to each boy is a
marked feature of this school. Pupils prepared
for all public examinations including Matriculation
at the Universities, and the Royal Military
College. A commercial department will be
opened for boys who are to be trained for busi-
ness.
Parents thinking of sending their sons to the
school are invited to inspect the new premises
on Alexander Street, which will be found to be
replete with every modern convenience. Particu-
lar attention has been paid to the sanitary
arrangements of the School-house.
Applications for admission and for prospectuses
to be made to the Head Master, or to the under-
signed at 28 Scott Street.
*N.B.—A reduction of \$5 per term is allowed
from these fees to those parents paying within
the first ten days of the term.
**W. H. LOCKHART GORDON,
Hon.-Secy.**


PAPERS ON THE
Work and Progress of the—
—Church of England.
INTRODUCTORY PAPERS—
No. 1. TESTIMONIES OF OUTSIDERS. Now ready
\$1.00 per 100, 8 pages.
IN PREPARATION:—
No. 2. TESTIMONIES OF THE BISHOPS.
No. 3. " " " STATESMEN AND OTHERS.
No. 4. PUBLIC MEN.
No. 4. TESTIMONIES OF THE SECULAR PAPERS.
These papers may be had from the Rev. Arthur
C. Wagborne, New Harbour, Newfoundland, or
from Mrs. Bouse S.P.O.K. Depot, St. John's
Newfoundland. Profits for Passage Fund.

Telephone to 101
J. L. BIRD,
FOR
Carpenters' Tools,—Outlery,—Plated
Ware,—Everything,—Anything,
All Things in
GENERAL HARDWARE,
818 Queen St. W., Toronto.

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

For Gas

BAILEY'S
COMPOUND light-spreading sil-
ver-plated Corrugated Glass
REFLECTORS.
A wonderful invention for
lighting CHURCHES,
Halls, etc. Handsome
designs. Satisfac-
tion guaranteed.
Catalogue and price
free.
BAILEY REFLECTOR CO.
115 Wood St., Pittsburgh, Pa.


**NESTLE'S
MILK
FOOD**
A
PERFECT NUTRIMENT
FOR INFANTS
CHILDREN AND INVALID