

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY SEPT. 29, 1887.

[No. 89.]

A Desponding Lady RESCUED.

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

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

Very gratefully yours,
MARY ANDERSON.

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

JAS. GOOD & CO,
220 YONGE ST.,
And 101 1/2 King St., West,
TORONTO. Agents.

COMPLETE Fall and Winter Stock.

A Magnificent Display of FINE
WOOLENS and FUR-
NISHINGS.

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

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

—SECOND EDITION.—

CHURCH SONGS,

BY
REV. S. BARING-GOULD, M.A.,
AND
REV. H. FLEETWOOD SHEPPARD, M.A.
With music, cloth 50 cents.

Of late years Messrs. Sankey and Moody, and later still, the Salvation Army, "have introduced religious songs, which have at once become favourites because the airs have been secular, and, in some cases, the words rollicking. The result has been a distinct lowering of the reverence of the people for holy things and holy words. In compiling the collection now presented, the authors have done their best to insist on definite truth, and to make the songs a vehicle for impressing some facts necessary to salvation on the minds of those who sing them. The songs in this collection are adapted both as to words and tunes for use at mission services, social gatherings and in processions." Preface.

Rowell & Hutchison
74 & 76 King Street E.,
TORONTO.

Geo. Harcourt & Son. FALL 1887.

COLLEGE CAPS and GOWNS.
Now ready for the re-opening of Universities.

ACADEMIC WORK
Of every description. Gentlemen may rely on the correctness of our work.

BARRISTERS' GOWNS and BAGS.
Write for prices.

SURPLICES, STOLES & CASSOCKS.
All shapes and prices.

CLERICAL COLLARS
From the best makers in London, Eng.

CLERICAL TAILORING.
This Fall we are making special efforts to procure such materials as will be the most suitable for Clergymen's Fall and Winter Dress.

GENTS' FURNISHINGS & GENERAL TAILORING.

Let no one imagine that in the establishment and maintenance of our business, lay help has not played a prominent part, on the contrary, clergy and laity alike have found that as we advertise so we endeavor to give an honest value for a fair price.

43 KING-ST. EAST, TORONTO.
Geo. Harcourt & Son.

T. LUMB'S
Steam Carpet Cleaning Works
171 Centre Street, Toronto.

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

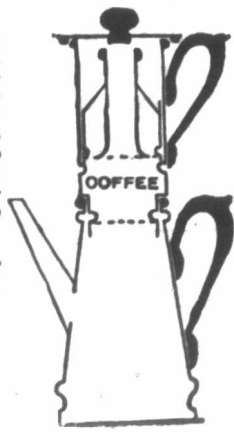
G. & A. OAKLEY,
LANDSCAPE PHOTOGRAPHERS,
191 MANNING AVENUE,
TORONTO.

Family Groups and Residences
A SPECIALITY.

Terms: 10 x 8 in. pictures \$6.50 per doz., \$3.50 half dozen; 8 1/2 x 6 1/2 in., \$5.50 per doz., \$3.00 half dozen; Cabinet size \$3.00 per doz., \$2.00 half-dozen.

SARGEANT'S Patent Process Coffee Pot.

The Coffee in this Pot is to be ground fine and placed on a silvered wire cloth, 60 to 100 mesh, and boiling water is poured upon it, when it percolates through the silvered wire cloth into the coffee pot; the percolator is then removed and the coffee ready to be used.



E. K. SARGEANT
INVENTOR
P. O. Box 577,
Brockville,

Armson & Stone.

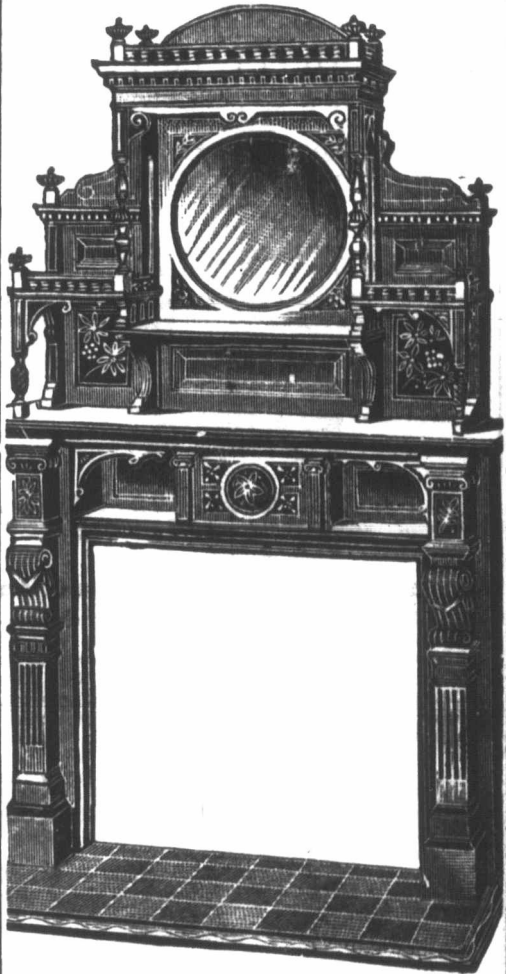
Fall and Winter Goods now open. Grand display of Millinery Dress Goods and Mantles. We buy in Europe, select ourselves, import direct, and sell at very small profits.

Write for our samples of combination Dress Goods. Name the color you want and compare the value of our Goods. Habit Cloth, tailor made dress for \$18.

Armson & Stone.

212 YONGE STREET, TORONTO.
Send for Samples.

WRIGHT & Co.,



Art Wood Workers

MANTLE, INTERIOR DECORATIONS,
AND
Ecclesiastical Furniture

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

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

BUCKEYE BELL FOUNDRY,
Belts of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANOUZEN & TIFT, Cleveland, O.

DINEEN, Hatters and Furriers

Our Fur Show Rooms were opened to the public on Monday the 26th.

The Garments we show this season are all our own make and warranted.

We have Sealskin Garments in a number of New Shapes, copied from Paris, London and New York models.

Fur Trimmed Silk Circulars and Wraps.

Beaver, Otter, Sable and Seal Capes and Dolmans.

PRICES VERY LOW.

W. & D. DINEEN,
Cor. King and Yonge Streets,
TORONTO.

WANTED

A licensed lay reader wants employment in Diocese of Toronto. Address, stating terms, Rev. H. Pollard, Ottawa.

WANTED

Organist and Choir Master wanted for St. George's Cathedral, Kingston. For duties required, salary &c., apply to the Churchwardens. Kingston, Sept 14th, 1887.

WANTED

BELL WANTED, must be cheap; weight from 40 to 300 lbs.

APPEAL

Will some kind friend of the Church make a present of an organ to aid a poor mission, address office
DOMINION CHURCHMAN
Toronto, Ont.

WANTED

REV. J. W. FORSYTH M.A., graduate of F.C.D., late rector of Pembroke, Ont., now government chaplain at the Quarantine Station C. I., Quebec, will be disengaged after Sept. 1st, and desires to find a curacy, local tenens or sole charge; has a good voice, is a ready extempore preacher and fond of parochial visiting.

For testimonials of long and honorable service in the dioceses of Nova Scotia and Ontario reference may be made to Ven. Archbishop Gipin D.D. Commissary, Halifax, N.S., to the Bishop and Archbishop of Ontario, Rev. P. C. Crawford, Brockville, and the clergy generally. Address letters until 7th Sept., "Quebec."

After that date,
Care of
The Rev. Rural Dean Grout, M.A.,
Rectory,
Lyn, Ontario.

WINDEYER & FALLOON,
ARCHITECTS.

B. C. WINDEYER, | Canada Permanent
Church work a speciality. | Bldgs. Toronto St
JOHN FALLOON.

Pure Grape Wine

For Sacramental & Medicinal Purposes,
At \$1.50 per gallon. Address

J. C. KILBORN, Beamsville, Ont.

Dominion Line

ROYAL MAIL STEAMSHIPS.

LIVERPOOL SERVICE

Sailing dates.

From Montreal.	From Quebec.
*Barnia 22nd Sept. Thur.	23rd Sept. Fri.
*Oregon 27th Sept. Tue.	19th Sept. Thur.
Toronto 6th Oct. Thur.	
Montreal 13th Oct. Thur.	
*Vancouver 18th Oct. Tue.	20th Oct. Thur.

BRISTOL SERVICE.—For Avonmouth Dock. Weekly sailing from Montreal.

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

Rates of passage from Quebec—Cabin \$50 to \$80, according to steamer and berth.—Second Cabin \$30, Steerage at Lowest Rates.

Passengers can embark at Montreal if they so desire.

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

Special rates for Clergymen and their wives Apply to GZOWSKI & BUCHAN, 24 King St. E., or to G. W. TORRANCE, 18 Front Street West, Toronto

-:-1887 -:-

Niagara Falls, Buffalo, New York,

ST. CATHARINES,
And all points on Welland Canal.
PALACE STEAMER

"Empress of India,"

And G.T.R., from Port Dalhousie.

Fast Time. Lowest Rates.
Through cars, no unpleasant transfers. Commencing June 15th. Empress will leave twice daily, at 7 15 a.m., and 3 40 p.m. Seven hours at the Falls, or five and a half hours in Buffalo and home same evening. Excursion Committees come and see us before engaging elsewhere. Tickets and all information from all G.T.R. and Empress of India's ticket offices or on board steamer. Family tickets for sale.

"CHICORA"

In Connection with New York Central and Michigan Central Railways.

Commencing MONDAY, JUNE 6th, Steamer "Chicora" will leave Yonge-street Wharf at 7 a.m. and 2 p.m. for Niagara and Lewiston, connecting with express trains for Falls, Buffalo, New York and all points East and West.

Family Books and Tickets at
BARLOW CUMBERLAND, 73 Yonge-st.
A. F. WEBB'S, 50 Yonge-street.
H. R. FORBES, 24 King street east,
and all offices of the Canadian Pacific Railway

GRIMSBY PARK.

The Large Lake

Steamer RUPERT
Leaves at 9 a.m. daily (except Saturdays 9 p.m.)
Book tickets \$4. Return 60c. Saturdays 50c.

LONG BRANCH
The Steamer Rupert leaves at 9 a.m.
Steamer IMPERIAL leaves 7 and 10 a.m., 2, 4 and 6 p.m. Geddes Wharf. Return Fare 25c.
Rates at office, 61 Adelaide St. East.
N. WILKIE

THE ACCIDENT INSURANCE COMPANY, OF NORTH AMERICA

Head Office - - Montreal.

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

MEDLAND & JONES,
General Agts. Eastern Ontario,
Equity Chambers, 20 Adelaide E
Toronto

MISS DALTON

307 Yonge Street, Toronto.

All the Spring Goods now on view
**MILLINERY, DRESS
AND MANTLE MAKING.**

The latest Parisian, London and New York Styles.

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. J. L. Searles, 21 S. Leavenworth, Ohio.



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

Rev. P. J. Ed. Page, Professor of Chemistry, Laval University, Quebec, says:—I have analysed the India Pale Ale manufactured by John Labatt, London, Ontario, and have found it a light ale, containing but little alcohol, of a delicious flavour and of a very agreeable taste and superior quality, and compares with the best imported ales. I have also analysed the Porter XXX Stout, of the same Brewery which is of an excellent quality; its flavour is very agreeable; it is a tonic more energetic than the above ale, for it is a little richer in alcohol, and can be compared advantageously with any imported article."

JOHN LABATT, LONDON, ONT
JAS. GOODE & Co., Agents, Toronto.

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

Best Sets of Artificial Teeth—\$8.00
My gold fillings are unsurpassed by any dentist in Canada are registered and warranted for ten years



Oxford and New Glasgow Railway.
SEC.—MINGO ROAD TO PICTOU TOWN,
BRANCH OF I. C. R.

Tender for the Works of Construction

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Oxford and New Glasgow Railway," will be received at this office up to noon on Monday, the 10th day of October, 1887, for certain works of construction. Plans and profiles will be open for inspection at the office of the Chief Engineer of Government Railways at Ottawa, and also at the office of the Oxford and New Glasgow Railway, at River John, Pictou County, Nova Scotia, on and after the 1st day of October, 1887, when the general specification and form of tender may be obtained upon application.

No tender will be entertained unless on one of the printed forms and all the conditions are complied with.

By order,
A. P. BRADLEY,
Secretary.

Department of Railways and Canals,
Ottawa, 9th September, 1887.

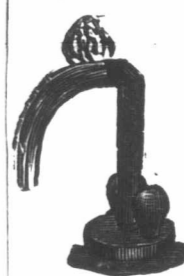
DR. FOWLER'S
EXTRACT OF WILD
STRAWBERRY
CURES
CHOLERA
CHOLERA INFANTUM
DIARRHŒA,
AND
ALL SUMMER COMPLAINTS
SOLD BY ALL DEALERS.

M. STAUNTON & Co.,
MANUFACTURERS OF
Paper Hangings and Decorations.

ART PAPER HANGINGS.

New and Beautiful Designs in Ceiling Decorations.

4 AND 6 KING STREET, TORONTO.



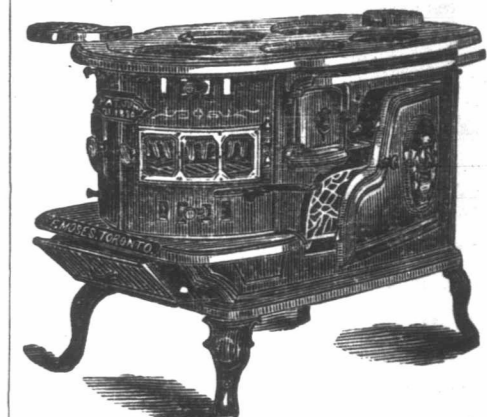
THE Improved Model WASHER AND BLEACHER.

Pat. Aug. 2, 1884.
J. W. Dennis, Toronto.
Only weighs 4 lbs. Can be carried in a small valise.
Satisfaction guaranteed or money refunded.

\$1,000 REWARD FOR ITS SUPERIOR Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been fixed at \$3.00, and if not found satisfactory, in one month from date of purchase, money refunded. Delivered at any Express Office in the provinces of Ontario & Quebec. Charges paid for \$3.00.

Toronto Bargain House.
C. W. Dennis, 213 Yonge St., Toronto.
Please mention this paper.
Agents wanted send for Circular.

OF ALL THE COMBINATIONS
Of Manufacturers in producing a good Cook Stove, there is none to equal



MOSES' Combination Stove.

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

BEST OF STOVES.

The Fire Never Goes Out in Winter.

Manufactured and Sold by
F. MOSES, 301 Yonge St., Toronto.

LOW COST HOUSES
AND HOW TO BUILD THEM,

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

Burdock BLOOD BITTERS.

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

THE NAPANEE PAPER COMPANY,
NAPANEE, ONT.

—MANUFACTURERS OF Nos. 2 AND 3—
White Colored & Toned Printing Papers
News & Colored Papers a Specialty.
Western Agency - 112 Bay St., Toronto
GEO. F. CHALLES, AGENT.
The DOMINION CHURCHMAN is printed on our paper.

TRADE-MARKS, PATENTS, COPY RIGHTS, PRINTS, DESIGNS, LABELS, RE-ISSUES.
Send description of your Invention. L. BINGHAM, Patent Lawyer and Editor, Washington DC.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

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

The **DOMINION CHURCHMAN** is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rate 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 Wooten, Proprietor, & Publisher. Address: P. O. Box 2640
Office, No. 11 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto

FRANKLIN BAKER, Advertising Manager.

LESSONS FOR SUNDAYS AND HOLY-DAYS.

October 2nd—SEVENTEENTH SUNDAY AFTER TRINITY.
Morning.—Jeremiah v. Eph. ii.
Evening.—Jeremiah xxii.; or xxxv. Luke v. 17.

THURSDAY, SEPT. 29, 1887.

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

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

GUILD OF ORGANISTS.—A step long projected has at last been taken by establishing in England an Organist Guild which has put forth the following statement of its objects:

"The Guild of Organists is an association among members of the musical profession—members of the Episcopal Church of England, Scotland, and Ireland, who desire, by mutual conference and counsel, and all legitimate means, to advance the cause of Church music, and the truest interest of its professors. All that is practicable towards these ends will fall within scope of the guild, and the proceedings will include Church gatherings, meetings, lectures, and musical performances when these can be provided, whilst examinations, as a test of proficiency, are included in the schemes of the guild. It is hoped that the guild will tend to foster and preserve a high sense of the sacredness and honour belonging to the vocation of organist, and that it will prove valuable as a means of inter-communication, and a bond of brotherhood between the musicians of the Church, and of elevating the status of their vocation."

It would be well for Canadian organists to arrange for a branch being established here. True, many who play our organs are not eligible at present, but the existence of this guild would do much to suggest to organists the desirability of becoming eligible. It would be a great advantage to the Church were her services engaged in only by her children, and the scandal be removed of one known to be a dissenter, or a profane person, assisting in

divine service. It is one of the trials of life to those of musical taste, with some little knowledge of Church music, to be compelled to share in services that are arranged and conducted by organists who have no idea of the difference between mere sacred music and Church music. We recently attended a Church where the music was wholly and only engaged in by the organist and two singers! A friend with us said: "I am so irritated that I should have been in a more devout frame of mind had I stayed in my room at the hotel!" We quite agree with the *Church Times* which says:

We notice that the members of the Guild are to be communicants. This is a sensible provision, for if a man will not observe the common life of the body in which he holds a responsible position he is not really fit to occupy the position. If the Guild is to be a healthy power in the Church, its members must themselves receive power through the channels of grace.

The office of the Guild, at present, is at 35 Wellington St., London W.C., to which address we must refer our musical readers who wish to know more of the working of the Guild.

ECCLESIASTICAL MUSIC.—The *Church Times* asks, "Who has not experienced the careful want of training in voice production amongst parochial choristers? Some of the very worst specimens of nasal and guttural noise makers we have met with have been under the care of 'professionals' of music, who could play the organ very well, but had little notion of what well taught boys and men can do with a few hints of the right sort on the management of their voices. Or take ecclesiastical music, we know that every age has its own taste in music of all kinds, but if the leaders in village choirs had even a smattering of the history of ecclesiastical music, we should be saved the loss of many ancient treasures, and, what is even more desirable, be spared the infliction of modern whimsicalities that ought never to find a place in choral worship. Hymnology may seem a superfluous study, but seeing how much influence a capable organist possesses in the choice of hymns, it is highly desirable that in all cases the influence should be exerted in accordance with educated taste and right judgment. Perhaps the knowledge of liturgical principles is difficult to define, but any man with a spark of devotion within him is able to discern whether the organist's mind is in harmony with the season and service. If it is not we pity the congregation, especially if the worshippers have been trained by preaching and ritual to understand the ebb and flow of joy and sorrow in worship. We have frequently had occasion to wish the organ silent simply for the reason that the performer thereon had never a soul for religion and could not understand what devotion in music meant. We have heard of a travelling showman who, noticing that the audience contained many clergymen, and that his assistant was not describing the pictures in a sufficiently appropriate style, said in an aside (not without a professional oath, to give force to his remark) "Put more religion into it, the house is chock full of parsons." That man knew his business, which is more than we can say for some of the unworshipping accompanists of worship music."

As a general rule, the less organists have to do with voice production the better, as not one in a thousand have the technical skill to do any good, and more, if a chorister's voice has not a pleasant musical tone, it is a very rare thing to make it so by teaching. If the voice is inharmonious with other voices it is unsuitable for choir work, and no drilling will alter its tone quality.

THE BISHOP OF NIAGARA ON CHURCH WORSHIP.—At a service held at Charlottetown, P. E. I., in commemoration of the centenary of the Colonial

Episcopate, the Bishop of Niagara preached. The Bishop was preceded to the pulpit by cross-bearer in girdled alb, chaplain, Rev. J. Simpson, bearing pastoral staff, and two boys in purple cassocks and girdled albs. In his sermon, his lordship referred to the mistakes and shortcomings of the Church in Canada during the last hundred years, particularly in allowing the education of youth to pass out of her hands and become secular, in closing the churches from Sunday to Sunday, and in conforming her worship as near as possible to the sects around her, so that she could hardly be distinguished from them. Now, however, things were getting better, the worship of the Lord in the beauty of holiness was being restored, in many churches the daily service was said and in some the daily sacrifice offered, in a vast majority there was at least a weekly Eucharist. Sisterhoods, hospitals, schools and colleges were springing up, and God was indeed blessing her, although she had so little deserved it, and in this the commencement of her second century she was beginning to take the position she should take as the Church of God.

After the sermon "Onward Christian Soldiers" was sung, while the procession went down the south aisle and up the centre in order. Returning to the sanctuary a solemn *Te Deum* was sung before the altar, and the service closed by the Bishop giving the benediction, holding the pastoral staff.

The Bishop of Niagara spoke wisely, our services have been, yet are, far too much after the sectarian type. Had we no liturgy this might be best, but our liturgy causes an essential difference between our form of worship and that of the sects. They are free to close any part of their service any moment, we are not, and we cannot spring sensational passages on congregations as dissenting ministers do to create liveliness. Every plant has its own instinctive habits and will not thrive if forced into alien ones. The Church of England has not thriven in Canada because of efforts to conform her to dissent.

BISHOP RYLE ON EDUCATION.—In a recent address, Dr. Ryle said:—"The age in which we live is not one in which the Church can afford to neglect the religious instruction of her children. The stimulus of every kind which secular education is receiving at the present time ought not to be forgotten, and we must take care that the religious instruction of our children does not lag behind. If the boys and girls who come to our schools are not thoroughly armed with a knowledge of Christian faith and practice, and with a solid acquaintance with the Bible, and with the Prayer-book and formularies of the Church of England, we must not be surprised if they are tossed about with every wind of doctrine when they leave school, and are lost to the Church of England, and too often to Christianity altogether."

—That which seems our affliction is often our blessing, God, like a good physician, not giving us that medicine which is most pleasant, but that which is best. If adversity has destroyed thousands of souls, as some say, prosperity has been the cause of the overthrow of tens of thousands. Many there are who would choose the wealth of a Dives rather than the faith of a Lazarus.

—"The Christianity which is now and hereafter to flourish, and through its power in the inner circles of human thought to influence ultimately in some manner more powerful than now the mass of mankind, must be filled full human and genial warmth, in close sympathy with every instinct and need of man, regardful of the just title of every faculty of his nature, apt to associate with and make its own all good whatever in him, which goes to enrich and enlarge the patrimony of our race.—Right Hon. W. E. Gladstone, M. P.

ed Model
SHER
AND
CHER.
in a small volume
money refunded.
SUPERIOR
made light and
pure whiteness
dye can produce
on to injure the
do the washing
place it in every
fixed at \$3.00
one month from
delivered at
of Ontario &
1.50.
St., Toronto.
ONS
being a good
to equal
Stove.
cooked roast,
bun or cake,
ES.
in Winter.
d by
t., Toronto.
USES
THEM,
notes, and full
houses, from 4
5,000, profusely
original ideas
adapted to all
e. The latest
kind published
st paid, upon
Address
ciation,

THE FRENCH PROBLEM.

THE eyes of all intelligent Canadians of all classes, Romanists included, are opening to the prospect before this country of some very serious difficulty arising out of the aggressiveness of the French, who are being led by the Jesuits—the wisest fools on earth. Encouraged by the utter apathy of the Protestants of the Dominion, the French papers are urging on their people to consolidate their forces, to isolate themselves as a race, to press out the English from Quebec, and to build up a separate nationality within the Dominion. There is in all this a challenge to the rest of Canada, for it implies and involves a continuance and spread of a system of law and social order directly antagonistic to the growth of Canadian patriotism and the life of a free nation. A case has just been settled in the courts which decides that the English non-Romanist farmer can be taxed by the Papal authorities for the support of Popish institutions. *That claim will have to be crushed some day and will be probably by force of arms.* We are neither alarmists nor agitators, but we know what has been, and we know that the like stern resentment at such an iniquity as our forefathers showed, even at the cost of their lives, we their degenerate sons will have to emulate or sink into a condition of political servitude to the Papacy. The English in Quebec who are taxed by the Papist power ought to be made to feel that if they resist the imposition of this tax they will have their brethren at their back who in tones that will make the oppressor tremble, will tell the Jesuits that in Canada as in England of old, no Pope "shall tithe or toll," save and except by the free will of the people! The so-called Protestantism of Ontario is a miserable sham, or the case we refer to would have roused the people like the cry of a foreign foe having set foot on our shore. But while we are sitting at our ease talking of the glorious Reformation, things are being done by the Papacy at our very doors to our own countrymen, equal in tyrannous audacity to any act which roused Englishmen into revolt in days of old. **FREE PROTESTANT CANADIANS TAXED BY A POPISH BISHOP!** Is it possible that such an infamous outrage can be perpetrated in this land without even a single meeting being called to express public indignation? Some English settler in Quebec will have the boldness to resist the criminal attack upon his property made by the Romish authorities, an outrage none the less a crime because committed under the forms of law. The blow has to be struck, and it is a dread of this crisis which is causing the movement to "crowd out" the non-Romanist families from the Province of Quebec. A prominent Quebec merchant said to us to-day, "Our only hope is annexation—the French are doing everything possible to annoy and injure English persons and English interests. The Jesuits know our weakness and have no scruples whatever in making us feel their power. They openly ridicule the notion that there is any nationa-

Canadian sentiment likely to be roused by Canadian citizens being outraged. They say that Ontario Protestantism is mere 'platform rant.'" One of the leading bankers of Montreal said to us recently that a convulsion must happen ere long, his hope was that it would come from within the Roman Church from a protesting movement by their laity. But if not, then he thought either the English settlers would be all driven out of Quebec or they would organize a resistance to the tyrannous action of the Papacy. Such a movement he feared might be the commencement of a civil war; that is if the French Jesuits were mad enough to continue their present infamous tactics and to enforce those laws which even Englishmen in the darkest ages resisted by blood, laws which are defiantly in opposition to Magna Charta and so violently contrary to modern liberty and modern law that a revolution must come if they are not otherwise swept away. These views prevail among the educated citizens of Quebec.

THE ART OF STUFFING.

NO—we are not about to give a cookery lesson. There is an art of mental stuffing, however, much akin to that of the kitchen, and certain men can stuff their fellow mortals with foolishness as full as a housewife crams a goose with sage and onions. The city of Toronto has just had two gifted professors of this art, and to its utter shame as an intellectual centre hundreds of its most respectable citizens have sat and been crammed with falsehoods and gammon as quietly and as unconsciously as a Michaelmas bird. These persons were a distinguished American Presbyterian D.D., and an English Wesleyan divine, both fetched thousands of miles to perform the culinary process of stuffing the people in regard to Wycliffe and his times.

We had a short time ago the duty of exposing how very, very little those knew of Wycliffe and his writings and times who got up and spoke at the Wycliffe celebration. We demonstrated their absolute non-acquaintance with the writings of this hero.

One statement made by the two distinguished divines who recently lectured on Wycliffe is enough to prove their gross ignorance not only of the man—but of his times and of his Church and his surroundings. They declared in eloquent phrases that drew out the cheers of their victims that, "John Wycliffe was the first who struck a blow at the Papal power in England." Such rubbish is the base of dissenting notions in regard to the history of the Church of England. Of course a Presbyterian and a Methodist are apt to regard the dawn of Christianity to be the Reformation, as that theory brings their systems some fifteen or sixteen centuries nearer the beginning of the Church than the facts of history warrant. They would like the period from the Ascension to the Reformation wiped out. Hence their refusal to read anything of our history prior to the Reformation; or, having

read it, their concealing its facts from their audiences. The dilemma is awkward. These illustrious lecturers either never read of the struggle between Rome and England which went on for centuries, never heard of such men as Grosseteste, or Langton, King John, King Henry II., or of Beckett and his slayers, never heard of the Constitutions of Clarendon, or of Magna Charta—or they told a deliberate falsehood in stating Wycliffe to be the first English antagonist of Rome. We wonder men who lecture on this hero are so fond of picturing the absolute illiteracy of the people in Wycliffe's day? Cannot they see this—that if the people could not read at all, as they say, they could not have read the Wycliffe Bible, as they also say they did. And if the people were so held in darkness and so oppressed, how came it to pass that Wycliffe's agents had free course and that he himself died quietly in his parish? Let our friends who are so enthusiastic about Wycliffe try their hands at doing his work in Quebec. We are satisfied that Englishmen were more free, were better educated, were more religiously enlightened in Wycliffe's times than the Canadian French are to-day.

Had our forefathers' Protestantism been mere vapid sentimentalism, or a mere cry for political purposes, like the Protestantism which is so blatant to-day and often so very silly in its attacks upon the Catholic Church of England and her teachings and worship, there would never have come redemption from Rome. But in those days, men's lives were behind their convictions, and Rome, which laughs at Protestant eloquence, shook to its centre at the clank of English swords.

It is lamentable to think that the audiences at these lectures were of the supposed educated classes, and that numbers of dissenting ministers, D.D.'s., listened to this rigmarole rubbish, and not a word or a sound was heard protesting against such stuffing. We Church people are taxed to have a history taught us which is as false and slanderous as that John Wycliffe was the first to strike a blow in England against the Papacy. It is time we in Ontario shut our pockets against this robbery, and time, too, we helped our brethren in Quebec to strike a blow at Rome to free themselves and their properties from the infamous oppressions and exactions of a foreign tax gatherer.

PRESBYTERIANISM. NO. 3.

THE Scriptural evidence against the Presbyterian theory is not even yet exhausted. Thus Epaphroditus, named in Phil. ii. 25, is there called "your apostle," wrongly translated "messenger" in the A. V., and is spoken of in terms denoting high position and importance in the Church, as St. Paul's colleague; while in the joint Epistle of SS. Paul, Silvanus, and Timothy to the Thessalonians all three are called Apostles too (1 Thess. ii. 6). The Epistle to the Seven Churches in the Book of Revelation are addressed to the "Angels" of those Churches. Nothing in the context defines the meaning

of this term, but a careful examination of each of the seven letters yields in each case some evidence that the Angel was a personal human being, exercising authority. The theory which has found most favor with Presbyterian commentators is that the Angel is only a type or personification of the Church with which he is associated; but even in a figurative book like the Revelation such a mode of expression seems needlessly obscure and roundabout, nor is it easy to reconcile with the following clauses: The Angel of the Church of Ephesus is praised for having applied some test to the teaching of certain pretended apostles, and for having detected them. In the letter to Smyrna there is a distinction drawn between the members of the Church generally and their Angel, for we read: "The devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful and I will give thee a crown of life." Clearly, if the Angel were a mere personification of the Church, we should have either "you" or "thou" alone throughout this sentence, instead of both of them. In the letter to Pergamos the same use of both "you" and "thou" occurs; and again in that to Thyatira, although this letter is more patient of the Presbyterian interpretation than the others. The Angel of Sardis is directed to be watchful, and the context at least seems to imply that this is not merely the general spiritual alertness enjoined on all Christians, but that more peculiar task of watching over the interests of others which is referred to by St. Paul in his charge to St. Timothy (2 Tim. iv. 5), and is attributed to the rulers of the Church in Heb. xiii. 17; thus pointing further to that other phrase of St. Paul, where he speaks of Church rulers as "overseers," that is, Bishops, for it is the same word (Acts xx. 28).

The broad rule to follow, in any enquiry into a difficult question, is that the explanations which solves all the problems involved must be the only perfectly true one. An explanation which does not solve all, but solves most of them, is to be preferred, as provisional, to any other which does not solve quite so many, no matter how successfully it may explain some of them, but even so, its partial explanation cannot be taken as final. It is doubtful at best, and must await, before being received, the clearing up of the parts it fails to deal with. Supposing this can be done, then it triumphs; otherwise it must give way to any other explanation which covers more ground. This is why the astronomy of Copernicus, Galileo, Kepler, and Newton has displaced that of the older Ptolemaic system, which had held its ground for thousands of years, and which did offer very plausible explanations of some heavenly phenomena. But it could not explain several others, which are all satisfactorily accounted for by the latter system, consequently accepted by all astronomers now. Or, take another illustration, that of unravelling a cypher. It will sometimes happen that a guess at the system employed does really bring some words out

plainly enough. But if several remain hidden, we at once know that we are on the wrong track altogether, or at best, have got at only part of the solution, since there is probably another system mixed up with that we have detected, complicating the inquiry. Now, without going so far as to assert positively that the Episcopal theory is a key to every New Testament problem of Church government, yet it plainly does answer more of the questions than any other yet proposed. There is less cutting and carving required by it in order to fit Scripture to it than by any other alternative method, and it is not going too far to say that it is the only one which accounts at all for the state of things we find even in the Subapostolic age. Take this very problem of the Angels of the Churches just discussed. The point has yet to be pressed that the word Angel, meaning as it does a "messenger," is a very unlikely one to be applied to a type or personification, instead of to some actual person; and that within St. John's lifetime, as very early Christian writers attest, there was a single ruler, St. Polycarp, set over the Church of Smyrna, one of the very seven Churches addressed; nay, that St. John is alleged to have consecrated him in person. It is obvious that the Presbyterian explanation obliges us to reject all this evidence, without either having any adequate reason for doing so, or anything solid to put in the place of it; whereas it is simple, harmonious, and credible on the episcopal theory.

However, the Presbyterian plea is not yet exhausted. There are alleged certain statements from ancient Christian writers which seem to lend support to Presbyterianism. They are as follows:

1. The Epistle of St. Clement to the Church at Corinth speaks in one place of only "Bishops and deacons" as appointed by the Apostles (42). In another place the movers of sedition at Corinth are enjoined to submit themselves to the presbyters, with no mention of any higher officer (57).

2. St. Jerome (A.D. 345-420) says that the Bishops and Presbyters of the New Testament are the same persons, holding the same office (Comm. in Titus i. 5), and that they were differentiated gradually to avoid divisions, by giving the whole charge to one person, but that previously the government in each Church had been in the hands of the presbyters jointly. And in another place he makes the following statement: "At Alexandria, from Mark the Evangelist down to the Bishops Heraclas and Dionysius (*i.e.*, down to 249), it was the custom of the presbyters to choose out of their own body one whom they placed in a higher grade and called Bishop; just as if an army were to create its own general, or deacons to choose from amongst themselves one whom they knew to be diligent, and call him Archdeacon" (Ep. ad Evang). This statement is expanded as follows by Euty chius, Patriarch of Alexandria in 933.

"The Evangelist St. Mark appointed Ananias the first Patriarch of Alexandria; and together with Ananias he appointed also

twelve presbyters who should abide with the Patriarch, so that, when the see should become vacant, they might choose one of their body, upon whom the remaining eleven might lay their hands, and bless him, and make him prtriarch. And this practice continued to be observed at Alexandria to the time of the Patriarch Alexander (A.D. 318), who ordained that upon the vacancy of the see the Bishops should convene to consecrate a successor, and that the power of election was to be in their hands, without confining themselves to the twelve presbyters." 3. Bede says, when speaking of Iona, "From this Island, from this college of monks, Aidan, having received the rank of Bishop, was sent to teach in Christ the English province." (Hist. Eccl. iii. 5).

That is the whole of the ancient evidence alleged on the Presbyterian side, and it may be pointed out how very scanty it is, in comparison with the vast body of adverse testimony, whatever its weight and value may be. Let us test it in order.

1. St. Clement's Epistle is quite consistent with the explanation that the see of Corinth was vacant when he wrote, nay, that quarrels about filling it may have formed part of the disputes then prevalent. But we are not obliged to have recourse to mere conjecture as to his evidence, for here is what he says on the question of ranks among Church officers: "We ought to do all things in order, as many as the Master hath commanded us to perform.

. . . They, therefore, that make their offerings at the appointed seasons are acceptable and blessed: for while they follow the institutions of the Master they cannot go wrong. For unto the High Priest his proper services have been assigned, and to the priests their proper office is appointed, and upon the Levites their proper ministrations have been laid; the layman is bound by the layman's ordinances." St. Clement is not here drawing a mere simile from the Jewish Church, but describing the christian polity of his time, with the three grades of ministry, while it is to be noted that the title Archpriest, as a synonym for Bishop, of very early employment.

2. As to St. Jerome, in the first place cited, he commits the same error of reasoning as modern Presbyterians, for it is nothing to the point to argue, or even to prove, that Bishops and presbyters were equals in New Testament times, when the fact remains that Apostles and Apostolic Legates were set over them; and the real question is whether any traces of their like subordination to superior officers appears just after New Testament times. The second passage cited proves no more than that the Chapter, so to speak, of Alexandria elected the Patriarch, which is true in theory of every old cathedral chapter in the English Church at the election of a Bishop, though it was and is not the usual practice in the East. It does prove that there was no party of rank at Alexandria from very ancient times, but that a patriarch was set over the other clergy. And as to the question of ordination, the very next sentence in St. Jerome's letter is, "For what does a Bishop do, which a presbyter cannot do,

from their
ard. These
read of the
land which
of such men
John, King
layers, never
endon, or of
deliberate
be the first
wonder men
id of pictur-
ople in Wy-
-that if the
ey say, they
ible, as they
ople were so
how came it
l free course
his parish?
siastic about
his work in
Englishmen
icated, were
Wycliffe's
are to-day.
ntism been
mere cry for
ntism which
very silly in
rch of Eng-
ship, there
from Rome.
were behind
which laughs
its centre at

he audiences
osed educat-
of dissenting
is rigmarole
d was heard
We Church
ry taught us
as that John
low in Eng-
ne we in On-
his robbery,
hren in Que-
o free them-
he infamous
foreign tax

NO. 3.

against the
ot even yet
s, named in
our apostle."
in the A. V.,
noting high
hurch, as St.
nt Epistle of
thy to the
ed Apostles
istle to the
elevation are
se Churches.
he meaning

cept ordination?" settling that point also; apart from the fact that in many other parts of St. Jerome's own writings he flatly contradicts this maxim of his as to the equality of Bishops and Presbyters. For instance, he says, like St. Clement, that the bishop, presbyters, and deacons correspond to the Jewish High-priests, priests, and Levites. (To Nepotians); that neither presbyter nor deacon may baptize without the Bishop's leave (Against Lucifer of Cagliari); and he tells John, Bishop of Jerusalem, that he had made a grave mistake in saying, out of misjudging civility, that there is little or no difference between a bishop and a presbyter (Against John of Jerusalem). As to the testimony of Eutychius, it is much too late to be of any value, and we have direct disproof of it. The Patriarch Alexander, whom he asserts to have caused the alteration in the mode of consecrating to his own office, died in 325, a few months after the Council of Nice, at which he was present. But in 324, the year before, there had been held a Synod at Alexandria itself, to try the case of one Ischyras, who claimed to be a presbyter, on the ground of ordination by Colluthus, who had set up as a bishop, being in fact only a presbyter. The Council decided that Colluthus was no bishop but merely a presbyter, and therefore that Ischyras and others ordained by him were not presbyters at all, but mere laymen. Now, if the very Patriarch of Alexandria at that actual time had no other consecration than presbyteral, the synod held in that place could not possibly have come to any such conclusion, whatever might have been done in other parts of Christendom, where the peculiar usage just mentioned had never prevailed. There are other flaws in the story of Eutychius, but this single one is fatal, and we may omit them.

As to Bede, he does not say that the monks consecrated Aldan, only that it was from their monastery that he started on his mission. Indeed, we find something which looks more like Presbyterian rule than this amongst the Irish monks, for Bishops in some of their monasteries were subject to the Abbots, owing to the enormous influence of monasticism in Celtic Christianity. But even this tells against the Presbyterians, for those subordinated Bishops were kept for the express purpose of ordaining, which the Abbots, though superior as local rulers, were unable to do. And even the anomaly just mentioned has a parallel amongst ourselves at the present day. At Canterbury the Bishop of Dover is a Canon of the Cathedral chapter; at Chichester, Bishop Tufnell is a Canon; at Litchfield Bishop Abraham is Canon and Precentor, and in all these cases these Bishops are in their capitular character canonically subject to the Dean, though they belong to a higher grade in the Church, so that our own experience disproves the supposed objection. —*Church Times.*

It is noted that the Rt. Rev. Lord Arthur Charles Hervey, Bishop of Bath and Wells, entered on the 20th of August upon his eightieth year. He was consecrated in 1869 as the sixty-ninth bishop of his diocese, which includes, with the exception of one parish, the whole county of Somerset.

THE LATE WESLEYAN CONFERENCE.

THE Wesleyan Conference, held this year in Manchester, has been occupied with discussions of a more than usually varied and interesting character. Nearly 1,000 ministers attended the pastoral session, whilst in the representative conference the laymen came very nearly up to the permitted number of 240.

In the conversation on the work and state of Wesleyanism, the Rev. E. E. Jenkins, an ex-president, made an important statement. He said:—

"I wish to say one or two words to-day in the presence of the representatives of entire Methodism on our relation to the Church of England. We are making contributions to that Church year by year, contributions of Methodist families, contributions of areas of population within Methodist circuits. With regard to this latter contribution, I am happy to find that the Home Missionary Committee is dealing with it in a way that will help in the restoration of what really belongs to us in the villages of the country. As to the contribution of Methodist families every year, I want to ask whether we are *in transitu* to some other and remoter position. Our fathers thought that they belonged to the Church of England, and rightly thought so, because they did belong to the Church of England; but we, their descendants, do not belong to the Church of England, although we are grateful to that Church for the benefits we have received. But we must teach our children in our own families that Methodism is the Church of Christ. We must show by our own example that we are in earnest in this conviction. For the Methodist Church is the best Church—the best Church to us. That we know. Let us make that opinion prevail in our own households. If we are doing the work of God as a temporary body and organisation let us say so and be honest before the world; but if we are really the Church let us say that. I know that we labour at this time under considerable disadvantage. We belong to the Church of England in our ancestry and the principles of our organisation were founded on that fact. We are now, as we hope, and as I believe, a distinct Church built upon the Apostles, and we intend to stand there. Sir, why do our people drift away? Is it not because there is something like a misgiving as to whether we are firmly and permanently a Church or not? That is what we have to resist, and if we do not resist it we may multiply our appliances *ad infinitum*, but we are breaking up. Now the Church of England, which was once apathetic, is now an exceedingly vital and active body; and in villages where we are not present there it is omnipotent. I was very much pained the other day in visiting Cornwall, and I sympathize with the representatives from Cornwall, because they represent a Methodism that is stationary and not advancing. Our ministers there are comparatively few; our local preachers are many, and the villages that lie outside the circuit towns cannot be pastorally visited by the ministers, and they are in the hands of curates, and there are a large number of curates in Cornwall. They cannot preach, but they can visit. They have gentlemanly culture, they have kind hearts, they have a munificent charity at their backs; and I should like to ask how poor, partially instructed and totally uncared for Methodists can resist temptations of this kind? They do not resist and they are going into the Church. We ought to face these things, and we ought to strive by all possible means to arrest this going over, year by year, not only of poor and village families, but o

high and respectable families to the Church of England."

On this same subject of the condition of Methodism Dr. Osborn made an equally important speech in the pastoral conference. After remarking that his mind was greatly exercised about the losses they sustained, he congratulated himself on the success of his efforts to get fuller statistics during the last six years than they had had before. From these he found that the number of new members admitted from 1881 to 1886 was 809,069. During this time 81,806 members had died, whilst the number returned as having "ceased to be members" reached the enormous amount of 160,125, the two numbers together being 191,081. Deducting this total from the number of new members admitted, they ought to have had an increase in these six years of 117,188; but the actual increase was only 82,207. What had become of the difference between 82,000 and 117,000—not units, remember, but thousands? This filled him with concern. They were laboring in all kinds of ways some very questionable, and some unquestionable in their character—laboring by an immense variety of agents, but either they did not gather in the results of their labor, or if they did gather them they lost them almost as fast as they gathered them. This very year 46,000 new members were reported as admitted; when deaths, emigrations, and those who "ceased to be members" were deducted, a balance of 12,600 was left. Had they an increase of 12,600? The answer was they had a decrease of eighty-six. To him the prospect was alarming, especially in view of the increased activity of the clergy of the established church in regard to the young. These men were patterns of attention to the schools, and their constant, devoted, untiring labor amongst the children would tell powerfully in keeping large numbers of children out of the Methodist society during the next generation. Children taught by them would be very much harder for Methodists to win. What they themselves must do was to take earlier hold and faster hold of the children whom they had baptised and whose parents belonged to them.

It was stated that there were 9,000 villages in England without any form of Methodism. In a discussion in membership, one minister said, "Methodism had developed from a religious association which almost passionately disclaimed a church position, which fiercely repudiated the idea of being a church, until they had arrived at the state of things when they were prepared to fight to the death any one who in any degree disparaged their full church position. Meanwhile one institution had remained. But the class-meeting no longer held the same relation to the entire organic life of Methodism that it did in the days when they were unencumbered with the duties and responsibilities of a great church system, and it was no longer capable of doing for the Methodist church what it had done for a few generations for the Methodist society. After some remarks from Dr. Rigg, who said they were 'the loosest church in existence,' the subject was referred to a committee, as there was a wide spread feeling that the present system of membership is marked by great anomalies that cannot be tolerated much longer."

It is clear that since Methodism assumed the title of a "Church" it has gone on declining! The reports showed that nearly all the Wesleyan funds show a seriously reduced income, and in several instances a considerably increased expenditure, with, of course, a heavy adverse balance. The Methodist

Times says:—"The plain English of the situation is that there are more ordained ministers than can be supported," and that "there is no way of averting connexional bankruptcy except by keeping down the number of accepted candidates for the ministry."

THE JERUSALEM BISHOPRIC.

The following is a translation of a letter which the Archbishop of Canterbury has recently received from the Patriarch of Jerusalem:—"To the Most Reverend Archbishop of Canterbury and Exarch of all England, the exceedingly beloved and highly regarded brother of our Humility in Christ our God, the Lord Edward: we, Nicodemus, by the mercy of God, Patriarch of the Holy City Jerusalem and all Palestine, send heartfelt salutation.

"With joy we received the precious epistle of your most desired Reverence of the 25th of March, in which we saw blossoming once again your favor and warm love towards us in the Lord, and read therein your announcement to us of the promotion to the episcopate of the Reverend Lord George Francis Popham Blyth, defining his residence in the province of the most holy Apostolic and Patriarchal throne among us, for the purpose of overseeing the Anglican clergy and laity who dwell throughout Palestine, Syria, Egypt, Cyprus, and the regions of the Red Sea.

"And now to-day we communicate to your Reverence that we received with much love the aforementioned reverend Bishop, when he duly arrived by the grace of our Lord at the Holy City; and delighting in our converse with him, we rejoiced exceedingly to find him worthy of your commendations. We may, therefore, expect that he will have his conversation in all things agreeable to the directions and wise suggestions given to him by your Reverence, in abstaining from offence-giving proselytism, both in our own district and among the Orthodox Churches of the East, and in not using the title of Bishop of Jerusalem, or any other external insignia indicating Episcopal dominion in the East. Thanking from the heart your Reverence and all the Church about you, that, moved by Divine zeal and wisdom, and anxiously caring for peace and love in Christ between our orthodox Eastern Church and the Anglican Church, you selected by the teaching and guidance of the Lord and sent into the Holy City a man conspicuous for his many virtues, and wrote to us at the same time distinctly of his qualifications, and described his dispositions, we warmly entreat our heavenly God and Saviour Jesus Christ, who through His own Blood founded the Church and commended love as the basis and token of it, that He would send down from heaven His Divine grace, and enlighten the mind and guide aright the footsteps of the Reverend Bishop George Blyth unto every good and saving work, that he may with good repute and success accomplish the Episcopal duties committed to him, and labor for the things that tend to the binding together of both the Churches, that so our joy may be fulfilled.

"Wherefore also, as we formerly expressed to your Reverence, we without ceasing, pray to be permitted to see fulfilled the most true saying of the Only Begotten Son and heavenly Bridegroom of the Church, that all may become One Flock, and being thus knit together in one Faith may bless and glorify His hymned name.

"This, therefore, with our whole soul desiring, and unremittingly caring and striving for the increase of the present peaceable and good dispositions of the Anglican Church toward our orthodox Eastern Church, we shall eagerly lavish upon the Reverend Bishop, Lord George Blyth, our love in Christ our God, and our patriarchal protection if he shall ever need it.

"Here, closing our address, we beseech of God Almighty that the years of your most desired Reverence may be very many, healthful, and full of happiness, and that His peace and love may be multiplied between us, through His Only Begotten Son our Lord Jesus Christ, in the Holy Spirit which issueth forth from the Father and resteth in the Son. Now the grace of our Lord Jesus Christ be with you all. Amen.

"Written in the holy city Jerusalem, our Patriarchal see, in the month of June, the 29th day, being the Feast of the principal apostles, Peter and Paul, in the year of salvation 1887.

NICODEMUS OF JERUSALEM AND YOUR BROTHER IN CHRIST."

The following has been received at Lambeth from the Patriarch of Alexandria:

"Most Reverend Archbishop of Canterbury, Exarch of all England. My Lord Metropolitan, Brother Beloved in Christ of our Humility, my Lord Edward,—we embrace your Reverence in the Lord, and in gladness address you.

"We gladly received both the brotherly epistles of your Reverence, one of the 16th of February past, delivered to us by the reverend priest, Richard Raikes Bromage, whom you commended to us, and

one of the 25th of March last, conveyed to us by our beloved brother in Christ, the Lord George Francis Popham Blyth, whereby we are informed of his canonical consecration, and of the scope of his mission to the East, and moreover of the various antecedents which adorn his sacredness, from which we are persuaded that he will justify the anticipations of your Reverence.

"At the reading of both your brotherly letters we were filled with spiritual joy, beholding in them the feelings of brotherly love with which the Anglican Church is charged towards her Eastern Orthodox sister, and your fervent desire for the union of these two sister Churches, of which there is clear proof in the disclaimers concerning the jurisdiction and the title of our newly consecrated brother, and in the distinct assurance of your Reverence that he will forbid all attempt at proselytism among the Orthodox. So far as in us lies, accepting the selection of both the clerics commended to us, we shall not cease to afford them fully our moral concurrence for the fulfilling of the scope of their sacred mission, and to contribute to the riveting of the happily-subsisting brotherly relations between the two Churches, that so the longed-for unity may be effected, and that, according to the promise of our Saviour Jesus Christ, there may be 'one flock, one Shepherd.'

"Saluting yet again your much-loved Reverence, we ask of God in many prayers that your years may be very many, healthful, and happy. And we remain—

"From the Patriarchate of Alexandria, on the 30th of June, in the year of salvation 1887—

Your Reverences's beloved and wholly devoted brother in Christ,
SOPHONIUS, POPE AND PATRIARCH OF ALEXANDRIA."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—St. George's Church was closed for repairs after consultation with the Cathedral officers, in order to prevent both churches being closed on the same day. The Cathedral taking the first and second Sundays, and St. George's the third and fourth, but that the repairs in the Cathedral took longer than was expected. As to the permanent closing of St. George's during future summers it is not contemplated.

ONTARIO.

FINCH.—The Crysler congregation in this mission has had a very successful picnic. The ladies provided abundantly the necessary good things to eat, and had evidently spared no time, trouble or expense to gratify every palate. It was the general verdict that the Church of England ladies were easily first in getting up a good picnic table. After dinner the people were summoned to the platform and listened to music and song. The following taking part: Miss Keays, of Russel, Mr. and Miss Hanna, of Metcalf, Miss Appleby, of Shannonville, Mr. Jas. Wright, Miss Janey Wright, and Mr. Fraser, of Crysler. Mr. Hanna gave also a very interesting and appropriate address which pleased everybody. There followed a number of races and other athletic sports, including very amusing sack and wheelbarrow races, with music by a very excellent band, some more songs, tea, and then the drive home. Proceeds clear of expenses, \$80, more or less, more than \$20 of which was made at a stall generously provided by Wm. Johnston, Esq., J.P.

OTTAWA.—The following notice of motion will appear on the order paper of the Synod of the diocese of Ontario, which is convened for the 18th October, at Kingston.

"Notice of Motion.—By R. J. WICKSTEED, LL.D.—That a committee, or committees, be appointed:

1. To consider and report to the Synod some scheme for improving the parochial polity or organization, more especially in the direction of: (a) The systematising of lay help; (b) The formation and holding of frequent parochial councils; (c) Full reports from all agencies in Church work, at a vestry meeting, annually.

2. To report on: (a) The expediency of making the ministry more itinerant. Clergymen to be appointed to a Church, parish, mission, or station for a period not exceeding three years; and not to return to the same place within nine years; (b) The superiority of the custom of insisting upon an interval of at least three hours between the prayers and the sermon; (c) The propriety of passing a rule under which the

Bishop or Archdeacon shall at irregular and unknown times, send for and receive the three last-preached sermons of every clergyman in his diocese or archdeaconry,—examine the said sermons and make comments thereon, in private, to preachers on the return of sermons.

3. To report on the advantage to be derived from the passing of a canon ordering clergymen, or their authorized and competent representatives, to give religious instruction to the pupils of the Church of England in each school house in their parish or mission, at least once a month.

4. To report on the feasibility of procuring uniformity in the musical portion of the services, as regards hymn-books, hymns, chants, services, and voluntaries, by the visitation of a musically qualified clergyman or other person.

5. To report on the unity and strength to be gained by the insertion of frequent and regular parochial reports in one selected Church newspaper or journal."

TORONTO.

The Church Women's Missionary Aid Society are much in need of quilts, blankets, and warm winter clothing of all kinds, to be sent to the poor missions in Toronto and Algoma dioceses at once. Any branches of the Society, or any having such to give away, are earnestly requested to send them at once to No. 1 Elm St., care of Dr. Adams, for C.W.M.A.

St. Alban's Cathedral.—The building has been proceeding slowly but surely since the laying of the corner stone, and satisfactory progress is being made. In order to enable the walls of the side aisles to be built up simultaneously with the walls of the nave, it became necessary to remove the temporary roofs which had been placed over the aisles. This work has been done by volunteers, members of the congregation and Sunday School, who have also fitted up the central part for services. Much praise is due to these young people who have cheerfully given their spare hours in evenings and Saturday afternoons for this work. A felt and gravel roof arranged so as not to interfere with the builders, has been placed over the central crypt, which is thus enabled to be used, and as it will seat a large number, it will make a convenient place of worship until the building above is completed.

TOTTENHAM.—We had a very successful Church opening on Sunday, Sept. 11, the day was very fine and the attendance very large at all the services. His Lordship the Bishop of Toronto, Dr. Langtry, of Toronto, Rev. A. Watt, of Mono, and the incumbent, Rev. T. Ball, were present. His Lordship confirmed about 30 candidates, and administered the Holy Communion in the morning, and at the afternoon service 5 were baptized. The Church is a modest Gothic brick structure, with a square tower. The interior is very fine, particularly the Jubilee memorial window in the chancel. It is pleasing to notice the rapid growth the Church is making in this part of the parish lately. The collection at the opening amounted to \$104 00. On Wednesday, the 14th, the harvest home festival was held, commencing with morning service in the Church, the Rev. Mr. Sills, of Ivy, and the incumbent officiating. After which the congregation, preceded by the Sunday School scholars with appropriate banners, adjourned to the skating rink, where an excellent dinner was provided, followed by sports in an adjoining grove and a concert in the evening, the proceeds amounted to \$100. Besides which, the sum of \$41 was collected by the Sunday School children for the new font. The Church is calculated to seat 300, and cost about \$4000.

NIAGARA.

St. Catharines.—A chime of bells will soon be heard in the old church of St. George's parish.

The Bishop of Niagara was preacher at the Diocesan Convention of Western New York held at Buffalo on Tuesday, Sept. 20. The Venerable Archdeacon MacMurray was also present.

PERSONAL.—The Rev. E. J. Fessenden, rector of Chippewa, is in England, fulfilling duties in behalf of the S. P. G. He is busily employed and is a favorite speaker at public meetings. Mr. Fessenden's name is on the list of speakers at the next Church Congress at Wolverhampton. His subject is "Colonization." Oct. 6, p.m.

NIAGARA FALLS.—The Rev. Canon Houston has been enabled to purchase (for cash) an excellent lot for a second church in his parish, which will, we trust, be soon erected—the sooner the better. There is great necessity for increased church accommodation.

HAMILTON.—*St. Matthew's*—It was not possible to open this new church for divine service on Sept. 21, the feast of St. Matthew. It will, however, be ready in a few days.

Harvest services of praise are being held in every parish throughout the diocese of Niagara. In some places we observe these religious services concur with the annual shows of county or township, which is to be commended.

HURON.

Memorial Church.—On the return of the Rev. Canon and Mrs. Richardson, who have been spending three months in England and Ireland, they were met at the school house by a large number of the congregation, and presented with an address of welcome.

LONDON.—On the last evening of the week, the Lord Bishop of Huron and Mr. Baldwin arrived home at the See House after a month's travel in the great North West; looking, it is said, ten years younger than when they started on their journey. Were it not for the expense attending the long trip, many of the over-fatigued would, we think, make Vancouver their resting-place for the next vacation. The length of time absent would also prove a great obstacle. On Sunday he preached at matins at St. Paul's Cathedral, and at St. James' Church, London South, at evensong. Rev. Principal Stowell preached at the Cathedral at evensong: the rector Rev. Canon Innes, having taken a very severe cold, coming home from the meetings in Toronto.)

Churchwomen's Jubilee Offering to the W. & O. Fund of Algoma—Mrs. Boomer thankfully acknowledges further donations to the above Fund:—St. Barnabas, St. Catherine's, offertory, \$8; Miss A. Evans, Lindsay, \$5; Mrs. Canon Salter, Brantford, \$3; Rev. J. A. and Mrs. Ball, of Port Rowan, Ont., \$5; also W. A., M. A., of Port Rowan, per Mrs. Wood, \$15; Mr. Mills' sale of work, additional, \$18.45; per Rev. G. W. Racey, St. James' Church, Middleton, \$8.84; and St. Stephens, Goderich Township, \$6.16; offertory from the mission of Riviere du Loup, Quebec, \$10; a post office order also comes from Mrs. R. V. Rogers, Treasurer W. A. M. A., for \$50.90. Which makes the handsome total to date for the Diocese of Ontario, \$594.42.

There remains but one more month before the 1st November, when the collecting lists will be all handed in to the various W. M. A. branches. We would remind our friends of this, and ask them to do their utmost to further the good cause meanwhile.

FOREIGN.

The Dean of York, presiding recently at a meeting of the Church of England Funeral Reform Association held in York, said that the society's efforts to curtail funeral and mourning expenditure had been generally successful among the upper and middle classes, and a costly and ostentatious funeral was now considered a mark of vulgarity.

His Japanese Excellency, Rinichi Kuki, Minister to the United States, is a firm believer in Christianity, though he is not a Christian himself. His oldest child has been baptized, and his two other children will be as soon as he thinks they are old enough. "It is," he says, "my sincere wish that they become good Christians, and they shall have every opportunity of becoming so. I believe that it is only a question of time when all Japan will be Christianized, and I don't think it will be a long time either."

WALES.—The citizens of St. Asaph lately turned out *en masse* to welcome home the Rev. W. Glanffrd Thomas from London, as the winner of an Eisteddfod prize of £40. The horses were taken from the carriage, and, amid great cheering, it was pulled into the city by a number of Elwy men. A similar hearty welcome awaited the Rev. R. A. Williams, the "chaired" bard of the Eisteddfod, on returning to Towyn, of which he is the much respected curate.

AUSTRALIA.—A Reuter's telegram from Rome says:—"At Sunday's reception at the Vatican the Pope stated that he had heard from Cardinal Moran, Archbishop of Sydney, that the New South Wales government had offered land to the extent of three hundred thousand acres to any missionaries who would undertake the civilization of the natives in the colony. The Pope thereupon requested the Propaganda to furnish missionaries at once, lest they should be anticipated by Protestants, and the Propaganda is now seeking to enlist the missionaries, who will probably be chosen from among the Irish Trappists. The Propaganda is also working actively to develop the missions in con-

formity with arrangements come to between Monsignor Jacobini and the societies for the Propagation of the Catholic Faith and the Promotion of Missions in Foreign Countries."

The death is announced of the well known Welsh bard, the Rev. John Jones, vicar of Llandysiliogogo, which took place at New Quay, Cardiganshire, in his eighty-fourth year. The deceased gentleman, who has held his living for nearly thirty years, and whose death occurred from paralysis, was a descendant of the celebrated Welsh clergyman, Ellis Wyn, author of "Y Bardd Cwsg." Mr. Jones had the honor of being selected to translate into Welsh the "Queen's Journal of our life in the Highlands." Her Majesty granted him, through Mr. Gladstone, £50 annual pension from the Civil List fund, in recognition of his valuable services to Welsh literature.

The consecration of the Bishop of Sodor and Man took place, as announced, on St. Bartholomew's Day, in York Minster, by the Archbishop of York and the Bishops of Carlisle and Manchester. A large number of clergy were present. The sermon was preached by the Rev. Herbert James, rector of Livermore, the discourse being on the subject of faithfulness. At its conclusion the bishop designate was conducted to the altar rails, the Queen's mandate read, and the necessary questions put. His grace and the assisting bishops then laid their hands on the bishop-elect, and the Bishop of Sodor and Man took his place with the Archbishop and Bishops. A peal on the minster bells was rung after the service.

Dr. Dollinger being consulted by a Protestant lady as to the propriety of joining the Roman Church, said: "Bethink you that, if you join the Roman Communion you must make, and confirm by oath, a solemn confession of faith, which among others, contains the following articles:—1. The universal lordship of the Pope over all Christians. 2. His infallibility. 3. The eternal damnation of all unbaptized persons, and of all baptized persons who knowingly remain out of communion with the Pope. To this must be added the doctrine of Purgatory, and of the power of Papal indulgences, to set souls free from Purgatory. Are you sure that, if you complete this act of submission of your soul, no regrets hereafter will come to you, no reproaches of conscience torment you? You must henceforth give up the use of your New Testament, which you, no doubt, have been accustomed to read, etc."

Mr. Spurgeon is reported to be at variance with the Baptist Union, and it is said will consider himself in no wise bound by the decisions of the coming conference between the Baptists and the Congregationalists. In a remarkable article on "The Broadening of Dissent," Mr. Spurgeon writes:—"A new religion has been initiated which is no more like Christianity than chalk is like cheese. A religion destitute of moral honesty palms itself off as the old faith with slight improvements, and on this plea usurps pulpits erected for the purpose of preaching the Gospel. At the back of this doctrinal falsehood comes the natural doctrine of spiritual life, which, while it is wanting among certain dissenters, is becoming fuller of zeal and force in the Episcopal Church, where the Gospel is fully preached. With the Holy Ghost sent down from Heaven, our Churches not only hold their own, but win converts, but their strength is gone when the Gospel is concealed and the life of prayers slighted, the whole thing becoming a mere form and fiction, and for this our heart is sorely grieved."

The twelfth annual report of the Free and Open Church Association of the Church in the United States, which has just been issued, shows that 74½ per cent. of the churches and chapels of this country are free, while by the last report the percentage was given at 69½. In the missionary jurisdictions they are all free, except in a few cases. Thirty-nine of the bishops are patrons, and there is a total membership of 559. There has been reported to the Board of Council a gain of 6 free churches in West Virginia, 11 in Georgia, 14 in Louisiana, 3 in Indiana, 8 in Central Pennsylvania, 1 in Long Island, 2 in Maryland. About 800 printed circulars, tracts and reports have been distributed during the year. The number of churches open all day and every day for private devotions is increasing.

In a recently published volume of sermons, the Bishop of Peterborough appeals to the true scientific spirit:—"From the conceited half-knowledge of the dabbler in science and smatterers in theology—with their parrot like cant about the unreasonableness of mystery and the absurdity of dogma, their solemn platitudes about the irreconcilable differences between science, of which they know little, and theology of which they know less—we appeal to the true high

priests of science, to those who, in the inmost shrine of her temple, stand ever reverently with bowed heads before a veil of mystery, which they know they can neither lift nor read, and yet through which they feel there ever streams a hidden and inscrutable, yet mighty, power—a veil behind which they know there is a light whose source they cannot reach to, and yet whose rays are still the light of all their life."

Canon Trotter, in one of a series of tracts being issued by the Church Defence Institution, gives some statistics as to the migratory character of Dissent in Liverpool. He says:—"Some fifty sites connected with dissenting congregations had been deserted. Some thirty odd have afterward been occupied. Of these there were used as churches, 7; as Church schools, 2; as coal and stone yards, 4; as Churches, 4; as public rooms, 3; as private houses, 3; as a workshop, 1; as a public house and theatre, 1; as a Turkish bath, 1; and the others as stables and shops." He reckons that there are seventeen dissenting chapels for 10,000 well to do people in good neighborhoods, and five for 85,000 very poor.

The Bishop of Manchester, in consecrating a burial-ground at Prestwich, Manchester, said that the question of cremation which was agitating the minds of some persons in the present day, had nothing to do with Christian principles. The question of whether we burned or buried the bodies of the dead should be determined entirely by feelings of natural piety. He must confess that, whether because of early associations or otherwise he could not tell, burying was more consonant with his feelings, and nothing should lead him to abandon the practice; but if it were shown that burial, even when conducted carefully under the direction of scientific men, was injurious to the health of the living, he would say: Abandon it; for there was no Christian principle involved in the alternative method of disposing of the dead, and we must do that which was for the good of the living rather than that which would merely be relevant to the bodies of the dead.

The Mother Superior of All Saints' Sisterhood:—Of this devoted and much lamented woman the *Church Times* says:—In 1851, with the sanction and support of the late vicar of All Saints', the Rev. Mother of All Saints' began her work as Sister of the Poor, and on St. Luke's Day of that year undertook the care of a few incurable women and some orphan children, in a house in Mortimer Street, St. Elizabeth's Home, which has now been rebuilt and enlarged, and holds sixty beds for incurables. In 1856 the community, then numbering six sisters, moved to All Saints' Home, Margaret Street, which then became the mother-house, and there under fixed rules and statutes the foundation of the present large community was laid, the Bishop of London consenting to act as visitor, but in consequence of illness, being unable to be present, the Bishop of Oxford (Wilberforce), acted for him, and consecrated her Mother Superior. On the Bishop of London's translation to the see of Canterbury, he consented to continue his office of visitor, which office is filled by his grace, the present archbishop. The works, now numbering thirty-one, and extending to Africa, Asia, and America, still carry on the original intention of the foundress, in the training of orphans and destitute children, mission work and the care of the sick in the hospitals. Notwithstanding continued ill-health, the Mother Superior had been able to direct the work of the sisterhood, guiding all the different houses with her counsel, and giving sympathy and support to all who came to her for help. In 1885 her life was almost despaired of, but after months of illness she was again able to take up with renewed vigor the entire work of the community until the spring of this year, when her strength gave away, and a sudden relapse caused her death on August 8th.

Correspondence.

All Letters containing personal allusions will appear *only* the signature of the writer.

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

DEGREES.

SIR.—In my late return voyage across the Atlantic, a gentleman from one of our English Universities sat at my right hand at the dinner table, and we very naturally became acquainted and had much conversation together. He asked me on one occasion whether the degrees conferred by the University of Trinity College, Toronto, were highly valued in Canada, as something which had transpired in London, England, had conveyed an idea to the con-

rary there. I replied that I was under the impression that no degrees conferred by any other University or College in the Dominion were more highly valued than were those of Trinity. The writer is not a graduate of that University, but he knows that the heads of that University have been and are distinguished for their great scholarship and high sense of honour. He has, moreover, a large acquaintance with the graduates of Trinity College, and highly esteems them for their intellectual attainments, and when he sees any of them wearing their hoods, denoting degrees in Arts or Divinity, the latter generally comprehending the former, he has the satisfaction of knowing that they have been fairly and honorably obtained, and that those who wear them can fully justify before the world the ensignia of merit conferred upon them. There seems to be a rage at the present time for the possession of the degree of B.D. by men who have not graduated and could not fairly graduate in Arts, and there are some writers who advocate the lowering of the standard for that degree for their accommodation, but it is expected that Trinity College at least will maintain her present standard of requirements, and if such accommodation is anywhere afforded, the hood should be of flannel instead of silk, and the wearer thereof should be compelled to write after his name the small letters b.d. instead of the large capitals B.D.

QUIS.

ALGOMA DIOCESE.

SIR,—Kindly allow me space to acknowledge, received by last mail, towards the purchase of a horse and rig for this mission:—St. James' Sunday School, Toronto, per Geo. Harcourt, Esq., \$4; "R. R.," \$2; "a member of the Church with small means," Ferguson 25 cents. Other amounts received have been personally acknowledged by me. More is still needed to purchase. Navigation will soon be closed. I am afraid, Mr. Editor, my cry must still be "give," "give." Do I please, "dear readers," send quickly the dollars, the cents too, to help us in this matter. Gore Bay, Manitoulin I-land, CHAS. A. EATON, Ontario, September 19th, '87.

SKETCH OF LESSON.

17TH SUNDAY AFTER TRINITY. OCT. 2ND, 1887. Edom and Israel.

Passages to be read.—Numb. xx. 14-22.

What makes a family happy? How pleasant to see brothers and sisters living together, loving and helping one another (Ps. cxxxiii. 1). Can they always live together? Generally must part—one goes to work here, another there—but if they love one another they do not forget—think of—pray for—perhaps still help one another. Many miles may lie between them—but hearts may be close together still. But sometimes people live together, and do not love—near each other in body, but far off in heart. Which nearness is best? To-day we are to hear of some people who were nearly related, but separate in heart.

I. A People nearly related to Israel.—Who was the father of the Israelites? (Exod. i. 1; Gen. xli. 1). All children of Abraham—and of Isaac—and of Isaac's son Jacob, who came into Egypt. What became of Isaac's other son? (Gen. xxxvi. 6-8). His family had settled in a country full of steep mountains, narrow valleys, wild and picturesque rocks. Here they drove out the Horites ("cave dwellers") the original inhabitants (Deut. ii. 12), built strong cities, planted gardens and terraces up the rocky slopes, hunted, traded with the neighbouring nations, and grew rich and great. While Israel were still wanderers, the Edomites were settled under a king (Gen. xxxvi. 31).

Israel had probably passed near the land of Edom on their way from Sinai to the promised land (Deut. i. 2), when they came to Kadesh. Now, after years of wandering, they are at Kadesh again, and want to enter the Land. Which way shall they go? If straight north, they will meet enemies all ready to oppose them. Once they were told to go forward and face these people, but now God has another design for them. They turn eastward, to go around the Dead Sea, and get into the land the other side, across the Jordan. The best way will lead right through Edom, a broad valley through the mountains. So Moses sends a message to the king, (v. 14-17). It is the message of a stranger? It comes from a brother, and a brother who has suffered much. What does he ask? Only leave to pass through without touching anything. Surely the Edomites will gladly receive their brethren, and give them help. But look at the answer—short, cold, and cruel (v. 18). Israel can hardly believe the words. Another message is sent, and they advance and reach the entrance of the Land of Edom (v. 19). What is this armed multitude that stops the way? (v. 20, 21). They are Israel's brethren—the people so nearly related to them. But what are they in heart?

II. A People hating Israel.—Will not Israel try to force their way through Edom? Look at Deut. ii. 5. They are not to attack their brethren. So they turn away, to take the long road right round the mountains—a trying and difficult journey. But at last they come out on the other side of Edom; here the country is more open, not so easy to defend, and perhaps Edomites are afraid, for they are willing to sell them provisions as they pass (comp. Deut. ii. 6-29; xxiii. 3, 4, 7). Still there is no brotherly help, although Israel does not return the unkind treatment.

See what became of Edom and Israel afterwards. Israel had settled in Canaan. How did the Edomites act towards them? Joined the other nations in attacking them (1 Sam. xiv. 47, 48). At length David subdued them (1 Sam. viii. 14); but they revolted again, and took every occasion of attacking and harming Israel. See Ps. lxxxiii. 6-9; 2 Chron. xx. 1, 10, 22. Look at the awful picture of their hatred (Ps. cxxxvii. 7; Ezek. xxxv. 5, &c.; Amos i. 11).

There is no other nation whose hatred against Israel was so persistent as that of Edom. Besides the passages referred to we find it mentioned in 1 Sam. xxii. 18, 19; 1 Chron. xviii. 12, 13, and 2 Kings xiv. 7. Josh. xv. 62; Ezek. xxv. 12; xxvi. 5; Obadiah i. 9, 14.

Was there any cause for this hatred? Israel had desired to be friends—and look at the command of God (Deut. xxiii. 7, 8). Even after the unkind treatment they had received, they were to look upon an Edomite as their brother. But Edom was like Cain (1 John iii. 12). Now look at the end of the two nations (Joel iii. 19).

The judgment on Edom is announced by Malachi as accomplished (Mal. i. 2-4).

Family Reading.

THE PARTED SPIRIT.

Mysterious in its birth,
And viewless as the blast,
Where hath the spirit fled from earth?
Forever past.

I ask the grave below,
It keeps the secret well;
I call upon the heavens to show—
They will not tell.

From earth's remotest strand
All tales and tidings known;
But from the spirit's distant land
Returneth none.

Winds waft the breath of flowers
To wanderers o'er the wave,
But no message from the bowers
Beyond the grave.

Proud science scales the skies,
From star to star to roam;
But reaches not the shore where lies
The spirit's home.

Impervious shadows hide
This mystery of heaven;
But where all knowledge is denied
To hope is given.

A LEGEND OF WINCHESTER.

In a letter to the *Hants Chronicle*, the Dean of Winchester says the small charge made for showing the crypt of Winchester cathedral has produced a sum sufficient to pay for the rebuilding of one bay of Walkelin's Lady Chapel, and also to defray half the cost of the handsome tomb wherein to deposit the remains of Bishop Courtenay, whose coffin was found last December in the crypt. Dr. Kitchin adds: "The Gloucester Fragments, an Anglo-Saxon life of St. Swithun, written toward the end of the tenth century, tells us that the solemnity of moving the good saint's bones from the churchyard to St. Ethelwold's new church was heralded by a crowd of miracles and marvels. In one of those tales the saint appeared to an aged smith, bidding him let Bishop Ethelwold know that it was the time for the translation to take place. The smith demurred, and did not go till the saint appeared thrice to him; then, thinking the matter serious, he went into the churchyard where the saint's tomb was, and taking hold of an iron ring fastened into the block of stone which formed the top of the coffin, prayed that if he who appeared to him lay buried there, the ring might

come easily out of the stone. Then he gave a pull, and behold! it came out as easily as if it had been bedded in sand. He next stuck the staple of it back in the hole whence it had been drawn, and now it stuck so tight that no man can move it again. This is the legend; now for a curious coincidence. I had set the men to drive a trench due north from the north-west door of the cathedral, because constant tradition has affirmed that just there, under the drip of the eaves of the church, St. Swithun was buried by his own command. Our trench crossed the exact spot at which he was said to have lain till moved by St. Ethelwold; and there at the depth of nine feet, below the present surface, well beneath some interesting chalk cists containing bodies, which had certainly not been there for many centuries, the men threw out the iron ring and staple attached. The ring is nearly four inches in diameter, the staple just five inches long. Though, through lying for ages in the damp soil, ring and staple are much corroded, still there cannot be the least doubt as to their character and original intention. It is just such a ring as the legend mentions. Have we found there a genuine relic of the saint? He would be a bold man who should declare that we have; all I venture to say is, that the coincidence of its discovery with the Anglo-Saxon legend is very curious, and that every one may think of it exactly as he will."

WHO HIS OWN SELF BARE OUR SINS.

Some time ago a war raged in India, between the English and a native monarch named Tippoo Sahib. On one occasion several English officers were taken prisoners, among them one named Baird. One day a native officer brought in fetters to be put on each of the prisoners, the wounded not excepted. Baird had been severely wounded and was suffering from pain and weakness. A gray haired officer said to the native official;

"You do not think of putting chains upon that wounded young man?"

"There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be worn."

"Then," said the officer, "put two pairs on me. I will wear his as well as my own."

The end of the story is that Baird lived to regain his freedom, lived to take that very city, but the generous friend died in prison. He wore two pairs of fetters. But what if he wore the fetters for all in the prison? What if, instead of being a captive himself, he had been free and great, and had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die in their stead, that they might go free! Such a thing has been done. For all who receive the grace of God's Son, the chains are struck off, and the prison is thrown wide open.

THE GREAT MASTER.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible? Is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the look out against obstacles and accidents, and watch that everything goes straight, else he must fail."

"Well."

"To be master of yourself, you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now I could undertake no such thing," said his friend. "I should fail if I did. Saul wanted to be his own master and failed. Herod did. Judas did. No man is fit for it. 'One is my master, even Christ.' I work under His direction."

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.
W. WAKEFIELD. J. HARRISON.
Telephone 1470.

Arthur R. Denison,
ARCHITECT AND CIVIL ENGINEER.
OFFICES:
North of Scotland Chambers,
Nos. 18 & 20 KING ST. W., Toronto.
Telephone No. 1439.

TORONTO STAINED GLASS WORKS.
ELLIOTT & SON
94 and 96 Bay Street,

CHURCH GLASS IN EVERY STYLE
Waukenfaust Boots.

For Ladies and Gentlemen, most comfortable walking boot in use.
OUR OWN MANUFACTURE.
INSPECTION INVITED.
J.D. KING & CO.
79 KING ST. EAST, TORONTO.

The GREAT LIGHT 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.
L. F. 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.

HOW PRINTING PAYS
"The Proof of the Pudding," etc. How richly it pays to own a Model Press is shown in a handsome little book, containing several hundred "proofs," from the 15,000 people who have Model Presses. Business men, Clergymen, Teachers, Boys, Girls, persons out of work, -everybody interested. A Press and Outfit complete, from \$5.00 to \$10.00 and up. Book mailed free. Address: The Model Press Co., Limited, 913 Arch St., Philadelphia, Pa.

RUPTURE
Have you heard of the astounding reduction for DR. J. A. SHERMAN'S Famous Home Treatment, the only known guarantee comfort and cure without operation or hindrance from labor! No steel or iron bands. Perfect retention night and day, no chafing, suited to all ages. Now \$10 only. Send for circular of measurements, instructions and proofs. Get cured at home and be happy, office 294 Broadway, New York.

BOOTS AND SHOES
LARGE STOCK.
LOW PRICES.
H. & C. BLACHFORD,
87 and 89 King Street East, Toronto.
FINE GOODS A SPECIALTY.

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.

J. & R. LAMB,
59 CARMINE ST.,
NEW YORK.
Church Furnishings,
Embroideries, Materials,
Windows, Tablets.

WALL PAPERS.

Embossed Gold Parlor Papers.
New Ideas for DINING ROOM decoration
Plain and Pattern INGRAINS BEDROOM PAPERS 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 half-pound tins, by Grocers, labelled thus: JAMES EPPS & CO., Homeopathic Chemists, London, England.

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 OTHER PUBLIC MEN
No. 4. TESTIMONIES OF THE SECULAR PAPERS.
These papers may be had from the Rev. Arthur C. Waghorne, New Harbour, Newfoundland, or from Mrs. Bouse S.P.O.K. Depot, St. John's Newfoundland. Profits for Parsonage Fund.

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

THE CHURCH EMBROIDERY GUILD OF ST. HELEN.
The ladies of this Guild execute orders for Stoles, Altar Frontals, Vestments, Altar Linen, Dossals, etc. Apply to the President, 173 Gerrard Street, East.
N.B.—Postal Cards ignored.

ESTABLISHED 1836.
S. R. Warren & Son
CHURCH ORGAN BUILDERS.
PREMISES:
39 to 45 McMurrich St.
TORONTO.

Builders of all the Largest Organs in the Dominion.
The very highest order of workmanship and tone quality always guaranteed.

PEN and PENCIL STAMP 25 CENTS.
Rubber Stamp Ink & Pad 15 cents.
Send 2 cts. for Circulars, or 16 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, 51 Adelaide Street East.
House—138 Carlton Street, Toronto.

H. STONE, SNR.
UNDERTAKER,
239 YONGE ST.
No connection with any firm of the Same Name.

Sunday School Stamps,
For stamping Books, numbering, &c.
STAMPS 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.

GRANITE & MARBLE MONUMENTS, TABLETS, MAUSOLEUMS &c
F. B. GULLETT SCULPTOR
100 CHURCH ST. TORONTO

BALTIMORE CHURCH BELLS
Established 1844. 1st Prize at the New Orleans Exposition 1885-6. For circulars prices, etc., address: J. Register & 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.

A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await the workers absolutely sure. Terms mailed free. Taus & Co. Augusta, Maine.

COX & CO.,
Members of the Stock Exchange.
STOCK BROKERS,
26 TORONTO 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

McShane Bell Foundry.
Finest Grade of Bells,
Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc.
Fully warranted; satisfaction guaranteed. Send for price and catalogue.
H. Y. McSHANE & CO., BALTIMORE, Md., U. S. A. Mention this paper.

Elias Rogers & Co.
COAL & WOOD.
THE VERY BEST
ROGERS COAL.
HEAD OFFICE—20 King Street W.
BRANCH OFFICES—400 Yonge Street, 705 Yonge Street, and 552 Queen Street W., 244 Queen St. E.
YARDS AND BRANCH OFFICES—Esplanade East, near Berkeley St.; Esplanade, foot of Princess St.; Bathurst St.; nearly opposite Front St.

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.

Confirmation Cards,
MARRIAGE AND BAPTISMAL
CERTIFICATES
Send 2c stamp for samples and prices.
THE OXFORD PRESS,
23 Adelaide St. East,
TORONTO:
TIMMS, MOOR & CO., Proprietors.

J. E. PEAREN'S
Monumental Works,
Marble & Granite Monuments
IN THE LATEST DESIGNS.
Now on view in his show-room,
535 Yonge Street, Toronto.

W. STAHLSCHEMIDT & Co.,
PRESTON, ONTARIO.
MANUFACTURERS OF
OFFICE, SCHOOL, CHURCH,
—AND—
Lodge Furniture.

The "Marvel" School Desk,
Patented January 14th, 1886.
GEO. F. BOSTWICK,
56 King St. West.
Representative at Toronto.

He is regulator, and where He is master all goes right."

"One is my master, even Christ," repeated the young man slowly and seriously, "everybody who puts himself sincerely under His leadership wins at last."

THE OLD ROAD AND THE NEW.

"Blessed is the people, O Lord, that can rejoice in Thee; they shall walk in the light of Thy countenance."

One portion of the road is past for ever, Thy feet again shall tread its windings never, The stones that hurt and hindered thee are past; Once more a stage of life's long road is ended, So hard for thee, and yet, with hand extended, A Friend has walked with thee from first to last.

Hath it been rough for thee, poor heart, so weary Dost deem life's road is all thorn-set and dreary, And hath the path led over rugged ways? Behold, 'tis past, sad heart, O cease repining, On every step the Light of God was shining, Thine eyes were dim, thou didst not see the blaze.

O lonely heart, trust on amidst thy sorrow, Who keeps to day will surely keep to-morrow, Christ will support thy weakness with His grace; Look up to Him, for lo! there is no gladness, No perfect joy in earth's overwhelming sadness, But in the vision of thy Saviour's face!

And if upon the road thy feet have stumbled, And in the very dust thy pride is humbled, Yet, weeping, fear thou not, for one doth wait, The Lord of Love himself shall stoop to raise thee, With circling arms of pity shall embrace thee, And lift thee gently from thy fallen state.

One stage is past, another stage succeedeth, God gives to thee the strength each moment needeth, Fear not, thy steps are measured out each day; Thou canst not tread beyond the length He measures, The very tears the good Lord counts and treasures, Behold he waits to light thee on thy way!

Another portion of life's road commenceth, With rails of love thy God thy pathway fenceth, Re-joice! thou hast a never-failing Guide; On flowers or stones His countenance aye gleameth, Walk in the Light from His dear face that streameth, Thou shalt rejoice, whatever may befall! E. M. DAWSON.

HINTS TO HOUSEKEEPERS.

SAGO MILK.—Three tablespoons sago soaked in a cup of cold water one hour; add three cups of boiling milk; sweeten and flavor to taste. Simmer slowly a half-hour. Eat warm.

To WASH all mourning calicoes and gingham, throw them dry into hot suds and boil hard for five or ten minutes; then take out and rub the soiled parts, rinse, and you will find that the goods will look fresh, and colors will not run.

BAKED MILK.—Put a half gallon of milk in a jar, and tie it down with writing paper. Let it stand in a moderate oven eight or ten hours. It will be like cream, and is very nutritious, especially for invalids.

To KEEP BLACK ANTS OUT OF THE SUGAR BARREL.—Draw a big mark with common chalk, around the barrel, and the work is done. The small red ants (a real pest) are easily banished by a free use of cayenne pepper placed and blown into their resorts.

HOW TO CAN CORN IN MASON'S GLASS JARS.—Boil the ripe corn on the cob until it is tender; and cut it off while hot. Salt well, return to the fire and heat to scalding, stirring incessantly to prevent scorching. While boiling hot fill the glass jars, setting each on a wet cloth to prevent its cracking. Seal up while hot and keep in a dark place.

HOW TO FIT KEYS INTO LOCKS.—When it is not convenient to take locks apart in the event of keys being lost, stolen or missing, when you wish to fit a new key, take a lighted match or candle and smoke the new key in the flame, introduce it carefully into the keyhole, press it firmly against the

opposing wards of the lock, withdraw it, and the indentations in the smoked part of the key will show you exactly where to file.

WORTH KNOWING.—A medical journal gives the following simple antidote for home use: If a person swallows any poison whatsoever, or has fallen into convulsions from having overloaded the stomach, an instantaneous remedy is a heaping teaspoonful of common salt and as much ground mustard, stirred rapidly in a teacup of water. It is scarcely down before it begins to come up, bringing with it the remaining contents of the stomach. Lest their be any remnant of poison, however small, let the white of an egg and sweet oil, or butter or lard—several spoonfuls—be swallowed immediately after vomiting, because these very common articles nullify a larger number of virulent poisons than any medicines in the shops.

GRACE AT TABLE.

"He that sitteth down to his meat without giving thanks, sitteth down like an ox and riseth up like an ass."

So somebody wrote in strong if not in beautiful English. "Grace" getteth scarcer; men and women grow independent by their wealth, and so the old family trait dieth out, as do family prayers. When the Blessed One took the seven loaves in his hand to distribute, as head of the whole family of God, He "gave thanks." When as head of the Church He took the sacramental bread and cup, he gave not to the apostles before He had given thanks. When St. Paul in his shipwreck besought his fellow passengers and the sailors and soldiers to eat food, he took bread, but first gave thanks to God in the presence of them all. When friends met him on his way to Rome, he thanked God; and as this was his custom, he entreated his converts to "give thanks in everything." One trait of old heathen nations was "they were not thankful;" and the man in a Christian land who sit at his table without thanks, is worse than a heathen.—Nay, we are not so much as to pray, to ask favors of God, unless our prayers be accompanied with thanksgiving to God. All of which we may reflect about as we sit down to our tables without saying grace.—The Southern Churchmen.

ARABIAN POLITENESS.

There was a poor Arab once, who, travelling in the desert, and accustomed only to water from muddied and brackish wells, came upon a spring of the purest and sweetest water. So fresh and pure did the water seem to him that he thought it a not unworthy present to the caliph of his tribe. And so, filling his water-skin to the full with it, he started on a long and difficult journey to his caliph's presence. At last, he laid his offering of the sweet water at his monarch's feet. The caliph did not despise the poor man's offering, ordered some of it poured into a cup, drank it, and presented the humble giver with a suitable reward. The courtiers, crowding around, were making haste themselves to taste the wonderful water; but the caliph immediately forbade them—not a drop of it might they touch. When at last the humble man had gone, the courtiers ventured to ask the reason of a command so strange. Then the caliph answered: "During the travels of the Arab, the water in his leathern bottle had become impure and distasteful; but it was an offering of love, and as such I received it with pleasure. But I well knew that, had I allowed another to partake of it, he would not have concealed his disgust; and, therefore, I forbade you to touch the water, lest the heart of the poor man should have been wounded."

DOING NO HARM.

To do no harm in the world is not enough for a man calling himself a Christian. Yet many think it is. "I am a quiet fellow. I don't quarrel, or fight or drink. I let my neighbor alone and I don't want him to interfere with me. Surely that is the

best way of going through the world; no one can find fault with that."

Yes my friend, our Lord can. He did find fault with it when on earth. He did not say a good word for doing no harm. He must have His servants do good.

Look at the servant entrusted with a talent of his master's money. He did not squander it, he did not drink it, he put it safely by, to return untouched to his lord: and he did return it. Yet what was the result? He was pronounced a wicked and slothful servant, and ordered into outer darkness.

He had thought himself harmless, or tried to think so, but he had simply been idle and unprofitable.

Think of this you men and women, who are quite comfortable in your minds because you do no harm to any one.

Think of it and begin to do good. Everyone can find some good to do close at home, if he looks for it. Begin at once to try and do good. Out of fear of being cast into outer darkness, if for no better motive: out of obedience to a holy law, if you will go higher; out of love to your fellow-creatures and to the Blessed Lord, if you are to possess the best motive of all.

Only do not shut your eyes and be content with doing no harm."

Such a course will be fatal to you in the end.

DON'T MEDDLE WITH GOD'S PLANS.

Many men wreck their lives by determinedly carrying out their own plans without reference to the plans of God. In an army, every part, every brigade and regiment must wait the commander's orders. If any battalion moves independently, though ever so heroically, it not only confuses the whole plan of battle, but brings disaster to itself as well, in the end. So each individual must always wait for God's command to move. Keep your eye on the pillar of cloud and fire that leads. Rest when the pillar rests, move when it moves. Never lag behind, but be sure you never run ahead. You can make the clock strike before the hour by putting your own hands to it, but it will strike wrong. You can hurry the unfolding of God's providence, but you will only mar the divine plan unless you wait for Him.

You can tear the rose-bud open before the time it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to His plan that we mar the web. Stop meddling with the threads of your life as they come from the Lord's hands. Every time you interfere you make a flaw. Keep your hands off, and let God weave as He pleases.

A STORY OF A HYMN.

A party of tourists formed part of a large company gathered on the deck of an excursion steamer that was moving slowly down the Potomac one beautiful evening in the summer of 1881.

A gentleman who has since gained a national reputation as an evangelist of song had been delighting the party with the happy rendering of many familiar hymns, the last being the sweet petition so dear to every Christian, beginning "Jesus, lover of my soul." The singer gave the first two verses with much feeling, and a peculiar emphasis upon the concluding lines that thrilled every heart. A hush had fallen upon the listeners that was not broken for some seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer, and accosted him with:

"Beg your pardon, stranger, but were you actively engaged in the late war?"

"Yes, sir," the man of song answered courteously. "I fought under General Grant."

"Well," the first speaker continued with some thing like a sigh, "I did my fighting on the other side, and think, indeed am quite sure, I was very

Exchange. SMOKERS, STREET,

COMPANY N. Y., BELLS for the public since School, Fire Alarm, Chimes and Peals

Foundry. de of Bells, is for Churches, ER. CLOCKS, etc. satisfaction guaranteed and catalogue sent CO., BALTIMORE, in this paper.

rs & Co.

WOOD.

ng Street W. Street, 765 Yonge St., 244 Queen St. W. —Esplanade East, foot of Princess st. Front St.

BERRY'S BALAN BLOWER. Early adapted for Organs, as they Piano. I never over-blown for the last four years a most decided pressure proof, reliable for durability, strong, they cannot be given to some and Organ Build direct application refer, WM. BERRY

Cards,

PTISMAL. ATES and prices.

PRESS, East,

Proprietors.

EN'S

Works,

uments

IGNS.

ect, Toronto.

DT & Co., RIO.

OF CHURCH.

iture.



Desk, 1886.

WICK, st.

oronto.

near you one bright night, eighteen years ago this very month. It was much such a night as this. If I am not very much mistaken you were on guard duty. We of the South had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand; the shadows hid me. As you paced back and forth you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart, and I had been selected by our commander for the work because I was a sure shot. Then out upon the night rang the words:

Cover my defenceless head
With the shadow of Thy wing.

Your prayer was answered. I couldn't fire after that. And there was no attack made upon your camp that night. You were the man whose life I was spared from taking."

The singer grasped the hand of the Southerner, and said with much emotion:

"I remember that night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends, and all that life holds dear. Then the thought of God's care for all that He has created came to me with peculiar force. If He so cared for the sparrows, how much more for man, created in His own image; and I sang the prayer of my heart, and ceased to be alone. How the prayer was answered I never knew till this evening. My heavenly Father thought it best to keep the secret from me for eighteen years. How much of His goodness to us we shall be ignorant of until it is revealed by the light of eternity! 'Jesus, Lover of My Soul,' has been a favorite hymn; now it will be inexpressibly dear."

—When Vincent was quite a young man, he was very ill, and obliged to keep his bed. He was living at that time with a friend, a fellow student, who had gone out and left his purse with some gold in it on the table. Vincent went to sleep, and was roused by seeing the doctor's boy bringing his medicine into the room. He saw the lad stretch out his hand and take away the purse. Before he could stop him he had gone. Vincent's friend came home and found that he had been robbed, and accused him of having stolen the money. He denied it, of course, but he would not accuse that poor little boy, and ruin him for life. He went to him as soon as he got well, and told him of his sin, and the lad promised amendment and ever afterwards lived an honest life. Vincent's friend summoned him before the judge. There was no proof of his guilt, and he was acquitted. He made up the lost money to his fellow student, and perhaps this helped to increase the impression that he had really been the culprit. He bore the stigma of being a thief for many years, until at last, the doctor's boy, who had grown into a young man, died, and before his death confessed his sin. Then when St. Vincent de Paul was asked why he had endured all this in silence, he answered, "There are many sins in my life known only to myself and to my God, of which my fellow men never accuse me at all. Why should I not, as some atonement for all the unsuspected wrong I have done, have borne this unjust suspicion."—*From the Life of St. Vincent de Paul.*

A NOBLE MARTYR.

At a recent missionary meeting, Major General Sir Robert Phayre related the following incident of the Indian Mutiny:—"Amongst the noble witnesses for Christ during the fiery trial of the Mutinies, none hold a higher place than the name of the native Christian, Wilayat Ali, an evangelist of the Delhi branch of this society; and as his case affords another valuable instance of the reality of our mission work in India, I quote it to show that while there are those who deny themselves and take up their cross daily in ordinary times, these are at the same time ready, when circumstances require it, to give up their lives for Christ's sake. On the day of his martyrdom, Wilayat Ali was

warned by a friend of the near approach of fifty rebel horsemen and urged to flee. His reply was, 'This is no time to flee, except to the Lord in prayer.' His wife tells us that he then called his family to prayer, and in substance prayed as follows:—"O Lord, many of my people have been slain before this by the sword, and burned in the fire for Thy name's sake. Thou didst give them help to hold fast the faith. Now, O Lord, we have fallen into the fiery trial. May it please Thee to help us to suffer with firmness. Let us not fall or faint in the heart before this sore temptation. Even to the death, oh, help us to confess and not to deny Thee, our dear Lord. Oh, help us to bear this cross, that we may, if we die, obtain the crown of glory." After prayer, Wilayat Ali's wife goes on to say, he kissed them all and said: "See that whatever comes you do not deny Christ, for if you confide in Him and confess Him, you will be blessed and have a crown of glory. Come what will, don't deny Christ. . . . If the children are killed before your face, oh, then take care you do not deny Him who died for us." After this, Wilayat Ali went to Mr. Mackay's house to try to save him. His wife followed, and she says that on the way she saw a crowd of the city Mohammedans dragging her husband about on the ground, beating him and saying 'Now preach Christ to us.' Others urged him to forsake Christ and repeat the Kalama. Wilayat Ali refused and said:—"My Saviour took up His cross and went to God. I take up my life as a cross and will follow Him to Heaven." Shortly after a trooper came up and asked what it was all about. The Mussulmans said, 'Here we have a devil of a christian who will not recant, do you kill him?' At this the sepoy aimed a blow with his sword, which nearly cut off his head. His last words were, 'Oh, Jesus, receive my soul.' Thus was this faithful servant enabled to glorify God in his death, as he had done in his life. I need scarcely say what an effect this faithful witness for the truth as it is in Jesus had in that day, and will continue to have whenever it is brought forward as an example of the faithfulness of the Lord Jesus to the promises of His most Holy Word."

KEEPING ACCOUNTS WITH GOD.

It might help parsimonious Christians to look a little over their accounts with the Lord. It would stand somewhat thus:

Brother John Smith in account with his Master, the Lord of the whole earth:

To 10 showers of rain on his fields, at \$25 per shower.....	\$250 00
2 extra showers at a critical period, \$50 each	100 00
60 days of sunshine, at \$5	300 00
	\$650 00
CR.	
Per Contra,	
By given for pastor's salary	\$ 10 00
Home missions	25
Foreign	10
	\$10 35

Showing a heavy balance against Bro. John Smith; and it would be heavy even if he had given ten times as much, for the farm is the Lord's. He prepared its chemical constituents so as to make it a farm at all, rather than a patch of desert; and He, too, planted the forest on it from which John Smith gets fuel to keep him warm.—*Wm. Ashmore, D.D.*

—At a certain English railway station, a porter offered assistance to a Bishop, who loved continental trips, and carried a good deal of luggage with him. "How many articles, your lordship?" asked the porter. "Thirty nine," replied the Bishop, with a twinkle in the eye. "That's too many, I'm afraid, your lordship," said the man stolidly and in perfect good faith. "Ah!" responded the bishop dryly, "I perceive that you are a dissenter." And the porter did not see the joke.

THE FUNERAL.

I was walking in Savannah, past a church decayed and dim,
When there slowly through the window came a plaintive funeral hymn;
And a sympathy awakened, and a wonder quickly grew,
Till I found myself environed in a little negro pew.

Out at front a colored couple sat in sorrow, nearly wild;
On the altar was a coffin, in the coffin was a child.
I could picture him when living—curly hair, protruding lip—
I had seen perhaps a thousand in my hurried Southern trip.

But no baby ever rested in the soothing arms of death,
That had fanned more flames of sorrow with his little fluttering breath;
And no funeral ever glistened with more sympathy profound
Than was in the chain of teardrops that enclasped those mourners round.

Rose a sad old colored preacher at the little wooden desk—
With a manner grandly awkward, with a countenance grotesque;
With simplicity and shrewdness on his Ethiopian face;
With the ignorance and wisdom of a crushed undying race.

And he said: "Now don' be weepin' for dis pretty bit o' clay—
For de little boy who lived dere, he done gone an' run away!
He was doin' very finely and he 'preciate your love;
But his sure'nuff Father want him in de large house above.

"Now He didn't give you dat baby, by o hundred thousand mile,
He just think you need some sunshine, an' He lent it for a while!
An' He let you keep an' love it till your heart was bigger grown;
An' dese silver tears you're sheddin's just de interest on de loan.

"Here yere oder pretty chilrun—don't be makin' it appear
Dat your love got sort of 'nopolized by dis little fellow here;
Don't pile up too much sorrow on der little mantel shelves,
So's to kind o' set 'em wonderin' if dey'er no account themselves!

"Just you think, you poor dear mounahs, creepin' long o'er sorrow's way,
What a blessed little picnic dis yer baby's got to-day!
Your good faders and good moders crowd de little fellow round
In de angel-tended garden of de Big Plantation Ground.

"An' dey ask him, 'Was your feet sore?' an' take off his little shoes,
An' dey wash him, an' dey kiss him, an' dey say, 'Now's what's de news?'
An' de Lawd done cut his tongue loose; den the little fellow say:
'All de folks down in the valley tries to keep de hebbently way.'
'An his eyes dey brightly sparkle at de pretty things he view:
Den a tear come, an' he whisper: 'But I want my paryents, too!'
But de Angel Chief Musician teach dat boy a little song:
Says: 'If only dey be faithful dey will soon be comin' long.'

"An' he'll get an education dat will properly be worth
Seberal times as much as any you could buy for him on earth;
He'll be in de Lawd's big school-house without no contempt or fear;
While dere's no end to de bad tings, might have happened to him here.

"So, my pooah, dejected mounahs, let your hearts wid Jesus rest,
An' don't go to criticisin dat ar One wa'at knows de best!
He have sent us many comforts—He have right to take away—
To de Lawd be praise an' glory now and ever! Let us pray."

—*Will Carleton in Harper's Weekly.*

Childrens' Department.

REST.

A pair of little naked feet, Lying so white and still; Buds that bloomed by meadow and brook, Her little apron fill. One dimpled arm beneath her head, The tangled curls of hair Tossed, with a careless look of grace, Over her shoulders fair.

When overcome by summer's heat, She'd sought the leafy shade, And listened to the music wild Each joyous song-bird made, Till the trees, like mystic shadows, Crept silently away, And wrapped in peaceful slumber The little maiden lay.

Oh, weary hearts, out in the world, By care and sin oppressed; How much would ye not give to taste Such calm and sinless rest? Like her I fain would lay me down, To listen in my dreams, To pulsing notes of forest birds, And dash of valley streams. To lose the burning sense of pain, To lie on Nature's breast, Fearless of ill, and pure of heart, Like her to be at rest.

L. BUCKNELL.

NERVILINE. WHAT IS IT?—Nerviline is a combination of the most powerful pain relieving substance known. Nerviline is not a nostrum, but a preparation which has received from members of the medical profession, clergymen, the press, and others most enthusiastic endorsement. If suffering from pain of any kind, external or local, give Nerviline a trial. Nerviline cures toothache, cramps, neuralgia, and almost instantly. Trial bottles 10 cents, large bottles 25 cents, at druggists and dealers everywhere.

A GOLDEN-RULE BOOK.

One of Helen's presents last Christmas was a prettily bound book with clean white pages; it was intended to write a diary in.

"But I don't know how to write a diary, mamma," said Helen; "and besides, nothing ever happens to me to write about."

"Never mind," answered mamma, call it a Golden-Rule book, and fill it with all the true stories you hear of little folks who have kept the Golden Rule."

"Do," said papa, "and I will tell you one to put on the first page."

"A true one, papa?" asked the little girl.

"Yes, indeed," he said, "every word true: Once there were some boys and girls going to school together, and on a certain day they were to march in a parade with ever so many more schools. Now, all the children who had no bad marks wore blue rosettes, and they were very proud to wear them, you may be sure.

"But one unfortunate little boy lost his, and, though the others helped him to look for it, he could not find it anywhere. The parade was about to begin, and he was crying bitterly over his lost badge."

"Never mind, Roger," said the sweet little girl who walked beside him, 'you shall have mine, 'cause I'm so little, you see, nobody'll notice me,' and she took the rosette off her shoulder and pinned it on the boy's."

"Well, it wasn't very Golden-Ruley in him to take it," said Helen; "but what makes you keep smiling at mam-

ma? Was she the little girl? Oh! papa! And were you the boy?" "I was, indeed," said papa; "and I have been ashamed of that boy and proud of that dear little girl ever since that day."—The Sunbeam.

WAS IT FUN?

Charlie was spending some of his vacation at a country house. There were two boys who often did what Charlie knew was wrong, but he was ashamed to tell them so. He did not love God well enough to be willing to be laughed at for doing right. "I'd like to taste farmer Ray's melons," Charlie said, one day. "Let's ask him for one."

"Ask him? nonsense! we'll go to-night when he's asleep and get some for ourselves!" said the boys. And they coaxed Charlie to do this until he promised. He went with them, and they took the melons, sitting in the moonlight to eat them. But all the while Charlie seemed to hear God's voice saying, "Thou shalt not steal."

It was not such fun as the boys had said it would be! The next day Charlie met farmer Ray, who spoke to him kindly, and said, "I used to know your father, my lad. You must come and see me. My melons are ripe now, and you will enjoy a taste of them!"

Ah! was not Charlie ashamed and sorry then! There was only one thing for him to do; and he made up his mind to do it bravely. He went to farmer Ray and told him how wicked he had been and asked him to forgive him. The farmer was very kind. But Charlie will always feel sorry when he thinks of that moonlight night when he ate the melons.—Shepherd's Arms.

UNKNOWN.—There is no remedy known to medical science that can excel Dr. Fowler's Extract of Wild Strawberry as a cure for cholera morbus, diarrhoea, dysentery, or any form of summer complaint afflicting children or adults.

—The Diamond Stove Company, whose "invitation" will be seen elsewhere in this issue, have opened a store at 6 and 8 Queen St. West, near Yonge, where they are showing a splendid stock of stoves of their own manufacture. They have everything in the stove line from the smallest box to the largest and most modern hall and parlour self-feeders, kitchen ranges, &c. &c. Intending purchasers will do well to call and see for themselves.



BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the CUTICURA REMEDIES in their marvellous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, 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. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers. Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.50; SOAP, 35c. Prepared by the Potter Drug and Chemical Co., Boston, Mass. Send for "How to Cure Skin Diseases."

HANDS Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

ROYAL BAKING POWDER Absolutely Pure. Includes image of a tin of Royal Baking Powder.

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

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

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.

WINTER MANTLES.

Every lady in Canada should make it her business to examine our magnificent stock of Winter Mantles.

We are selling lovely Jersey Jackets, nicely trimmed, at \$3.50, \$4, \$4.50, \$5 and \$6, really worth from \$5 to \$10.

Handsome Long Ottoman Satin Finish Cloth Mantles at \$3.50, \$4, \$4.50, \$5, \$6, \$7, \$8 and \$10, worth from \$6 to \$15.

No lady should purchase a MANTLE without seeing our immense stock of New and Fashionable Garments of this season's importations.

Our Millinery Department is stocked with all the Newest Shapes and Latest Novelties for the present season, and for style, moderation of prices and good taste cannot be equalled in this or any other city.

Petley & Petley, 128 to 132 King Street East. TORONTO.

Nearly all cars from Stations pass out Stores.

Births, Deaths, Marriages. Under five lines 25 cents.

DEATH. Died on Monday, Sept. 19th, after a brief illness, at the residence of her son-in-law, the "ev. Chas. Edmund Ellis, Ivy, Mar-a-Angelica, eldest daughter of the late Rev. Edmund Burton, D.D., rector of Dysart, Knos, and wife of John R. McDermont, late of Port Perry.

INVITATION -FOR YOU- TO VISIT OUR STORE, YOU NEED NOT BUY UNLESS YOU WISH. Diamond Stove Co., 6 & 8 Queen St. West, Toronto.

INDISPENSABLE.—"I have used Dr. Fowler's Extract of Wild Strawberry for summer complaints, and have given it to my friends. It gives instant relief when all other remedies fail. I would not be without it in my house." Mrs. T. Boil, Weidman, Ont.

A LUCKY ESCAPE.—"For six years I suffered with my throat and enlarged tonsils. I was very weak; I doctored four years and had advice from three doctors; they said I would have to undergo an operation. I tried B.B.B. instead. One bottle cured me." M. A. Squelch, Raglan, Ont.

The Literary Revolution

JOHN B. ALDEN, Publisher, NEW YORK and CHICAGO.

Choice Books in Good Editions: A few *Literary Revolution Publications* are here described. Catalogue, 64 pages, sent free. Note the "fair terms to buyers," offered by no other publisher:

Books sent for examination before payment to any one giving evidence of honesty—books not satisfactory, may be returned, if immediately, for money or other books.

Note the high quality which goes with the low prices, particularly in case of the "Ideal Editions," but also in nearly all others.

Cyclopedia, Alden's Manifold Cyclopedia, in 30 "Ideal" volumes, of 640 pages each, large type, with thousands of illustrations.

Price per volume, cloth, 50c.; half Morocco, 65c.; postage 10c. Volume I. is now ready. Subsequent volumes at intervals of about one month. *Specimen pages free.*

\$8.10 Received on or before Sept. 30, 1887, will be accepted in full for 30 volumes (consecutive or otherwise) in cloth binding, or \$11.10 for the same bound in half Morocco. If you have already bought some of the volumes you can deduct the amount paid. Postage extra, if by mail.

The Manifold Cyclopedia presents a survey of the entire circle of knowledge, whether of "Words" or "Things," thus combining the characteristics of a "Cyclopedia" and a "Dictionary," including in its vocabulary every word which has a recognized claim to a place in the English Language. Send for a specimen volume, which will speak for itself better than any words of commendation.

Clubs. Note the chance under the \$8.10 offer above to raise a club among your friends; take your specimen volume and try a happy experiment.

Illustration: Get nine of them to join you, each paying 50c. a volume on delivery—you send \$8.10 for 30 vols., and order ten sets of vols. 1 to 3; each friend pays 50c., equals \$4.50, on arrival of vol. 1. \$4.50 more on arrival of vol. 2, and again in October for vol. 3; total \$13.50, and you have \$5.40 cash in your pocket besides your own vols. free. You can vary this problem in many ways—make your own solutions.

Opinions of Purchasers: "It is the best book in mechanical execution, for the price, that I have yet seen from you. It will be a valuable storehouse of information."—REV. M. W. FOSHAY, Litchfield, O. "I am greatly pleased; it is so comprehensive and full."—JUDITH T. ELDRIDGE, Shiloh, N. J. "Am very much pleased. I hope and think you will be successful in getting a great many orders. Will do all I can for you."—S. C. PARSHALL, Burning Well, Pa. "I find it to be just the thing I have been in search of."—J. R. SLONAKER, Farmland, Ind. "I must say that it is much better than expected."—G. W. LEE, Arcadia, Ind.

"A. C. U. L." Alden's Cyclopedia of Universal Literature is publishing in volumes of about 500 pages each, in the Ideal Edition, large type. It will be completed in from 15 to 20 volumes, a volume being issued once in every two or three months.

Price, per volume, cloth, gilt top, 50c.; half Morocco, 60c.; postage 9c. *Seven vols. ready.*

\$5.65 Received before September 30, 1887, will be accepted in full payment for 15 volumes (consecutive or otherwise) in cloth. For half Morocco binding add 10 cents per vol. If you have already bought some of the volumes you can deduct the amount already paid.

Novel in plan and novel in form, at once beautiful and convenient, this work is unlike any other in any language. It represents celebrated authors, of all languages, in all ages of the world. The eminent historian and author, Dr. Lossing, says:

"I am strongly impressed with the great intrinsic value of the work as a popular educator in a high department of learning. The plan is admirable. Combining as it does a personal knowledge of an author with specimens of his best literary productions, gives it an inestimable power for good among the people."

Free. Get your own copy, at least, free, by raising a Club among your friends. It is immensely popular. For an illustration of method read under "Clubs" above.

Strong Words of Praise: "This certainly is a very praiseworthy and valuable series."—*Advertiser*, Boston. "Certainly reflects much credit upon the compilers. The accounts of the lives of authors are clear and comprehensive, and the selections are made with rare judgment."—*Evening Times*, Denver. "Characterized by the same painstaking and completeness which distinguish the other volumes. Is a marvel of cheapness."—*Pioneer Press*, St. Paul. "Deserves to become immensely popular. The plan is admirable."—*Christian Advocate*, Buffalo. "The work is a perfect mint of the best thoughts of ancient and modern writers. Excellent judgement has been shown by the compilers, and nothing

Prices above are for New York City delivery. Canada Purchasers will in addition pay coast of duty (15 per cent.) and English Copyright (12 1-2 per cent.) if copyrighted.

left undone which could help to make the enterprise satisfactory and helpful to all lovers of literature."—*Record*, Philadelphia.

Young Men! "Deserves to be read again and again. It is strong with argument and appeal; beautiful with fancy and figure, tender with pathos and piety."—*English Review*.

Entering on Life. A Book for Young Men. By CUNNINGHAM GEIKIE, D.D. Contents:—Youth, Character, Companions, Success, Christianity, Helps, Reading, Dreams, Farewell. Ideal Edition. Long Primer type, fine cloth, price reduced from \$1.00 to 40c.; postage 5c. *Just ready.*

"The religion is of the very best kind. We earnestly recommend young men to read what has been to ourselves a truly delightful work."—DEAN ALFORD.

Natural Law In the Spiritual World, by Prof. Drummond, which *The Christian Union* says is "almost a revelation," Bishop Doane pronounces "a great work" and which is the most popular work in religious literature published within many years, attracts attention anew on account of the Professors presence in this country.

Natural Law in the Spiritual World. By PROF. DRUMMOND. Ideal Edition; cloth, 40c.; postage 6c.

Raise A Club for this book. It is wonderfully entertaining, as well as profound. All thinkers like to read it.

Club terms: 5 copies \$1.65; 10 copies \$3.00; providing orders are received before October 1, 1887.

"Boswell's Life of Johnson is one of the best books in the world. Homer is not more decidedly the first of heroic Poets,—Shakespeare is not more decidedly the first of Dramatists,—Demosthenes is not more decidedly the first of Orators, than Boswell is the first of Biographers."—T. B. MACAULAY, in *Edinburgh Review*.

Boswell's Life of Johnson 4 volumes, large 12mo, cloth, \$2.50; postage 3c. New Edition, Ready. This is the edition known as Croker's, and contains not only the extended notes of John Wilson Croker, but also copious notes by Hawkins, Piazzi, Murphy, Tyers, Reynolds, Malone, Nichols, Steevens, Cumberland, Scott, Markland, Burney, Blakeway, Porter, Langton, and others.

"We cannot believe that any subsequent improvement will ever be made upon this edition; and we have no doubt that it will excite the curiosity and reward the attention of the reading world."—*North American Review*.

"The richest dictionary of wit and wisdom any language can boast of. Enlarged and illuminated by the researches and sagacious running criticism of Mr. Croker, it is, without doubt—excepting a few immortal monuments of creative genius—that book which, would be most prized in other days and countries by the students of 'us and our history.'"—*London Quarterly Review*.

Famous Classics—For 2 Cents! The following are some of the most popular issues in the Elzevir Library; prices are as indicated, sent post-paid—always large type, unabridged.

FAMOUS POEMS.		MISCELLANEOUS.	
6 Enoch Arden. Alfred Tennyson.....	2c	1 Rip Van Winkle. Washington Irving.....	2c
25 The Deserted Village. Etc. Goldsmith.....	2c	3 Washington's Farewell Address, Etc.....	2c
26 Cotter's Saturday Night. Etc. Robert Burns.....	2c	5 The Sea-Serpents of Science. A. Wilson.....	2c
27 How Lisa Loved the King. George Elliot.....	2c	7 Motive and Habit of Reading. C. F. Richardson.....	2c
28 Songs of Seven, and Other Poems. Jean Ingelow.....	2c	10 Queen Mabel and Other Poems. E. T. Alden.....	2c
36 Schiller's Song of the Bell, Etc.....	2c	12 World-Smashing, Etc. W. M. Williams.....	2c
84 Essay on Man. Alex. Pope.....	2c	13 A Half Hour in Natural History. Feabody.....	2c
89 Gertrude of Wyoming. Campbell.....	2c	14 Bunyan's Pilgrim's Progress. Illustrated.....	2c
101 Mazeppa. Lord Byron.....	2c	18 The Cricket on the Hearth. H. St. John.....	2c
102 Ancient Mariner. Coleridge.....	2c	30 Highways of Literature. David Pryde.....	2c
105 Virginia, Ivry, the Armada, Etc. Macaulay.....	2c	40 Sunshine, and Other Stories. E. T. Alden.....	2c
106 The Heart of Bruce, Etc. Aytoun.....	2c	42 The Civilizations of Asia. Rawlinson.....	2c
120 The Raven, and Other Poems. Edgar A. Poe.....	2c	43 Buddhism. John Caird.....	2c
123 Hermann and Dorothea. Goethe.....	2c	44 The Evidence of Evolution. Huxley.....	2c
150 Irish Melodies. Moore.....	2c	46 The Philosophy of Style. Herbert Spencer.....	2c
151 Paradise Lost. Milton.....	15c	51 Fables from Aesop. Illustrated.....	2c
152 L'Allegro, Il Penseroso, and Comus. Milton.....	4c	52 Sindbad the Sailor, from the Arabian Nights.....	2c
153 Lalla Rookh. Moore.....	2c	56 The Story-Teller. Hans Andersen.....	10c
252 Merchant of Venice. Shakespeare.....	8c	57 Fairy Tales. Hans Andersen.....	12c
		61 Bacon's Essays. Complete.....	2c
		66 The Celtic Hermits. Charles Kingsley.....	2c
		68 The Crucifixion. Gekkie.....	2c
		79 The Spectre Bridegroom. Washington Irving.....	2c
		103 The Battle of Marathon. Sir Edward Creasy.....	2c
		110 Defeat of the Spanish Armada. Creasy.....	2c
		112 The Battle of Waterloo. Sir Edward Creasy.....	2c
		113 Conduct of the Under-taunting. John Locke.....	2c
		115 Luther's Table Talk. Dr. Macaulay.....	2c
		116 Luther Anecdotes. Dr. Macaulay.....	2c
		117 Sesame and Lilies. John Ruskin.....	2c
		118 Crown of Wild Olive. John Ruskin.....	2c
		119 Ethics of the Dust. John Ruskin.....	2c
		121 Some of My Pets. Grace Greenwood.....	2c
		124 Legend of the Wandering Jew. Baring-Gould.....	2c
		125 Confessions of an Opium-Eater. De Quincey.....	2c
		182 On Liberty. John Stuart Mill.....	2c
		134 Numbers. Matthew Arnold.....	2c
		136 The War for the Union. Wendell Phillips.....	2c
		139 Intellectual Education. Herbert Spencer.....	2c
		143 Thoughts from Greek Authors. Eschylus, Etc.....	2c
		145 The Same—Aristotle, Etc.....	2c
		146 The Same—Demosthenes, Diogenes, Etc.....	2c
		148 Juvenile Gems of Song and Story.....	2c
		157 On Leaves. Sir John Lubbock.....	2c

By SIR WALTER SCOTT.
126 Lay Last Minstrel..... 5c
127 Marmion..... 6c
131 Rokeby..... 6c

By CANON FARRER.
2 Burning of Rome..... 2c
67 Seneca and St. Paul..... 2c
196 Lecture on Dante..... 2c
128 Lady of the Lake..... 6c
131 Rokeby..... 6c
197 On Temperance..... 2c
198 On America and St. Paul..... 2c
199 Ideals of Nations..... 2c

FRANK WOOTTEN, PROPRIETOR DOMINION CHURCHMAN, GENERAL AGENT,
No. 30 Adelaide Street, East, Toronto, Ontario.

Care For

The eyes by expelling, from the blood, the humors which weaken and injuriously affect them. For this purpose use Ayer's Sarsaparilla. It gives tone and strength to the digestive apparatus, and, by purifying the blood, removes from the system every scrofulous taint.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine.—Mary Ann Sears, 7 Hollis st., Boston, Mass.

Nearly Blind.

I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever.—G. King, Killingly, Conn.

I have, from a child, and until within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier.—Mrs. C. Phillips, Glover, Vt.

My little girl was badly afflicted with Scrofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

Ayer's Sarsaparilla

sarsaparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong.—H. P. Bort, Hastings, N. Y. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

The Eyes

Are always in sympathy with the body, and are quickly affected by its varying conditions of health or disease. When the eyes become weak, and the lids thick, red, inflamed, and sore, a scrofulous condition of the blood is indicated, for which Ayer's Sarsaparilla is the best remedy.

My little boy has always been afflicted, until recently, with Sore Eyes and Scrofulous Humors. We gave him Ayer's Sarsaparilla, and, in a short time, his eyes ceased to trouble him; the humor disappeared, and his health was restored.—P. Germain, Dwight st., Holyoke, Mass.

Perfect Cure.

I suffered greatly, a long time, from weakness of the eyes and impure blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health.—Andrew J. Simpson, 147 East Merrimack st., Lowell, Mass.

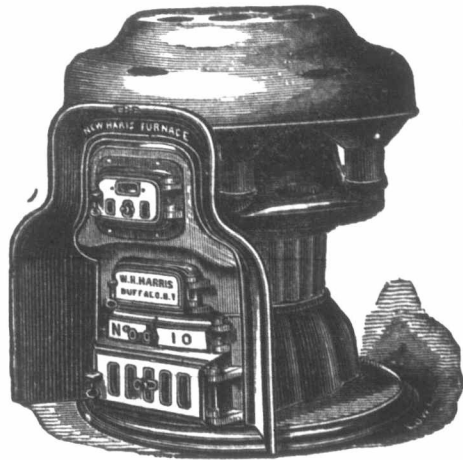
My son was weak and debilitated; troubled with Sore Eyes and Scrofulous Humors. By taking Ayer's Sarsaparilla his eyes have been cured, and he is now in perfect health.—Alarie Mercier, 3 Harrison ave., Lowell, Mass.

My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sar-

Ayer's Sarsaparilla

and, in a short time, her eyes were completely cured, and her bodily health restored.—C. R. Simmons, Greenbush, Ill. Sold by all Druggists. Price \$1; six bottles, \$5.

GURNEY'S STANDARD FURNACES.



The Monarch Coal, - - 4 sizes.

" Boynton " - - 4 "

" Mammoth " - - 3 "

" Harris Coal & Wood 8 "

THE E. & C. GURNEY CO., LIMITED,

Hamilton, Toronto, Montreal and Winnipeg.

The Great Church LIGHT.
 PRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.
 L. P. FRINK, 661 Pearl Street, N. Y.

—25 CENTS—
 Per Dozen Pieces
COLLARS AND CUFFS.
 TORONTO STEAM LAUNDRY,
 54 and 56 Wellington-street west, or
65 KING STREET WEST, TORONTO
 O. P. SHARPE.

A NEW DEPARTURE
 THE
Canadian Missionary
 AND
 CHURCH AND HOME MAGAZINE,
 Is made up of short, bright, pithy articles. The Parochial element is largely increased and the Home Reading Department will be a special feature.

ADVERTISE
 IN THE
Dominion Churchman
 BY FAR
 The Best Medium for Advertising

Highly Approved as the Best Monthly Published for LOCALIZING and a PARISH MAGAZINE.
 THE LORD BISHOP OF QU'APPELLE SAYS:
 "I think the 'Canadian Missionary' in its new form EXCELLENT; just what I have been looking for for some time to localize in this Diocese. Send me 300 copies."
 One Hundred Copies Monthly for \$20 per annum.

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.

If any one wants to know how to have a Parish Magazine, and say all he chooses, in a local sheet, to his parishioners, let him address The
CANADIAN MISSIONARY,
 Box 259, Toronto, Canada.
I GURE FITS!
 When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. H. G. ROOT, Branch Office, 37 Yonge St., Toronto.

THE CANADIAN MISSIONARY

AND

Church and Home Magazine

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

THE BEST MISSIONARY MAGAZINE

IN CANADA.

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

PRICE, 50 CTS. A YEAR.

STRICTLY IN ADVANCE.

SIX COPIES FOR \$2.50.

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

Advertisements, subscriptions and communications should be addressed to

"THE CANADIAN MISSIONARY,"

BOX 259 TORONTO, CANADA.

PURE GOLD GOODS
 ARE THE BEST MADE.
 ASK FOR THEM IN CANS, BOTTLES OR PACKAGES

SHORT HINTS

—ON—

Social Etiquette.

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

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

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

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

"SHORT HINTS"

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

I. L. CRAGIN & Co., PHILADELPHIA

THE BOOK OF THE CENTURY!

Ridpath's "Cyclopedia of Universal History." A complete account of the leading events of the world's progress from 4000 B. C. to the present time 2438 pages; 1210 high class engravings; 72 maps and charts. Agents wanted everywhere. Congenial and profitable employment for Clergymen and Teachers who have leisure. For illustrated specimen pages, descriptive circulars and terms, address **BALCH BROTHERS** 104 Adelaide st. E., Toronto

GENERAL GROCERIES.

NEW RAISINS, NEW CURRANTS.

CROSSE & BLACKWELL'S

Raspberry, Black Currant, And Green Gage Jams

In lb. Bottles.

R. FLACK

328 Gerrard-st. East Toronto.

Sept. 29, 1887.

On

satisfactory delphia.

ad again and 5 with argu- tender with

ts:—Youth. Charac- tion. Long Primer

restly recom- truly delight-

al World, d, which The

p Doane pro- lar work in

acts attention

untry.

ce.; postage 6c.

ly entertain-

tober 1, 1887.

s one of the

. Homer is

peare is not

is not more

st of Biogra-

New Edition, Body- ohn Wilson Croker, Steevens, Cumber-

ent will ever

at it will ex-

ng world."

and illuminated by

cepting a few im-

r days and countries

2 Cents!

ollowing are

y; prices are

ldged.

OUS.

Irving..... 2c

s, Etc..... 2c

A. Wilson..... 2c

C. F. Richardson..... 2c

E. T. Alden..... 2c

Williams..... 2c

y. Peabody..... 2c

Illustrated..... 2c

std. Dickens..... 2c

ld Pryde..... 2c

E. T. Alden..... 2c

Wilson..... 2c

uxley..... 2c

ert Spencer..... 2c

d..... 2c

rabian Nights..... 2c

sell..... 2c

..... 2c

..... 2c

..... 2c

..... 2c

..... 2c

SCOTT.

dy of the Lake..... 2c

keby..... 2c

RRAR.

Temperance..... 2c

America..... 2c

els of New..... 2c

f copyrighted.

ENT,

MULLIN & MUIR,

SUCCESSORS TO

HENDERSON, MULLIN & CO.,

136 YONGE STREET, TORONTO.

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

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

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

MULLIN & MUIR, 136 Yonge Street, Toronto.

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

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

Harmony taught in classes or by correspond-
ence.

Terms on Application.

Residence - 21 Carlton St., Toronto

TRINITY COLLEGE SCHOOL,
PORT HOPE.

MICHAELMAS TERM

Will begin on

THURSDAY, SEPT. 15th.

Forms of Application for admission and copies
of the Calendar may be obtained from the

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

TORONTO CONSERVATORY OF MUSIC

Incorporated by Government in 1886
Will open September 5th, 1887
Cor. Yonge St. and Wilton Ave.
HON. G. W. ALLAN, President
Capital, \$50,000
35 TEACHERS

All departments of Instrumental and Vocal Music taught, from
the beginning to graduation. Also, Theory, Languages, Elo-
cution, Tuning, etc. Prizes, Certificates and Diplomas. **Free**
Advantages: Recitals, Concerts, Lectures, Rudimentary
Theory, etc. Tuition: \$5 to \$15 per term of ten weeks,
embracing so **One Hour** lessons. Board and room pro-
vided. For copage Calendar, giving full information, address
Edward Fisher, Director, Toronto.

BOARDING AND DAY SCHOOL

Established 1866.

PREPARATORY—FOR JUNIOR BOYS.

137 Simcoe Street, Toronto.

English, Classic, French, Music.

W. MAGILL, Principal.

Will re-open on 1st Sept. Send for prospectus
to the Principal.

HOMOEOPATHIC PHARMACY

394 Yonge Street, Toronto.

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

D. L. THOMPSON Pharmacist.

HOUSEKEEPER'S EMPORIUM

RANGES, WOOD COOK STOVES,
COAL OIL STOVES,
CUTLERY, PLATED WARE,
CHANDLERS, LAMPS,
BABY CARRIAGES, ETC.

Every family should have one of our

Self-Basting Broilers.

HARRY A. COLLINS,
YONGE STREET, WEST SIDE

THE ASSOCIATED ARTISTS
SCHOOL OF ART & DESIGN.

Rooms M and N, East End Yonge-St. Arcade, TORONTO.

Fourth Year. Classes will re-open Monday, October 3rd.

Principal, Miss Westmacott.

THE BISHOP STRACHAN SCHOOL
FOR YOUNG LADIES.

President.—The Lord Bishop of Toronto.

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 recent University Examinations (1886) at
Trinity and Toronto Universities, several pupils
of the School obtained First and Second class
honours in the English subjects and in the lan-
guages.

The building has been lately renovated and re-
fitted throughout.

The School re-opens Thursday, 7th Sept.

Boarders to arrive the previous day.

Annual Fee for Boarders, inclusive of Tuition
\$204 to \$252. Music and Painting the only extras.

To the Clergy, two-thirds of these rates are
charged.

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

Apply for admission and information to

MISS GRIER, LADY PRINCIPAL,
Wykeham Hall, Toronto.

"LET NO MAN enter into business while
he is ignorant of the manner of regulating books.
Never let him imagine that any degree of
natural ability will supply the deficiency or pre-
serve the multiplicity of affairs from inextricable
confusion."—JOHNSON.

DAY'S BUSINESS COLLEGE.

Excellent facilities for acquiring a good Busi-
ness Training Instruction sound and practical.
For terms, address

JAMES E. DAY, Accountant,
94 & 96 King St. West, Toronto.

MRS. FLETCHER'S

Boarding & Day School for Young Ladies.

142 Bloor-St., (Opp. Queen's Park) Toronto.

Fall Term—8th September to 10th November.

REFERENCES:—The Bishop of Toronto; Rev'd
D. J. McDonald, B.D.; Rev. H. W. Davies, D.D.;
Thos. Hodgins, Q.C., Toronto; John Bell, Q.C.,
Belleville; H. W. Blinn, Esq., London; John
Ross, Esq., Quebec; Geo. Guillet, Esq., M.P., Co-
bourg; K. Chisholm, Esq., M.P.P., Brampton.

THE
Household Library of Popular Books,

Printed on heavier and larger paper than other
cheap series, and substantially bound in an at-
tractive cover. Price 25 cents each mailed free

1. A Wicked Girl. By Mary Cecil Hay..... 25
2. The Moonstone. By Wilkie Collins..... 25
3. Mo-hi. By Ouida..... 25
4. Strange Case of Dr. Jekyll. By R. L. Stevenson and Faust..... 25
5. Peck's Bad Boy and his Pa. By George W. Peck..... 25
6. Jane Eyre. By Charlotte Brontë..... 25
7. Peck's Sunshine. By George W. Peck..... 25
8. Adam Bede. By George Eliot..... 25
9. Bill Nye and Boomerang. By Bill Nye himself..... 25
10. What Will the World Say?..... 25
11. Lime Kiln Club. By M. Quad (C. B. Lewis)..... 25
12. She. By H. Rider Haggard..... 25

J. B. CLOUGHER,

BOOKSELLER AND STATIONER.

151 KING ST. W., TORONTO.

H. SLIGHT,

CITY NURSERIES.

407 Yonge Street, Toronto, Ont.

THE FLORAL PALACE OF CANADA

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

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 plan, is not
confined to men of small incomes, but exists
among all classes of our people.

For further information apply to

WILLIAM McCABE, Esq., F. I. A.

MANAGING DIRECTOR:
TORONTO.

Illustrative Sample Free



HEAL THYSELF!

Do not expend hundreds of dollars for adver-
tised patent medicines at a dollar a bottle, and
dench your system with nauseous slops that
poison the blood, but purchase the Great and
Standard Medical Work, entitled

SELF-PRESERVATION.

Three hundred pages, substantial binding.
Contains more than one hundred invaluable pre-
scriptions, embracing all the vegetable remedies
in the Pharmacopoeia, for all forms of chronic and
acute diseases, beside being a Standard Scientific
and Popular Medical Treatise, a Household Phy-
sician in fact. Price only \$1 by mail, postpaid.
sealed in plain wrapper

ILLUSTRATIVE SAMPLE FREE TO ALL,
young and middle aged men, for the next ninety
days. Send now or put this out, for you may
never see it again. Address Dr. W. H. PARKER,
4 Bulfinch st., Boston, Mass.

KNABE
PIANOFORTES.

UNEQUALLED IN

Tone, Touch, Workmanship, and Durability.

WILLIAM KNABE & CO.

Nos. 204 and 206 West Baltimore Street, Baltimore.
No. 112 Fifth Avenue, New York.

JOHN MALONEY,

DEALER IN

Stone, Lime and Sand,

Sewer Pipes and Tiles,

ALSO

GENERAL TEAMING.

C.P.R. Yards, Corner Queen & Duferin

Streets, Toronto.

N. P. CHANEY & CO.

230 King St. E., TORONTO.

Feather and Mattress Renovators

and dealers in all kinds of

FEATHERS, NEW FEATHER BEDS, PILLOW.

MATRESSES AND SPRING BEDS.

Furniture overhauled.

Cash paid for all kinds of Feathers.

UNEMPLOYED!

No matter where you are located, you should
write us about work you can do—and live at
home. Capital not required. You are started
free. Don't delay. Address,

The Ontario Tea Corporation,

125 Bay Street, Toronto, Ont.

I. J. COOPER.

Manufacturers of

COLLARS, SHIRTS, CUFFS, &c.

Importers of

MEN'S UNDERWEAR, GLOVES,

SCARFS, TIES, UMBRELLAS, &c.

Merical Collars &c. in Stock and to Order

109 YONGE ST., TORONTO.

BEST WOVEN WIRE FENCING

STEEL WIRE 550. PER ROD.



Twisted Wire Rope Salvage.
All widths and sizes. Sold by us or any dealer in this line
of goods. FREIGHT PAID. Information free. Write
The ONTARIO WIRE FENCING CO.
PICTON, ONTARIO.

AGENTS WANTED—To sell the

Jesus History of His Disciples in the Holy Land. Beautifully illustrated. Maps, Charts
Etc. Address
MENNONITE PUBLISHING CO., Elkhart, Ind.

LEPAGE'S
THE ONLY GENUINE
LIQUID GLUE

UNEQUALLED FOR CEMENTING
wood, glass, china, paper, leather, &c. Always
ready for use. Pronounced strongest glue known.
(IS MADE BY THE AWARDED TWO GOLD MEDALS)
Gloucester, Mass.
Russia Cement Co., Sample sent on request