

Canadian Churchman

AND DOMINION CHURCHMAN

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, OCTOBER 11, 1894.

[No. 41.

PRESENTATION

ADDRESSES ...

DESIGNED AND ENGRAVED BY
A. H. HOWARD, R.C.A.,
53 King St. East, Toronto.



Ornament your homes with Grille or Fret Work
For Arches, Doors and Transoms.
Circulars free.

OTTERVILLE MFG. COMPANY, Ltd.
OTTERVILLE, ONT.

KIDD & CO.,

Room 15. 91-2 Adelaide St. E., Toronto.

AUDITORS AND ASSIGNEES.

Contracts made with firms to post or audit books by week, month, or otherwise.

Telephone 1206.

The Bassinette,

11 King St. West, Toronto.

Just received a new stock of Ferris Bros.' Good Sense Corset Waists in all the best styles and full range of sizes. Also Fall Novelties in Infants' Headwear.
Inspection invited.

E. S. BURNHAM'S

Clam Bouillon,

Especially adapted for invalids, can be obtained at

HEREWARD SPENCER & CO.'S

TEA MERCHANTS

63 1/2 King St. West, Toronto.

Telephone 1,807



OUR COMMUNION WINE

"St. Augustine"

REGISTERED.

Chosen by the synods of Niagara and Ontario for use in both dioceses.

Cases of one dozen bottles.....\$4 50
Cases of two dozen half bottles..... 5 50
F.O.B. Brantford, Ont.

J. S. HAMILTON & CO
BRANTFORD.

- Sole General and Export Agents -

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

Chas. P. Lennox & Son,

DENTISTS

Rooms C & D, Confed'n Life Bdg.,
Cor. Yonge & Richmond Sts.
TORONTO. TELEPHONE 1846

F. G. CALLENDER M.D.S.

Dental Preservation a Specialty.

394 YONGE STREET,
TORONTO.

DR. E. A. PEAKER,

PARKDALE DENTIST.

1249 Queen St. West, TORONTO.
Office Hours—9 to 12 a.m. 1 to 6 p.m.
Tel. phone 5150

DR. EDWIN FORSTER,

DENTIST.

OFFICE,
Cor. Buchanan & Yonge Sts. Telephone 641.

DR. A. W. SPAULDING,

DENTIST

S. E. Cor. Queen & Yonge St. TORONTO
Residence—1070 Bathurst St.

DR. R. J. LOUGHEED,

Dentist

TELEPHONE 1943.
Cor. Wilton Ave. and Par-
liament St., Toronto.
Open at Night.

DR. JENNIE GRAY,

263 Wellesley St., } 231 Jarvis Street,
Telephone 4202. } Telephone 2578.
TORONTO.

A. M. ROSEBRUGH, M.D.

EYE AND EAR SURGEON.

137 Church Street, TORONTO.

COOK, MACDONALD & BRIGGS

Barrister, Solicitors, Notaries, etc.
William Cook, B.A. 1 Adelaide St. E.
J. A. Macdonald,
A. W. Briggs, M.A., LL.B. TORONTO, - ONT.

J. LEWIS BROWNE,

(Organist and Choir-
master Bond St. Con Ch.) Concert Organist
Pupils received in Organ, Piano, Harmony
and Instrumentation.
130 Mutual Street.

DR. BALL,

DENTIST.

Tel. 2138.

Partnership being dissolved, remains in Dr.
Hipkins' late office, cor. Yonge and Gerrard.

THE D'ALESSANDRO ORCHESTRA

Music furnished for Balls, Receptions,
Concerts, &c. Any number of musicians sup-
plied on shortest notice. All the latest popular
music. Also Mandolin Orchestra Special
for Concerts, At Homes, Receptions. Address
35 Agnes Street, Toronto.

USE

Alaska Cream

THE NEW AND ELEGANT COSMETIC
for the cure of

CHAPPED HANDS, FACE, LIPS

And all roughness of the skin. It dries instantly
it whitens the skin; it is not greasy or sticky.

PRICE, - - - 25 CENTS.

MADE BY

STUART W. JOHNSTON, Toronto, Ont.

YOU CAN BUY

From this Firm Reliable

Mantles Millinery Dress Goods

at the same price as you pay for shoddy, old or
unseasonable materials. Examine our stock.
All fresh, new and fashionable. Compare the
prices and the result is to your advantage.
Reliable mantles from \$2.75 up. Dress goods
were never better value than now. Millinery in
good taste to suit all. Samples or catalogue sent
to any part of Canada.

H. A. STONE & CO.

212 YONGE STREET

SCHOOL FOR THE DEAF

Children taught to speak and understand by
watching the lips. Terms reasonable. For par-
ticulars address or call on

BESSIE EDDY,
107 Spadina Avenue.

H. & C. BLACHFORD

Overgaiters for Ladies

Just the thing for fall wear. Special manufac-
ture for our own trade.

From 50 Cents to \$1.25

Full lines of

Overgaiters for Gents' Wear

From \$1.00

83 to 89 King St. East, Toronto

MISS PATON

Is now prepared to offer her friends and patrons
artistic, fashionable Parisian Dinner and
Evening Dresses at her Fashion-
able Dressmaking Parlors at

R. Walker & Sons, 33-43 King St. E.

Geo. Harcourt & Son,

MERCHANT TAILORS.

Students who will this fall be in attend-
ance at our universities, will find
it to their advantage to buy from
us. We make a specialty of
COLLEGE GOWNS AND CAPS, as
well as Tailoring and Furnish-
ings.

57 King St. West, Toronto.

MR. W. E. FAIRCLOUGH, F.C.O., Eng.
Organist and Choirmaster All Saints
Church, Toronto, Teacher of Organ, Piano and
Theory. Exceptional facilities for Organ stu-
dents. Pupils prepared for musical examina-
tions. Harmony and counterpoint taught by
correspondence. 6 Glen Road, or Toronto
College of Music.

D. McINTOSH & SONS

524 Yonge St. (Opp. Maitland)

MANUFACTURERS AND IMPORTERS OF

GRANITE AND MARBLE MONUMENTS

MURAL TABLETS, FONTS, &c.

We have a Hat that just suits you, even if every other hatter in town has failed. We have many special blocks, new fall styles, and we are sure there is one that will just suit you.

Fur Opening Commences
on Monday

W. & D. Dineen,

Cor. King and Yonge.
Branch, 254 Yonge St.

Open until 10.30 to-night.

We Renovate

And Dye Garments to the New
Fashionable Colors that sometimes
make the owners feel we've given
them a new suit instead of dyeing
their old one.

R. PARKER & CO.,

Dyers and Cleaners,

Works and Head Office—787 to 791 Yonge St.
Toronto, Ont. Telephones 3037 and 3640.

Send for Pamphlet.

CHINA HALL

FLOWER TUBES

In Rich Cut Glass
Green and Gold
Crystal and Gold

All the new lines of WHITE FRENCH CHINA
for decorating.

BANQUET LAMPS.

JUNOR & IRVING

49 King St. East, Toronto.

Just Published!

449 pp Demy 8vo. Cloth.
Price, \$3.00.

HISTORY, PROPHECY,

—AND—

THE MONUMENTS

—BY—

JAMES FREDERICK McCURDY, Ph.D., LL.D.

Professor of Oriental Languages in
University College, Toronto.

VOLUME I

To the Downfall of Samaria.

We beg to announce that we have arranged
with the publishers for the Canadian market for
the above important work, and that we are now
prepared to fill orders.

Rowsell & Hutchison

76 King Street East,
Toronto

ATS—Soft Felt, from 6s. 6d.
from 8s. 6d.; Silk 10s. 6d. and
AS PRATT & SONS, Clerical
stock street, Covent Garden,
England.
nd Cassocks for Priests and
in stock. Price-List on appli-
PRATT & SONS, Clergy Stores,
Covent Garden, London, Eng.
nd CLOAKS for the Clergy. A
can be inspected at THOMAS
Clerical Outfitters, Tavistock
rden, London, W. O., Eng.
RPLICE, for the use of the
e celebration of the Holy
om T. PRATT & SONS, Clergy
street, Covent Garden, Lon-
nd.
ES, WALKING and Evening
ustrated Catalogue on appli-
& SONS, Hobe Makers, Tav-
nt Garden, London, W. O., Eng.

RED GLASS
And
Church
Furnishings
Castle & Son,
20 University St., Montreal



TORONTO -
amental Iron Works
ie St. W., Toronto.
ly of St. Thomas.
y Fencing and every Description
mental Iron Work.
given to architect's work,
or by the hour. Special de-
atalogues on application.
OSEPH LEA, Manager.

Brass Work.



Pulpits
sterns, Ewers
Lighting Fixtures, &c
ship and prices guaranteed
Fitzsimons Co., Ltd.
St. W., Toronto.
logue

Fixtures

NEW AND ELEGANT
SIGNS IN
& Combination
Globes
which we are offering at very
prices.
& WRIGHT
t. East, Toronto.

[October 11, 1894.

OFFER OF
rical
Pictures.

*
uch pleasure in offer-
nerous friends and sub-
portunity of obtaining,
dered on all hands to be,
es of the Bishops, clergy,
were members of the
Synod of the Church in
of Canada. One rep-
sents in their Convoca-
ho formed the Upper
er the prominent clergy
l laymen from all parts
n who formed the Low-

es are large photographs
irst artists in Toronto
ner Bros.—and make a
y framed 18x14 inches.
edless to say that such
s having great interest
m at the present time,
highly prized in years
event was an histori-
y pictures of this kind
value.

raphs are the only ones
en during the sitting of
ey are controlled by us,
rocurd from any other
e excellent likenesses of
hops, clergy and laity.
ishops is particularly
s background of Trin-
walls and the cloister
h the Chapel, makes a
re. The price of each,
\$2.

o increase the circu-
CANADIAN CHURCHMAN,
doing so we are intro-
ny families good sound
ig, and interesting
We have made great
re these pictures, and
all who will aid us in
very lowest possible
nse and risk has been
great, that beyond the
procuring the photo-
it necessary to have
d so that the chance
be reduced to a mini-
t is made on the dis-
advantage we seek is
ulation of our paper.
following offer: Any
s subscription to this
end of the year 1893
scription in advance
t may have either of
50 cents or both of
aw subscribers paying
vance, can have the
same terms. We
the pictures shall be
r if injured and re-
fice, replaced by oth-
tfully hope that in
to secure for Church-
of those who made
ortant Synod, we are
vice, and trust that
offer they may hon-
of their appreci-

CHURCHMAN,
Church and Court Sts.
Entrance on Court St.

Canadian Churchman.

TORONTO, THURSDAY, OCT. 11, 1894.

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

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

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

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

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

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

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

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

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

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

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

Address all communications,
FRANK WOOTTEN,
Box 2640, TORONTO

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

Offices—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

October 14—21 SUNDAY AFTER TRINITY.
Morning—Daniel 3. Colos 3. to v. 18.
Evening—Daniel 4 or 5. Luke 11. v. 29.

APPROPRIATE HYMNS for the 21st and 22nd Sunday after Trinity: compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

TWENTY-FIRST SUNDAY AFTER TRINITY:
Holy Communion: 309, 318, 177.
Processional: 165, 202, 260.
Offertory: 186, 228, 232.
Children's Hymns: 334, 337, 565.
General Hymns: 35, 195, 229, 19, 540.

TWENTY-SECOND SUNDAY AFTER TRINITY:
Holy Communion: 315, 317, 182.
Processional: 270, 189, 299.
Offertory: 215, 28, 235.
Children's Hymns: 242, 330, 569.
General Hymns: 5, 169, 241, 292, 477.
St. Luke's Day: 425, 433, 435.

"THE HOLLOWNESS OF SECULARISM.—Our talks have shown me," says the celebrated infidel lecturer, Jackson—now converted to Christianity by the Christian evidence lecturer, George Wise, to whom he thus writes: "What Christianity supplies, secularism ignores—the claims of the heart, as well as of the head, are met by the divine, sublime life, profound ethical teaching, and sweet influence of that unique character, the Christ of God." These are very wholesome words, as well as strong; and they seem to indicate that the old Tennysonian lines may have some illustrations in our day—"There is more faith in honest doubt, believe me, than in half the creeds." Such natures are welcome converts, and easy.

"THE OUTSIDE UNIFORMITY which serves as a cloak to hide her internal dissensions, we do not envy to the Roman Church. It deludes the unwary into the belief that in the bosom of the Roman Church all is peace and harmony." So says the *Church Times*, apropos of Cardinal Vaughan's recent "catchy" address. That address was an elaborate attempt to belittle the

Church of England—though the very fact of the labour bestowed on his effort proves how formidable the Church appears in their experience and their consciousness! The "ritualistic" movement seems to be their especial "bete noir," as offering to Protestants all of real value (and perhaps more!) that the Roman Church has to offer.

"THE 'VOLATILE WEST,' which adds articles to the Faith, and thereby places itself in the very same rank of heretics whom the Cardinal bids us take warning by," is the way the *Church Review* contrasts the claims of Rome to European, and even world-wide, obedience, with the "orthodox communion" of the "unchanging East." Indeed, even the *Daily Telegraph* has perspicacity enough to see through the thin sophistry of Cardinal Vaughan. With the Roman Communion, above all others, lies the responsibility for loading down the pure and simple creed of the Catholic Church with their modern fancies, so that the faith of the Church is, to a large extent, "made of none-effect by their tradition."

"CIVILIZATION WITHOUT CHRISTIANITY is the worst form of barbarism," writes the heroic Bishop of Corea. "To us who know the Japanese as they really are in Corea, it is strange that Japan should so long, and with such success, have deluded European nations and governments into believing that she is either a civilized power, or even desirous of becoming one, in the Western sense of the word." This is a strong indictment to bring against the Japanese, and will go far to modify the very favourable opinion and sympathy which they usually get from other nations who have dealings with them. It looks as if they had been simply "making use" of European civilization until they had got out of it all it was worth to them, in their own heathenish opinion.

"RABSHAKEH SPEAKS FOR ROME," says our usually mild and very gentle contemporary, *Church News*, and then proceeds to demolish, in its usual quiet but effective manner, the "rabshakehish"—ramshackle?—arguments of Cardinal Vaughan. Still, we must say there is a kind of sublime daring—sublime impudence?—in any one expecting modern Englishmen to listen for one instant to such statements as "Anglicanism is confined to a small territory walled round by the sea"; or that, "The Church of England bolstered up its cause by persecution"; or, "That the Church of Rome has maintained a continuous unity." Truly, "it is hardly the practice of a skilled advocate to endeavour to win over the other side to his view by villifying their camp."

"THE CATECHISM OF PERSEVERANCE" is, as one of our U.S. contemporaries has pointed out, a very important feature in the famous French system of religious instruction, known as "the Method of St. Sulpice." It is probably the most, if not the only, peculiar feature of that system, and consists in the continuous and systematic instruction of candidates for confirmation—after they have been confirmed. It seems odd that French people should tolerate such strict subservience to instructors, even up to the time of their marriage. But so they do—and are none the worse for it! It may be doubted whether our habit of "cutting adrift" from instruction as

soon as confirmation is over, is half as good as this method of St. Sulpice.

"ROMANISTS PROTESTING AGAINST RITUALISM" is one of the richest practical jokes of the day. Does Cardinal Vaughan really think that English Protestants are so stupid as to believe that he would expose those who, he says, are helping his cause? The canny *Glasgow Herald* well says, "It is a curious circumstance, if ritualism is really 'doing the work of Rome,' that it is upon the tractarian, and not the evangelical, branch of the Church of England, that the ablest Roman clergy pour the vials of their wrath." If ritualists were really "doing their work" they would protect them from observation while doing it!

NEW YORK POLICEMEN are destined to enjoy (at least for "9 days") a very unenviable notoriety, if one may judge by the newspaper reports of their stereotyped habits of "clubbing" the citizens and otherwise treating them with very rough usage. They seem to imagine themselves "both judge and jury," passing and executing summary sentence upon all and sundry who may happen to come in contact with them. The authorities appear to connive at their cavalier system of "protecting" the city, by passing ridiculously light sentences upon those convicted of such proceedings—only four dismissals having resulted from 100 convictions, and petty fines taking the place of more severe punishments when policemen are concerned.

THE MODERN METHOD OF GOVERNING GREAT CITIES does not shine, when illuminated by such revelations as have been made in connection with recent efforts on the part of the "Civio Federation" of Chicago to make headway against a certain powerful gambling fraternity there. The fact is that public and business life has become more and more a "burden" on account of the innumerable rings, fraternities, associations, brotherhoods, etc. One can never feel sure that the wheels of justice, pure and simple, will run quite smoothly when crossed and re-crossed by this and that order or circle. Their very presence begets distrust in the minds of other people. Justice needs to be kept above the range of such cross-currents—her obligations are higher than any others.

"CORRUPTION IN THE GOVERNMENT of large cities" is the theme of many a long and mournful editorial in recent issues of our United States exchanges. There is a note almost of despair on this subject. "Crime in many of its walks and haunts is protected by the officers of the law who are paid by the public to stamp it out! Office is used, in many cases, only as an opportunity for 'blackmail' and plunder." The drift of these editorials is to call for a "Citizens' Vigilance Committee" to "rise up and cleanse their 'Augean stables' of rank offences which smell to heaven." But well may it be asked in tones of thunder, "What have the authorities been doing?" Why should such radical measures be left to the energy of private citizens?

ROMAN CONVERTS.—It does not seem to be a pastime in which Churchmen care to indulge, to reckon up the numbers, or "tot up" the items of our frequent gains from the Roman Church

but occasionally someone does it. Such an instance has lately come under our observation, and it is wonderful how much the comparison suggested tells against our boastful and advertising rivals of that foreign communion. If there is any virtue or advantage in such public notices—as Romanists seem to think—the thing had better be done well and thoroughly on our side. It is certainly “a game two can play at.”

IRISH PRIMITIVE METHODISTS “have and hold” bravely the singular distinction of adhering closely to the plan and principle of their founder. They “stick to the Church; they form a pious guild within the Church. It is well that such a remarkable instance of pure survival should be noted and encouraged, if only for the purpose of proving how far the great mass of so-called “Methodists” have gone astray, and how dangerous such experiments in supplementing the Church’s organic action may become. It may also be worth while to consider who would be pronounced in a court of law to be the legal representatives, in case the matter ever came into dispute on a question of money or property.

CLUBS, ORDERS, CIRCLES, ETC.

There is something peculiarly attractive about the idea of meeting and stereotyping an organization intended to band together those who hold similar views on any subject or policy in Church or State. At first sight nothing seems more innocent, and even commendable, than such a proceeding; to oppose it or gainsay it, would appear to be a thankless task, much better left undone. Of course, this sort of “toleration” could not apply to any conspiracy against the welfare of the community, as generally understood. Such organizations would necessarily be excepted from public sufferance, sympathy, or encouragement. But, supposing the object to be unobjectionable from this point of view, the natural and general inclination would be to say: “Go on, by all means; and organize as perfectly as you can.” The fact is that people feel how true that maxim is—“Whatever is worth doing, is worth doing well.” Organizations are good—

WITHIN BOUNDS.

Even numerically, bounds are required; otherwise the very multiplicity of societies becomes a public nuisance. It is, in fact, pretty generally felt and confessed that the tendency to organize into “cliques” has been carried to excess. It has a way of wasting and “frittering away” one’s time. Some men’s lives are one long *nightmare* of “everlasting meetings” about this, that and the other. The thing has become a standing joke—and that fact alone detracts very considerably from the working force of these organizations for the very purposes for which they are formed. What is laughed at is very likely to become despised; and then it is sure to be both misused and presently disused. One may like “fox-terriers” as a species, or “black and tan,” or “cocker spaniels”; but when he is pestered to join a “society for promoting the breeding” of any of the pets, his liking is prone to turn sour with surfeit!

THE THING IS OVERDONE.

We know how it is in Church matters, too; those of us who happen to live in a modern “live parish.” There is a perpetual whirl of demands on one’s time. Every evening, of course, some guild meets; many an afternoon is broken into by “overflow” meetings, and even the mornings do not escape. The worst of it is that when it

comes to the question of diminishing the number, one does not know where to begin—which of these confessedly useful objects should “go to the wall” in the crush—be drowned, in order that the rest of the interesting brood may have enough to live upon, that is, enough time. The next effort is to combine and form more comprehensive associations. But after everything possible has been done in that direction, a vast host of organizations—“indispensable”—remains. So we have to make the best of it. These Church difficulties have their counterpart in the State, and are

MORE INJURIOUS;

because they have not the safeguards (moral) which naturally limit injurious effects in religious circles. The evil of “multiplicity” is felt in secular matters, but there is the additional evil of a kind of crossing, or traversing, of the courses of justice—not merely in the courts, but in such things as arbitrations, and even between man and man singly. Take the case of a plaintiff who wants to recover a debt owing to him, and neglected by the debtor. He naturally employs a lawyer. The lawyer happens to be a member of the same club as the debtor, but accepts the case. Henceforth, he is *pulled two ways*: one impelling him to do his best for his client, the other causing him to modify this duty by the cross “duty” of making it easy for his friend of the club to evade the debt! The difficulty is still further complicated, and the rights of the plaintiff imperilled, if the other side—the defendant—employs a lawyer who is a member of the same club. These two lawyers have to make things as pleasant as possible for one another—a very unpleasant position for the unfortunate plaintiff! If we are not very much mistaken, such cases do occur.

WHAT CHANCE HAS JUSTICE?

in a public arena “honeycombed” by such clubs, etc.? There is only a “thin veil” of religious restraint to prevent the perpetration of perpetual acts of gross injustice. How far is that thin veil likely to deter men from catering to their own and their friends’ interest—in defiance of the behests of simple justice? Poor justice! We fear it stands but small chance of getting its reasonable demands granted in such a babel of clamorous interests as public life presents at present, formed everywhere into contending “rings” or cliques. We have not supposed the action of anything worse than “unconscious bias” in swaying employees from the straight line of duty in attending exclusively to their clients’ interests. How far off is the lower level of conscious bribery and fraud?

“SERVING TWO MASTERS”

is just as hard as ever it was, and just as sure to lead to the Bible-pointed result—men will get accustomed too soon to the sensation of being more or less consciously swayed into a crooked line of action, where—not duty and right, but—financial advantage, will turn the scale. We know how it is “across the line.” Are we quite safe from a similar condition of public affairs? True, we have some safeguards still, which they have long ago thrown away; but we must not suppose that any artificial, or superficial, barriers will last long in the face of selfish interest. That element in human life has

AN OVERMASTERING EFFECT.

The only safe plan is for the Church to take up the matter and go down to the very root of the thing. We need to build up such a strong type of religion that it will be able to stand without

these innumerable organizations, and be able to impress upon the whole community the indelible stamp of Divine law as over-ruling all rules of fraternity in any and every club, order, circle or society—associated for any purpose whatever. Public sentiment needs to be leavened with this great principle so thoroughly that no one will ever think of gainsaying it.

LOVE FOR CHRIST.

Let us cast one rapid glance at what has been done for the love of Christ. The test of love is sacrifice. Let history tell of the sacrifices inspired by the love of Christ. Look at the Apostles, who were cast into prison, were tortured, torn with scourges, were destitute, afflicted, tormented, and yet rejoiced that they were counted worthy to suffer shame for His Name. Take a glance next at the Coliseum at Rome. Who is that old man in the arena? Look at the fire of love in his eyes, listen to the firm tones of his voice: “Let not your wild beasts deal gently with me.” It is his zeal for Christ which makes him long to prove it by constancy in this most cruel, barbarous death. Again, who is that beautiful girl? The son of the Roman prefect has asked her in marriage. Will she but cast a few grains of incense to the idol, she is free—she is his. But she has given her faith to Christ, and her head rolls beneath the stroke of the executioner. Was she mad? If so, it was for the love of Christ.

Look again. There is a mother surrounded by her children; one by one they are taken from her and put to death. The last, a child six years old, remains; she trembles. Why? Not for herself—for this last and worst pang of all; but for the child, lest his faith should fail; and with words and caresses she encourages him, and carries him in her arms to death, to make the last sacrifice for Christ. Was she mad? If it were so, it was for the love of Christ.

This is the kind of love which has sustained the martyrs in the midst of the most excruciating tortures, and made so many to be “numbered with God’s saints in glory everlasting”—a love before which the tyrant has trembled in astonishment, the executioner turned pale. It is the secret of religion; it is, in the language of St. Paul, the watchword of the Church: “The love of Christ constraineth us.”

WHAT GOD REQUIRES OF US.

The cultivation of a certain character; a reverent sense of creaturely dependence on God; a child-like trust in His love and care; a fervent gratitude for His redeeming love, and a corresponding love for Him; a purity which shrinks from every thought of evil; a strong, vivid realization of the unseen world, which will result in making us rightly estimate the pleasures and riches and honours of this; a Christ-like, unselfish love for our fellow-men, and a cheerful, earnest devotion to their welfare; a diligent use of the time which God gives us; a conscientious cultivation of those powers of body and mind and spirit which He has given to us, to be developed and used in His service: a careful custody of all the senses, that none of them may offend; an elimination by His grace of the faults of our general nature and our particular disposition, and a painstaking restoration of our character to the likeness of Jesus Christ; a thoughtful and thorough performance of all our relative duties to parents, children, brothers, sisters, masters, servants, friends, neighbours, to the family, the nation, the Church, to man, to God.

But who is sufficient for these things? “My grace is sufficient for thee” (2 Cor. xii. 9).

Whatever God bids us do, He gives us at the same time power to do, if we will to do it. No natural inability of ours is really a hindrance to doing what God bids. The man with a withered hand, for instance, when Christ bade him stretch it forth, might have replied: “I cannot, Lord; it is withered”; but he made the endeavour in faith, and Christ gave him the power. Even when he cried in a loud voice to a dead man to come forth out of his grave, Lazarus came forth, though dead and bound hand and foot, in his grave

clothes. Christ old habit, though with you. Christ virtue, though character; Christ sacrifice, though hand to do it. will give you great strength is made xii. 9.)

Put three things please God and yourself; great hope, inde

The Etude.—The side of the editor interesting article on “The Amateur good. The music

The Music R The index of the past twelve months musical subjects the headings of and the University practice in music we play—what a

ADDRESS

Delivered in St.

BY THE RIGHT R

I have been a this evening speech just at the beginning after the summer keeping up the thoughts of the service of man. some points for c

We are taught God’s will here on in Heaven above take quite simple angels’ service for work, whatever clergyman or to choir or to the S izer of guilds or missionary work

But first of all Almighty God is carry on His work forth to execute to withstand the

people on earth. like some earthly oute all the de subordinate offic He is pleased to u stituted, as our and men in a wo

marvellous way we think of the s ply dealing with ern the universe whole universe is are not carried o

Very well; it is you know, the i don’t want to b want to have th and solely betwe

not have it so; i own individual p your own respon God has given, s

which He puts i not have your through your pa your education, sources. And s

religious life is giv appointed. See If God is pleased but as agents to

will accept the selfishness stan upon ourselves. service and exer

of us stand aloof do that, I don’t these powers. opportunities, a

if you do not, so

clothes. Christ will enable you to break off that old habit, though it has become a second nature with you. Christ will enable you to practise that virtue, though it is contrary to your natural character; Christ will enable you to make that sacrifice, though it is like cutting off your right hand to do it. Whatever He bids you do, He will give you grace to do, if you will to do it. His strength is made perfect in our weakness (2 Cor. xii. 9.)

Put three things together—great desire to please God and grow holy; great diffidence in yourself; great confidence in God—and there is great hope, indeed, of your success.

REVIEWS.

The Etude.—T. Presser, Philadelphia, Pa. Outside of the editorials and from among the many interesting articles in the September number, one on "The Amateur Musical Society" is specially good. The music includes five full-sized pieces.

The Music Review.—C. F. Summy, Chicago. The index of the contents of the *Review* for the past twelve months is a striking array of live musical subjects. Space will not allow more than the headings of the three first articles, "Music and the University," "Observations on theory and practice in musical matters," and "What shall we play—what shall we teach."

ADDRESS TO CHURCH WORKERS.

Delivered in St. Thomas' Church, 1st October, 1894.
BY THE RIGHT REV. THE LORD BISHOP OF VERMONT.

I have been asked, my friends, to address you this evening specially as Church workers. You are just at the beginning of your winter season's work after the summer vacation. We have just been keeping up the great Michaelmas Festival with thoughts of the blessed angels, worship of God and service of man. These may well, therefore, suggest some points for our consideration this evening.

We are taught, you know, to pray that we may do God's will here on earth as the blessed angels do it in Heaven above. I am going to ask you, then, to take quite simply three great leading points of the angels' service for our own example in our Church work, whatever it may be. It will apply equally to clergyman or to district visitor, to the singer in the choir or to the Sunday school teacher, to the organizer of guilds or to one who is engaged in promoting missionary work at home or abroad.

But first of all I want you to remember this—how Almighty God is pleased to use created agents to carry on His work. We think of the angels sent forth to execute His will, to rule nature at His will, to withstand the powers of evil, to minister to His people on earth. He does not need to. He is not like some earthly sovereign who must perforce execute all the details of government through some subordinate officials. Not so with Almighty God. He is pleased to use them. He has ordained and constituted, as our collect says, the service of angels and men in a wonderful order. He has made us in a marvellous way dependent upon one another. When we think of the angels we learn that we are not simply dealing with abstract laws of nature which govern the universe. If we only had eyes to see, the whole universe is full of intelligent life. God's laws are not carried out by instruments, but by agents. Very well; it is just so with us. Some people reject, you know, the idea of any kind of mediation. They don't want to be dependent on clergymen. They want to have their religion something just simply and solely between themselves and God. They cannot have it so; it's not God's way. You have your own individual personal responsibility, but you have your own responsibility to use all those helps which God has given, and to furnish all that help to others which He puts it in your power to afford. You do not have your very life straight from God, but through your parents as channels of life. So with your education, you receive it through all sorts of sources. And so the training of your moral and religious life is given through channels which God has appointed. See how we may apply that to ourselves. If God is pleased to use us not simply as instruments, but as agents to carry out His will, we may with free will accept the charge, or we may with pride or selfishness stand aloof. Think of the responsibility upon ourselves. God has made us dependent on the service and exertion of one another, and then some of us stand aloof and say, "Oh, some one else will do that, I don't care." But Almighty God gave you these powers. He gave you that influence, those opportunities, and He looks to you to use them, and if you do not, some one will be the loser. If He has

made us agents, not instruments merely, to carry out His will, then He has left others to a certain extent dependent on the exercise of our free will, and some one may lose because I am not zealous to use the gifts which He has bestowed upon me. Just that incidentally.

Now think of these three points in the angels' service that we may set before ourselves for our example.

First, how their work is carried out in a spirit of prayer; secondly, the purity of intention that marks their service, and thirdly, the subordination of ministry that we recognize in their service.

1. We are to do our work, whatever it may be, in a spirit of prayer. Oh, dear friends, what a lesson for us in this busy age when everything is in such a hurry and there is so much bustle round about us in Church work; the multiplication of all sorts of organizations, guilds, committees, meetings, etc., etc. No one seems to be willing to do anything alone, but directly he has a good idea he wants to organize a committee to carry it out or something of that sort, and is there not a danger of our work or our activity or our energy all being taken up in organization? Sometimes one is reminded by taking up the Parish List or an almanac, of the vision in Ezekiel of the wheels within wheels, and one wonders whether the Spirit is in the wheels, or whether there may not be all sorts of machinery and very little real life. In the end of the 1st chapter of the Epistle to the Hebrews, St. Paul, or whoever wrote it, gives us a description of the two-fold function of the angels. The verse is rather awkwardly translated in our ordinary Bible—"Ministering spirits sent forth to minister to them who are to be heirs of salvation." "Ministering" is the word used in both clauses of the verse, but they are entirely different words in the original. "Worshipping spirits who are sent forth to minister in active service," are the words in the original. *Worship* is the function of the angels towards God, and then they are to turn from their contemplative work and speed forth to minister in active service to those who are to be heirs of salvation. Our work is to follow the same law. We are first to be praying Christians and then working Christians, and I should want in the parish in which I had charge no working Christians who were not first of all praying Christians. I believe that their work as clergymen, as district visitors, as choir-men or as managers of the guilds, would be hurtful rather than helpful to the real interests of the Church, for it would be done in a hard, dry, secular, mechanical way. They must draw near to God that they may gain inspiration from Him, and then they may go on with their work and go forth in His name to speak to others and lead others to value what they have learned to prize themselves; lead others along the paths they themselves are treading; warn others against dangers the reality of which they themselves have come to know. Is there not that danger sometimes? Don't we let work sometimes crowd out prayer? We say "Oh, I have got so much to do; there is that committee to be attended, and this and that report to be written, and this and that person to be seen, such a lot to be done, I have not time for prayer. I must give up attending the daily service in church or the services during the week, or out short my own prayers. Some work will take its place." You must not sacrifice your own spiritual interests for the sake of your work, because the work will suffer. It is not the instrument God uses; it is the agent, and the agent must be in tune; the agent must be, if I may use the expression, "en rapport" with Almighty God. If we would profit others we must not neglect to draw near to God continually in prayer. Think how the angels go forth from their worship to their active service. They are doing all their service in the light of their worship, going speeding forth to carry out God's purposes, relying upon His strength Whom alone they worship, and doing all things because they see them from His point of view, and that is what we want to do. This or that Sunday school pupil does not please us; we are not naturally drawn to this or that person with whom we are associated; but if we were to pray for them and to pray for a blessing upon our work and their work, we should learn to see all from His point of view. That person has a temperament which is altogether foreign to yours, and yet you may think that that person is dear to Almighty God, a child of the Heavenly Father, for whom the Redeemer shed His Blood, whom the Holy Ghost is seeking to sanctify, and a radiance is round about that uninteresting person, there is something about that person which makes him or her worth working for. It may be that there is much influence needed, a hard crust to be got through, but there is something to gain. When our Lord speaks of the angels of His little ones beholding the Face of their Father which is in Heaven, does He mean that they recognize their dignity because they see them in God's light? Or He may mean that in ministering to these little ones they behold in them the reflection of His Face; they minister to them for Him, and to Him in them. Very well, then, let us think how prayer is to dignify

our work, and how it will make us feel a respect for all those for whom we work. We will not let work crowd out prayer. We wish to get other people to come to church and attend the sacraments. We will be careful, then, in our own attendance in God's House, and before we go out as district visitors or teachers in Sunday school and so on, we will make a point to pray over the matter and ask God to help us, that we may go forth in His Name to do His work. We will seek to take all our work from God, to do all for Him, and turn over all our work to Him. So we will imitate the angels as worshipping spirits sent forth to active service on behalf of those who shall be heirs of salvation.

2. Then secondly, think of the example of purity of intention that we learn from the thought of the angels ministering to us, continually watching about us, yet always unseen, never recognized, suggesting good thoughts; we do not know where they come from; it is the angels' suggestions, perhaps warding off some danger from us; we don't see them; they are unappreciated, unrecognized, and quite content to be so, so long as their work is done, so long as God's will is fulfilled, so long as His name is hallowed and His kingdom advanced. Ah, what shame on us! How often we clergymen and you Church workers are so keen about being recognized. We want to have our full share of credit. Have you not often found it so? It may be in the parish or in the guild or in the Sunday school, or wherever you may be engaged, you want to be recognized and appreciated. Oh, dear friends, let us try and root out self; let us do our work for God. Let us say first of all, "Hallowed be Thy Name—not mine; Thy Kingdom come—not mine; Thy Will be done—not mine. What matter so long as Thy Name be honored and Thy work accomplished, whether I get any credit or not?" Let us have that purity of intention, that singleness of desire. Do not let us in our work, if I may use the expression, be fishing for compliments or dwelling on words of gratitude and appreciation, perhaps from your clergymen or from those for whom you work. Do not let us try and make other people little imitations of ourselves. Do not try and impress yourself too much upon them. Lead them to Christ. Let them learn of His mind, not of yours. There is one instance I am fond of in this connection, in the Apocrypha, Book of Tobit. You remember the story of the Angel Raphael, one of the seven angels who stand before the Throne of God, how he accompanied young Tobias on his journey and brought him safely to his father Tobit, and healed his father of his blindness and his wife Sara of the evil which afflicted her. This messenger who proved so trusty Tobit wanted to reward, and then the angel declared himself and said, "It was not by any favor of mine, but by the will of our God I came." Let us take that as a kind of motto in our work. Let us say, "By the will of our God I came." Let us say, "I want no reward. Let me not be desirous of getting human praise. If human praise come I may accept it, but I must not work for it." Very well, then, that second rule will follow quite naturally upon the first. If we do our work in a spirit of prayer, we shall learn to work with more and more purity of intention.

3. And then there is the third point—the subordination of the angels in their work. We are reminded of that in our Michaelmas Collect. God has ordained the service of angels and men in a wonderful order. We are reminded of that also in our Michaelmas Epistle, when we read of "Michael and his Angels" fighting the dragon. He is the leader and he has his followers; he is captain and he has his soldiers. Sometimes they are supposed to be nine in rank. We read of Cherubim and Seraphim, of Angels and Archangels and so on, each order having its own special function, each having his own special power, each fitting in and subordinate to that above. There is a story told of the great English Divine, Richard Hooker, in the time of Queen Elizabeth, whose works are read by all students for the ministry. We are told that his friend came to him on his death-bed and found him wonderfully peaceful in countenance and better in appearance and little inclined to discourse; when asked what he was thinking of, he said, "I was meditating on the number and nature of the angels, and their blessed obedience and order, without which peace could not be in Heaven; and oh, that it might be so on earth!" Yes, the obedience of the blessed angels to God and their subordination to those whom He sets over them, is a point for our imitation. Michael fighting and the angels fighting with him under his leadership! And so in Church work, there must be association one with another and subordination one to another. You know as well as I do that often and often Church work is wrecked—it may be in parish work, it may be in Sunday school, it may be in some Guild, it may be in a whole diocese—just simply and solely through want of subordination, because each person wants to be at the top, because there is some rivalry between this person and that, or because there is some rivalry or jealousy between this and that department of work.

er 11, 1894.
and be able to
y the indelible
ing all rules of
der, circle or
ose whatever,
ened with this
o one will ever

what has been
of love is sacri-
inspired by the
les, who were
with scourges,
d, and yet re-
rthy to suffer
ce next at the
old man in the
in his eyes,
e: "Let not
me." It is his
ong to prove it
rbarous death.
? The son of
er in marriage.
incense to the
she has given
rolls beneath
as she mad?

surrounded by
aken from her
l six years old,
ot for herself—
; but for the
nd with words
nd carries him
last sacrifice
were so, it was

has sustained
et excruciating
e "numbered
sting"—a love
ed in astonish-
le. It is the
anguage of St.
1: "The love

F US.

acter; a rever-
ce on God; a
are; a fervent
3, and a cor-
which shrinks
3, vivid realiza-
will result in
pleasures and
-like, unselfish
erful, earnest
nt use of the
ientious culti-
nd mind and
be developed
custody of all
ay offend; an
faults of our
isposition, and
aracter to the
oughtful and
ative duties to
ers, masters,
e family, the
hings? "My
xii. 9).
gives us at the
to do it. No
hindrance to
ith a withered
le him stretch
not, Lord; it
avour in faith,
Even when he
man to come
forth, though
in his grave

One guild wants to get all the people or another wants to get all the credit. The Sunday school cares only about teachers; they don't care for the district visitors. The different workers do not all fit in one with the other. We have all our special gifts and we should use them for mutual help and support, to balance and supplement one another. One can do one thing, and one another. Now do let us resolve this winter that our work shall be free from jealousy. We will put down rivalry. There must be some one to guide in the work. Others must work loyally and heartily under that head. We will try and fit in loyally and heartily one with another, and no one will think that his particular work is of prime importance to the exclusion of another's. What can be more important than the Sunday school? And yet there is the choir, the district visitors who visit the sick; there are the guilds for the girls and the guilds for the boys, needing so much restraint and care, and then the Women's Auxiliary or something like that to encourage and enlarge the missionary work of the parish. That is most important. Each work seems most important in turn as we look at it. There should be no rivalry. Each should think, "what am I best fitted to do? The full use of my powers must be put forth, and I will try and work heartily and loyally with my companions in Church work."

Now see if these three points which the angels suggest can be the rule and pattern and inspiration of our Church work—first, their *service done in a spirit of prayer*, "worshipping spirits sent forth to active service" (see end 1st chap. Hebrews). Then, secondly, we will try and do our work with *purity of intention* (12th chap. Tobit, v. 18, "not for any favour of mine, but by the will of our God, I came"). And thirdly, it shall be done without rivalry, in a *spirit of subordination*. In 12th chapter of Revelations, "Michael fought and his angels." Different parishes are represented in this congregation and different guilds of each parish; all will try to fit in one with another. Take your work from God; seek to do your work for God; then offer your work to Him, and leave it with Him with all its imperfections. Don't gloat over it in a kind of self-complacency because here or there it has received some praise, and do not be discouraged if it does not come up to your expectations. You have done it for God. Leave it with Him and look to Him to accept and bless it.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

QUEBEC.

Bishop's University.—An important meeting of the Alma Mater Society of this well-known University was held in the Church Hall, Quebec, on Friday, Sept. 28th. Principal Adams occupied the chair. There were present—Col. J. B. Forsyth; Rev. A. J. Balfour, M.A.; H. J. H. Petry, M.A., Headmaster of Bishop's College School; A. D. Nicolls, Bursar; Rev. L. W. Williams, M.A.; Messrs. Armitage Rhodes, John Hamilton, Edmond Joly de Lotbiniere, and Harcourt Smith. The Principal presented a statement as to the condition and needs of the institution. After pointing out that during the past 12 years no less than \$120,000 had in various ways reached the College by gift or bequest, showing an average of about \$10,000 per year, he said he hoped that during the next five years the same average might be kept up, and showed how such a sum of \$50,000 could be used, viz., \$20,000 for Professorship of Classics; \$10,000 for Professorship of Pastoral Theology; \$10,000 for the school; \$5,000 for the Gymnasium; \$2,500 for the completion of the chapel, and the rest towards the completion of the Principalship Endowment Fund. Such a large scheme might well become a jubilee scheme, as next year the University will celebrate its jubilee on a grand scale. The Right Rev. Dr. Potter, Bishop of New York, has promised to be the special preacher on the occasion. A lengthy discussion took place on the Principal's statement, and it was finally resolved: 1. That an effort should be made to complete the chapel and to build a new gymnasium; these objects, it was thought, would require \$10,000. 2. That a dinner should be held at Lennoxville, under the auspices of the Society, on Wednesday, June 26th, 1895. 3. That local committees be appointed to carry out the scheme. The Quebec committee to consist of the Quebec gentlemen present, together with R. Campbell, Esq., B.A.; T. A. Young, Esq., M.A., and Dr. C. E. Elliott, with power to add to their number. Convener, John Hamilton, Esq. Local committees were also named for the following centres, viz., Montreal, Ottawa, Winnipeg, Sherbrooke, New York and Lennoxville. Committee for Montreal—G. Hooper, Esq. (Convener); H. Abbott, Esq., Q.C.; Canon Fulton, Angus Hooper, Esq., G. H. Balfour, Esq., Rev. G. A. Smith, C. M. Holt, Esq., Rev. Dr. Kerr, Dr. Campbell, R. T. Heneker, Esq., J. B. Patterson, Esq., Ald. Cunning-

ham, and T. K. Ross, Esq. Sherbrooke—W. A. Hale, Esq., Dr. A. N. Worthington, E. B. Worthington, H. D. Laurence, W. Morris, Esq., and R. D. Morkell, Esq. Lennoxville—The Principal, the Headmaster, Prof. Wilkinson, A. D. Nicolls, Esq., Rev. Prof. Scarth, and C. S. White, Esq. Other committees to be named.

The Corporation.—The September meeting of the Corporation was held the following day at 9.30 a.m., being preceded by a meeting of the trustees and council. At the Corporation there were present: Trustees—R. W. Heneker, Esq., D.C.L.; Hon. G. B. Baker, M.P.; Robt. Hamilton, Esq., D.C.L.; John Hamilton, Esq.; Lieut. Col. G. Rolt White, R. R. Dobell, Esq., and A. D. Nicolls, Esq. Council—Rev. Prof. Allnatt, D.D.; Rev. Prof. Wilkinson, and the Rev. Principal Adams, D.C.L. In the absence of the Lord Bishops of Montreal and Quebec, Principal Adams took the chair. The usual routine business was transacted. Reports from the Principal of the University and Headmaster of the school were received. In the report of the school reference was made to the newly appointed masters, Messrs. Brockington and Anden, of Cambridge. There is a larger Sixth Form than ever known before at the school this year. The appropriate celebration of the jubilee was spoken of. The following committee was appointed to carry out the celebration of the jubilee in a fitting manner, viz., The Lord Bishops of Montreal and Quebec; the Chancellor, R. W. Heneker, Esq., D.C.L.; the Very Rev. the Dean of Quebec; the Ven. Archdeacon of Quebec; the Principal, A. D. Nicolls, Esq.; R. R. Dobell, Esq.; W. Morris, Esq., Q.C.; and G. H. Balfour, Esq., with power to add to their number. This is the Corporation's Committee, and in no way clashes with the committee of the Alma Mater Society. It is expected that the Convocation of 1895 will prove a brilliant one. The Mountain Endowment Fund was reported upon, the Rev. Dr. J. J. S. Mountain, one of the warmest friends of the College, having altered the terms of the deed in a sense favorable to the working of the College, and received thanks for his great kindness. The Corporation adjourned to meet in Montreal at Easter-tide, 1895, unless specially summoned beforehand.

St. Paul's.—Owing to the resignation through ill-health of the Rev. Canon Richardson, for many years the esteemed rector of this parish, the Rev. E. A. Dunn, eldest son of the Lord Bishop, has been appointed curate of the parish under the rectorship of the Lord Bishop.

MONTMORENCY, STONEHAM & LAKE BEAUFORT.—These missions, which have in the past had only a monthly visit from a clergyman, have been united into one mission. The Rev. G. F. Hibbard, of the diocese of Toronto, a graduate of Bishop's College, Lennoxville, who also took a theological course at Trinity University, Toronto, has been appointed as missionary in charge, with headquarters at Montmorency Falls, P.Q. Mr. Hibbard comes to the diocese with the highest recommendations from the Rev. Provost Body and others, to whom he is well known, and will be quite an acquisition to the diocese and city.

Church Society.—A largely attended special meeting of the central board, called to accept the resignation of the Secretary, Canon Richardson, the following resolution was unanimously passed: Resolved, "That the members of the Central Board of the Church Society present this day, in accepting as they do with infinite regret, the resignation of their Secretary, the Rev. Canon Richardson, desire to give expression to their high appreciation of his long and valuable services, his unremitting attention to duty when health permitted, his kindly courtesy, and his consistent Christian example. They wish furthermore to state how unfeignedly they sympathize with him in his recent sore bereavement, and how earnestly they hope that well-earned rest will, by God's blessing, restore him to something like his former health, and that the diocese may profit for some time longer by the presence of one whose sound Churchmanship, mental culture, and virtuous character, have endeared him to all who have been brought in contact with him, and especially to those who have been admitted into the closer circle of his intimate friends." These sentiments we feel sure will be heartily endorsed by every Churchman throughout this large diocese. It affords some consolation to his many friends to know that Canon Richardson does not intend to sever his connection with the diocese altogether, as he will still continue to fill his positions of Canon and Chaplain to the goal.

Memorial.—A very handsome and effective memorial window has been placed in the Cathedral of the Holy Trinity, in memory of Mrs. Jones, wife of E. A. Jones, Esq., a prominent member and for many years rector's warden of the Cathedral. It represents Dorcas distributing food and clothing to starving men, women and children. The text illustrating

it is from Prov. xxxi. 20—"She stretcheth out her hand to the poor; yea, she reacheth forth hands to the needy." At the base runs the following inscription, viz., "To the glory of God, and in loving memory of Mary, wife of Edwin Allen Jones, who entered into rest January 1st, 1894." The sentiment of the design is very touching, effective, and devotional, the colouring rich, yet not opaque, and the general execution reflects great credit on J. C. Spence & Sons, Montreal.

ONTARIO.

EGANVILLE.—*St. John's Church.*—The members of this church have organized a missionary society. Rev. Mr. Bliss was elected President; J. A. Acton, Vice-President; W. H. Reeves, Secretary, and Mr. Parvis, Treasurer. The junior members have also formed a "mite society" and collect from adherents of the church a monthly sum of ten cents, to be devoted to church improvements.

TORONTO.

Annual October Collection for the Widows and Orphans of the Clergy of the Diocese of Toronto, 1894.—The Widows' and Orphans' Fund Committee earnestly appeal to their fellow Churchmen throughout the diocese for a loyal and cordial support to this fund. Up to the present time we have as a diocese cared in some small measure for the widows of our departed clergymen; shall this care, solemnly promised by the Church, be faithfully continued, or shall bitter disappointment and suffering fall upon the widow and the fatherless whose chief or only reliance is, under God, upon this fund—a fund, be it remembered, to which the clergy regularly contributed in good faith during their life time? The Churchmen and Churchwomen of our diocese will answer this question by the amount of their contributions to the October collection. We do not think it necessary to state all the grounds of obligation, both human and divine, on which this call is based. There is one ground too often overlooked. In this contribution our appreciation is shown, not only of the work of our departed brethren, but also of that of our sisters, who in their arduous and responsible positions as clergymen's wives were large factors in the parochial life and work, and most of whom are now in their widowhood devoting their valuable experience and personal service to the Church's cause. There are at the present time twenty-eight widows on this fund receiving grants of not more than \$200 a year. For these grants an amount of \$5,600 is required, for which we are chiefly dependent upon the October collection. Owing to arrears the call this year is much larger than the average, and you are strenuously besought to help in this emergency. As the most likely method for securing the required amount, the whole sum is divided up among the different parishes according to the ability of each. This apportionment is based upon the returns of the ordinary parochial incomes of the several parishes as furnished by themselves. At the last Synod a majority consisting largely of the representatives of the wealthier parishes, passed a resolution making this allotment henceforth on a higher scale for the stronger congregations and correspondingly lower for the poorer parishes and missions. Thus a mission with less than \$1,000 income is now estimated on only one-half of that income. It was judged that the principle was an equitable and Christian one, and moreover that the weaker parishes heretofore disheartened by the amount of their allotment, and thus led to attempt nothing, would be encouraged to grapple with a smaller demand, and so in the end a larger sum would be realized. On this new basis we are making our first united effort this month. Let each parish see to it that at least its apportioned amount is, if possible, raised without fail. Any deficiency on one Sunday should be, if practicable, made up on the following one, or by personal canvass. Otherwise the widows will suffer to the amount of that deficiency and the representatives of the parish will probably be appealed to and asked to explain on the floor of the Synod. In conclusion, it is urged that the October collection be taken up early in the month and be promptly forwarded to the Diocesan Treasurer, as there are not funds in hand to meet payments due October 1st.—SEPTIMUS JONES, M.A., Chairman of W. and O. Fund Committee.

St. Anne's Church.—At the annual harvest thanksgiving service last Thursday evening, Rev. Canon Dumoulin preached an eloquent sermon to a large congregation, which, combined with the beautiful and tasteful decorations of the church and the sacred music of the choir, made one of the most presentable harvest festivals of the season.

Rev. J. Gough Brick, of Christ Church Mission, Peace River, N.W.T., is in the city to spend the winter. He had a severe attack of la grippe last winter, and hopes to have his health restored during the coming winter. His present address is 521

20—"She stretcheth out, she reacheth forth hands, she runs the following in-ory of God, and in loving f Edwin Allen Jones, who y 1st, 1894." The senti-ry touching, effective, and rich, yet not opaque, and flects great credit on J. C.

RIO.

Church.—The members of ed a missionary society. i President; J. A. Acton, eves, Secretary, and Mr. nior members have also nd collect from adherents im of ten cents, to be de-nts.

ONTO.

for the Widows and Orphan e of Toronto, 1894.—The nd Committee earnestly urchmen throughout the ial support to this fund.

have as a diocese cared he widows of our departed solemnly promised by the nued, or shall bitter dis- fall upon the widow and or only reliance is, under and, be it remembered, larly contributed in good ? The Churchmen and will answer this question tributions to the October k it necessary to state, both human and divine, d. There is one ground

this contribution our only of the work of our so of that of our sisters, l responsible positions as e factors in the parochial f whom are now in their valuable experience and rch's cause. There are ight widows on this fund e than \$200 a year. For \$5,600 is required, for ndent upon the October s the call this year is ge, and you are stren- his emergency. As the ing the required amount, up among the different bility of each. This spe- returns of the ordinary ral parishes as furnished t Synod a majority con- tatives of the wealthier making this allotment for the stronger con- gly lower for the poorer us a mission with less estimated on only one-

judged that the prin- ristian one, and more- heretofore disheartened otment, and thus led to encouraged to grapple so in the end a larger his new basis we are this month. Let each its apportioned amount at fail. Any deficiency racticable, made up on sonal canvass. Other- : to the amount of that tives of the parish will asked to explain on the sion, it is urged that aken up early in the arded to the Diocesan nds in hand to meet

SEPTIMIUS JONES, M.A., Committee.

annual harvest thank- y evening, Rev. Canon ent sermon to a large d with the beautiful church and the sacred f the most presentable

rist Church Mission, he city to spend the ack of la grippe last health restored during esent address is 521

Parliament street. He is at present under medical treatment and is prohibited from preaching for some few weeks. Having spent 12 years in mission work in the far north, he does not intend to return to the mission field.

ORILLIA.—*St. James'.*—The announcement that the Rev. Prof. Clarke, of Trinity College, Toronto, would preach at the annual harvest festival on the 23rd ult., attracted to this church a large proportion of the congregation, as well as a number from other denominations, and filled the edifice completely. The church was profusely decorated with fruits, grains, vegetables, &c. The Rev. Rural Dean Jones assisted Canon Greene with the special thanksgiving service, in which the collects, psalms and hymns were appropriate to the occasion. Prof. Clarke preached a powerful sermon from the text: "Thanks be to God for His unspeakable gift," and in closing he referred to the thanksgiving character of the service, impressing upon his hearers the necessity of presenting all praise and thanks to God.

ASHBURNHAM.—*St. Luke's.*—This church was filled to overflowing last Sunday evening on the occasion of the annual harvest festival, and seldom has such a hearty service been rendered within its walls. In addition to the regular worshippers, there was a goodly number of St. John's congregation and many members of other denominations. The decorations reflect the greatest credit upon the zeal and taste of the Decoration Chapter of the Guild. The singing was well sustained throughout and much praise is due Mr. Davie, the organist. The first part of the service was taken by Rev. C. W. Hedley, and the second by Rev. J. C. Davidson, rector of Peterborough, who also read the second lesson, the first being taken by Rev. E. W. Pickford, of the South Ward Mission. The sermon by Rev. Dr. Mockridge was a most earnest address, and listened to with profound attention.

WESTON.—*St. John's Church.*—The harvest home service in this church last Thursday evening was in every way a success. The members of the congregation had been busy all week previous to the service decorating the interior of the edifice, and the beauty of the decorations amply repaid them for their labour. The new pulpit, prayer desk and lectern covers were in place for the first time and greatly added to the beauty of the whole. When the service commenced at 8 o'clock the church was filled, and the hearty way in which the congregation entered into the singing and responding showed plainly that their going to service was no mere formality. The Rev. Canon Sweeny's sermon was listened to with the closest attention. He traced the origin of thanksgiving services from the remotest times and pointed out the benefits to be derived and the lessons to be learned from such occasions. At the conclusion of the service a collection was offered in aid of the building, which it is hoped will be resumed almost immediately. The services were continued on Sunday last, when special hymns were sung, the Rev. H. O. Tremayne, of Islington, preaching at evening prayer. It is hoped that in two or three Sundays more St. Phillip's will be opened by the Lord Bishop of the diocese.

NIAGARA.

GUELPH.—*St. George's Church.*—The annual harvest festival was held last Thursday evening, and was as fully attractive in all respects as any former service of the same character ever held in St. George's. The Bible Association undertook the decorations, which were simple and refined, composed of wheat straw, plaited and formed into various ecclesiastical emblems. A processional hymn was sung as the Ven. Archdeacon, the Rev. Prof. Clark, of Trinity University, and the Rev. J. H. Ross entered from the vestry. The thanksgiving service of the English Church for "The Blessing of the Harvest," was used, and the musical portion of the service was admirably rendered by the choir. The sermon was preached by the Rev. Prof. Clark, who held his listeners with rapt attention. The offertory will add a handsome sum to the fund for improving the interior of the church.

Rev. R. F. Dixon, of Harriston, and late of St. Matthew's, Hamilton, has been appointed assistant at St. Luke's Cathedral, Halifax, N.S. He asks his numerous correspondents to address him accordingly in care of Rev. E. P. Crawford.

NIAGARA FALLS.—The Church of England Sunday School Convention for the Deanery of Lincoln and Welland, held in Queen Victoria Park last Monday, was a decided success. Rev. Rural Dean Armitage presided. Papers were read by Archdeacon Houston, Canon McKenzie, Principal Millar, of Ridley College; Rev. G. H. Gautier and Rev. P. L. Spencer. There were present: Archdeacon Houston, Canon Bull, Drummondville; Canon McKenzie, Chippawa; Rev.

R. H. Archer, Stamford; Rev. P. L. Spencer, Rev. Rural Dean Armitage, St. Catharines; Rev. A. C. Garrett, Niagara; Rev. Canon Gribble, Port Dalhousie; Rev. J. C. Munson, Welland-port; Rev. G. H. Gautier, T. E. Calvert, Buffalo, and representatives from Port Colborne and other places.

HURON.

NEW HAMBURG.—*St. George's Church.*—The first anniversary of the consecration of this church was celebrated by a special service on Sunday morning, Sept. 23rd. A large and reverent congregation filled the church; the service was rendered in a hearty manner, and a striking sermon was preached by the Rev. J. C. MacKenzie, rector of Grace Church, Brantford, from the text, "Ye are God's Temple." There was a largely attended celebration of the Holy Eucharist. At evening prayer the church was again filled, it being the annual harvest thanksgiving service for the three congregations of St. George's, Christ and St. James'. The Rev. Mr. MacKenzie again preached, his text being "Ye are God's Husbandry." The church was prettily decorated with grain, fruits and flowers, and the offertories were liberal.

GALT.—The Rev. Mr. Griffin, who was doing duty in Trinity Church during Mr. Ridley's absence, left last week to spend a few weeks in Kincardine, before taking up further duty. Before leaving, he was presented, by some members of the congregation, with a purse containing over \$80, as a token of their appreciation of his services during the past five months.

ALGOMA.

HUNTSVILLE.—The Church Women's Committee of All Saints' on the two days of the local fair, Sept. 25th and 26th, had a work table for the sale of useful and ornamental articles. The ladies, by their industrious effort, netted about \$60 to the church funds.

BRIEF MENTION.

There were four services in St. Mark's Church, Barriefield, last Sunday, and all were well attended. A millionth of a second can be measured by electricity.

If left without food for a few hours the mole will die of starvation.

Tapestry weaving was extensively practised in Flanders as early as 1187.

A Chinese soldier is paid \$1 per month and finds his own rations.

The Rev. John Gillespie, rector of the Church of the Messiah, Toronto, is seriously ill. The Rev. J. J. Hill is taking duty for him.

Railways in Holland are so carefully managed that the accidental deaths on them average only one a year for the entire country.

The Rev. F. W. Kennedy, of Bolton, is going in a week or two as a missionary to Japan.

The coconut supplies food, light and household utensils for the Jamaica Islanders.

The Rev. W. T. Hill, of London, returned from his trip to Nova Scotia last week.

A black down grows under the feathers of many birds at the approach of winter, because down is the best non-conductor and black the warmest colour.

The Bishop of Huron has appointed the Rev. S. R. Asbury to the charge of Christ Church, Port Stanley.

The Rev. R. W. Rayson, of All Saints' Church, Kingston, who has been in England, is expected home this week.

The largest police office in the world is the new one of Scotland Yards, London, in which 3,000 officers can be accommodated.

The discovery of leaven is attributed to the Egyptians, and it was from them that the Hebrews learned it.

The new St. John's Church, Berlin, which has been in course of erection during the whole summer, will be opened next Sunday.

The Rev. Frederick E. J. Lloyd, rector of St. Matthew's, Bloomington, Ill., late of Charlottetown, P.E.I., has returned to his parish after a month's sojourn in Canada.

Sir Frederick Leighton is a linguist, reading and speaking French, German, Italian, Spanish and Russian, while he has some considerable knowledge of Turkish.

The substitution of an artificial blast for the natural draught in smelting furnaces was made B.C. 1400. It is first represented on Egyptian sculptures of that date.

The Rev. R. O. Cooper, who was at one time rector for several years of Holy Trinity Church,

North Chatham, has been appointed to St. Mark's Parish in Toledo, Ohio.

The company which built the railway between Joppa and Jerusalem has failed, and it is even suggested that the railway may in a few years be abandoned for lack of sufficient business to pay expenses.

The Rev. Robert Sims, of Forest, has been unanimously chosen as successor to Rev. Arthur Murphy, of Holy Trinity Church, Chatham, who has been removed to Ingersoll.

Mr. John Shrimpton, the well-known secretary of the Church of England Book Society, has been suffering from neuritis for some little time, and his present state of health causes much anxiety.

During the meeting of the Anglican Church Congress in Dublin, Archbishop Lewis and other Archbishops preached in churches in the city. Archbishop Lewis is expected to arrive in Canada next month.

According to the *Engineers' Gazette*, the oldest mathematical book in the world, which dates some 4,000 years back, and was written in Egypt, contains a rule for squaring a circle.

Chloroform was the result of ages of experiment in an effort to do away with the pain of surgical operations. Opium and many other drugs had been tried with more or less success. In execution by crucifixion vinegar and gall or myrrh were given to the victim to stupefy him.

The list of subscribers to the Mission Fund of Ontario Diocese has been issued. They fill a pamphlet of 100 pages in two columns, and yet the total amount was only \$6,326, or \$63 for each page averaging 80 names.

The Rev. G. H. N. Tredennick, M.A., vicar of Sparkbrook, Birmingham, England, is on a visit to Canada. Last month he spent three weeks with Archdeacon Phair, of Winnipeg.

The Bishop of Huron (Right Rev. Dr. Baldwin) will preach anniversary sermons in the new churches at Preston and Hespeler on Sunday, October 28th, and will hold confirmation at both places.

Rev. Canon Mills, of Trinity Church, Montreal, has given \$2,000, which is \$200 more than a year's salary, to the fund now being raised to pay the debt on the church. Mr. Charles Garth has also donated \$3,000 to the same end.

A popular writer is said to confide his stories to the funnel of a phonograph, the cylinders of which are then handed over to a shorthand writer, and the stories transferred to a typewritten sheet. We believe that this is a common practice amongst journalists and literary men in America.

Mr. Ernest Phair, son of Archdeacon Phair, of Winnipeg, has resigned his position as private secretary of the Lieutenant-Governor, to complete his theological studies at Ridley Hall, Cambridge, and will probably spend several years in England.

The Rev. J. T. Kerrin, of Mitchell, and the Rev. Ernest Hunt, of Exeter, were the speakers at the thanksgiving service of Trinity Church, Blyth, on Thursday, Sept. 20th. The offertory, which is to be devoted to the church debt, amounted to \$113.

The Bishop of Huron has conferred upon the Rev. Canon Evans Davis, M.A., of South London, the title of Archdeacon of London. The vacancy was caused by the recent elevation of Venerable Archdeacon Marsh to the Archdeaconry of Huron upon the death of Archdeacon Sandys. Archdeacon Davis is one of the most widely known and popular ministers of the Church of England in the Huron Diocese, and has built up a flourishing congregation in South London.

The "Missionary Review of the World" estimates the total missionary gift of Christendom for 1893 at \$14,713,627, besides one and one-half million of dollars raised from the mission field itself. The total missionary force it estimates at 58,148, the greater part of these, of course, being unordained native helpers. There are in the world 16,602 mission stations, 1,081,708 communicants of mission churches in foreign lands, and 2,744,955 native Christians. There were added last year to these mission churches 57,555 souls.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The Rev. Canon Bolles, D.D., of Trinity Cathedral, Cleveland, is dead. R.I.P.

On a recent Sunday there were present in the Church of St. Mary's, Wayne, Pa., four clergy, not one of whom were originally educated for the American Church.

The 40th anniversary of the consecration of the Bishop of Rhode Island (Dr. Clarke) will be observed on Dec. 6th.

The Bishop of New York (Dr. Potter) returned from Europe on Sept. 16th.

Nashotah Theological Seminary receives \$150,000 under the will of Mr. I. C. Marsh.

The Bishop of Western Colorado (Dr. Barker) played the organ at a recent confirmation service, owing to there being no organist present.

In the Diocese of Kansas last year every clergyman presented an average of 18 candidates for confirmation.

The Bishop of New Hampshire (Dr. Niles) will have charge of the American Church in Paris, France, for the next five months.

It has been decided that there is no such person in this Church as a lay-reader. The proper style, title and dignity of such functionary is, simply, "Reader."

The Bishop of Fond du Lac (Dr. Grafton) signs himself "C. C. Fond du Lac."

No vote given by a Bishop for the elevation of a priest to the Episcopate is ever made public, if it is given whilst sitting in the House of Bishops.

We are still discussing the validity of Reformed Episcopal orders over here.

The letter of the Bishop of Western New York (Dr. Coxe) to the Rev. Dr. Shields, on the subject of unity, is a most masterly epistle.

This Church—thank God—had no hand in the consecration of the first Protestant Bishop of Madrid. Our Bishops are consecrated as Bishops of the "Catholic" Church. We don't say in our Creed, "We believe in the Holy Protestant Church."

"A devotional hour" was introduced recently as a part of the New York Diocesan Convention.

The Bishop of Vermont (Dr. Hall) is to deliver the annual sermon before the Vermont Bible Society in the State House, during the session of the Legislature.

The serious illness of the Bishop of New Jersey (Dr. Scarborough) has necessitated the cancelling of all his appointments for September and October.

The Bishop of Pittsburg (Dr. Whitehead) is home from England.

The Standing Committee of the Diocese of Iowa has received the consent of a majority of the Bishops to the election of an Assistant-Bishop for Iowa, but the Standing Committees of the various dioceses have yet to be heard from.

The 35th annual convention of the Diocese of Kansas met at Christ Church, Salina, on Sept. 19th. Every branch of work is progressing.

PREFERMENTS.

The Rev. A. H. Brown, Rector of North Zakina, Sp., Wash.

The Rev. A. D. Brown, Rector of Barre, Vt.

The Rev. P. W. Fauntleroy, Rector of Mt. Calvary, St. Louis, Mo.

The Rev. C. B. Frankel, Rector of Christ Church, Carlyle, Ill.

The Rev. E. F. Gee, Rector of Tyler, Tex.

The Rev. G. W. Lamb, Rector of Menasha, Wis.

The Rev. T. S. Richey, Rector of St. Stephen's, Milwaukee, Wis.

The Rev. E. P. Somerville, Rector of Independence, Mo.

The Rev. W. Walton, Rector of Watertown, S. D.

OTHER RESIGNATIONS.

The Rev. J. N. Chesnut resigns St. John's, Albion, Ill.

The Rev. W. Hastings, resigns St. Stephen's, Milwaukee, Wis.

British and Foreign.

The Rev. Dr. Henry Wilson sailed Sept. 15th, on the "Etruria," for Europe.

The *Record*, quoting a recommendation from Mr. Ruskin to a friend to read the Bishop of Liverpool's tracts, says it is not generally known that the Bishop has never received payment for his tracts. "They have been a free-will offering from the beginning till the present."

The Rev. Arthur Tooth, of Croydon, and formerly of St. James', Hatcham, is about to take up the work at St. Mark's, Florence, established and carried on by his late brother, the Rev. Charles Tooth.

The largest parish in England is Whalley, in Lancashire, which is 108,140 acres in extent. Other big parishes are Aysgarth and Halifax, Yorkshire; Eldon, Northumberland; and St. Bees, Cumberland.

The Bishop of Chichester has gone as usual to North Italy for his annual holiday, accompanied by his nephew, Archdeacon Mount, and is now staying at Cadenabbia. Dr. Durnford, who is in his ninety-second year, was busy in his diocese until the day before his departure.

The Roman Catholic "Archbishop" of Edinburgh performed the ceremony of placing a memorial stone

in a new Roman Catholic church which is being erected in Stateford road. It is the first Popish chapel in that district, which is largely populated by working people. The people of Edinburgh do not seem to be alive to the encroachments of Rome on every side. A new community of nuns, under the charge of Lady Mary Howard, sister of the Duke of Norfolk, are also said to be establishing themselves in the city in order to take charge of new schools. There are already four convents in Edinburgh.

During an excursion to Bolton Abbey and its neighbourhood, one of the party in attempting to jump the "Strid," a narrow gorge through which the river Wharfe rushes with great force, fell backward into the whirling current and was carried onward in a moment into a whirlpool more than a hundred feet beyond. Canon Utterton, who was present, with his family, threw off his coat, and plunging in, succeeded with great difficulty in rescuing the drowning man. The Canon himself was almost exhausted, as there was a strong under-current, and was barely able to get his arms through the life belt which was thrown to him. At last reaching the bank in safety, the poor fellow whom he had rescued, clasping him, exclaimed: "Oh, sir, you have saved my life." "Go and make good use of it," was the calm reply of his preserver. The good Canon has been awarded the bronze medal of the Royal Humane Society.

The Rev. Sorabji Kharsedji, one of the first Parsee Christians in the Indian Empire, died at Poona on the 14th ult. He was of the old and orthodox family of Langrana, which came to India from Persia at the Mohammedan persecution, 7 B.C., and settled in Nawsari, near Bombay. Mr. Sorabji was persuaded of the truth of Christianity by reading a Bible given to him by a missionary of the C. M. S. at a school which he attended as a boy, and at the early age of seventeen he suffered much for his convictions. He was stoned, imprisoned, mobbed, disinherited, cut off from a family whose only son he was, and whose whole affections and hopes were centred in him. More than once he was nearly poisoned—but his courage prevailed over all these. He had all his life been given to good works. When almost a boy himself he helped to found an industrial home in Nasik (Western India) for Livingstone's boys—the slaves exported from Africa—and many of them are alive still, earning honest livelihoods, and they bless the name of their kind old friend. Circumstances compelled him to devote his early days to civil employ; but late in life he was ordained, and gave his services to the Church Missionary Society, itinerating in the Junaar district, and preaching from village to village.

The Church Burial, Funeral and Mourning Reform Association is an English organization, established sixteen years ago, for the purpose of encouraging the simple and sanitary mode of burial indicated by the words, "earth to earth, ashes to ashes, dust to dust," and of striving to render the burial as little trying and as inexpensive as possible to the bereaved. Its presidents are the Archbishops of Canterbury, York, Armagh and Dublin. In a recent communication, the secretary draws attention to the fact that the Burial Service throughout speaks of sorrow tempered with hope, and of resignation, not despair. The rubric, "while the body is made ready to be laid into the earth," points to an interment of the body in as close contact with mother earth as decency and reverence permit. "The mode of burial thus indicated is harmless to the living, and," according to Sir L. Playfair, "if the coffin be of a perishable nature, if the soil be dry and porous, the dead are resolved into air and ashes as certainly in three years as they are in a furnace in the course of an hour, and in both cases without injury to the living," provided all necessary sanitary precautions are adopted. Brick graves and vaults are to be avoided.

Westminster Abbey and its buildings would hardly seem the place for fresh antiquarian discoveries, and yet when we remember that it was precisely within these limits that so important a document as the Manuscript Standard Prayer Book, the original of all the sealed books, was lost to sight for many years and eluded the search of the most careful investigators, we have no reason at much surprise at the recent developments there. Canon Basil Wilberforce, going into residence for the first time after his appointment, has discovered in Dean's Yard, set apart for his occupation, some beautiful frescoes five hundred years old, which had been covered with plaster. He also made a discovery of equal interest in a range of cellars. By removal of forty loads of rubbish and tearing down of sundry obstructions, he found a large space adorned with archways and elaborate carvings. The groins and roses are said to be as crisp and fresh as on the day they were carved in the time of Nicholas Littleton, in 1362. The

actual paint laid on the roses by the monkish builders so many centuries ago, is still plainly visible. The Canon has converted a portion of the space thus rescued into a unique dining room.

Correspondence.

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

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

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

The Church and Dissent.

SIR,—May I speak a few words to your readers? It is the popular idea that the difference between the Church and Dissent is about some formal matters of no vital importance. A cloud of dust is raised by Nonconformists, so as to blind the public eye to the real cause of the war. The question at issue is—was Christ God? The Church was founded upon this rock, and, therefore, maintains everything instituted by her God. Dissent has abandoned some of His ordinances, and in consequence has lost hold upon the truth of our Lord's Divinity. Let us look over the matter once more. Christ sent His ministry, saying, "As the Father sent me, even so send I you." There cannot be two ministries sent by Christ any more than there can be two Messiahs sent by the Father. To believe in a ministry other than that once for all commissioned, is to believe that the Deity caused a change in the arrangement made by Christ. Why was it made? Perhaps the Father did not sanction the plan. Christ only used the Father's name to borrow authority and stability for His ministry. However, the imposture has been found out. Men have gained light and liberty. God the Father blesses the new orders, because the old were a fraud. If this sound rather too blasphemous to be accepted, then we are forced to the alternative—that the Deity was short-sighted and did not provide for peculiar circumstances, since developed. A new revelation has been made. We know nothing about it whatever. Dissent does. The Father and Christ have allowed their own to continue in darkness and bondage, whilst causing light to shine gloriously into the souls of strangers. This would be enough to damn the character of any human father. No; there was one Christ and one ministry. To admit another of Divine authority breaks our confidence in Christ as God, and reflects dishonour upon the faithfulness of God to His own. This is more clear from study of the further saying, "I shall be with you always." Either that promise was kept or was not. If not, Christ told a lie. God cannot lie. Therefore, the promise has been kept, or Christ was not God. If the ministry failed, even for a short time, to exist or be strong enough for its labour, the word or power of Christ was found wanting—which is impossible with God. Of course, we know that ministry became wicked, and, therefore, good men had to take up their duty. At least people make that excuse. But our Lord stood upon the mount and saw the world's history in a moment of time. We may be excused for suspecting that His vision included even the marvellous works of Dissent. Yet the Rock did not tumble, the Law-giver did not quaver before the mighty rush of eloquence and zeal so clearly foreseen. The decree was issued in the face of every dissenting argument and protest, "I shall be with you always." As God, Christ realized every possible contingency, and condemned all changes by this uncompromising commission. If not, then a thousand years were not to Him as one day—Christ was not God. Surely men should pause and consider, lest they be contending in practice and argument against One whom they must admit to have weighed the matter carefully and given His judgment before appointing His ministry once for all.

Perhaps it may hurt some who desire to be earnest to be told that they lack either true faith in, or due submission to, the Divinity of Christ. However, it is better to feel the pain than keep sinking deeper into infidelity. Many may be aroused to repeat the no-pope cry, this Apostolic ministry is of Rome. We fight for pure faith and morals, and cannot accept a ministry associated with Roman errors. This sounds plausible and spiritual. But Christ loved the Church, and gave Himself to cleanse His Bride from blemish. The Bridegroom bore death and shame rather than forsake His Bride. Men left the Bride, called Her unpleasant names, gave Her up to ungodly men, and soon produced a goodly number of concubines. For their own systems much zeal was exhibited, especially in crying against the Bride. Fie on them!

by the monkish build. is still plainly visible. portion of the space ning room.

idence.

illusions will appear over

le for the opinions of our

ght, or a Christian senti- tions from facts, useful to m, we would solicit their se letters in this depart-

d Dissent.

words to your readers? he difference between s about some formal e. A cloud of dust is as to blind the public war. The question at ? The Church was i, therefore, maintains er God. Dissent has uanances, and in conse- the truth of our Lord's the matter once more. ying, "As the Father There cannot be two more than there can be. To believe in a min- r all commissioned, is aused a change in the t. Why was it made? t sanction the plan. er's name to borrow s ministry. However, s out. Men have od the Father blesses old were a fraud. If ealous to be accepted, alternative—that the l did not provide for e developed. A new e know nothing about The Father and Christ tinue in darkness and it to shine gloriously 'his would be enough y human father. No; e ministry. To admit eaks our confidence in dishonour upon the n. This is more clear ing, "I shall be with omise was kept or was lie. God cannot be. en kept, or Christ was iled, even for a short ough for its labour, the ound wanting—which course, we know that , therefore, good men At least people make ood upon the mount in a moment of time. ing that His vision is s works of Dissent. the Law-giver did not ish of eloquence and decree was issued in rgument and protest, s." As God, Christ gency, and condemned romising commission. were not to Him as Surely men should y be contending in st One whom they the matter carefully fore appointing His

ie who desire to be lack either true faith e Divinity of Christ. the pain than keep Many may be aroused this Apostolic min- for pure faith and ministry associated ounds plausible and e Church, and gave from blemish. The same rather than for- e Bride, called Her r to ungodly men, and r of concubines. For l was exhibited, es- Bride. Fie on them!

Fie on them! We saw it with our eyes. They glorified themselves, and bore not the shame of staying to cleanse their homes. After wrenching members from the living frame they, set themselves on high as new and highly superior ministers of grace and truth. Christ died for His body's sake, and did not glorify Himself to be made High Priest. It seems that charity produced different conduct in Christ and the dissenting reformers. We may, without undue severity, assume that He had truer love than they. This seems to be the diagnosis of the dissenting heart as given by St. Paul and St. Jude. Sects spring from self-seeking, not from self-sacrificing love. However, we may leave the dead to grapple with the living. All like to defend famous ancestors. But how can Dissent of to-day justify its continued opposition to the one divine ministry? It may be had free from the errors which were in some measure an excuse in trouble-some times long past. Our Prayer-Book asserts that we have the historic and necessary orders. Why does not the super-spiritual heart of Dissent embrace what it proposed to abandon on dire compulsion? Cassock and surplice cannot be weighed against an ordinance of Christ. Trifles like these are not the hindrance. The difficulty lies in using the hyssop of David, "Against Thee only have I sinned, that Thou mayest be justified." For if Dissent believes that Christ is God, that His original ministry is amongst men to-day, their self-justification must be purged out by submission, so that in all things Christ only may be glorified. "He that receives you, receives Me." Dissent thus is guilty of self-justification, or of ignoring the Divinity of the High Priest.

Now look at hundreds being saved without any teaching of the Incarnation. Listen to men talking about being reconciled, as though God had been beseeching them not to think badly of Him. Behold men belauding themselves as superlatively holy for condescending to patronize Christ, so far as going straight to heaven is concerned, without any apparent suspicion that perhaps the All Holy will examine their worthiness to enter His dwelling-place. Mark how adoration and worship are supplanted by intellectual and emotional self-indulgence. Trace the influence of Dissent in Switzerland, England and America—history shows a fatal declension into Unitarianism, as Canon Liddon remarks. Then ask if all this corruption of faith and worship—shall we say morals?—can possibly spring from a heart where Christ dwells by faith as God of God, Light of Light, Very God of Very God. It cannot be. Corrupt fruit from a corrupt branch, cut off from the vine. And as we sorrow over this inevitable result of separation, we are not quite choked with amazement at the presumption of modern Dissent. Pride ever goes hand in hand with decay. Sects adopt the titles once repudiated with pious scorn. And, while assuming robes of dignity which were called rays of popery, Dissent loftily disdains the defences which give some solid reason, however small, for separation of old, and blows the trumpet that all the world may stand agog and hear "our eloquence, our learning, our holiness, our swelling with success"—these are our justification for continuing the sin of separation. Strange language for the sons of men who gave their lives for justification by faith. Is not this an insult to the meekness, humility and obedience of Christ? If this self-confident boasting be holiness, then self-righteousness must be an impossible sin. If these vaunted merits can win the approval of God to ministers of Dissent, instead of "We have sinned against Thee that Thou mayest be justified"—then the Cross is folly, or Christ is a respecter of persons—not the God in whom is no variableness. However we look at the matter one conclusion always appears: Christ and His ministry stand or fall together, even as he said, "He that receives you, receives me"; "He that rejects you, rejects Me." In the confusion of many words men double back upon the worn-out plea about popery, blinding themselves to the results of continued resistance against the claim of the Church in England, Canada, United States and elsewhere. Zeal not according to truth, keeps spreading dishonour of our Lord's Divinity. The bitter herb must be mixed with their sacrifice. "That Thou mayest be justified," must displace "Our merits." We shall rejoice to see brethren according to the flesh attain true dignity for spurious glory, sound faith, pure worship and valid orders. Yours, S. D.

Religious Education in our Schools.

SIR,—Having shown in former letters that the Bible is profaned in our public schools by being read but not taught—that by trimming the facts of English History, the Historic Church of England is misrepresented—that not even the simple elements of Christianity can be taught therein, on account of our suicidal divisions—it may now be asked, what is the true remedy for this wretched state of education? I unhesitatingly answer, Let the Church (and each

denomination that wishes) have its own schools when and where it can. The Roman Catholics have their own schools. Shall we not have as much care for our children's eternal and temporal welfare as they? In Church schools would be prayer and praise, as the Church lovingly directs, offered to God daily, by both scholars and teachers; the Word of God taught in accord with the Prayer Book—the historic facts of English History exhibited in their true light—with every needed secular subject taught therein. And, in secular schools, in places where Church schools could not be established, your wise plan, Mr. Editor, should be adopted. What a contrast, even in ten years hence, there would be between now and then! Assuredly, in using God's means, we would have God's Blessing. What is the use of whining about the Church not progressing, while our children are being trained in our secular schools, the tendency of which training is inevitably that most cruel and cowardly of all forms of infidelity, to wit: Undenominationalism—religious anarchy. Unless Church schools are soon established, at least in our towns and cities, the Church in this country must languish; and even if she holds her own in numbers, what then? Just imagine revision of her Bible and Prayer Book in the future—her members, cleric and lay, educated, in their youth, in secular schools. The glorious achievements of our brethren in England in holding their Church schools, in spite of their intensely bitter foes, should incite us, at least, to imitate them in ever so small a way, and check the "down grade" which has already begun, and is now moving steadily, silently and swiftly on its disastrous course.

Churchmen! to the rescue, And God will bless you.

A. SLEMMONT, J.P., Baysville.

News from the Great Lone Land.

SIR,—I begin my first annual letter with some hesitation and anxious thought: for 1st, many who receive it will be perfect strangers to me; and 2ndly, it is difficult for one so lately appointed Bishop, and as yet unacquainted with the greater part of his diocese, to give you such a detailed report as you would naturally wish. But you are no stranger to the work so long and faithfully superintended by our lamented Bishop; and the word "stranger" does not exist between members of one family, or fellow-labourers under one Master. On that I would rely, while I try to tell you something of the work of the past year in Moosonee, hindered as it has been by the death of our good Bishop in the midst of his work, and by the removal of two out of our small staff of eight clergy, who have returned home. I need not refer at any length to the sad circumstances under which I wrote, at the dictation of Bishop Horden, last year's letter to you; that, as he said, you might become acquainted with my hand-writing, which he hoped might be familiar to you for many years. It pleased our wise God to call His faithful servant to a more perfect Home and Rest than that to which he was looking forward. To us the loss was great indeed; to him the gain infinite. The senior clergyman, Archdeacon Vincent, for many years a most diligent fellow-worker with the late Bishop, accepted, as was fitting, the management of affairs during the vacancy of the See; while I continued in charge of the mission of Moose Ft. The June packet brought me the formal appointment of myself to the bishopric, and a summons to Winnipeg for consecration in August. It was a busy and anxious time for the Archdeacon and myself, but we trust that we were helped and guided by the Holy Spirit. Owing to the painful illness of the Bishop, and the sudden end, he had not informed me, as was his intention, of his various plans and wishes regarding the work, nor of the condition, prospects, and objects of the various funds he had so successfully raised; so that we had to gather them from his books and correspondence. But as Archdeacon Vincent has spent his life in the diocese, and has visited many parts of it, I hope for much help from his experience and counsel.

My anxiety was not lessened by our loss, at the same time, of two of our eight clergymen—one quarter of the staff. Archdeacon Winter, of York Ft., will not be able to return to us, I am sorry to say; Rev. E. J. Peck has been obliged to remain a second year in England, and will probably only return to open up new work among the Eskimos in the far N.E.; so that he too is practically lost to our present field. Add to this that my elevation to the Episcopate makes another vacancy to the staff, and you will not wonder at my anxiety at commencing work with three men short, and not only the men, but their stipends from the C.M.S. being withdrawn.

At the same time there are two fresh districts needing ordained missionaries, and a third needing a trained catechist or teacher. These are (1) the Albany River district, far inland, about Ft. Hope, at present under Archdeacon Vincent's care; (2) the inland district of Rupert's River, about lakes Waswan-

ape and Mistasini, where there are many Protestant Indians left to the mercy of R. C. priests, save for the very occasional and brief visits of Rev. E. Richards, from Rupert's House; and (3) the country round L. Abilibi and the H. B. Co's post. The funds for these missions must be found outside of the C.M.S. grant for Indian work, which is being lessened annually. The mission vacated by Rev. E. J. Peck is at present in charge of Rev. W. G. Walton, who was originally intended by the C.M.S. to assist Mr. Peck in Eskimo work in the N. E. The other two vacancies, York Fort and Moose Fort, held previously by European clergy on the pay of the C.M.S., will have to be filled and paid from other sources hereafter; which means that I am responsible for them. Towards these five missions I have as yet only one man in view, a young native, an excellent and spiritually-minded young fellow, whom I sent to the Montreal Theological College to complete the education Bishop Horden had given him. He will be ready (D.V.) for ordination and active work this summer, and I must find his stipend somewhere. For the rest I think I could find suitable men from Canada, and part of the necessary funds, when I can proclaim in person, or through the press, etc., my need and my claims: but I must still depend chiefly on the generosity and loving help of those who so long upheld the hands of the late Bishop, and of fresh friends in England whom I may enlist in the cause.

Of the work done in the diocese during the past year I can not yet give details, but I am sure that it has been carried on energetically by those who remain. In the North, Rev. J. Lofthouse has been working indefatigably as usual, assisted by his wife. In addition to his work at Churchill, he has ministered to York Fort since the departure of Archdeacon Winter. By our October packet I received a letter written by him to Bishop Horden in January and February; with a short postscript, dated 10th April, to myself, to say that he had just heard "of the death of our dear Bishop." My answer will leave this late in January, the first possible chance, and will reach him some time early in the summer, nearly fifteen months after he wrote. This will give you some idea of the difficulty of correspondence between Bishop and clergy, and of their keeping in touch with one another.

Archdeacon Vincent has carried the Gospel far up the Albany River, and it is owing to his efforts that Fort Hope is now ripe for a missionary. It is no longer possible for the Archdeacon, even were he a younger man, to look after those places, hundreds of miles inland from Albany, as they would now need. He himself visited the places along one branch of the river this year on his way to Winnipeg, while the other branch was visited by Rev. E. Richards, whose report is highly encouraging. It is here that the Roman Catholics are making a great effort to overtake us and seduce our Indians. They do not seem so anxious to evangelize the heathen as to win over our Indians. But I have reason to believe that the Archdeacon's work is on too solid a foundation for that. Rupert House and Fort George districts have each received the constant services of a resident missionary, while Matawakumma, etc., have been well attended to by Rev. J. Sanders. I visited two of his stations, going to and returning from Winnipeg, and confirmed a class of nine adults prepared by him. I have not heard from Trout Lake, but Mr. Lofthouse reports the work as progressing there, under our native clergyman, Rev. E. Dick.

A few words as to my own work. Left alone so suddenly in charge of Moose Fort with its English and Indian congregations, having made but little progress comparatively, in the native tongue, with daily Indian service during the summer, English school to be taught, or Indian school to be managed, and all the diocesan business to be gone into, I was kept very busy, so that I was glad of the enforced holiday during my long canoe journey. I left Moose Fort, 17th July, for Winnipeg, and was absent eight weeks, for nearly half of which Moose Fort was without a clergyman, but not without regular English and Indian services. After 15 days in a canoe, and two more on the railway train, I arrived safely at Winnipeg, by God's good hand upon me, and on August 6th I was consecrated Bishop of Moosonee. On my way back I visited Ottawa and obtained from the Canadian Government an educational grant for our Indian schools, and some postal facilities. At Chapleau, the only place where my diocese touches civilization and the railway, I confirmed nine Indians; and the same number of English, or Canadians. After a very hard journey down I reached this, 9th September, just in time to see the annual ship before she left. The accounts that I received of our Indians here during the summer, and their conduct till they left in October, made me very sad, and confirmed me in my opinion that perhaps my greatest want is a missionary to live at Moose Fort, to assist in pastoral work, and to take charge while I am away on my visitations. For this we need a special fund from which his stipend would be paid. I suppose the "St. Thomas, Moose Fort, Endowment Fund" of the late Bishop was meant mainly

for this. It amounts now to nearly \$8,000, or say £1,640, and needs to be double that amount, and I should like to leave it untouched until it is completed, meeting current expenses from outside subscriptions. I need say no more about that. Since my return I have been more than busy, but God has given me strength, and has, I trust, guided and will bless my work.

You will see, then, that the work has prospered, but is in danger now from want of men and means. I am just a little afraid lest some of our friends should lose interest in us, now that the Bishop whom they admired and loved is gone, and an unknown and untried hand holds his staff. But it is just for that reason that we need more friends, more prayers, more sympathy, more gifts. Let me beg all old friends to continue at least their subscriptions, and those who have not in the past helped us, but who may read these lines, to become fellow-labourers with us in this vast corner of the field. The work will go on, God helping us. Will you share in the honour of it?

In this, my first letter to you, let me beg of you to put my name and our work on your list of subjects for intercession; so shall you help us greatly, if you can not help us with gifts. I know how sadly you will miss the familiar writing and cheery words of our dear Bishop Horden: let me ask you to think of me as his successor as well as your substitute out here.

Commending the work to your prayers and sympathy, with gratitude for the past and hope for the future, I beg to remain, yours for the Master and His work,
JERVOIS A. MOOSENEE.

Algoma's Future Bishop.

SIR,—Will you kindly allow me to say a word in defence of the laity of this diocese, as the concluding words of the letter of "Canadian" in your issue of Sept. 27th seem to imply that we, the laity of Algoma, are utterly ignorant and careless about Church matters. As far as I am acquainted with this portion of the diocese, I claim that some of the laity are as well informed on Church doctrine and practice as those in more favoured localities, and able to give an account of their faith in an intelligent manner. Although agreeing with him in the major part of his letter, I must take exception to the idea that "synods are a dead failure." It is the creation of a synod for this diocese that we are striving and looking forward to, where the laity may express their opinions. I need hardly say that as a laity, we have no voice in the election of the Bishop. I would venture an opinion that a young man (and a Canadian) would fill the office the best, and be more likely to abstain from the use of imported or emigrant clergy, who never come down to our level. A clergy in "touch" with the people would go a long way towards making the Church self-supporting. I do not wish to cast any slur upon the powers that be, but simply express my opinion.

G. J. Cox, Gravenhurst.

Going to the States.

SIR,—Permit me to strongly endorse the letter of the Rev. J. H. Ross in your issue of Sept. 27th. It is certainly time that some one had spoken, and I am more than pleased to see that the first to do so is himself a young man—one of those who are so much sought after by our brethren across the border. As for myself, I have had years of experience there, and perhaps a word from me might not be considered out of place. All the time I was there I was true to my Canadian mother, and used no inducements to persuade any other of her sons to desert her. Perhaps if I had, I had been more popular there and more successful; but somehow I could not find it in my heart to do so, nor can I understand how those who go there now can bring themselves to do it. But if there are any Canadians now being tempted from the west or south, they ought to have the unpleasant as well as the pleasant features of the matter placed fairly before them. One of these is that old men are not wanted. That fact ought to be sufficiently plain to any one who observes that no old men are ever inveigled from Canada. Their own old men are given the back seats, as a general thing. For instance, in Detroit there is only one rector over 50 years of age; all the rest are men very little over 40, if that old. There is one a little over 60—a ripe scholar, a gentleman, and a man of large experience, but he is not a rector, he is one of the city missionaries. Can our ex-Canadians hope for any better future when they get old? Another disadvantage is the lack of adequate provision by the Church when age and infirmity overtake the clergy. No parish will employ them, and the experiences of want and hunger and sickness by those who have given their best years to the Church, are little less than tragic, and such as, thank God, are unknown in Canada. There is no commutation fund to put them on, and all the pension they can ever get is utterly insufficient. Then, it may be asked, why the American Church does not avail itself of its own unemployed, instead of passing

them by and coming to Canada. They swarm in almost every large city, "standing all the day idle, because no man hath hired them." They are as good men as can be found in any Church, as learned on the average, and far better acquainted with things American. If there are too few clergy, why cannot more be recruited? Their colleges are more numerous than ours, perhaps as well equipped, richer, so that they can afford to take our professors from us—and above all, American—and there is something wrong about their having to come to a foreign country for clergy. The fault lies with the parishes, which have acquired a craze for "long-distance" calling, impatience for what is home-bred, and an eagerness for "some new thing." Let all Canadian clergy unite in teaching them to treat their own excellent clergy more decently and they will not have to come so far to have vacancies filled.

J. J. MORTON.

The Hymn, "O! Paradise," should be Wiped Out.

SIR,—Professor Clark, who is not only an original thinker, but also a courageous one, a Sunday or two ago attacked the sentiment expressed in the hymn "O! Paradise." In wishing it "wiped out of the hymnal," he was generous enough not to say by a good deal what might very justly have been urged against it. The refrain

"Where loyal hearts and true
Stand ever in the light,
All rapture through and through
In God's most holy sight,"

which is sung at the end of the whole six verses composing the hymn, is painfully extravagant in imagery, and its frequent repetition when singing the hymn intensifies its absurdity. The marginal line which separates the sublime from the ridiculous has been lightly overstepped by the author. How loyal hearts can be anything but true, or vice versa, is difficult to imagine; and that "All rapture through and through" is so much like something out of a cook book that one almost expects to meet our old friends "another way," "garnish," &c., &c. It is my humble opinion that poetic gush such as I have alluded to is neither edifying nor devotional, and so with the professor, I wish the hymn wiped out.

R. P. C.

Family Reading.

Love's Mastery: Or the Gower Family.

Dr. Lyon married them. Stella, whose companion from the church was Mr. Luxmoor, had a face radiant with thankful happiness and rest; and as her thoughts during the solemn service wandered back through the past few months of her history, her heart seemed overwhelmed with gratitude.

"True friend, and faithful little sister!" These were her new brother's words, as he stood alone with her and Lora, at four o'clock on that afternoon, as the carriage was waiting, to say good-bye.

Lora held her long and clingly. "You have taught me a life-lesson of love and forgiveness, my darling," she said, "which I do not think will ever be forgotten. Stella, you will never think of bygone years—will you, darling?"

"O hush, Lora dear, I love you so, I cannot bear you to go away." And tears would come, despite all the child's attempt to prevent them.

"But you can trust her with me, Stella?" Captain Flamank said gravely; for it grieved him to see her in tears; "and the weeks of absence will not be so very long."

"He gave her a fond brotherly kiss: and then Somerset came, to hasten the leave-taking, and amid a perfect confusion of good-byes and good wishes, the carriage drove away. They were going to London that evening, on their way to the continent.

Stella remained in the up-stairs room where they had left her, and watched by herself; and she saw that the last look and the last wave of the hand were given to her.

She threw herself, all in her white silk and flowers, upon Lora's couch, and cried again. It was but the fulfilment of her dearest wish; and yet the actual parting seemed so hard. Stella could not but recall, too, at that moment—for the past came over her with an almost-unaccountable vividness, the strange unlooked-for way in which she had been led, the wonderful goodness and tenderness of her heavenly Father in bringing her safely and surely through what seemed at the time such paths of darkness and intricacy. The

gratitude of the present tears truly outweighed their bitterness.

She might have been there half an hour or more, when a gentle hand was laid upon Stella's shoulder, and the sweet voice of Mrs. Fleming roused her.

Mrs. Fleming, with her husband, who had returned home to her joyful welcome only a few days previously, were among the invited guests, and had arrived at the Park the evening before the wedding. Stella had scarcely seen her as yet, only amid the bewilderment and bustle of the last night and present morning's excitement.

"I have been seeking you everywhere, my darling," she said: "we may have a few minutes' quiet together, I daresay; and then I think Somerset will be looking for you."

Stella sprang up, and nestled close in the kind arms extended towards her.

"O Mrs. Fleming, when I think upon all that has gone by, it seems too much. I have been longing so to tell you."

"I have heard it already, my sweet child, from Lora and from your brother, of your patient love and the noble conquest you have been helped to win."

"Conquest? ah! dear Mrs. Fleming, you would not speak so if you knew all—I think it is they who have gained the victory. But O! it was the joy and happiness of the time when I first found out they loved me that I wanted to tell you, though indeed I shall never, never, be able fully to explain. And then I owe it all to you—to your patience and love, and kind true words."

"The words of One far kinder and more loving than any earthly friend, my darling."

"Yes," replied Stella solemnly, "I have found it so, dear Mrs. Fleming."

"George left one message through me for you," Mrs. Fleming said, after a minute's silence. "He said you would understand his meaning if I reminded you of a walk you had with him in the autumn, just after you came to Croombe."

"O yes, yes," Stella answered. "I remember it all as well and plainly as though it were only yesterday."

"He says you must think of him now as one who, having long neglected the right way, has found out in time his mistake, and planted his face and foot earnestly in the opposite direction."

Mrs. Fleming's voice faltered, and tears stood in her soft eyes as she spoke. She had known it well before, for the old friendship had not been diminished of late between them; but her heart softened afresh as she gave the simple message to the child. And Stella smiled amid her tears, and gave thanks inwardly, though her heart was too full to speak.

The story of less than one short year is drawn to its close. And can it be better ended than in the sweet words of one, some time gone to her rest—one who understood in no mean measure the sorrows and sweetness of earthly affection?

"O you,
Earth's tender and impassioned few,
Take courage to entrust your love
To Him so named, who guards above,
Its ends, and shall fulfil;
Breaking the narrow prayers that may
Befit your narrow hearts away
In His broad loving will."

THE END.

For stomach troubles use K.D.C.

A Good Example.

One of the elements which largely insures success in Church work is a strict observance of appointments and engagements. In this respect a good lesson can be learned both by clergy and laity of this jurisdiction from the example of an incident that lately occurred to a Bishop. Through no fault of his own, but by dependence upon others, he was forced to miss the only train that could carry him to his appointment. Realizing the importance of his engagement and the necessity of observing it, he engaged a team and drove the entire distance of 130 miles over a dusty, rocky road, on three of the hottest days of this summer. Such an example from a Bishop in the midst of

his busy life, should come to us with great force. Who can tell the great results that may flow from that visitation under God, and who can measure the disaster that will surely follow our negligence in small matters? Let us all profit by the example and never allow anything to stand in the way of our duty to Christ and His Church. Are we in earnest?

London Street System.

The London Metropolitan Board, when first established, found, it is said, 121 King streets within the territory of its jurisdiction, but it has largely decreased that number; yet, with all its powers, it has found it impossible to systematize the street system of the British Capital, and to-day in London "King street" has no definite and single location. It may mean a street at Westminster, a street at Guild Hall, at Covent Garden, at Snow Hill, or at some of the other portions of the city. It would seem to be impossible that anything like this should be the case in Washington, and yet there are five King streets or places in that city. Washington has eight Madison streets or alleys, seven thoroughfares named after Grant, six after Lincoln, six after Jackson, six after Washington, five after Pierce, quartets, triplets, and duplicates of small streets named after residents of local note, besides six "Prospects," eight Pleasant thoroughfares, and six "T" streets or alleys and about 100 duplicates of other names, fair or foul. There are, besides the fifty or sixty regular streets and avenues of the city, 680 other thoroughfares—places named at random, and not to be reached by any systematic knowledge of the plan of the city.

K.D.C. Pills tone and regulate the liver.

Summer's Done.

Along the wayside and up the hills
The goldenrod flames in the sun;
The blue eyed gentian nods good by
To the sad little brooks that run.
And so Summer's done, said I,
Summer's done!

In yellowing woods the chestnut drops;
The squirrel gets galore;
Though bright eyed lads and little maids
Rob him of half his store;
And so Summer's done, said I,
Summer's done!

The maple in the swamp begins
To flaunt in gold and red,
And in the elm the fire-bird's nest
Swings empty overhead;
And so Summer's done, said I,
Summer's done!

The barberry hangs her jewels out,
And guards them with a thorn;
The merry farmer boys cut down
The poor old dried up corn;
And so Summer's done, said I,
Summer's done!

The swallows and the bobolink
Are gone this many a day;
But in the morning still you hear
The scolding, swaggering jay!
And so Summer's done, said I,
Summer's done!

A wonderful glory fills the air,
And big and bright is the sun;
A loving hand for the whole brown earth
A garment of beauty has spun;
But for all that, Summer's done, said I,
Summer's done!

A Good Appetite

Always accompanies good health, and an absence of appetite is an indication of something wrong. The universal testimony given by those who have used Hood's Sarsaparilla, as to its merits in restoring the appetite, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache. 25c.

Weekly Communion.

At the meeting of the Diocesan Synod, the Archbishop of York spoke as follows, concerning the more frequent administration of the Sacrament of the Lord's Supper: "In the Apostolic days the Holy Eucharist was the one great service of the Christian Church. For that purpose exclusively people went to the House of God, and it was remarkable that in the Book of Common Prayer the only provision made for a sermon at all was as a part of the service for Holy Communion. Now the Holy Communion was no longer the invariable and necessary act of Christian worship. The Morning or Evening Prayer, with a sermon, had taken its place. He was deeply thankful that a great change had been brought about in this matter. In a large number of churches, the Holy Table had been restored to view, and was far more frequently spread for the Holy Feast. But much remained to be done before the Holy Sacrament was restored to its true position. He trusted the day was not far distant when in every church in the diocese there would be the Lord's Supper on every Lord's Day, not necessarily with the desire that all should communicate so frequently, but that none might be prevented from communicating if he so desired, and that at least the divine worship might be celebrated in obedience to the Master's command."

I am glad in the interest of any who may be suffering from Dyspepsia, to bear testimony to the fact that I have been greatly benefited by the use of K.D.C., when other medicines prescribed as remedies afforded no relief.

(REV.) JOSEPH HOGG,

Minister of St. Andrew's Church,
Aug. 16, 1893. Winnipeg Man.
Free Sample mailed to any address. K.D.C. Co., New Glasgow, N.S., and 127 State street, Boston, Mass.

—The variety in the colours and the difference of their intensity depend upon the two sets of dust particles in the air. To produce the full effect often witnessed there must be, besides the ordinary dust particles, small crystals floating in the air, which increase the reflection from their surfaces. These crystals shine far more brilliantly when suspended in the air between the observer and the sun than in any other position, and there is generally a sufficient number to produce this glorious result. The light reflected by the large quantities of ordinary kinds of dust is the chief cause of the red glow in the south, north, and east; the crystals enhance the western glow effects. In winter sunsets, the winter-clad dust particles get frozen, and the red light streams with rare brilliancy, causing all reddish and coloured objects to glow with a strange brightness. Dead beech leaves, which in ordinary are not noticed in a marked degree, shine out as deeply red as those of the blood-stained maple. All the red-tiled roofs or red sandstone gables of the house shine out brightly, as if painted with vermilion. When, afterward, we find that there has been a heavy deposit of dew, we can account, by the sudden change of temperature after sunset, for some of the brilliancy of the colouring; then the air glows with a strange light as of the northern dawn. From all this it is clear that though the colouring of sunset is produced by the direct rays of the sun, the afterglow is produced by reflection, or rather radiation, from the illuminated particles near the horizon.—*The Gentleman's Magazine.*

The clergy have tested K.D.C. and pronounce it the best.

—Thirty years ago European prisoners in Calcutta were constantly visited by a most excellent Bible woman, Miss Andrews. She was a little insignificant-looking Eurasian, but she was strong in simple faith and mighty in the Scriptures. She spent her days in the cells, teaching each man separately. Some could not even read, and many were hardened desperadoes, but she won the confidence and respect of all, and many remarkable conversions could be traced to no other human in-

strumentality. One, formerly a soldier, had been condemned to death; another had single-handed, committed burglaries all over Calcutta; a third, a colored man, was looked upon as incorrigible. These and many others became so totally changed that when transferred to Ootacamund to fulfil their sentences, the governor of the prison at Madras remarked that he had never seen such prisoners, and the head of the prison at Ootacamund relaxed the rule which forbids all intercourse with a prisoner for the first three months, and allowed them freely to correspond with Miss Andrews. Mr. King, the master of the Calcutta jail, spoke most highly of the excellent results of her influence and gave her full liberty of action. It was a very quiet work. There was no committee, and the lady who was termed her superintendent confined herself to raising her salary and helping her in any way she could. Such a work might surely be carried on in every prison in the land.

—It is said of a literary man, who died last year, that he never went to church, and a friend explains the fact by saying that he was not intellectually fed by what was set forth. But supposing this to be true, observes a religious weekly, did not the man owe to his Maker the duty of joining in public worship? How poor an idea of the sanctuary must he have who supposes that it exists only for the purpose of public instruction! It includes this, but its primary intention is to render honour and homage to the greatest and best of all Beings. Then, as to the intellectual food, is not this furnished by the living oracles which are more or less read or repeated in all Christian worship, or did the literary man think that he had exhausted the contents of the Bible? The main purpose of the pulpit is, not to bring forth new truth, but to exhibit old truth in its adaptation to the needs of the present. Hence, the most able and learned may be benefited by the sermon of a man of very moderate gifts and acquirements, whose aim is to present Scripture truth in its simplicity.

—Mr. Joseph Cook, the philosopher and lecturer, recently made the following statement in print: "There are in the United States about five millions of Church members who are voters. If they were to unite to make the liquor traffic an outlaw, there is no political party they could not bring to terms." In support of his statistics, he quotes Dr. H. K. Carroll, who had charge of the statistics of churches in the eleventh census, and who says in his recent work on "The Religious Forces of the United States" (The Christian Literature Co., 1893,) that "in our population, nearly one person in every three of all ages is a Christian communicant." "We have at present," continues Mr. Cook, "some 66,000,000 of people, counting Protestants and Catholics together. We have, therefore, as Dr. Carroll states, 'more than twenty millions of Church members.' Of these about 5,000,000 are now voters. Of this number, speaking roundly, not far from 4,000,000 are Protestants and 1,000,000 [Roman] Catholics."

The Methods of Prayer.

There are two methods of prayer to God. One private, in which we pour out our hearts before Him each one by himself—no one joining—no one hearing but God only. The other, in which we unite ourselves with the universal Church in all ages and in all places, saying the same words of prayer, praise, and thanksgiving which have been used by pious men since the time of David. Now, this is far more than joining with our brethren who worship in the same church at the same time as we do. We join in Psalms, one at least by tradition ascribed to Moses—the most by far to David—some to the times of the Captivity, some to the heroes and martyrs as late, as many think, as the times of the Maccabees. These Psalms were taken up by the Christian Church, and said by martyrs and saints in their secret assemblies—at midnight, when under stress of persecution they met for worship in ruins and quarries, and caves and catacombs.

A Laugh in Church.

She sat on the sliding cushion,
The dear wee woman of four;
Her feet in their shiny slippers
Hung dangling above the floor.
She meant to be good; she had promised;
And so, with her big brown eyes,
She stared at the meeting-house windows,
And counted the crawling flies.

She looked far up at the preacher;
But she thought of the honeybees
Droning away in the blossoms
That whitened the cherry trees.
She thought of the broken basket,
Where, curled in a dusky heap,
Three sleek, round puppies, with fringy ears,
Lay snuggled and fast asleep.

Such soft, warm bodies to cuddle,
Such queer little hearts to beat,
Such swift, red tongues to kiss you,
Such sprawling, cushiony feet!
She could feel in her clasping fingers
The touch of the satiny skin,
And a cold, wet nose exploring
The dimples under her chin.

Then a sudden ripple of laughter
Ran over the parted lips,
So quick that she could not catch it
With her rosy finger-tips.
The people whispered: "Bless the child!"
As each one waked from a nap;
But the dear wee woman hid her face
For shame, in her mother's lap.

—Emily Huntington Miller.

"Why is He so Irritable?"

This question is often heard and nearly as often unanswered.

It is not always remembered, as it should be, that the occasion of ill-temper and irritability is often to be found in the physical condition of the persons affected. What is the use of trying to "harmonize" a man whose liver has gone back on him? If a man is tortured with rheumatism, how can he be expected to be affable and agreeable? Can a confirmed dyspeptic be expected to be cheerful and always ready to tell a funny story? The only way to remove the difficulty is to get at the cause. Dyspepsia, rheumatism, impure blood and liver troubles yield to Hood's Sarsaparilla; this is why it is an effective tranquilizer, a peaceful messenger, and a preventive of domestic quarrels.

The Man in the Moon.

On the surface of the moon the force of gravity is only equal to one-sixth of what it is on earth. A man who can jump five feet here could easily manage thirty feet on the moon, and a strong man who can lift a couple of cart-horses at a London music hall, would almost be able to walk off with the music hall itself on the moon. Another interesting fact is that as the moon only turns on its axis once in 27.3 of our days, the lunar day is more than twenty-seven times as long as ours. What would an inhabitant of our globe see were he suddenly transferred to the moon, and were able to exist long enough to make observations?

It is not easy to give any adequate idea of the grandeur of lunar scenery. But suppose a man perched on the edge of the crater of one of the largest of the volcanoes. Around him and down the mountain slopes lies thick the dust, ashes and scoria (cindery fragments) ejected from the crater, with here and there the lava streams showing at the surface. Farther down huge masses of rock in inextricable confusion, as though some giant had been playing at bowls and left his game during the glare of the noon-day sun. Beyond, the mountain slopes into a broad and deep valley, containing several miniature volcanoes and half choked with jagged rocks. Still further on, another and smaller mountain rises, and then the eye travels over peak and peak and crater and crater until, in the far distance, sky and rock meet and become one. On both sides the man would see the edge of the crater on which he stood extending in a mighty curve as far as the eye could reach. Terrace after terrace, marking the successive risings of the lava, descends into the crater itself until 15,000 feet below the rough uneven floor is at last reached. Overhead shines the sun with a brilliancy never equalled on our earth.

There are no cooling breezes to fan the hot cheek, or water to moisten the parched tongue. A hand is laid on a rock only to be covered with blisters.

The mountain peaks are bare and black—no snow ever falls on the moon. Not a blade of grass is to be seen, not a flower, not a tree, only dust, ashes and rock, rock, ashes and dust. Above all broods the most profound silence; not a stone even becomes dislodged from its place, not a breath of air moves the dust. For millions of years that silence has been unbroken. For twenty-seven of our days the moon receives the scorching rays of the sun, and then for twenty-seven of our nights it is exposed to the most intense cold. The difference between the extreme temperatures of day and night has been estimated at 500 degrees Fahrenheit. Overhead shines the moon's moon—our earth, appearing several times as large as the moon does to us. The beauty of an "earthlight" scene on the moon must be grand; here is a chance for the imaginative artist; my pen cannot do the subject justice.

Do you have headache, dizziness, drowsiness, loss of appetite and other symptoms of biliousness? Hood's Sarsaparilla will cure you.

The Religion of Doing.

Religion is not selfishness, nor coddling, nor moralizing, but it is visiting the fatherless and the widow and keeping one's self unspotted from the world, living with Christ and for Christ. Worship is not all of religion, though it is an important part. The church is a place where we are to get strength and power to do God's work. God cares not for the length of our prayers, or the number of our prayers, or the beauty of our prayers, or the place of our prayers, but it is the faith in them and the work following them that tells. Says a noted divine: "Believing prayer soars higher than lark ever sang; plunges deeper than diving-bell ever sank; darts quicker than lightning ever flashed;" but such a prayer is backed and braced and made an instrument of mighty power by the whole man resigning himself to the stream of divine influence which drops from his hands, pours from his eyes and issues in works of holiness and love. Don't talk of your weakness; that your lot is to be but a hearer, not a doer; that your hands are full; that your home duties are exacting; that the cares of your family claim so large a share of your attention; that your bodily health is not good. Don't count up your ills, your defects, your weaknesses; but count up your blessings, your powers, your talents. Think of the souls that you may bring to God if you rightly go at it. The formal talk with a goddess man or woman, the formal talk which begins with a sigh and ends with a canting, feeble suggestion that he or she should attend church, is not what is wanted to be a doer of the Word. What is needed is the heart-throb of a man in dead earnest. They said Gibraltar could not be taken. It is a rock sixteen hundred feet high and three miles long. But the English and the Dutch did take it. Artillery, and sappers, and fleets pouring out volleys of death, and men reckless of danger, can do anything. The stoutest heart of sin, though it be rocked and surrounded by an ocean of transgression, under Christian bombardment, may be made to hoist the flag of redemption.

The Mantle of Charity.

It is the one garment the fashion of which never changes, writes Ruth Ashmore in the October *Ladies' Home Journal*. The years may go and come, and yet she who cloaks herself in this mantle is at once happy herself and the giver of happiness. In cut it never changes. It is always large and full, so that it can envelop those who are unhappy and give them warmth and comfort. Like the cloak worn by the prince in the fairy tale, it is invisible to all but those whose eyes are made clear by faith. It is the garment that I would like my girls to wear. It is true that much patience and much self-denial are required before this cloak is put on, as it should be, for all time; but once assumed the amount of joy to be gotten from it, and the happy heart beats to the wearers of it, cannot possibly be overestimated.

Hints to Housekeepers.

A delicious filling for layer cakes is made of fine ripe cherries, crushed and sweetened, sprinkled with lemon juice, and placed between the cakes.

BAKED TOMATOES.—Select large specimens, cut around the stem end, remove part of the inside; make a stuffing of any kind of cold, cooked meat chopped fine, bread crumbs, green corn, minced onion, a well-beaten egg, butter, salt, and pepper; fill the tomatoes with this dressing, put a piece of butter on top of each and bake in a quick oven for forty-five minutes.

Dear Sirs,—I have used Yellow Oil for two or three years, and think it has no equal for croup. Mrs. J. S. O'BRIEN, Huntsville, Ont.

Slices of ripe raw tomatoes, alternating with layers of cold boiled cauliflower, a French dressing, and grating of onion and a garnish of sardines, is an English salad-mixture that those who like it pronounce excellent. The salad should when served be very cold. Tomatoes sprinkled with a very little chopped onion and sweet peppers, alternating with shrimps, and dressed with oil, vinegar, and a little lemon juice, is also a new salad mixture. Chopped oysters mixed with celery and dressed with a good mayonnaise make a good salad for luncheon or tea. An excellent salad dressing without oil is made as follows: Pound the hard boiled yolks of two eggs until perfectly smooth, then add a teaspoonful of mixed mustard, a saltspoonful of salt, a good pinch of pepper, the same of cayenne, a teaspoonful of lemon juice and a teaspoonful of sugar. Mix these ingredients well together, then add a sufficient quantity of cream and vinegar—equal parts—to make the preparation the consistency of a good thick cream. The dressing may be either poured over the salad or set on the table in a pretty glass cruet or bottle, so that each one may use it as desired.

Sour tempers sweetened by the use of K.D.C.

GINGER PUDDING.—One pound flour, one-half pound of finely-chopped suet, one teaspoonful and a half of powdered ginger, one ounce of candied peel, one-quarter pound brown sugar, a little salt, a good dessert spoonful of baking powder, a sufficiency of milk to mix. Put into a well-greased basin, tie over securely, and boil two hours, or else put into a well-greased dish, and bake until browned over, of course, guided by the oven.

MASHED POTATOES, BROWNED.—Fill the dish you intend to serve the potatoes in with mashed potatoes, and after smoothing the top, and besprinkling with good butter, put on the shelf of a hot oven until browned, and then serve.

COLD SLAW.—Shave cabbage into shreds; mix one well-beaten raw egg in a half teacupful of vinegar; boil till it thickens. Pour this mixture over the cabbage. Sprinkle with salt. Some merely serve the shredded cabbage.

For Cholera Morbus, Cholera Infantum, Cramps, Colic, Diarrhoea, Dysentery, and Summer Complaint, Dr. Fowler's Extract of Wild Strawberry is a prompt, safe and sure cure that has been a popular favourite for over 40 years.

CHILLED WATERMELON.—Split a nice ripe watermelon into halves. Scoop it out, removing the seeds. Now, with a silver spoon, chop the watermelon into small pieces. Sprinkle over about a half-pound of powdered sugar and the juice of a lemon. Turn this into a freezer, pack with salt and ice, and stir very slowly for about fifteen minutes, until the watermelon is frozen like soft snow. Serve in glasses.

EGG LEMONADE.—Separate four eggs. Beat the whites and yolks separately until light. Dissolve one cup of sugar into one pint of boiling water, add to it the juice of four good-sized lemons. Now, turn into this say one quart of grated ice, enough to chill it quickly. Stir the yolks of the eggs into the whites, turn them into a pitcher and pour in, at a good height, the lemonade. Pour the mixture from one pitcher to another for a moment and serve.

Dr. Fowler's Extract of Wild Strawberry cures Diarrhoea, Dysentery, Cramps, Colic, Cholera Morbus, Cholera Infantum, and all looseness of the bowels. Never travel without it. Price 25c.

Children's Department.

"Saying Grace." BY W. C. RICHARDSON.

"Come, come, mamma, to the window!" Cried Freddie, with eager face; "Just look at my little biddies— They are drinking and saying grace."

I quickly came at his bidding, And saw a pretty sight; Six downy little chickens Drinking with all their might.

And as they sipped the water They craned their necks on high, As if their thanks were lifted To the beautiful blue sky.

And so I could not wonder, So rapt was his eager face, That to him the little chickens Were "drinking and saying grace."

The Shepherd's Little Girl.

In a pretty woodland cottage, in one of the northern counties of England, there once lived a little girl named Mary, who, I think, must have been one of the happiest children in all our happy land. Her father, who was a shepherd, loved his little girl dearly, and would often carry her in his arms up the steep hillside, then seating her upon some mossy stone to rest till he was ready to take her home again. Now little Mary loved her cottage home and her mother's kind face, still I think these days up the hill with her father were the brightest times in her young life. What delightful stories he used to tell her while plodding up the steep path! how kindly he would stop at times to let her gather wild thyme, crows-foot, and other sweet mountain flowers! Ah, these were indeed happy times. But a change was at hand, a sad change, which turned the pretty cottage into a home of sadness, and filled little Mary's eyes with sorrowful tears. Her father was ill, so very ill that he could not even bear to have his little girl in the room beside him. "Is father angry with me, mother?"

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free. Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

After the Grip

I was in a dreadful state, weak and miserable. Doctor said I had Bright's disease. My kidneys were in dreadful condition. I read about Hood's Sarsaparilla and decided to give it a trial, thinking at the time it was not much use as nothing helped me before. But, thank God, I got relief after the first bottle. I kept on taking it and used five bottles; am now a cured man; never felt better. I owe my life to Hood's Sarsaparilla. JOSHUA SMITH, 201 Market Street, Brantford, Ontario



Hood's Sarsaparilla Cures Hood's Pills cure nausea and biliousness.

WE WANT 3000 MORE BOOK AGENTS this Fall for the world famous fast selling new book Our Journey Around the World By REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 220 beautiful engravings. The King of all subscription books and the best chance ever offered to agents. One sold 2400 in his own township; another, a lady, 54 in one Endeavor Society; another, 182 in 15 days—all are making money. 5000 more men and women agents wanted for Fall and Christmas work. Now is the time. Distance no hindrance, for We Pay Freight, Give Credit, Premium Copies, Free Outfit, Extra Terms, and Exclusive Territory. Write at once for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

asked the poor little girl, as her mother led her from the bedroom.

"Oh, no, my darling!" said the weeping mother; "he loves you dearly, but he cannot bear the least movement near him. I have sent for the doctor, dear child, and when he comes perhaps he may be able to ease the pain which your poor father suffers. Meanwhile, Mary, we must pray to God, Who loves us so, and ask Him to make your father well again."

Then Mary felt a little comforted, and went out to the front of the cottage to play beside the sheep and lambs. These gentle creatures had missed their kind shepherd, and had come down hill to the cottage, where they remained, some of them lying down to rest upon the green grass. "I think they must have come to ask for father," said the child to herself. "Every one loves him, even the lambs, dear little things!" and Mary felt that she loved the lambs more than ever for her dear father's sake.

"Don't look so sad, you dear little pets," she said, as she knelt down on the grass beside them. "Mother has sent for the doctor, and she is praying to God, so I am sure father will soon be quite well. And oh, there is the doctor coming to the gate! I must run and tell mother."

The mother was glad to see the good doctor, and quickly she led him into the little room where her sick husband lay. And now I feel sure that our young readers will be glad to know that though he suffered much, still Mary's father soon became quite well again, and in less than a month's time he was able to stand at the cottage door and once more breathe the sweet mountain air.

"I think God must have heard your prayer, mother," said her little girl on that first day that father was able to leave his bed.

"He has indeed, dear child," replied her mother. "Never forget, my little Mary, that He hears and answers prayer, and just as your father is kind to the sheep and lambs under his care, so Jesus, our Good Shepherd, has been kind to us. You must learn the pretty hymn, Mary, which begins in this way:

' See the kind Shepherd Jesus stands, With all-engaging charms; Hark how He calls his tender lambs, And folds them in his arms.'

The Wants of Others.

"The Lord relieve the wants of others." Guy Dalton only got as far as this in "saying grace," and then stopped.

"Mother, are we helping the Lord?" he asked.

"What do you mean, child?" replied his mother angrily, "you are most irreverent, breaking off in this way in the middle of saying grace."

"I could not say it," returned the boy, looking over the table, which was almost groaning under its weight of rich meats, "because I thought it was only like making fun, saying this every day when God knows we are not helping Him to provide for the wants of others at all."

Mrs. Dalton in a very dignified manner returned thanks instead of her son, who usually did so at her request, and then all the party proceeded to eat their dinner in silence. She was not a Christian, but having been many years a widow, endeavoured to bring up her children as she considered well. She felt the force of her son's remarks, and was not sorry to see his conscience so tender. Her generous impulses, too, were stirred.

"Now, Guy," she said when the cloth was removed, "I want to know what you mean by asking if we are helping God. It seems to me a very wrong expression."

"Well, mother," began the boy, "our Sunday-school teacher was explaining to us the story of the servants going to work in their Lord's vineyard, and he said that when we relieved the wants of others, or tried to do anything good or useful for Christ's sake, we were 'workers together with God.' He showed us a verse about it. He said, too, that God does not rain down food from the sky now as He did to the hungry Jews, but puts it into the hearts of the rich to provide for the poor."

Mrs. Dalton was silent for some time again, and then said,—

"I think you are right, Guy; it is a mockery to say day after day, 'Lord, relieve the wants of others,' while we are entirely indifferent to them. Let us begin to care for others now."

Business Reputation.

Mr. I. P. FRINK, 551 Pearl St., New York.

DEAR SIR,—Four concerns figured on lighting our church. Your estimate was the highest. We investigated all of them. The committee was of the opinion that it was better to pay a little more and know what we would get, than to pay a little less and to take chances. The figures are now all in, and are just right. Everybody is pleased with them. We don't know but we might have done just as well with some of the other parties for a little less money, but we believe in reputation, and that the man who has been in business the longest, and has done the greatest business, gives you more for your money, and that the man who under-figures makes it up at the expense of the customer. Sincerely yours,

WM. J. COOPER, Secretary, By order of the Board of Trustees, First Presbyterian Church, July 11, 1894. Asbury Park, N.J.

Alas, Poor Fox.

A fine fox had been started, and the hunters with their dogs set off in pursuit. Such a chase the creature led them—up and down over the moors, skirting the woods all glorious in their autumn beauty, across stubble fields, doubling back again in its cunning way. Yet nobody could reach it. Pompey, one of the fleetest dogs, was constantly in front of the others, but even he failed to catch the quick-witted fox.

But nobody would give in, and allow the poor hunted animal his liberty. Every one wanted his tail as a trophy of victory, to hang up in his hall. So the chase went on again.

But the fox was getting tired. He knew he could not run very much farther, and he had no mind to be caught. Pompey was not far behind, so Master Reynard spying the mouth of an old well close by, gave a sudden leap down its mouth just as Pompey came up, panting and eager. The huntsmen rode up disappointed and vexed; that cunning fox had outwitted them. The well was dry and old, and no doubt

CONSUMPTION

is averted, or if too late to avert it it is often cured and always relieved by

Scott's Emulsion

the Cream of Cod-liver Oil. Cures Coughs, Colds and Weak Lungs. Physicians, the world over, endorse it.

Don't be deceived by Substitutes! Scott & Bowne, Belleville. All Druggists, 50c. & \$1.

BUCKEYE CHURCH Bells, Peals and Chimes. Best Ingot Copper and E. India Tin only, and so warranted. Best Hangings and Workmanship in the Country. Highest Award at World's Fair and Gold Medal at Mid-Winter Fair. BUCKEYE BELL FOUNDRY, E. W. Vandusen Co., - Cincinnati, Ohio.

Church Committees

Are respectfully notified that our prices to HIGH CHURCHMEN are not high, and to LOW CHURCHMEN are not too low, but just that happy medium consistent with first-class PRINTING

Therefore when the Church Wardens' Report is to be printed; when Programmes, Tickets, etc., etc., for either the vestry or the Sunday school are wanted, come right to us, and if we can't satisfy you it isn't because we haven't facilities second to none in this country, or that we ask more than a fair margin of profit on our work.

Monetary Times Printing Co., Ltd. N-W. COR. CHURCH & COURT STS., TORONTO

the wise animal would creep out by some other way, if he were not already killed by the force of the fall.

How Quarrels Begin.

Two little girls one day sat reading the same book. They were both sitting on one chair, and appeared to be much interested in what they were reading. It was the story of England's conquest by the Norman duke, William, that so took their fancy. They read how he came over with a large army and fought the English near Hastings; and how poor Harold, the English king, was killed by an arrow, which, entering his eye, pierced his brain.

Presently the door of the room in which they sat was opened, and a gentleman entered hastily.

"Papa," said one of the little girls, looking up from her book, "is it not strange that Christian princes should ever make war upon each other?"

Papa was generally ready enough "to point a moral," but on the present occasion he seemed to be looking for something which he could not find, and went out of the room as quickly as he came in, without answering his little daughter's question.

A short time afterwards, these little girls were playing with their dolls at "ladies coming to see one another," and very happy they were. But at length the spirit of envy took possession of the one who called herself Mrs. Chambers. She thought the bonnet of Mrs. Montague's doll prettier than that of her own, and asked her to change.

"Not likely," said Mrs. Montague (that was what the other little girl called herself). "I made it only last night, and I think it much prettier than yours."

There was an end now of all their pleasure. Annie would not play unless her sister yielded to her wishes, while Ellen was filled with anger at the bare idea. So they said all manner of unkind and cruel things to each other, and at last Annie made a snatch at the envied bonnet. Thereupon a scuffle ensued, during which the two dolls fell to the ground, and suffered grievous harm. This enraged them to such a degree that they lost all control over their tempers, and so far forgot themselves as to strike one another.

They were engaged in this odious act when papa came into the room. They at once stood still with shame. Papa looked at them sorrowfully. At last he said, "Are these the little girls who, but a few days ago, thought it strange that Christian princes should make war upon each other?"

They were both thoroughly ashamed, and, looking back to discover the cause of their quarrel, saw how the desire of possessing what belongs to another, if not curbed, leads to strife, injustice,

and even to the most fearful outrages. And Annie promised her papa that she would henceforward try to be contented with that which was her own.

The Traitor.

In our recent war in Afghanistan, as General Roberts was conducting a night-march, intending to attack the enemy before day-break, some English and native regiments were rounding a steep hill under cover of which they hoped their advance might be unnoticed. Secrecy was the great matter. Suddenly a Sepoy started from the British ranks and fired! This was of course to alarm the enemy, with whom were all his sympathies, though he wore the uniform and had received the pay of our Queen.

This man was a traitor, for he was false to his profession, and false to the cause he pretended to serve. He was a hypocrite, for he wore a dress that outwardly declared him to be one thing, while in heart he was another. Was he loyal to our Queen? No; he was watching for an opportunity of weakening her power and overturning her rule.

Dear children, let us beware of calling ourselves Christians until we know the love of Christ in our hearts. We may say and do a great deal that is right; but are we born again? are our souls saved?—that is the all-important question. Wicked Herod heard John the Baptist, and "did many things;" but was he converted to God? Ah, no. We must be under shelter of the blood as the Israelites of old were when the destroying angel passed through the land of Egypt, having our sure trust in Jesus; or be sham Christians only, and not true to Him in heart.

—Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place; He will direct your paths; He will accept your efforts if they be faithful; He will bless your aims if they be for your soul's good.—Frederic W. Farrar.



? Why?
Look Like This

DENT'S TOOTHACHE GUM
STOPS TOOTHACHE INSTANTLY
(GUARANTEED)
DON'T TAKE IMITATIONS. All dealers,
or send 15c to
C. S. DENT & CO., DETROIT, M.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT.
\$14 Buy our 3 drawer walnut or oak Improved High Arm Singer sewing machine. Finely finished, nickel plated, adapted to light and heavy work; guaranteed for 10 Years with Automatic Bobbin Winder, Self-Threading Cylinder Shuttle, Self-Setting Needle and a complete set of Steel Attachments; shipped any where on 30 Day's Trial. No money required in advance. 75,000 now in use. World's Fair Medal awarded machine and attachments. Buy from factory and save dealer's and agent's profits. Cut This Out and send to-day for machine or large free catalogue, testimonials and Glimpses of the World's Fair. FREE OXFORD MFG. CO. 342 Wabash Ave. CHICAGO, ILL.

SEE THE Unconditional
NEW Accumulative Policy
ISSUED BY THE

Confederation Life Association

OF TORONTO.

IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of issue.

IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years.

Full information furnished upon application to the Head Office or any of the Company's Agents.
W. C. MACDONALD, Actuary. J. K. MACDONALD, Managing Director.

Cut Glass

and Sterling Silver

An exquisite line of Perfume Bottles, Salt Bottles, Ink Wells, Mucilage Pots, Powder Boxes, Flasks, Pepper Mills, Claret Jugs, Call Bells, and hundreds of other choice lines for table, toilet and library.

Ryrie Bros.

JEWELLERS

Cor. Yonge & Adelaide Sts.

Our new importations include a myriad of just such lines as the above.

—OUR—

Monthly Offer

To Subscribers who Pay up Arrears.

History of Interpretation. Eight Lectures preached before the University of Oxford. Bampton Lectures, 1885, by F. W. Farrar, D.D., F.R.S. Regular price, \$4.00; special price, prepaid, \$1.50.

Notebook of an Elderly Lady. By E. W. Sewell. Regular price, \$1.50; special price, prepaid, 50c.

Coupon No. 1

OCTOBER

Canadian Churchman

Remember:

1. Your subscription must be paid up.
2. Only one copy of the book may be had by any subscriber.
3. This offer is good only during the current month (Oct.)
4. This coupon must be sent with order.

Notice the Conditions in the Coupon

Address, CANADIAN CHURCHMAN
Box 2,640, Toronto, Ont.

Upper Canada College.

FOUNDED 1829.

The Examination for the "W. H. Beatty Scholarship" will be held on October 2nd, 3rd and 4th.

Fifth Form Scholarship, cash value, \$150.
Fourth Form Scholarship, cash value, \$100.
These Scholarships are open to boys from any school. The examiners are unconnected with the college.

Autumn Term begins Sept. 4th.
For circulars giving full information regarding scholarships, course of study, etc., apply to

THE PRINCIPAL, U. C. College,
Deer Park, Toronto.

J. YOUNG,

THE LEADING
UNDERTAKER AND EMBALMER
Telephone 679. 347 YONGE ST.

THE OXFORD PRESS

G. PARKER

Successor to

TIMMS & CO.

Has removed from 48 Richmond St. West to
33 Adelaide Street West

Special line of Lettering for Church Decorating.

Write for samples. We send our "Hints on Church Lettering."

Please note the new address

Life Insurance

UNDER THAT MOST POPULAR PLAN . . .

The COMPOUND INVESTMENT

—OF THE—

North American

Life Assurance Co.

Head Office, Toronto, Ont.

Pays the insurer handsomely should he survive the period selected, and in case of his death during the first ten years of the investment period, his beneficiary is paid the full face of the policy; if after that, and within the investment period, in addition a mortuary dividend of the 11th and subsequent premiums paid thereon is payable.

THE INVESTMENT-ANNUITY POLICY

issued by the same company contains special advantageous features not found in any other form of policy contract.

Write for particulars.

WILLIAM McCABE,
Managing Director.

Nothing Succeeds Like Success.

The fact of our doing a large business furnishes a hint as to our prices and service. We want you to feel that our interests are identical with your own, and that our desire is to serve you always. If you have not a copy of our catalogue, get one. Your address on a postal card directed to us, and we will mail free the finest illustrated book of Watches, Jewellery, Clocks, Silverware, Guns, and Bicycles ever published.

We send by registered mail this Diamond Ring



For
\$12.00

Solid 14 Carat Gold Setting, Pure White Genuine Diamond, weighing $\frac{1}{4}$ and $\frac{1}{8}$ carats.

Address

Frank S. Taggart & Co.,

89 King St. West, Toronto.

Brass Memorial
Tombstones & Signs
PATTERSON & HEWARD
40 WELLINGTON ST. W. TORONTO

BANJO.

Thorough Instructor for Parlor and Stage.
RICHARDS' BANJO SCHOOL,
Cor. College & Spadina Ave.

WORD PRESS
MARKER
 S & CO.
 48 Richmond St. West to
 e Street West
 f Lettering for Church
 We send our "Hints on
 e new address
Insurance
 MOST POPULAR
ND INVESTMENT
merican
e Assurance Co.
 , Toronto, Ont.
 omely should he survive
 1 in case of his death dur-
 of the investment period,
 the full face of the policy;
 a the investment period,
 dividend of the 15th and
 paid thereon is payable.
T-ANNUITY POLICY
 mpany contains special
 not found in any other
IAM McCABE,
 Managing Director.

succeeds
388.
 our doing a large
 ishes a hint as to
 ind service. We
 eel that our inter-
 cal with your own,
 desire is to serve
 If you have not
 catalogue, get one.
 on a postal card
 , and we will mail
 illustrated book
 jewellery, Clocks,
 uns, and Bicycles
 l.
 y registered mail
 Ring
 For
\$12.00

t Gold Setting,
 enuine Diamond,
 1 1/2 carats.

gart & Co.,
 St. West, Toronto.

emorial
& Signs
& HEWARD
 W. TORONTO

JO.
 and Stage.
 JO SCHOOL,
 illege & Spadina Ave.

Toronto Markets.

Grain.

Wheat, white.....	\$0 00	to	\$0 53
Wheat, red winter.....	0 00	to	0 52
Wheat, spring.....	0 49	to	0 50
Wheat, goose.....	0 51	to	0 52
Barley.....	0 42 1/2	to	0 45 1/2
Oats.....	0 30	to	0 31 1/2
Peas.....	0 00	to	0 59
Hay.....	8 00	to	9 25
Straw.....	7 00	to	8 00
Straw, loose.....	5 00	to	6 00

Meats.

Dressed hogs.....	\$6 00	to	\$6 25
Beef, fore.....	4 00	to	5 50
Beef, hind.....	6 00	to	8 00
Mutton.....	5 50	to	6 00
Veal.....	7 00	to	9 00
Beef, sirloin.....	0 14	to	0 17
Beef, round.....	0 10	to	0 12 1/2
Lamb.....	6 00	to	8 00

Dairy Produce, Etc.

Farmer's Prices

Butter, pound rolls, per lb.....	\$0 20	to	\$0 23
Butter, tubs, store-pack'd.....	0 15	to	0 17
Butter, farmers' dairy.....	0 16	to	0 20
Eggs, fresh, per doz.....	0 14	to	0 15
Chickens, spring.....	0 40	to	0 55
Ducks.....	0 45	to	0 60

Vegetables, Retail.

Potatoes, per bag.....	0 50	to	0 55
Onions, per bas.....	0 25	to	0 40
Apples, per barrel.....	1 50	to	2 25
Turnips, per bag.....	0 25	to	0 30
Celery, per doz.....	0 00	to	0 50
Carrots, per bag.....	0 30	to	0 40
Parsnips, per bag.....	0 50	to	0 60
Pears, per bask.....	0 35	to	0 50
Tomatoes, per bask.....	0 20	to	0 30

R FLACK Groceries and Provisions
 Canned Goods in Great Variety.
GROSSE & BLACKWELLS'
JAMS, JELLIES Etc.
456 GERRARD ST. E. TORONTO

Dr. Pearson's Hypophospherine
 The great specific in La Grippe, Neuralgia, Nervous Debility, Lassitude, Loss of Appetite, &c.
 Try Golden Health Pellets in Indigestion, Constipation, Liver Complaint, and as a preventative in infectious diseases. Both invaluable remedies. Price 50 and 25 cts. Send for pamphlet.
 Homeopathic Pharmacist,
D. L. THOMPSON, 394 Yonge St., Toronto

Two New Subscribers.
 We will mail to any person sending us two new yearly prepaid subscribers to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 65c.
FRANK WOOTTEN,
 "Canadian Churchman."
 Offices—Cor. Church and Court Sts., Toronto.

GEORGE EAKIN, ISSUER OF MARRIAGE LICENSES, COUNTY CLERK
 Office—Court House, 51 Adelaide Street East.
 House—138 Carlton Street, Toronto!

MISS DALTON,
 356 1/2 YONGE STREET, TORONTO.
ALL THE SEASON'S GOODS NOW ON VIEW.
 MILLINERY,
 DRESS AND MANTLE MAKING.
 The Latest Parisian, London and New York Styles.

\$3 a Day Sure.
 Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 per every day's work; absolutely sure. Send me in writing to-day.
 Address A. W. KNOWLES, Windsor, Ontario.

A MARVELLOUS BOOK
 AT A MARVELLOUS PRICE ! . . .



Our New Premium **STORY OF THE BIBLE**

We give this valuable book (which is sold by subscription only at \$3.75 per copy) and the CANADIAN CHURCHMAN, one year, to subscribers, for the small sum of **\$2.00.**

This offer is made to all subscribers renewing, as well as new subscribers. We want a reliable person in every parish in the Dominion to get subscribers for the CANADIAN CHURCHMAN.
 Size, 9x7 inches; weight, 4 lbs.
 Write at once for particulars, giving references. Address

FRANK WOOTTEN,
 Canadian Churchman,
 TORONTO, - - ONT.

THE LARGEST ESTABLISHMENT MANUFACTURING **CHURCH BELLS & CHIMES** in the World
 BEST BELL METAL (COPPER AND TIN)
 Send for Price and Catalogue.
MESHANE BELL FOUNDRY, BALTIMORE, MD

D'FOWLER'S
 EXT. OF **WILD STRAWBERRY**
 CURES
*** COLIC *
 * CHOLERA *
 CHOLERA-MORBUS
 DIARRHOEA
 DYSENTERY**
 AND ALL **SUMMER COMPLAINTS**
 OF **CHILDREN or ADULTS**
 Price 35 cts
BEWARE OF IMITATIONS

J. C. MOOR,
 St. Augustine Wine Wine and Spirit
 for Sacramental purposes. **MERCHANT**
 433 Yonge St., Toronto. Telephone 625.
 Wine Vaults under 2, 4 and 6 Anne st.

We Reiterate
 And the experience of our many patrons proves that the best work in every description of cleaning and dyeing is done by the
British American Dyeing Co.
GOLD MEDALIST DYERS
 Toronto Offices: 90 King Street East, 456 Queen St. West, 426 1/2 Yonge St.
 Telephone 1990.

FRUIT JARS
 Pints, 90c. Quarts, \$1 1/2 Gallons, \$1.25 doz.
 Lemonade and Water Sets, Berry Sets,
 Water Jugs, Tumblers, Wood
 Picnic Plates
LEMON SQUEEZERS.
AMERICAN FAIR,
 334 Yonge Street

MONUMENTS
 In every variety of Granite and Marble, Fonts, Tablets, etc., of latest designs. Best material and workmanship at lowest living price.
J. HASLETT
 563 Yonge Street, Toronto.

ALL THE BEST VARIETIES OF
GRAPEVINES,
HARDY ROSES,
BOSTON IVY,
CLEMATIS, etc.,
FRUIT TREES.
APPLE, PEAR,
CHERRY, PLUMS, etc.,
All Fresh Dug, Healthy Roots,
At Lowest Prices.
H. SLIGHT, City Nurseries,
 411 Yonge St., TORONTO.

W. H. Stone,
 Undertaker.
YONGE 349 STREET
 :: OPPOSITE ELM ::
 Telephone No. 932.

Monuments Crosses, Headstones
 Posts and Markers
SELLING AT COST.
 Fonts and Tablets Made to Order.
F. B. GULLETT, CORNER
 Church and Lombard St.,
 SCULPTOR. TORONTO

TORONTO STEAM LAUNDRY
COLLARS AND CUFFS PER DOZEN **25c.** PER PIECES.
 York Street (2nd Door North of King),
G. P. SHARPE.

THE CINCINNATI BELL FOUNDRY
 CINCINNATI, OHIO.
SOLE MAKERS OF THE BIVVYER BELLS
 FOR CHURCH SCHOOL FIRE ALARM &c.
 Catalogue with 2500 testimonials. Prices and terms FREE.

SUBSCRIBE
 FOR THE
Canadian Churchman

The Organ of the Church of England in Canada.
 HIGHLY RECOMMENDED BY THE CLERGY AND LAITY AS THE

Most Interesting and 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
 Price to subscribers residing in Toronto 2 00
 " " " (paying in advance) 1 50

FRANK WOOTTEN.
 TORONTO, CANADA.

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

Insure in **Agricultural Insurance Co.**
Capital, \$500,000.00 Assets, \$2,262,018.07
 Deposit with Dominion Govt., \$152,928.00
GEO. H. MAURER, Manager.
 WILLIAMS & DICKSON, Toronto Agents.
 Head Office: Freehold Loan Bldgs., Toronto.

Bates & Dodds,
UNDERTAKERS,
931 Queen St. west,
Opposite Trinity College.
 SPECIAL.—We have no connection with the combination or Ring of Undertakers formed in this city. Telephone No 518.

AN ACHING HEAD.
 DEAR SIRS,—I had severe headache for the past three years, and was not free from it a single day. I used doctors' medicines and all others I could think of, but it did me no good. My cousin said I must
TRY B.B.B.
 because it is the best medicine ever made, and I took three bottles of it, with the result that it has completely cured me. I think Burdock Blood Bitters, both for headaches and as a blood purifier, is the
BEST IN THE WORLD,
 and am glad to recommend it to all my friends. **Miss Flora McDonald,**
 Glen Norman, Ont.

TRY B.B.B.
 because it is the best medicine ever made, and I took three bottles of it, with the result that it has completely cured me. I think Burdock Blood Bitters, both for headaches and as a blood purifier, is the
BEST IN THE WORLD,
 and am glad to recommend it to all my friends. **Miss Flora McDonald,**
 Glen Norman, Ont.

INCORPORATED 1886 **TORONTO** HON. G. W. ALLAN PRESIDENT

CONSERVATORY OF MUSIC

COR. YONGE ST. & WILTON AVE.

EDWARD FISHER, Musical Director

NEW CALENDAR 132 pages, giving full information, mailed free

Thorough Training in all Branches from the Rudiments to Graduation

Scholarships, Diplomas, Certificates, Medals, etc.

H. N. SHAW, B.A., Principal Elocution School.

Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Literature, &c.

Trinity College School,

PORT HOPE.

Michaelmas Term will begin

On **THURSDAY SEPT. 6th, 1894.**

Applications for admission and for a copy of the School Calendar may be made to the

REV. C. J. S. BETHUNE, D.C.L., Head Master.

Hellmuth Ladies College

LONDON, ONTARIO.

Church School for Young Ladies and Girls

Under the distinguished patronage of

H. R. H. Princess Louise and Her Excellency The Countess of Aberdeen,

Next Term begins Sept 12th.

Diplomas awarded in the following courses: Academic, Music, Art and Elocution.

For circular and full information address

REV. E. N. ENGLISH, M.A. Principal.

DEPOT OF THE Church Extension Association,

418 QUEEN ST. WEST, TORONTO.

Also at 135 James st. north, Hamilton, Ont.

Open daily from 9.30 a.m. to 6.00 p.m., Saturdays 9 to 9.30.

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

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

GEO. F. SMEDLEY,

Banjo, Guitar and Mandolin Soloist.

Instructor University Banjo and Guitar Club and Mandolin Quartette. Teacher Toronto College of Music, Upper Canada College, Bishop Strachan's School.

Residence—98 Nassau St., or Toronto College of Music.

CANADIAN MUSICAL AGENCY

15 King St E. (Nordheimer's) Toronto

Has the management of all the leading

MUSICAL TALENT

If you are giving a Concert or Entertainment

save time, money and annoyance by consulting them. Send for illustrated announcement containing portraits, &c., &c.

CANADIAN MUSICAL AGENCY

15 King Street East (Nordheimer's) - TORONTO

H. M. HIRSCHBERG, Manager.

Stained Glass Memorial Windows

WRITE FOR DESIGNS AND PRICES.

ELLIOTT & SON, 92-96 Bay St., Toronto

Bishop Bethune College

OSHAWA, Ont.

UNDER THE CHARGE OF

The Sisters of St. John the Divine.

Visitor, the Lord Bishop of Toronto.

For terms and particulars apply to **THE SISTER IN CHARGE,** or to

The Sisters of St. John the Divine, Major Street, TORONTO.

Next Term. September 7th, 1894.

Bishop Strachan School FOR GIRLS.

ESTABLISHED 1867.

PREPARES, if desired, for the Departmental Examinations. Fees for resident pupils from \$200 to \$250 per annum, with an entrance fee of \$12. Discount for sisters, daughters of clergymen, or pupils making yearly payments in advance.

School re-opens (First Wednesday) in September.

Apply for Calendar containing Course of Study, &c., &c. to

MISS GRIER, Lady Principal.

THE CHURCH OF ENGLAND DAY SCHOOLS FOR GIRLS,

53 Beverley Street, Toronto.

Under the management of the Sisters of the Church.

Next Term Commences Sept. 10th.

Fees—In Ottawa and Hamilton, \$5 for English and French; ditto in Toronto, \$3.

Music, Dancing, and German or Latin extra.

DANCING.

All Society Dances taught in one term. Classes forming for ladies or gentlemen. Satisfaction guaranteed. Private pupils per appointment. (all or send for prospectus. Special terms to schools and seminaries, &c.)

C. F. DAVIS,

Academy and Residence—296 Spadina ave.

P. W. Newton,

Teacher of Guitar, Banjo and Mandolin. Private lessons, thorough instruction. Clubs conducted reasonably.

Studio, Nordheimer's Music store 15 King St. East.

Evenings, at Residence, 6 Irwin Avenue.

Three New Subscribers

We will mail to any person sending us three new yearly prepaid subscribers to the CANADIAN CHURCHMAN, beautiful books artistically illustrated in Monotint and Colour, worth \$1.00.

FRANK WOOTTEN,

"Canadian Churchman."

Offices—Cor. Church and Court Sts., Toronto.

Elias Rogers & Co.

THE VERY BEST

ROGERS COAL.

HEAD OFFICE 20 KING ST WEST TORONTO

Coal - Wood

LOWEST RATES

JONES & WILLIS,

Church Furniture Mfrs

ART WORKERS IN

Metal, Wood, Stone and Textile Fabrics.

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

LONDON, W.C.

AND EDMUND STREET, BIRMINGHAM, ENGLAND.

Concert St., Bold St., LIVERPOOL.

Church Brass Work.

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Deaks, Crosses, Vesper Lights, Altar Rails, &c. Chandeliers and Gas Fixtures.

JOHN A. CHADWICK, MANUFACTURER,

136 King St. East, Hamilton, Ont.

HAMILTON STAINED GLASS WORKS

Church and Domestic Stained Glass

Of Every Description.

HENRY LONGHURST,

14 John St. North, Hamilton.

McCAUSLAND & SON Memorial Windows

Superior General Church Glass

HIGHEST AWARD CHICAGO

76 King Street West, Toronto.

1894 Wall Paper.

Our Showroom at 156 Yonge St. is filled to the ceiling with all the

Novelties for Interior Work,

Kindly call and look at our goods and get prices before purchasing.

Mullin & Muir, 156 Yonge St., TORONTO.

High Class Church Windows!

Hobbs Mfg. Co.

London, Ont.

Ask for Designs

MEMORIAL STAINED GLASS WINDOWS

N.T. LYON, TORONTO

CANADIAN BISHOPS AND CLERGY

Visiting English should place their orders for Robes, Clothing and Church Furniture with

Thos. Pratt & Sons,

MANAGERS OF THE

Clergy Clothing & Church Furnishing Stores,

22, 23 and 24 Tavistock St., Covent Garden, LONDON, ENG.

N. B.—NO AGENTS.

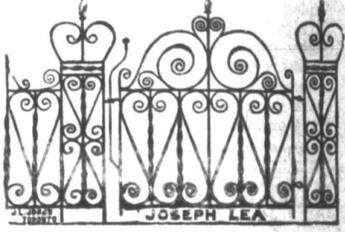
PRICE LIST FREE ON APPLICATION.

STAINED GLASS

And Church Furnishings

Castle & Son,

20 University St., Montreal



JOSEPH LEA

- TORONTO -

Fence & Ornamental Iron Works

73 Adelaide St. W., Toronto. Formerly of St. Thomas.

Manufacturers of Iron Fencing and every Description of Ornamental Iron Work.

Special attention given to architect's work, either by contract or by the hour. Special designs furnished. Catalogues on application.

JOSEPH LEA, Manager.

Church Brass Work.



Memorial Pulpits Lecterns, Ewers Gas & Electric Lighting Fixtures, &c

Designs, workmanship and prices guaranteed satisfactory.

The Keith & Fitzsimons Co., Ltd.

111 King St. W., Toronto.

Write for Catalogue.

Gas and Electric Fixtures

LARGE STOCK OF NEW AND ELEGANT DESIGNS IN

Gas, Electric & Combination Fixtures and Globes

Which we are offering at very low prices.

BENNETT & WRIGHT

72 Queen St. East, Toronto.