

# Canadian Churchman

AND DOMINION CHURCHMAN,  
A Church of England Weekly Family Newspaper.  
(ILLUSTRATED.)

Vol. 23.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 23, 1897.

[No. 38.]

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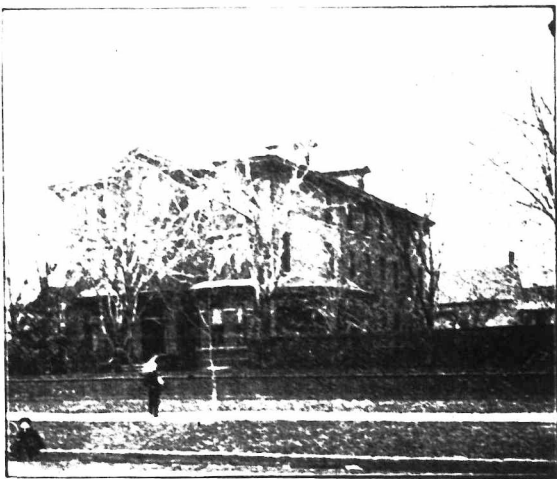
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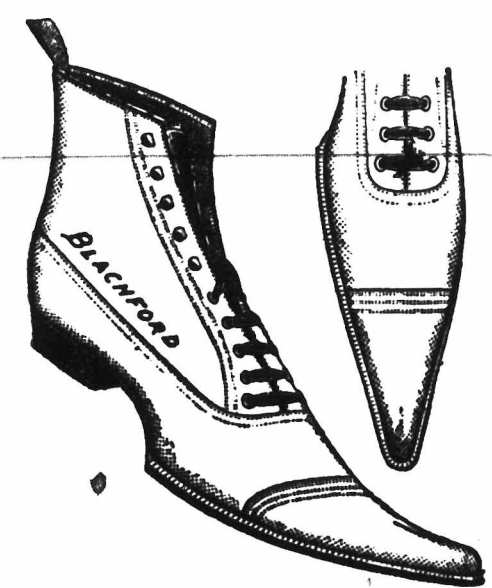
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# Canadian Churchman.

TORONTO, THURSDAY, SEPTEMBER 23, 1897.

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## Lessons for Sundays and Holy Days.

Sept. 20th—FIFTEENTH SUNDAY AFTER TRINITY.  
Morning.—2 Kings 18. Gal. 4, v. 21 to 5, v. 13.  
Evening.—2 Kings 19; or 23, to v. 31. Luke 2, v. 21.

Appropriate Hymns for Fifteenth and Sixteenth 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. and M., but many of which are found in other hymnals:

### FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 200, 317, 323, 557.  
Processional: 96, 281, 299, 393.  
Offertory: 179, 295, 300, 518.  
Children's Hymns: 280, 334, 337, 568.  
General Hymns: 32, 257, 277, 282, 453, 623.

### SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 173, 312, 320, 552.  
Processional: 22, 221, 231, 260.  
Offertory: 167, 186, 303, 367.  
Children's Hymns: 224, 330, 335, 569.  
General Hymns: 170, 213, 237, 255, 474, 548.

## OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

### Epistle for Sixteenth Sunday after Trinity.

Ephes. iii. 17: "That Christ may dwell in your hearts through faith."

The supremacy of Christ, the frequent theme of the New Testament. Expressed or understood—"that Christ may be all in all." His recorded history the greatest. He is the centre of Apostolic doctrine. He is the very life of all true civilization, and of all individual, spiritual power. Hence understand the variety of representations. Here He is inhabiting the heart.

i. The idea is given of a habitation or dwelling as the sphere of a Divine indwelling or life.

1. A most significant image; to come into, to dwell, to abide. Pervade by life, influence. "I will return into my house," said the unclean spirit. There he lived and acted.

2. The spirit of man made to be the habitation of God. A frequent thought: "I will dwell in them." Man of all creatures alone made for this. And only by this indwelling is the tabernacle of the heart pure, warm.

3. In various ways God foreshadowed this dwelling. (1) By the tabernacle. Manifested, found there. (2) In the temple at Jerusalem. (3) Realized more perfectly in the Church, which is (a) the body of Christ; (b) the temple of the Holy Ghost. No mere figure—a reality—the fulfilment of a promise that the Lord God would dwell with men and in them. (4) But the in-dwelling also personal, and note: No dwelling in the body which is not true of the individual. No dwelling in the individual apart from the body.

ii. The special point—Christ in our own hearts.

1. The heart in Scripture the central point in man. Not merely affections, but inner convictions and purposes. Contrasted with outward; with the heart; with the mouth (Romans x. 10.)

2. Christ then dwells in the heart. (1) An external relation profitless. Judas (in this sense) as near as John. (2) And this no true union. Mere contact not union, but hearts joining.

3. Mark what this involves. The penetrating of our inner consciousness by the Spirit of Christ. Convictions. Affections. Will. Will the deepest source and outcome of life. Christ truly dwelling when He rules the will.

4. Realized through faith. Could not be otherwise. Nothing arbitrary. The organ of spiritual receptivity and power. Unbelief shuts Christ out of our hearts, removes us from Christ. Faith brings Him near—opens to Him. St. Paul prays that this blessing may come to the Ephesians. Conclusion. Remember our hearts are always dwelt in by some inhabitant, good or evil. And who so worthy to dwell as Christ? And who so willing? Let the prayer arise: "Abide with us." "Abide with us from morn to eve, etc."

## HURON ANGLICAN LAY WORKERS.

Huron Anglican Lay Workers' Conference and Diocesan Reunion.—This meeting which will at one and the same time celebrate the septennial of the Huron Lay Workers' Association, and the fortieth year of the existence of Huron as a separate diocese, will be held in London on the 27th, 28th and 29th of October, and promises to be an occasion of more than usual interest. The conference will open under the presidency of the Bishop of the diocese on the afternoon of Wednesday, 27th. On the evening of that

day there will be divine service in St. Paul's Cathedral church, at which laymen will assist as in former years. The sermon will probably be preached by the Bishop of Huron. On the morning of Thursday, 28th, Holy Communion will be administered in St. Paul's and the Memorial church. On that morning the annual meeting of the Lay Workers' Association will be held, and at the same hour a meeting of women, to be addressed by Miss Osler, on "The Good Church-woman at Home." Then the conference will re-assemble and the remainder of the day will be devoted to papers and addresses, and the discussion they elicit. On Friday, 29th there will be Morning Prayer in the cathedral and three sessions of the conference. The one in the evening, which will be of a more public character although visitors are welcomed to all the meetings) will be held in one of the city halls to accommodate the large number expected to be present. The Bishops of Toronto and Niagara and Bishop Sullivan have promised to deliver addresses at the conference, and it is hoped that Dean Carmichael will also take a prominent part in the proceedings. Lay work in its various aspects will be discussed by Judge Macdonald, of Brockville; General Trowbridge, of Detroit; Rural Dean Mackenzie, of Brantford; and Rev. A. H. Baldwin, of Toronto. Miss Cross, the head of the Deaconess' home in Toronto, will contribute a paper on that organization, and Mr. S. H. Blake one on the Bible Class. Mr. Morgan, of Barrie, will discuss Sunday school work in its several aspects, and Mrs. Grace E. Denison, of Toronto, will take up a branch of the same subject. Mr. N. W. Hoyles, of Osgoode Hall, will present the claims of mission on the Church. The particular lines to be taken by the visiting Church dignitaries are not yet specified, but that they will be most attractive features of the conference. Special rates have been obtained from the railways, and hospitality will be extended to all.

## THE WIDOWS AND ORPHANS OF DECEASED CLERGYMEN IN THE DIOCESE OF TORONTO.

We have received from the Synod office the following circular, which is being sent to the Church's pensioners upon the Toronto Diocesan Widows' and Orphans' Fund:

"Synod Office Toronto, Sept. 15th, 1897.

Dear Madam,—I much regret to have to notify you that there are no funds available with which to pay the 1st October next pension, but the committee expect to be able to pay a proportion of the amount by the 1st of November following. Very truly yours,  
(Signed) D. KEMP, sec.-treas."

A truly remarkable state of affairs for the wealthy Diocese of Toronto! A wonderful exhibition of the views entertained by the members of the Church of the sacred trust which Divine Providence has committed to them. Their scanty pensions have to be stopped for a month! and that just at a time when



provisions of coal and winter clothing have to be secured, just at a time when household economy suggests the laying in a store of cheap fruit for preserving and sealing to last until the return of another fruit season. But its "Live horse and you'll get grass." Nay! it is worse than that. You poor widows and orphans live on as best you can on nothing for a month (of course you may have to run up a cruel store bill, part of which you can pay out of our picayune offering later.) Out of what's left you can shiver and starve decently during the winter. Oh, horrible is the cruelty of man to man! We dare not say Christian to Christian! Is it the apathy of the clergy towards this fund that has caused it to be neglected? We trow not. We have known sermons preached on two successive Sundays before the widows' and orphans' collection was taken up, to result in the collection of only thirty-six cents. A congregation of wealthy farmers who had the state of affairs fully explained to them, and were appealed to most earnestly! It seemed as nothing that the devoted wives of the clergy assisted their husbands in carrying on parochial work in their life-time, without ever receiving any of that remuneration to which they were equally entitled with their husbands. We do not mean to accuse all congregations of meanness towards the clergy and their wives. But when the devoted priest, the head of his family, is gone, how do the poor widows and orphans fare? The country congregations

may give somewhere about thirty-six cents. The cities and towns may do somewhat better, but not much, in proportion to their means and intelligent Churchmanship. And what can be the cause of lack of interest in the widows and orphans of the clergy? Are we drifting toward a celibate priesthood? There appears at the present time in our Church a strong tendency in this direction, and we believe the appearance of such circulars as the above will only give the movement a stronger impetus. Prudent young clergymen will scarcely wish to marry with prospects foreshadowed by this circular staring them in the face. But perhaps after all, things are not so bad, but that they may be mended. It may be that it is only through bad management that the Widows' and Orphans' Fund is so low. There was a time in the early Church when, as we are told, the widows were neglected in the daily ministrations of alms. So the Church taking a practical view of the situation, appointed seven deacons to attend to them. But the alms, we presume, were in this case distributed from a common fund, al-

ready collected either in money or in kind. This, it seems to us, should teach us a lesson, viz.: That while we no longer need deacons for the distribution of alms, we might well have them restored to the Church and entrust them with the duty of collecting for the widows and orphans, in addition to the local ecclesiastical duties which should be theirs, according to ancient usage. Where dependence on the offertory for this fund only results in thirty-six cents, it is evident some local machinery of a more searching and pressing character than the offertory must be invented or restored rather from primitive times, and we sincerely hope that our friend, Mr. Charles Jenkins, of Petrolia, who has begun to promote the scheme of the restoration of the primitive diaconate, will continue his good work until his efforts are crowned with success. Meanwhile the incumbents of parishes should appoint special collectors for the Widows' and Orphans' Fund, just as they do for the mission fund, and so avoid the dis-

the Norman west door still remains, and that the two small western towers are Norman; but the western Norman window has gone, and a very pronounced perpendicular window has taken its place; yet this is not without a certain strength and dignity; although the same can hardly be said of the clear-story windows. Just as the Norman features of the building are conspicuous, especially in the great pillars of the nave, so we recognize at once the early English architecture in the beautiful choir, with its two rows of lancet windows at the east end, together with the shafts and mouldings, which are characteristic of the early thirteenth century work. One of the remarkable features of the choir is a portion of a fresco painting over the pulpit, apparently belonging to the same period as the building. It was intended to represent the wheel of fortune, with priests, kings, and husbandmen attempting to mount it. Mention should also be made of a structure between the north-east and north-west transepts, called

Gundulph's tower, part of the Norman work. It is believed that the crypt is part of the original church, or at least of a church built before the conquest, although it is not quite easy, in some cases, to distinguish between Saxon and Norman architecture. The Chapter House doorway is a very beautiful specimen of the 14th century architecture. Rochester has had several men of distinction connected with it in different ways. Spratt, the poet, almost forgotten now, but included by Johnson

among those poets whose lives he wrote, was imprisoned for plotting for the restoration of James II.; of which he was not guilty. Atterbury, who was both Bishop of Rochester and Dean of Westminster, did plot on behalf of the Stuarts. They still show a closet in the Deanery of Westminster where he was hidden for a time. But he was afterwards taken and sent to the tower. He subsequently died in exile. Among distinguished men connected with Rochester in recent times are Dean Scott, joint author of the great Greek Lexicon; Bishop Claughton, under whom the diocese was divided and St. Alban's formed; Bishop Thorold, afterwards of Winchester. It would be unfair, however, to forget two still more illustrious names belonging to earlier times. One of the Bishops, Walter de Merton, founded Merton College, Oxford, the beautiful chapel of which has some of the most charming specimens of 13th century architecture; and Bishop Fisher was, along with Sir Thomas More, an illustrious victim of the tyranny of Henry VIII.



ROCHESTER CATHEDRAL.

graceful necessity of circulars like the foregoing being sent round enhancing the deep distress of our widows and orphans, and humiliating the Church.

#### ROCHESTER CATHEDRAL.

As Christianity was introduced among the heathen English in the Kingdom of Kent, it was natural that the first dioceses should be founded there. And so, after Canterbury came Rochester, also in Kent, and then London, which, however, was the seat of a Bishop in British times. The first church at Rochester was built by Ethelbert, the Bishop being one of the companions of Augustine, named Justus. Like Canterbury, the Cathedral of Rochester suffered greatly from the depredations of the Danes, being burnt to the ground and reduced to ruins. After the conquest the rebuilding was begun by Bishop Gundulph. The nave is the only part of his work which remains, and this has suffered at the hands of subsequent builders. By a glance at the view of the exterior we can see that



## THE MISSION FIELD.

Dr. Lawes, the well-known missionary of New Guinea, gives a most cheering account of the progress that has been made in that island during the last twenty-two years. There are now ninety churches and schools in places where the utmost darkness and savagery existed; there are 3,000 scholars in connection with these schools, and 1,350 men and women are professed followers of Christ.

The enforced absence, through ill-health, of the Rev. J. M. Francis, brings home most strongly the weakness of this mission in men. The work that could be and ought to be done is most seriously hampered and in many cases rendered impossible by the smallness of our numbers.—Editor of the Church in Japan.

Mr. and Mrs. Felix R. Brunot, two devoted friends of missions, have given the sum of \$13,000 for the purpose of building and endowing a Home for Lepers in connection with the medical work of our mission in China. The Home is to be established at Ngan-king, on the Yangtse River, about midway between Shanghai and Hankow. Dr. Edward M. Merrins is already stationed at Ngan-king. This generous gift is made with the devout wish that "the blessing of our Heavenly Father may rest upon the Home that shall be erected for our suffering fellow creatures."—Spirit of Missions.

A gentleman intelligently convinced of the reality and importance of religion, said: "I used to give as I felt inclined; now I intend to give of that which God blesses. I have bank stocks, railroad stocks, United States bonds, etc. These draw interest seven days in the week. But the first day of the week is the Lord's Day, and all that pertains to it belongs to Him. So one-seventh of my income from investments is saved to the Lord. Then I manage to secure an income during the six days of the week, and I will set apart to religious purposes a certain part of that." Is there any wonder that such a man prospers?

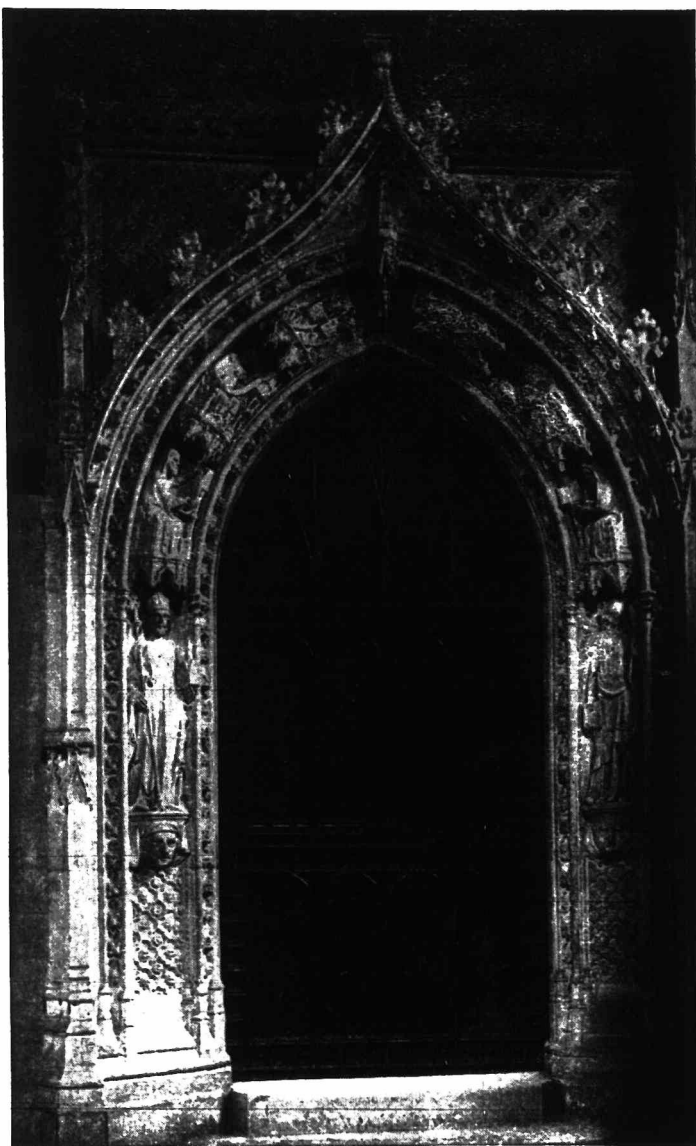
At the conclusion of the account of his recent visitation of the Kyoto district, Bishop McKim writes: "This visitation to Kyoto was most encouraging; the catechists and clergy, native and foreign, are working together as one man for the extension of the Kingdom of God."

Writing in the "Nineteenth Century," Sir William Hunter says: "I know of no class of Englishmen who have done so much to render the name of England respected in India as missionaries \* \* \* The careless on-looker may have no particular convictions on the subject, and flippant persons may ridicule religious effort in India, as elsewhere. But I think that few Indian administrators have passed through high office and had to deal with the ultimate problems of British Government in that country, without feeling the value of the work done by missionaries."

One of the countries where great progress has been made in the work of Christians among the followers of Mohamet, is in Malaysia. Thirty thousand inhabitants have renounced their old religion for the faith in Christ Jesus. It is believed that these converts will not only help in the Christianization of the Malay peoples, but that they may also be the means of converting their bigoted fellow-religionists in other Mohammedan countries.

Margaret, the Queen of Manua, one of the large islands of the Samoan group, has recently died at the age of 25. She was ruler of the island for seven years. One of the missionaries writing concerning her says: "She will long be remembered by her people for her

consistent Christian living, for her strong desire to govern as a Christian ruler, and for the constant exercise of prudence in all public affairs. In September, without any signs of illness, she began to fade away. She was very happy in the feeling that the call had come to her, and with joy she responded. She did not cease reminding those about her of her Saviour. She observed to her pastor, on one of his visits: 'God forbid that I should glory, save in the Cross of our Lord and Saviour Jesus Christ.' On another occasion, she reminded those about her of Christ's words: 'I am the way, the truth, and the life.' Some two hours before passing away, she took farewell of her parents and the rest of the family, and then requested her father to allow her chiefs and people (after an old native custom) to take her away. She was thereupon carried by the chiefs themselves to the Government House, and near to her own house, and there she was laid—near to the very spot on which she sat when she entertained Captain Hore, Mr. Goward and myself, in May last, with the making of 'The Queen's cup' of Kava—



ROCHESTER CATHEDRAL CHAPTER HOUSE DOORWAY.

surrounded in her last moments by hundreds of her people. She exhorted the chiefs and the people to live at peace always, to hold fast to the Kingdom of God that had come to them, and to be kind to God's servants, the pastors. Then she asked for a little service, and it was at the immediate conclusion of the prayer, as the Amen had been pronounced, her spirit took its flight, to be with God for evermore. She was greatly beloved, and her memory will long be revered in Manua."

## LAMBETH CONFERENCE.

(Concluded from last issue.)

On the Moravian Church.—Your committee find that the last Lambeth Conference expressed themselves in regard to the Unitas Fratrum in the following resolution:

"That having regard to the fact that the question of the relation of the Anglican Church to the Unitas Fratrum, or Moravians, was remitted by the last Lambeth Conference (of 1878) to a committee, which has hitherto presented no report on the sub-

ject, the Archbishop of Canterbury be requested to appoint a Committee of Bishops, who shall be empowered to confer with learned theologians, and with the heads of the Unitas Fratrum, and shall report to his Grace before the end of the current year, and that his Grace be requested to take such action on their report as he shall deem right."

The committee appointed in accordance with this request collected some valuable materials for a report, which were informally laid before the late Archbishop of Canterbury.

Your committee is of opinion that on some questions involved further investigation and consideration are desirable, and they therefore deprecate any pronouncement at the present time upon the question of Moravian orders.

Your committee find that very friendly relations exist at the present time between the Unitas Fratrum and the members of the Anglican Church in contact with them, and that their missionary efforts, their zeal for education, and their Christian spirit are held in high esteem. The good and unobtrusive work that they have done and are doing in the mission field, their excellent methods and discipline, and their consistently unaggressive attitude, have especially endeared them to those Bishops of our communion whose sphere of labour lies outside England. It is, therefore, obviously a matter of expediency as well as of duty to bridge over or remove the obstacles which at present separate the two communions.

Your committee accordingly submit to the Conference two resolutions which will, they trust, if accepted, conduce to this most desirable end.

On the Scandinavian Church.—The last Lambeth Conference desired, "That earnest efforts should be made to establish more friendly relations between the Scandinavian and Anglican Churches; and that approaches on the part of the Swedish Church, with a view to the mutual explanation of differences, be most gladly welcomed, in order to the ultimate establishment, if possible, of inter-communion on sound principles of ecclesiastical polity." Your sub-committee have to report that no advances of the character hoped by the last Conference have been made by the Church of Sweden. It still remains for the present Conference to consider in what way "earnest efforts can be made to establish more friendly relations between the Scandinavian and Anglican Churches."

Those members of this committee who have been most concerned in this question, either as having visited Sweden in this interest or as being most closely in contact with Swedes in America, do not represent any desire for nearer approach to be apparent on the part of the Church of Sweden, which seems to exhibit indifference on the subject. The practical urgency of the question of closer union can only be measured by those Bishops who, chiefly in certain districts of America, have large bodies of Swedish settlers in their dioceses, and to whom it is a pressing problem to determine upon what condition they may be able to take Episcopal charge of those settlements.

In regard to these settlements your committee are informed that it is incorrect to speak as if there were a Church of Sweden in America. The Swedish immigrants come as individual settlers, and are not organized with pastors from Sweden as congregations connected with the Church of Sweden, but, where they form Swedish congregations, do so as members of the non-Episcopal body called the Augustana Synod. Their proclivities are as much towards other non-Episcopal bodies as towards the American Church. Those who become members of the American Church do so from personal preference for it among the religious bodies which they find in the country, not as members of a Church in recognized communion with it. Swedish students have been ordained as clergy of the American Church, but simply as other students are, and on the same qualifications. Swedish orders are not accepted for ministrations in American congregations. It may be well here to refer to the report presented to the General Convention in 1895 by a Joint Commission on Swedish Orders, although it was not adopted by the convention. That report concluded with this resolution: "That (while not giving any judgment with regard to the validity or other-wise of ordinations ministered by the Estab-



lished Church of Sweden, for the reason that the subject is now before the Lambeth Conference) for the greater security of our own people, this General Convention judges it right that without first receiving the order of deacon, and afterwards that of priesthood, with the undoubtedly sufficient form of words provided by our Prayer Book, and from a Bishop in communion with this Church, no minister of the Swedish Church shall be allowed to officiate in any congregation under the ecclesiastical jurisdiction of the Protestant Episcopal Church."

Though not adopted by the convention, this represents the existing practice; and the reasons on which the joint commission based their proposed resolution, may furnish a convenient summary of the defects alleged by those not satisfied as to the validity of Swedish ordinations. The Lambeth Conference may judge that the propriety of invitations to the Church of Sweden, or of efforts to promote mutual explanations, with a view to establishing inter-communion with that Church, may depend upon the probability of the Conference itself being satisfied of that validity. On this ground your committee present the positions asserted in the report of the American Joint Commission to their General Convention:

"1. They find that there is a very strong probability that in the Established Church of Sweden a tactual ministerial succession has been continued since the time of the Lutheran Reformation.

"2. They also find that since that time the Swedish Church has not retained the three orders of the ministry, the diaconate, as an holy order, being entirely rejected.

"3. They further find that at Swedish ordinations the laying on of hands is accompanied by no words denoting the conferring of any gift, order, or office, nor by any prayer for the descent of the Holy Ghost. The only words now used, and this has been the unvarying custom since 1571, are the Lord's Prayer.

"4. They also find that the same ceremony of laying on of hands, and the same words, are used as the 'Ordination to the office of preaching,' at the installing into the office of Church pastor, and at the installing of a Bishop into office.

"5. They also find that while 'ordination' or 'consecration' to the Episcopate is sometimes spoken of in the Canon Law, in the present office books there is no such service, but only one for 'installing a Bishop into office,' which corresponds almost exactly with the form for 'installing a Church pastor into office.'

"Your joint commission could add other facts, but they deem these sufficient to warrant their proposing the resolution (as given above)."

In the face of the careful study on which the joint commission assures the Convention that their report is based, this committee (while observing that the Convention did not adopt the report, but continued the commission and postponed further consideration until the next General Convention) express their respectful hope that further examination of the facts may be pursued on behalf of the Lambeth Conference.

It is not the office of this committee to argue the large ultimate question, what is the measure of essential adequacy of form to be required by one Church of another Church, as the condition of inter-communion? Whether for example, the essential adequacy be in the intention of the whole office, or in a particular verbal expression or formula: whether the Lord's Prayer can be offered with special and sufficient intention; whether recitation of Scripture enjoining the function be sufficient expression, or such recitals must be turned into formal prayers; whether such prayers must be offered individually by the consecrators or ordainers, or may be offered by the whole assembled congregation; whether such prayers must be said absolutely during the continuance of the act of imposition of hands, or may conclude and combine into one functional action a series of ceremonial emblems of the office to be conferred; whether any particular order of prayers and acts be essential; and chiefly, whether complete enumeration of all functions assigned to an office by one Church is to be required of others in exact identity. These and like general questions of principle, on which ultimate judgment about the validity of ordinations may be held to depend, are questions for the Conference itself.

But the committee having presented above the arguments of the American Joint Commission, think it only fair to supplement them with these remarks upon the facts:

1. The one object of King Gustavus Vasa in his dealing with the Pope was to secure a valid national episcopate.

2. The first Archbishop of Upsala consecrated after the Reformation, for the transmission of apostolic succession, laid down, in an ordinance made law at the Synod of Upsala, in 1572, that a Bishop should be regularly elected, that his election should be confirmed by the State, and that he must receive Episcopal consecration.

The preface of the Swedish Prayer Book asserts that while the Prayer Book has been revised at each interval of a century, this revision has not been made for change of doctrine or custom, but to meet advances in culture, and that the teaching is the same as at the first.

The chief anti-Lutheran national historians hold it beyond dispute that orders were transmitted by consecration to the succession of Swedish Bishops.

In interpreting the office book, this original intention and historical recognition must be taken into account.

3. Comparison of the offices for installing a Bishop and a pastor brings out essential differences of more importance than the mere likeness of phrase used in speaking of a Bishop as set in an office. The pastors' institution may be conducted by priest or provost, and is not an episcopal function. The pastor is called "Introducendus," not "Ordinandus." No emblems or instruments are given him, nor is the *Veni Creator* used. His office is not referred to in Divine institution, nor does the installer speak of acting on behalf of God. The Lections are varied from those at ordinations, though some are the same. These differences in the character of instalment; in the title of the installed; in the intentions expressed in the Lections; and in the delivery of emblems or instruments, as well as in the questions asked and in the invocation of the Holy Ghost, may be held by Swedes to constitute the same difference between the Swedish offices for Bishop and pastor, as exists between our services for consecration and institution.

4. The salient points of agreement between the two Swedish offices are: (1) That in both offices the Bishop and pastor are set—one in a particular see, the other in a particular parish. (2) That the only prayer offered during the actual imposition of hands is the Lord's Prayer. But here again, in the Bishop's case, the culminating emblem of setting the mitre on his head is all that intervenes between the imposition of hands and the following special prayer, almost identical with that in the Anglican Ordinal:

"We thank Thee, Almighty God, Merciful Father, that Thou of Thine infinite kindness has given us Thy only begotten Son Jesus Christ to be our Saviour; who, after He had redeemed us by His death ascended over all heavens, hath richly poured out His gifts upon mankind, and for the upbuilding of His Church, set some to be Apostles, some Prophets, some Evangelists, and some pastors and teachers; we pray Thee, grant this Thy servant, who is now set to have oversight in the Church, Thine Holy Spirit, that he may always be ready to work for the gospel of peace, and so use the office which is given that he may not pull down but build up, not harm but help. Let him not neglect the gift that is in him, but hold to prayer, to establish Thy word, to read, warn, and teach. Let him in all things show himself to be Thy servant, so that he, as a faithful and ready steward, may feed Thy household in due season, and at the last may receive eternal joy—through Jesus Christ, etc."

The service implies, as distinctly as our own ordinal, a life-long office, resting on gifts and containing duties which are the same in both ordinals.

5. The office for the second order of ministry is criticized by the American Commission only upon the general point already dealt with, viz., that the Lord's Prayer is the only prayer during the actual imposition of hands. The name of this order has caused misapprehension. The preacher-office (which might be rendered the prophetic office) is

to be interpreted by the intention expressed in the Lections in which the ordained is directed to see the idea of his office, and which include John xx. 21-23; and further expressed in the questions which enquire not only about teaching, but about the ministry of the sacraments according to Christ's institution. The action of imposition of hands is supplemented by the investing with the chasuble. The terms employed about the office speak expressly of it as ordination; and its contents, if varied in order, agree very closely with the Anglican ordinal.

6. The diaconate holds a place like that of a lay reader in the Anglican Church.

This committee do not embody the Swedish ordinal in their report, because there is variation in the translations available, and in editions of the Swedish books themselves, and in its important technical terms. They think that it should be a step preliminary to an expression of any judgment about the Swedish ordinal, that a complete and authoritative translation of it be made.

It is upon the general principles affecting the essential adequacy of that ordinal that the validity of Swedish orders has to be considered.

No question appears to be raised as to what the American Commission calls a "tactual ministerial succession," of which it allows a very strong probability that no break of continuity has occurred since the Reformation. Its beginning may be very shortly stated from the manuals available, which, if the statements are verified, establish that "the Apostolic succession was received by Peter Magnusson, consecrated at Rome in 1524 to be Bishop of Westeras, and was conveyed by him to several Bishops by consecration, who in like manner transmitted Roman orders to their successors in the Swedish Church." The said consecration of Magnusson at Rome is certified by a letter of Clement VII. to Gustavus; by a letter of the Papal Prothonotary to the Archbishop of Trondhjem; by records at his Monastery of Wadstena, of his visit as Bishop and his death as Bishop; by his admission as Bishop to the State Council; and by accounts in three contemporary Episcopal chronicles. In 1528, before Gustavus in 1529 rejected the Roman supremacy, Magnusson consecrated three Bishops in view of the king's coronation. In 1531 he consecrated Peterson as the first Archbishop of Upsala, after the supremacy of Rome was rejected, and three other Bishops with a view to the king's marriage. Archbishop Peterson made in the Synod of Upsala in 1572 the provision above noticed for perpetuating Episcopal consecration for the Episcopal succession.

To return to the practical problem before your committee. The Bishops most nearly concerned with Swedish settlements have to determine what ecclesiastical relations with them would be legitimate. The question is two-fold—as it affects Swedish laity, and as it affects Swedish clergy. Can they accept Swedish confirmation, and admit lay Swedes to communicate in churches under their jurisdiction? Can they admit Swedish clergy to minister in those churches? In the face of their belief that the Swedish Church authorities are indifferent about inter-communion, and seeing that congregations of the settlers are rarely in charge of Swedish Episcopal clergy, and feeling that members of these non-episcopal bodies must and can be dealt with by reception into the American Church, the American Bishops do not press for any hasty change in the present position, which they think possible to work on for some time towards gradual amalgamation; at the same time they desire a step forward to be made. They suggest that the first step might most wisely be taken by making personal approaches to the Swedish Bishops most interested in the subject, with a view to learning the disposition of the Swedish Church for any communication about it.

A pilgrimage to the Island of Iona was made on the 31st August last by a number of Church-people from the city of Durham. An address was given in honour of SS. Columbia and Aidan, at the abbey ruins, by the Rev. Arthur Watts, and a short service conducted by the Rev. W. M. Wykes, of Durham, was also held there by permission of the Duke of Argyle, who is Lord of the isle.



**Home & Foreign Church News**

FROM OUR OWN CORRESPONDENTS.

**QUEBEC.**

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

Waterville.—For a long time it has been the hope and desire of the Rev. E. A. W. King that the property adjacent to the lower side of St. John's church, Waterville, should be obtained for Church purposes. Proposals in that direction were made about three years ago and were afterwards renewed. Not till recently, however, has this prospect become an accomplished fact. The site is very desirable by general consent for a Church hall, and for horse sheds, and for these purposes it is proposed to use the property, as soon as sufficient funds can be obtained. That in so doing a Victoria Diamond Jubilee Memorial should be established thereon, will be the more interesting to all concerned, when it is remembered that services of our Church were occasionally held in the old school-house on that same spot more than 60 years ago, also that from 1840 to 1845, and therefore as long as 57 years ago, the late Rev. Dr. C. P. Reid, when S. P. G. missionary at Crompton, used to hold services regularly in that building on Sunday afternoons, and Mrs. Reid took charge of the Sunday school, also that the day school of the village was kept here up to the year 1885, when the new brick Model school took its place. Very many therefore must have a personal knowledge of this interesting spot in the history of Waterville. In 1845 the services and classes of instruction began to be held in the (then) new church erected a few feet distant from the school. That sacred edifice, though it has been renovated, is now in its fifty-third year, and is still in use. For the new acquisition the sum of \$450 had to be secured. Towards this sum the vendors, Messrs. Frank and Adelbert Gale, have each contributed \$25 by diminution of the purchase money, the Lord Bishop of the diocese has promised \$25, and the Rev. T. L. Ball a like sum, leaving \$350 still to be collected in order to meet the loan at 6 per cent. When that amount is paid off funds will still be required to provide the Victoria Hall and the shelter for the horses of those who drive to church and other appointments. Any generous reader who has an interest in the past, present, or future of Waterville is invited to contribute his or her offering to the important objects above named, either through the missionary in charge or the churchwarden.

North Hatley.—By a disastrous fire early in the season, which destroyed the fine public hall where the annual festivals have been held heretofore, the visitors of North Hatley have been deprived of the opportunity of raising money for Church purposes in their accustomed way, viz., by a fancy fair, but they are contributing in other ways to much-needed funds. By the kind permission of Mrs. Thomas and Mr. and Mrs. Fisher, an afternoon fete was held on their beautiful grounds on the 12th of August from 2 to 6. Refreshments were served in the roomy and very prettily decorated boat-house, and a concert took place from 4.30 to 5.30 on the extensive verandah of their fine house. The arrangements were complete, the success most gratifying, and appreciation of the privileges afforded by Mrs. Thomas and family was universally felt.

**MONTREAL.**

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Montreal.—Miss Mary V. Tippet has accepted the position of matron to Montreal Diocesan Theological College. Miss Tippet is the daughter of the late Rev. H. W. Tippet, Queensbury, N.B. She comes to Montreal from holding a similar position in Merion Hall, Bryn-Mawr College, near Philadelphia.

St. George.—The numerous friends of the Dean and Mrs. Carmichael will be glad to hear of their

safe arrival from the Old Land in excellent health and spirits, having reached Montreal per Ss. Laurentian on Saturday night, 11th inst.

Executive Committee Meeting.—Synod Office.—The quarterly meeting of the Executive Committee of the Synod was held last Tuesday evening. The treasurer's statement showed increased expenditure in excess of receipts. The Grants' Committee recommended an addition of one hundred dollars to the grant to West Shefford, which was concurred in. The Rev. R. D. Smith was requested to visit the district of Templeton and Cantlie, to ascertain what opening, if any, exists for the formation of a new mission in that district, and to report to the committee at the next meeting, on November 9. A letter was read from the church wardens at St. Hyacinthe asking for the placing of a permanent clergyman in that city, and the matter was referred to the rural deanery for consideration and report. A vote of fifty dollars was renewed to Beauharnois. The question of the position of the churchyard at Rawdon, and the farm owned by the Synod at Kildare, was remitted to Archdeacon Evans for examination and report. The Bishop was requested to communicate with the society having charge of the munificent bequest of the late Mr. Alfred Marriott, of the Grange, Hopton, near Mirfield, as to the claims of the Montreal Diocese. A vote of thanks was passed to the Woman's Auxiliary for a donation to the Widows' and Orphans' Fund. There were present his Lordship Bishop Bond (in the chair), Dean Carmichael, Archdeacons Evans, Mills, Lindsay and Naylor, Rural Deans Sanders, Longhurst, Brown, Nye and Robinson, Canons Mussen, Norton, Dixon, and Empson, Messrs. Bethune, Davidson, E. L. Bond, Hannaford, White, Chipman, W. H. Robinson and Charles Garth.

Valleyfield.—Your correspondent recently spent a pleasant Sunday in St. Mark's parish, Valleyfield, a thriving manufacturing town; population between 6,000 and 7,000, with three substantial churches of the Reformed worship, grouped around the handsome Gault Institute, which is the Public school. Valleyfield is also the seat of a Roman Catholic Bishop, and distant some 30 miles from Montreal. Through some mistake about the train, overcome by aid of wire and 'phone, two belated parsons met at Coteau Junction between 12 and 1 o'clock Sunday morning and drove two miles to Coteau Landing, followed by a seven-mile spin on steam launch, the church wardens, Messrs. Frank D. Smith and Sparrow, ably filling the posts of pilot and helmsman; Mr. Godwin, the engineer, being a trusty Presbyterian. With a fresh breeze on her beam, and quite sufficient rocking, between 2 and 3 o'clock a.m. Victoria Hotel was reached, when my confrere had to climb up and get in, to open the door. The new church is of cut stone, inside dimensions some 70x35 feet, with fine open roof and apse-formed chancel. At present services are being held in the large, light, and lofty basement. Congregations at present occasionally touch 100, 23 communicants, 50 at Sunday school, one baptism at 4 o'clock, special memorial service in the evening on the recent death of a much-respected parishioner. The annual Sunday school picnic came off last Saturday to Beauharnois, and everything seems to be going on harmoniously in the parish. Rev. G. H. Gagnon, deacon in charge.

**ONTARIO.**

T. LEWIS, D.D. LL.D., ARCHBISHOP OF ONT., KINGSTON.

Brockville.—Rev. Dr. Nimmo, Trinity church, announced at the morning service on Sunday that he purposed sending in his resignation on the return of Bishop Lewis, and would ask for a year's rest.

Thomasburg.—A Harvest Thanksgiving service was held in Christ church here on Thursday last, the Rev. Mr. Bogert, of Belleville, preaching at 11 a.m., and Rev. Mr. Armstrong, of Trenton, at 7.30 p.m. The church was beautifully decorated for the occasion.

The new Rural Dean of Lennox and Addington is the Rev. R. S. Forneri, B.D., rector of Adolphustown and Fredericksburg.

Rev. James Empringham has resigned the rectorship of Winchester and Chesterville and has been transferred to Bearbrook.

The death of William Baker, eldest son of Rev. Canon Baker, of Bath, is reported. He had been only ill for a few days, the disease being typhoid fever. He resided on his farm near Guelph.

Tweed.—The Thank offerings at the Harvest Festival services just held, amounted to \$213.

North Hastings.—Rev. H. Symonds, of Ashburnham, gave a lecture on "Church History," illustrated by lantern views, at Coe Hill mines, on Thursday evening, 16th September. The lecture was clear and very interesting from start to finish, showing the reason why the Anglican Church should be loved by the people. The views were exceptionally fine; every one of them seemed a work of art. The Church-people feel deeply indebted to Mr. Symonds for the lecture. He was accompanied by Rev. C. Lord, of Apsley. It is hoped that arrangements may be made to have a similar night at Bancroft and other of the stations in the mission.

Odessa.—A short time ago the congregation of St. Alban's church presented Rev. E. T. Evans with the proceeds of a social, which enabled Mr. Evans to procure for himself a buggy and harness. Now, again, the congregation of the mission station at Hawley have presented Mr. Evans with a fine four-year-old colt. The church-going people of this locality have no need to be ashamed of the complete rig-out which they have provided for their clergyman. The congregation have authorized the incumbent and warden to negotiate for the purchase or rental of a residence suitable for a parsonage.

Camden East.—Over half a century ago—on the 1st of March, 1844—St. Luke's Anglican church was first opened for public worship. It was then, we believe, the Napanee Beaver says, the first and only church of that denomination in what is now the entire Addington electoral district. Rev. Paul Shirley, whose name is still held in grateful remembrance by many of the older residents, was at that time the first Anglican missionary in the Townships of Camden and Sheffield, and zealously did he perform the sacred duties of his office. It was largely through his active exertions that the new church was erected. For twelve years he performed his duties, visiting many of the then early settlers in their lonely log homes in the almost unbroken wilderness through which there were not roads in many places, or scarcely a blazed trail through the dense swamps and forests. He died on the 23rd of October, 1856, aged 68 years, and was buried beside the church he had been instrumental in erecting. St. Luke's was the spiritual birthplace of many for over two generations, and its burial grounds have also been the last resting place of a large number of the well-known and active residents of the surrounding country. Its associations and remembrances are therefore dear to the inhabitants of Camden East and the surrounding country. The old church was torn away a few months ago to give place for the new St. Luke's, which stands on the same site. The new church will be neat and commodious, with all the modern improvements, and will be an ornament to the village and the locality. Its dimensions are 24x78 feet, total length, with a neat tower 12x12 feet and 40 feet high, at the southwest corner. There are also additions of organ chamber and vestry near the rear. The foundations are of stone and the main walls of Deseronto pressed brick. The ceremonies of laying the corner-stone were under the auspices of the Orange Order, of which the Hon. N. C. Wallace is the head in Canada. The clergymen present were the Rev. F. D. Woodcock, the rector; W. G. Swayne, of Selby; J. R. Serson, of Tamworth; and F. T.



Dibb, of Wolfe Island. The choir of the church sang appropriate hymns; Rev. Mr. Serson read the liturgical service and prayers; the rector made an appropriate speech, after which the corner-stone was well and truly laid, and the Hon. Mr. Wallace made a very neat and appropriate speech. All the officials of the church were present and took part in it. The ladies of the church and their friends provided a sumptuous dinner, which was served in Hinch's Hall, near by, and which was extensively patronized. Later on a public platform meeting was held in the grounds adjoining the church. Charles Riley, Esq., County Commissioner, presided, and appropriate speeches were made by the Rev. F. D. Woodcock, Uriah Wilson, M.P., of Napanee; Rev. W. G. Swayne, James Reid, M.P.P., of Centreville; Rev. J. R. Serson, J. W. Bell, M.P., of Desmond, and Hon. N. Clarke Wallace. The hearing was excellent and attentive throughout, and all seemed well pleased with the excellent intellectual treat thus afforded. The day was fine, the attendance good, and the whole proceedings were pleasant and successful.

#### TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

St. James' Cathedral.—Rev. G. A. Kuhring, Rev. Septimus Jones, and Rev. Mr. Wallace delivered addresses on the Book of Genesis last Thursday evening in the school-room. The audience was composed of ladies from the Deaconess' Home and teachers from the Anglican Sunday schools.

Holy Trinity.—Rev. Dr. Pearson presided at a meeting of the congregation to arrange for the celebration next month of the fiftieth anniversary of the consecration of the church. It was decided to have special services, a treat for the children, and congregational At Home.

St Thomas'.—A quiet day for the clergy will be conducted at this church Thursday, 23rd inst., by Rev. Canon Gore, Westminster Abbey, London, Eng. Anyone wishing to attend is requested to send his name to the Rev. F. G. Plummer, 395 Huron street, at once, so that satisfactory arrangements for the meeting may be made.

Church of the Ascension.—The Rev. J. Webster, of Birmingham, Eng., preached in this church last Sunday. He also addressed meetings in Association Hall on the 20th, 21st, and 22nd. Mr. Webster is well known in the Old Country as a preacher of great power.

Church of the Redeemer.—The Rt. Rev. Bishop Sullivan preached in this church on Sunday evening. The Rev. Mr. Rix, the new curate of this church, will assume his duties on October 1st.

Grace Church.—The Bishop of Niagara, preaching at the Harvest Festival service last Thursday evening, took occasion to give his impressions of the Diamond Jubilee celebrations in London. He graphically described the procession through the streets of the metropolis culminating in the service in front of St. Paul's, and said that never could it be forgotten—that scene when, after a few minutes' dead silence, either the Prince of Wales or the Archbishop of Canterbury called out: "Three cheers for the Queen," such a mighty roar has seldom if ever been heard. Conspicuous, said the Bishop, was the American Ambassador in the midst of his gloriously-uniformed colleagues, thinking, no doubt, that he would like very much to be arrayed like one of them. After touching upon the naval review and quoting the remarks made by a well-known and prominent American politician, who was present, that "This means peace," he called the attention of the congregation to what he thought the grandest and most beneficial political act that Lord Salisbury had committed during his administration. The whole sermon was one of exceeding brilliancy and power, and was listened to most attentively by a large congregation. The Harvest Home festival services were continued

on Sunday morning and evening. The Rev. Dr. Osborne preached at both services.

St. Peter's.—Mr. Frank Blachford, of Carlton street, had a very pleasant surprise on Tuesday evening last, when the officers of St. Peter's church Sunday school and committee of the school orchestra, of which he had been the leader since its formation, called to present him, on the eve of his departure for Germany, with a token of their esteem in the shape of a purse containing sufficient gold to purchase for himself while abroad a violin bow. The kind words of encouragement and good wishes for his future success, as expressed by Mr. Skates, who made the presentation, were very much appreciated by the recipient, who thanked his visitors warmly, and assured them that his Toronto friends would always have a large share of his affection. Mr. Blachford sailed on Thursday last for Leipzig.

Longford Mills.—The Rev. Arthur Gadd announced on Sunday evening that he will leave this mission early in October, he having decided to take an arts course at Trinity University. He will preach his farewell sermon on Sunday, October 3rd. The announcement, though not altogether unexpected, was heard with much regret by the congregation, who have been much edified by Mr. Gadd's ministrations during the last sixteen months.

Sharon.—The Harvest Home services were held in St. James' church on Wednesday, the 15th inst. Celebration of the Holy Communion in the morning, Rev. H. Musson, R.D., of Aurora, officiating. In the afternoon a very pleasant social time, followed by a bountiful supper, served in the Davidite meeting-house, preceded the evening service, when the Rev. H. V. Thompson, of Newmarket, preached. The church was very prettily decorated with grain, fruits, flowers, etc.

#### HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

Stratford.—St. James' Church.—Sunday, Sept. 12th, was Harvest Home day in this church, and the edifice was crowded at both services. The church had been very tastefully decorated by the ladies of the congregation, and the effect was very creditable to them. It was the general remark that the church had never before been so nicely decorated. Canon Richardson, of London, conducted the services, and was assisted by Rev. H. H. Tancock, who is the rector's substitute while he is away on his vacation. The musical part of the services was all that could be desired. Rev. D. Williams, M.A., the rector, is taking a few well-earned holidays.

#### RUPERT'S LAND.

ROBT. MACHRAY D.D., ARCHBISHOP AND PRIMATE.

Winnipeg.—St. John's College.—The college opened on Sept. 8th, and once more our halls are filled every morning with boys and students. Among old faces may be seen Messrs. Pritchard, Collins, Maltby, Cassar, Tucker, Macmorine, Mahood, Anderson, most of whom have been engaged in mission work during the summer. All bear records of a very successful summer. We all welcome back again the Rev. S. G. Chambers, who has been spending the summer at his home in Surrey, England. Among the new students this year there are Messrs. Gale, Clarke, and Fox, who are preparing for holy orders, and Messrs. Barclay, Morrison, Sprague, Blackwood, who are taking arts. There has been a great increase in the number of residents this year. All the rooms are occupied, and some of them contain two inmates. Everyone is getting down to work again, and preparing for a steady winter's study. The football club held a meeting last night. The officers elected for the ensuing year were as follows: Patron, his Grace the Archbishop; Honorary President, the Bishop of Qu'Appelle; President, Canon Matheson; 1st Vice-President, F. W. Drewry; 2nd Vice-President, J. Grisdale; 3rd Vice-President,

Dean O'Meara. Mr. W. McFarlane was elected captain of the Rugby team, and Mr. E. C. R. Pritchard, captain of the Association team.

#### SASKATCHEWAN.

RT. REV. CYRIL FINKHAM, D.D., BISHOP, CALGARY.

Prince Albert.—St. Alban's pro-cathedral church.—The annual harvest festival was held in this church on Sunday, September 12th (13th after Trinity). The church was prettily and tastefully decorated with grain and flowers. The most conspicuous ornament being a large and handsome Latin cross made of cut flowers and moss. The music was exceptionally good. The anthem, Maunder's "Praise the Lord, Oh, Jerusalem," was sung by the choir, and the large congregation joined heartily in the beautiful harvest hymns. The rector (Rev. Geo. Moore) preached morning and evening, appropriate sermons for the occasion. The surrounding district has been blessed this year with a very bountiful harvest, and we have cause to thank Almighty God who is the author and giver of all good things, who are so well provided for, while many less fortunate in other parts of the world are in want.

#### NEW WESTMINSTER.

JOHN DART D.D., BISHOP, NEW WESTMINSTER, B.C.

Kelowna.—A short time ago this church received a gift of a beautiful altar frontal from Miss Bonham, Norwood, England; this is the second frontal sent by the same lady. The vicar has just had five pounds sent him by Miss C. L. Johnstone, Chiswick, England. This makes ten pounds which Miss Johnstone has given to the Vicarage Fund. Archdeacon Bevan has forwarded through Mrs. Crichton, three pounds to be applied towards the purchase of matting for the church aisle.

Revelstoke.—The Rev. F. A. Ford reports \$55 made by a garden party, and the church ground thus paid for. Another coming off shortly in aid of the parsonage, which is to last two days and to be the event of Revelstoke. He adds: "We have received a number of nice things from friends in the Old Country; a frontal and two ante-pendiums, green book markers, point lace chalice veils, red and white burses and veil, purificators, corporals, fair linen cloth, for all of which we feel grateful."

Armstrong.—The new organ, purchased from the Dominion Piano and Organ Co., of Bowmanville, for St. James' church, arrived about a month ago, and is proving very satisfactory; as a result we hope for a great improvement in the musical part of the services.

Vancouver.—St. James'.—The valuable and handsome present of the Guild of St. Agatha to the church has arrived. It is an Easter gift, and we hoped to have it by Easter, but could not find anyone to bring it out. The present consists of four large solid brass vases, of the very best possible make, and they are a most striking addition to the altar furniture of the church, and just what has been long needed. Gradually we are getting all our wants supplied, and for the supply of many of them we have to thank the faithful guild of St. Agatha. We have been trying to think over all the guild's gifts to the church. A brass pulpit desk, a set of altar books, the furnishing of the chapel, the cover of the font, coloured glass in the east window, the processional cross, the font ewer and alms dish, and now these splendid vases.

#### British and Foreign.

The schemes for erecting new dioceses for South Yorkshire and at Birmingham appear to have entirely fallen through.

A handsome memorial window, executed by Sir Edward Burne-Jones, has just been erected to the memory of Professor Robertson Smith, in King's College chapel, Aberdeen.



The death is announced of the Ven. I. Griffiths, Archdeacon of Llandaff, aged 77.

The Bishop of Natal is now so far convalescent that he is able to sit up for some hours daily.

The death of Miss Batty is announced, who for some years past has ably edited the Church Missionary Gleaner.

The funds of the C.M.S. have been recently enriched by a legacy of £1,000, which was left to that society by the late Mrs. Gurney, of Bayswater.

The Bishop of London has presented the Rev. R. W. Harris, secretary of the East London Church Fund, to the rectory of St. George's-in-the-East.

A marble tablet to the memory of Canon Scott Robertson has been erected lately in the crypt of Canterbury cathedral by the Dean and Chapter.

The Rev. H. L. James, Vicar of St. Cuthbert's, Everton, Liverpool, has been appointed rector of the City living of St. Dunstan's-in-the-West, Fleet street.

The Rev. C. H. Simpkinson, rector of Farnham, Surrey, has been appointed by the Lord Bishop of Lichfield to the important rectory of Stoke-on-Trent.

The Bishop of Tasmania has appointed the Rev. J. Bertram Kite to be the Dean of Hobart. The new Dean will enter upon his work about Christmas time.

The Bishop of Rockhampton (Aus.), was recently presented with an illuminated address by the inhabitants of Rye, his native town, prior to his return to his diocese.

The restoration of Chichester cathedral is about to be taken in hand. It is proposed, in the first instance, to repair, and, if necessary, rebuild the north-western tower.

A sum of £250 sterling has been bequeathed by the late Mr. Charles Keith, of Pogbie, to the fund raised for the purpose of completing St. Mary's cathedral, Edinburgh.

It is thought probable that Archdeacon Sandford, of Exeter, will be recommended by the Archbishop of Canterbury to her Majesty for the suffragan See of Dover.

The increase of the C. of E. population in New Zealand during the past ten years, has, according to a recent Government census, nearly doubled that of any other denomination.

The Rev. R. L. Ottley, principal of the Pusey House, Oxford, has been appointed rector of Winterbourne, Bassett, Wilts, which living is in the gift of Magdalen College, Oxford.

The Bishop of Gibraltar has conferred upon the Rev. A. B. Cartwright, M.A., chaplain of the Churches of St. Paul, Valletta, and of Holy Trinity, Sliema, in Malta, the rank and title of Archdeacon.

The restoration of Croyland Abbey, near Peterborough, is progressing satisfactorily. The new east end of the church is well-nigh completed, and the Holy Communion was recently celebrated there-in for the first time.

The Rev. Canon Alfred Elliott, D.D., incumbent of Drumlease, Leitrim, Diocese of Kilmore, has been elected by the members of the United Synods of that diocese to succeed the Right Rev. Samuel Shone, who recently resigned that see.

A theological college has been established at Ramsgate by means of a legacy bequeathed for that purpose by the late Sir Moses Montefiore. The testator desired "ten Jewish rabbis of profound

learning and piety" to live at Ramsgate, and there, in the neighbourhood of his tomb, to devote themselves to the study of the Sacred Law and of the vast literature which has sprung from it. The trustees, of whom Sir Joseph Montefiore is the chairman, have accordingly founded a college "on the plan of a cathedral church," at which the rabbis will reside, giving whatever leisure they may have to furthering the communal welfare.

The fiftieth anniversary of the building of St. Anne's church at Coupar-Angus, in Scotland, was celebrated recently. Various gifts were presented to the church on the occasion, one of them being a substantial stone altar, which was given by a Presbyterian.

#### BRIEF MENTION.

Rev. Rurai Dean Carey preaches Thanksgiving sermons at Tyendinaga on the 19th inst.

Rev. E. H. Moloney has removed from locum tenency of the cathedral, Hamilton, to the incumbency of Nanticoke, Ont.

Vienna University has made King Oscar of Sweden an honorary doctor of philosophy.

Tissot's pictures illustrating the life of Christ have been reproduced in black and white sets on Japan paper, selling for \$1,000.

London's Lord Mayor is entitled to wear an Earl's robe whenever a crowned head visits the city. The gown now preparing for the commemoration will cost \$500.

Rev. Canon J. B. Richardson, M.A., has completed twenty years of service in the Cronyn Memorial church, London, Ont.

No Dunmow fitch will be awarded this year to married couples that abstain from quarrelling, owing to the death of Sir Robert Marsh, who revived the old custom.

The spontaneous popularity of the Duke and Duchess of York in Ireland is giving great satisfaction to the Imperial authorities.

Only six weeks have passed since the close of the Lambeth Conference and yet three of the Bishops have died, those of Wakefield, Tokyo, and Central Pennsylvania.

Curiously enough, neither in classics nor mathematics this year have the women students at Cambridge won a place in the first class. It is the first for many years that there have not been both women wranglers and also first-classes in classics.

Rev. W. J. Armitage, of St. Catharines, left there on the 20th to take up his residence at Halifax, as rector of St. Paul's.

Can anything be more eloquent than the open Bible at the feet of Coligny in his statue at Paris? Two passages, one from the Old Testament: "The righteous shall be in everlasting remembrance," and one from the New: "For he endured as seeing Him who is invisible," are written on its pages.

The Archbishop of London estimates the contributions of Anglican Churchmen to religious objects during 25 years amount to \$400,000,000. Over \$105,000,000 has been spent on elementary education.

The grand triumphal arch in Paris, begun by Napoleon, is 147 feet by 75 feet at its base, and 162 feet high. The central archway is 95 feet high, and 48 feet wide. The inner walls are inscribed with the names of 384 generals and 95 victories.

A reception will be given to the Rev. Dean Lawder, of Ottawa, on his return from England. A special service of Thanksgiving will be held by all the clergy of the diocese and all the clergy connected with Christ church cathedral since 1857, when Dr. Lawder was appointed to the position.

It has recently been ascertained that the body of Martin Luther, contrary to general belief, was never removed from the palace church at Wittenburg, where it lies seven or eight feet below the floor of the nave, in a coffin of wood lined with tin. Close by is the coffin of Luther's friend and associate, Melancthon.

The court of Pope Leo XIII. comprises 1,000 persons. There are 20 valets, 120 chamberlains, 300

extra honorary chamberlains, 130 supernumerary chamberlains, 30 officers of the noble guard, and 60 guardsmen, 14 officers of the Swiss guard and palace guard, 7 honorary chaplains, 20 private secretaries, 10 stewards and masters of the horse, and 60 door-keepers.

Among the curiosities of tropical plants are the pearls found occasionally in the cocoanut palm of the Philippine Islands—pearls which, like those of the ocean, are composed of carbonate of lime. The bamboo, too, yields another precious product in the shape of true opals, which are found in its joints.

A senior among the royal women of Europe is Queen Carola, of Saxony. She is a descendant of the old Royal Swedish house of Wasa, and came with her husband to the Saxon throne in 1873. Though 64 years old, yet Queen Carola is quite as energetic a reformer and philanthropist as the Queen of Sweden. It is her chief pleasure to oversee and generously patronize the hospitals of her husband's kingdom.

#### 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.*

#### WORKMAN'S REPLY TO REV. H. SYMONDS.

Dear Churchman,—I return to-day, if you permit it, to the subject of sectarian regard for the Church of England. Have the sects any other plea to put forward as a justification of their existence and activity, except that the Church is in error in her principles, her faith, her practice? Let me here give a quotation from a tract by Jackson, fellow of Cambridge. Though written long ago, his words are as apt, as applicable as if penned only yesterday. Here are some of them: "The Church of England has received great honour, even from the opposition which has from time to time been made to her from all quarters. It is an open confession of her being the pillar and ground of the truth that all who have departed from the truth in principle or practice, have thought it their interest to vilify and traduce, weaken and destroy her. Against this bulwark . . . the policy and force of Rome have been continually levelled. No stratagems have been left untried to undermine, no calumnies to blacken, no violence to torment, affect and crush her . . . while the various sects who dissent from it have been unmolested, nay, sometimes treated with complaisance, indulgence, favour." These are extracts from a dissertation on episcopacy by Jackson. Here let me ask and answer a few questions: What shed the blood of Charles the King, and Laud, the Archbishop? Sectarianism. In the time of Cromwell, what profaned, defaced, if it did not destroy, so many sacred edifices in England? Sectarianism. At that time, what made so many of the educated clergy of England and their households homeless? Sectarianism. At, or after the revolution, what crushed, for a time, the ancient Church of Scotland, with its bishops, priests, and deacons? Sectarianism. Ninety-nine years ago, during the Irish rebellion of 1798, when so many English and Irish Churchmen suffered horrible tortures, and were, for their faith rather than their loyalty, put to the most violent deaths, where did the evil originate? With a sect or sects in the Puritan north. Cross the Atlantic westward from Britain to Canada, what robbed the Church of her fragrant lands from the Crown, as much hers, surely, as those of any settler encouraged to come by the promise of a plot for a home? What, I ask, wrenched away the Church lands? I answer, sectarianism. Of course the usual robber's plea was advanced. "We are relieving you; your burden will be lighter. We are raised up by Providence to humble you." Perhaps so, but woe to the tools that God uses to humble His Church. When did it



fare well with them? What banished Church teaching from King's College, and made it a thing of the past? Sectarian influence. Yes, someone answers; but all that is ancient history. Well, then, what is the hindrance to the Church of England in Canada having parochial schools of her own to-day, where, with a fair share of school funds, it is possible? Just the same answer, sectarianism. The Church in Canada has been despoiled of lands and colleges, and is not allowed to have schools of her own upon the same terms as others have. And, strange to say, the millennium is not yet with us. Prisons and penitentiaries and asylums have multiplied very rapidly, and they are, we read, not empty. A strange remedy was a little while ago suggested by a grave, learned, and experienced physician of Ontario for the woes of the province, with its large percentage of idiots, insane, and criminals. Ontario after its complete separation of Church and State, religion and politics, is not, it would seem, by any means a foreshadowing of Paradise, the blessed home or resting place of the saints of God.

WORKMAN.

#### REV. H. SYMONDS AND HIS CRITICS.

Sir,—Whilst not fully according with the views expressed by Mr. Symonds in his letter, in which he seems to say that the Church has passed through different stages of Church government, one cannot but admire the true spirit of brotherly love that characterized his now famous Synod sermon. Had it not been for his unfortunate quotation from Bishop Lightfoot, and his deductions therefrom, the sermon itself might have passed unchallenged, as indeed it has, for not one scholar in the Canadian Church has publicly criticized it. Anonymous remarks count for nothing, and even Phillips Brooks or Lightfoot, must have a claim to a patient hearing prior to any claim "Hoosier" thinks he has. The principle characteristic of the letters of your correspondents as against Mr. Symonds, is their calm assumption of all knowledge. Everybody knows, of course, the statement in the preface to the ordinal; but I fail to see in it any claim that the three orders of the ministry were ordained and deliberately appointed by our Blessed Lord. All I can read in the only authentic accounts we have of His actions, is of His ordination of the Apostles and His commission to them. His appointing of the "other seventy" may have been a foreshadowing of a wider extension of the ministry, but we are not told so. So far as we can gather, the Apostles had a free hand, subject to the guidance of the Holy Ghost, who was to "lead them into all truth." This very promise cuts at the root of the theory that these details were arranged during the great forty days. The development was rapid, I grant, but still it was development, and that is the claim that Mr. Symonds has put forth in section III of his sermon, and one cannot but be surprised that men who profess to understand these matters should take exception to such statements, because Revelation has told us so little. If Bishop Phillips Brooks has failed to read all there is there, we must be very careful not to read more than there is there, and go beyond what is written either in the New Testament or in the Book of Common Prayer, especially in the face of the undoubted fact that God has blessed the labours of Non-conformists in a signal and wonderful way. It is dangerous, considering whom we have to deal with, to make quotations, but there is one writer who has made special study of these very subjects, so much so that he has become almost an oracle amongst us. I cull from him the following: Of elders, he says: "That they were a separate estate, as it were, in the Church, is certain; but respecting their authority and ministry we are told nothing whatsoever." Then with respect to the seven called deacons, what we are told is almost contradictory. They were ordained to execute one work of a quasi-secular character, but we afterwards find them going about as evangelists." (Church Doctrine Bible Truth, 7th edition, p. 300). This whole chapter, in view of our controversy, is very instructive reasoning. If your correspondents could only get held of the true loving Christian spirit underlying all its utterances, we should not have the ungentlemanly, not

to say un-Christian abuse that Mr. Waterman has hurled at the head of one of the first scholars of the Canadian Church. We are thankful that our creeds were not written by such men as "Hoosier," and it is refreshing to turn back in the pages of The Canadian Churchman this last week and read the united utterances of the Anglican Bishops, in paragraph 28 of the Lambeth resolutions. But in this I am afraid we are apt to argue from different premises. Certain of us think only of the past, and look for cut and dried regulations to be found in Holy Writ. Dissenters look only to the present, and present needs. It is the old story of the gold and silver shield. Each can only see one side. The large-hearted Synod sermon bids us look at both sides, and though perhaps subsequent letters appear to overstep the mark, yet I think there is no fear that well informed Churchmen in looking round to the other side, will shut their eyes to the former one. It is time we ceased calling our brethren nick-names, which some of us do not understand. (What are "Plyms," anyway?) They have not forgotten, if we have, Graham of Claverhouse, and the star-chamber, and the boots and thumb-screws. Wesleyans have not forgotten the mobs which attacked the early revival services, "too often encouraged by some profligate clergyman." (Perry Ch. Hist.) We are told the Church needs friends to stand by her in this hour of danger. We need friends who are not afraid to tell us of our failings, and these matters to which I have referred have been spoken of by some of the best men of the Church to-day. Can we expect that those outside will draw near to us unless we draw near to them? Of what are we afraid? Cannot the truth live and flourish? Must all our Anglican institutions be maintained in order to preserve the integrity of the Nicene Creed? We need for the evangelization of the world greater freedom than is given us by that insuperable bar to progress, the "act of uniformity," and I am convinced from the tone and spirit of your correspondents' letters that it is Anglicanism, not Catholicism, that has opposed Mr. Symonds' sermon. The traditions and narrowness of Anglicanism are wedded to Protestant episcopacy. It is the spirit of the "Act of Uniformity," and of the "Test Act," that is not dead yet, and until it is dead there can be no progress made in this Canada of ours. Clearly, it is our duty, our bounden duty, to seek by the help of God, and in the power of the Holy Ghost, to undo the great schism that has rent and divided English Christians, and that cannot be done by saying: "Stand afar off, for I am holier than thou." Let men be brave and strong in the righteousness of their cause, and not be afraid to discuss these matters with our separated brethren. There are many in our ranks to-day who were brought up afar from us, and one and all will reiterate the experience of the present writer, that had not the clergy gone after them and sought them out, they would have been dissenters yet. Your correspondents' letters bear the stamp of the remark so often heard: "They are not Church people, why should I call on them?" It is but another form of the question so ably answered by our Lord in last Sunday's Gospel: "Who is my neighbour?" When men need the ministrations of clergy let it be not said, "By chance there came a certain priest that way, and when he saw him he passed by on the other side." Let it not be said of you and me, brother, and it will be said if we do not recognize our common Christianity, and as far as may be, join together in every good work. The best of dissenters will respect our principles if we are willing to call him brother Christian, though we cannot call him brother minister. And for those that are not the best, can they not be converted also? May we not go to the lost sheep of the house of Israel? Let me close with one more quotation from Mr. Sadler: "I desire to recognize, and to thank God for the abundant spiritual life which seems to exist, external to the Apostolic stream, but this can, and must be done without interpolating some impossible Presbyterian system, which, if once founded with any view to its permanence, never would so utterly have disappeared from Christendom. If I am asked 'on what principle I can recognize this life, I answer: On the principle contained in the very words of Christ, 'Forbid him not, for he that is not against us is for us.' (Luke ix. 50). If this

was said of one who followed not the twelve, with Jesus personally amongst them, we must surely say it with far more emphasis with respect to those who follow not the successors of the twelve. No one of the Apostolic band upheld the unity of the mystical body as St. Paul did, and he also could say, and let us say it with him, 'Notwithstanding, every way, Christ is preached, and I therein do rejoice, yea, and will rejoice.'

EDGAR W. PICKFORD.

### Family Reading.

#### "THE GATE OF HIS ENEMIES."

"Thy seed shall possess the gate of His enemies."  
—Gen. xxii. 17.

O world of pride,  
Throw open wide  
Your golden gates of splendour!  
And let the Holy Christ come in  
The cities of this world to win—  
O kings, your homage render!

O world of woe,  
Wide open throw  
Your iron gates of terror!  
And let the Consolation in  
To triumph over death and sin,  
And free from bonds of error.

O labour's sons,  
Ye toiling ones,  
Throw wide your brazen portal!  
And let Him in—the Son of Man—  
Your toil to own, your work to scan,  
And bless with joys immortal!

O gates of doom,  
Make room, make room  
For Christ, the King of Glory!  
He shall the world's wide gates possess,  
He shall come in to judge—to bless—  
And end earth's bitter story.

—Clara Thwaites, in the Church Gleaner.

#### ASKING ADVICE.

Some persons have a mania for asking advice, not that they intend to follow it, but because they like to talk matters over, and then do what they please. Maria Louise Pool says of such a woman:

"She was in a mood to consult. She particularly liked to get peoples' ideas, and then do exactly as she pleased. She had a way of asking a person's opinion as if the opinion would have weight with her—and sometimes it did have weight, for a few hours."

This habit, once formed, is not easily broken, and it is one into which women especially are prone to fall. To ask advice is a mistake unless one is really in a quandry as to what she should do, and needs the unprejudiced opinion of an outsider. Even then it is an error to consult freely with other people about one's private affairs. There is a homely adage which states that "every tub must stand on its own bottom," and the sooner that each of us learns to judge and act for himself, the better it will be for all concerned. Every one has enough responsibilities of his own without settling matters for other people. Wives accustom themselves to going to their already burdened husbands with every little hitch in the household machinery. One wife confesses: "For the first two years after I was married I told John everything. Every time one of the maids slighted her work, lost her temper, or broke a dish, I informed John of the fact, and asked him what I ought to do. At first he advised me, and I have no doubt that I got myself into many an unnecessary domestic broil by following his impetuous counsel. How should he know how to manage Bridgets and Gret-



chens? His one notion was to 'tell them to mend their ways or go!' At last one day he was particularly tired, and was cross even to me. I told him Bridget complained of the size of the wash, and asked him what to do.

"Really, Kate," he answered, "you have kept house for two years, and should know how to order your servants. I don't ask you to manage my business for me."

"Of course I was angry, and he was soon penitent, but although I forgave him, the speech rankled, and I asked no more advice, and my affairs have gone more smoothly since I learned that as a housekeeper I must settle housekeeping difficulties for myself."

We are told to bear one another's burdens, but is it right for us to wilfully lay unnecessary burdens on shoulders that are already stooping under a load of care? A constant demand for sympathy will weary even those to whom we are most dear. To suffer silently is to be strong. Let us be lavish in pouring forth sympathy, but chary in demanding it; cautious in seeking advice, and only seek it when we mean to follow it.—Harper's Bazar.

#### THE INCREASE OF THE HOME EPISCOPATE DURING THE QUEEN'S REIGN.

The formation of the separate diocese of Bristol in this memorable year leads us to recall the series of efforts made by Churchmen during the Queen's reign to extend the Home Episcopate. In 1847, Manchester was formed. Dr. Prince Lee was the first Bishop of Manchester, and the old Collegiate Church became his cathedral. In 1874, St. Alban's Diocese was formed out of the overgrown See of Rochester, and its Bishop took the spiritual oversight of Essex and Herefordshire, with some few outlying parishes in other counties on their borders. The funds for the see were largely provided by the sale of Winchester House. By the munificent gift of £40,000 by Lady Rolle the division of Cornwall from the Diocese of Exeter became a possibility, and the new See of Truro was formed in 1877, with Dr. Benson at its head. For the founding of this new see the Church of England raised £73,948. Three years after Truro, Liverpool was constituted a diocese for a very populous part of Western Lancashire, which hitherto had belonged to the See of Chester; and Dr. Ryle was consecrated its first Bishop in 1880, £94,676 having been raised for this object. The next new see was that of Newcastle, in 1882. The generous contribution towards the founding of the See of Newcastle was £88,866. Southwell was formed partly from the Diocese of Lincoln, partly from that of Lichfield, and took the Counties of Nottingham and Derby as its area, in 1884, with Dr. George Bidding as its head, and for this new diocese £65,834 was raised. Wakefield became a bishopric in 1888, with Dr. Walsham How as its first Bishop. Notwithstanding difficulties, £83,510 was forthcoming.

#### PROPORTIONATE GIVING.

Few things are sadder than the miserably unworthy view a vast number of respectable men and women take of the duty of almsgiving. They never practise the apostolic precept to give regularly "upon the first day of the week"—and proportionately—"as God hath prospered" them. And almsgiving which is not regulated on these principles is sure to be a very poor and unworthy thing. I am quite ashamed of the niggardliness of many of our wealthy Church-people. I am afraid our old endowments have taught them not to give. They have been quite content that their forefathers made some sort of provision at least for the ministrations of the Church, and they are quite content habitually to offer to God that which costs them nothing.

Why have we not more persons conscientiously dedicating to God's service in almsgiving a tenth of their income? Charities are everywhere languishing, great causes retarded, good works at a standstill, clergy struggling with dire poverty, the poor and outcast uncared for and unhelped, when all would be thriving and prospering if only the principle of proportionate almsgiving were accepted and acted upon by more of our wealthy people. A few of our best and truest do act on this principle, and bring blessing to thousands, not to speak of the blessing that they win for themselves. I know various people differing much in means and in social rank who make it a rule to give away regularly one-tenth at least of their income. The Jew of old had to do so by God's law. Is the Christian to be more straightened in his charity? I earnestly commend this good old rule to all who would try to do their duty in the sight of God in this matter of almsgiving. Set apart God's portion. Let that be at least a tenth of your income. And then seek to apportion this to the various claims which come before you so as to do the most good you can.

#### BLOSSOMS FOR THE SKIES.

What is beauty but a flower,  
Fragile victim of decay,  
That the movement of an hour  
Bringeth forth to take away?

Like the sunbeam on the fountain,  
Where its quivering light hath shone;  
Or the roebuck on the mountain,  
Here a moment, past and gone!

Tho' the sunlight should be shaded,  
Softly still the water heaves;  
Though the blossom's tints be faded,  
Fragrance hangs about the leaves.

So, tho' beauty's bloom may perish,  
Tho' its summer-glory dies,  
Souls new-born from heaven will cherish  
Lasting blossoms for the skies.

#### HOW GOOD HABITS COME.

It is easier to do well, as it is easier to do ill, when we have the habit of so doing. But the habit of ill-doing requires less effort than the habit of well-doing. Even without effort we fall naturally into the way of being wrong and doing wrong. Going down hill is always the easiest way going. But well-doing requires effort, for it is up-hill work. As Hooker says: "The constant habit of well-doing is not gotten without the custom of doing well; neither can virtue be made perfect but by the manifold works of virtue often practiced."

#### DEATH AND LIFE.

This life and the life to come are not two, but one and the same. Death is not the ending of one, and resurrection the beginning of another, but through all there runs one imperishable life. A river which plunges into the earth is buried for awhile, and then bursts forth more mightily and in a fuller tide, is not two, but one continuous stream. The light of to-day and the light of to-morrow are not two, but one living splendour. Night is but a veil between the light and us. So with life and death. The life of the soul is immortal, an image of God's own eternity. It lives on in sleep; it lives on through death; it lives even more abundantly, and with fuller and mightier energy.

#### IRISH TO THE BACKBONE.

Sir Boyle Roche is said to have been the father of many "Irish bulls." We give a few samples of those assigned to him. On one occasion he said: "Single misfortunes never come alone, and the greatest of all possible misfortunes is generally followed by a much greater." Speaking of a certain improvement to be effected, he declared that "it would change barren hills into fruitful valleys." Inviting a nobleman to his house, he said, "I hope, my lord, if ever you come within a mile of my house, that you'll stay there all night." Suffering from gout, he thus abused his shoemaker, "Oh, you're a precious blockhead to do directly the reverse of what I desired you. I told you to make one of the shoes larger than the other, and instead of that you have made one of them smaller than the other."

#### KINDNESS TO ANIMALS.

"Treat your pets courteously, and they will speedily prove by their good manners that they understand and appreciate the example set them. Words mean very little; but a kind tone, a quick sympathy, go to the heart. We have heard 'Excuse me' spoken so carelessly that probably the speaker would have been much embarrassed if asked to repeat what he had said. It is better perhaps to be polite from force of habit than not to be polite at all, but mere lip politeness is a poor thing. The manners that 'make men' spring from the heart. The lower animals are as much more easily trained by courtesy as are boys and girls. From the teacher who expounds to you with a patient consideration for your ignorance you learn best, particularly if you pay courteous attention. Courtesy to animals is rarely thrown away. If a pet horse or dog, or any other animal, fails to respond to a kind effort to teach him something, or to induce him to do his usual work, something is physically wrong with him. 'I talk to my horses,' said Count Tolstoi, when somebody expressed surprise at seeing no whip by his side, 'I do not beat them.'"

#### THE ROBES OF RIGHTEOUSNESS.

To be good, to be gentle and just, loving and truthful, self-forgetting and self-ruling, honest and true, kind and helpful, to live in the exercise of the virtues, which the conscience and tongues of all men call lovely and of good report, and to add to them all the consecration of reference to Him in whom these parted graces dwell united and complete—this is to be righteous as the Psalmist conceived it. The Gospel has taught us yet deeper thoughts associated with the Word. Thank God for that "fine linen, clean and white, the righteousness" with which Christ covers our wounded nakedness. It becomes ours, though no thread of it was wrought in our looms. But remember that growing purity in life and deed is the main proof that Christ's righteousness is indeed ours. If we are to do God's work in the world we must be good, true, righteous men. That robe, like the silken vest in which the knight in the old legend went forth to fight, is our true mail. It will turn blows, and deaden cuts, and stay thrusts that will dint and shear through and pierce every other defence. There is none other in all the armoury like it. The true power of the Christian soldier lies in character, character, character!—Rev. A. Mac-laren, D.D.

—He who would do some great thing in this short life must apply himself to the work with such a concentration of his forces as to spectators who live only to amuse themselves, looks like insanity.



## STRONG IN CHRIST.

Our life is not the sport of chance;  
Our energies more freely flow  
In strife with adverse circumstance  
And character deth stronger grow.

A straw is borne along the stream,  
The thistle-down upon the breeze;  
But shall we in our folly deem  
The soul as impotent as these?

Not thus did Jesus basely yield;  
He stood alone against the world;  
But God in Christ His might revealed,  
And evil from His throne was hurled.

We, too, may brave the storm without,  
If all within be calm and still—  
No lurking foe of secret doubt,  
Infirmity of thought and will.

## CHEERFULNESS.

Cheerfulness is refreshment, like cold water, like invigorating air and mellow sunshine, and the people who are its promoters deserve to be classed among public benefactors. There are persons who are considered benevolent who have not done half as much to earn the reputation as the man or woman with an almost tranquil face and a joyous word to lighten sorrow and dispel discouragement. We know and love and value our cheerful friends beyond all reckoning.

The moment the door opens and we hear the sound of the gay voice and the quick footstep, the dullness that has settled down upon us is dispelled like a fog before the morning sun. There is comfort in the very greeting, and infectious good-humour in the laugh. We forget the financial stress and the threatened trouble in bright talk, which may not always be instructive, but which never fails to amuse. It is made up possibly of the most commonplace incidents, observations and illustrations that are nothing in themselves, but which take on a new meaning in the telling.

The drooping invalid, pining in the durance and dullness of the sick-room, looks forward to the visit of the cheerful friend with anxious eagerness. The encouraging words, the quiet sympathy and helpfulness of good cheer, are almost like an assurance of returning health.

Cheerfulness is one secret of perennial popularity, and its exponents may be sure of the

welcoming hand wherever they go. It is more potent than wealth even, or beauty or talent as an influence, and its dominion is enduring. There is a logical reason for it all. The most of us are oppressed with care; grief and disappointment wait beside our thresholds like vigilant, never-sleeping wardens. The cheerful friend slips by them, takes us out of ourselves and makes us realize that half our troubles are imaginary, and that the world is full of love and beauty to those who will see and admit it.

## GREAT THOUGHTS.

The things in men's writings that really and deeply help us they have learned in pain and anguish, in sore, mental conflicts, or in suffering. The words of the preacher, however eloquently and fluently uttered, which he has not himself been taught in experiences of struggle, may please the ear and charm the fancy, but they do not greatly help or bless others. We all know that the most effective oratory is not that which flows without effort from the lips of the speaker, but that which in the knit brow, the glowing eye, and the trembling voice, tells of strong feeling and of cost of life. All great thoughts are the fruit of deep pondering, and oftentimes of suffering and struggle. "Wherever a great thought is born," said one who knew by bitter experience, "there always is Gethsemane."

## HINTS TO HOUSEKEEPERS.

**Mushroom Sauce**—One-half pint of mushrooms, carefully peeled, rinsed and wiped dry with a towel. Put into a cupful of boiling water with a tablespoonful of butter; pepper and salt to taste. Let simmer very gently for ten minutes. Then thicken with a tablespoonful of flour mixed with a tablespoonful of butter. Add the juice of half a lemon. Mushroom sauce is especially nice with roast meats.

**Baked Mushrooms**—Prepare one quart of fresh mushrooms. Place in a pudding pan whole, put a lump of butter size of bean on each one, dash a little pepper over them and bake twenty minutes if of medium size. Pile the mushrooms high on a large platter, pour the gravy around and serve. The platter should be hot.

**Mushroom Toast**—Peel, rinse, wipe dry with a towel one quart of fresh mushrooms. Melt three tablespoonfuls of butter in a thick stew pan; when melted and beginning to

brown, put in the mushrooms and let it simmer five minutes, shake the vessel to keep from burning, salt them and add a pinch of cayenne pepper, and a pinch of pounded mace. Let them stew fifteen minutes, add a cup of soup stock, and a tablespoonful of flour dissolved in a little of the broth or stock, add half a teaspoonful of lemon juice. In case no broth or stock is at hand, use fresh milk or cream instead. Have ready rather thick slices of buttered toast, pour over them the mushrooms and serve. Mushroom catsup will be found a most excellent addition to the dish.

**Tomato Soy**—One peck ripe tomatoes, one pound of sugar, two large onions, two peppers, one cupful of salt, two tablespoonfuls of cinnamon, one tablespoonful of cloves, one quart cider vinegar. Peel tomatoes and boil all the ingredients except the vinegar for two hours. Just before taking from the fire add the vinegar slowly. Bottle when cold.

**Raw Cucumber Pickle**—Take one gallon of vinegar, one-quarter pound of root ginger, half pound of mustard, one-quarter pound of mustard seed, one-quarter pound of salt, two ounces of curry powder, one teaspoon of cayenne pepper, and mix all together and stir well, and as your cucumbers are picked from the vines wash them and drop them in, and stir them two or three times a day for a couple of days, and they are ready for use.

**Almond Cakes**—One pound of sifted flour, half a pound of butter, three-quarters of a pound of sugar, two eggs, half a teaspoonful each of essence of lemon and of bitter almonds, two teaspoonfuls of ground ginger, one teaspoonful of cinnamon, four ounces of almonds, blanched and chopped very small, two ounces of mixed candied peel, also very finely chopped. Mix all the dry ingredients together, then rub in the butter; add eggs and essences last of all. Mix to a smooth paste, and roll out on a floured board to half-inch thickness; cut in round or fancy shapes, and bake on a dry tin in a slow oven.

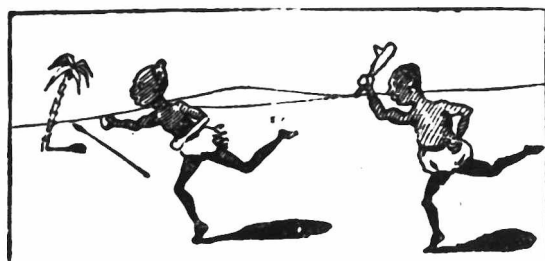
**Frozen Milk Punch**—Freeze together one quart milk and one-half pound sugar. After the above is frozen, mix with it one-half pint of rum, one-half pint brandy, one and one-half pints whipped cream and half of a nutmeg.

—Let us be wise to raise pleas to confidence in God from what we see in Nature, and thus we quell fears which that very course of nature is sure sometimes to engender.



## Where it's too Cold

People aren't intelligent—or even civilized. They're in a sort of icy stupor the year round, and the air's never warm enough to thaw out their brains.



## Where it's too Hot

Folks are just as stupid. Clear heads and perennial scorching don't go together.

The brightest workers—the most comfortable mortals live twixt the tropics. By the same token, as our Irish friends say, a house that's HEATED with Safford Radiators will have the brightest, happiest, healthiest inmates. A stove is unbearable. A hot air furnace sends up dry, health-injuring heat.

## SAFFORD RADIATORS

When you build select only "SAFFORD."  
Made only by

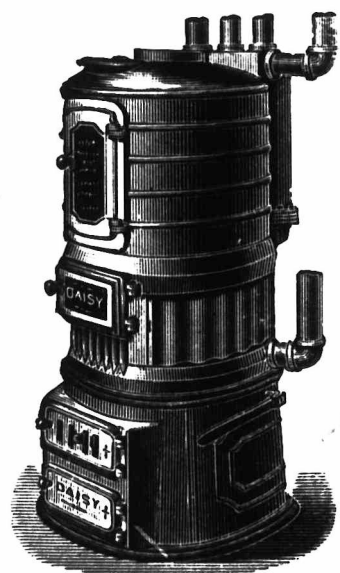
The TORONTO RADIATOR MFG. COMPANY, Limited, Toronto, Ontario  
The Largest Radiator Manufacturers under the British Flag.

Spence "Daisy"  
Hot Water Heater

Still acknowledged to be the BEST on the market. Imitation is the best proof of excellence. **Be not deceived.** The "Daisy" is no experiment; it has been thoroughly tested during the past six years. There are thousands in use and all giving satisfaction. There is no other in the market with the same record.  
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The TORONTO RADIATOR MFG. CO., Limited,  
TORONTO, ONTARIO.

Form the best method of distributing the best kind of heat HOT WATER and STEAM. They are economical—easily regulated—plain or ornamental—in a multitude of styles.





**Children's Department.**

**THE CHILDREN'S OFFERING.**

The wise may bring their learning,  
The rich may bring their wealth,  
And some may bring their greatness,  
And some bring strength and health.  
We, too, would bring our treasures,  
To offer to the King;  
We have no wealth or learning—  
What shall we children bring?

We'll bring Him hearts that love Him;  
We'll bring Him thankful praise,  
And young souls meekly striving  
To walk in holy ways.  
And these shall be the treasures,  
We offer to the King;  
And these are gifts that even  
The poorest child may bring.

We'll bring the little duties  
We have to do each day;  
We'll try our best to please Him  
At home, at school, at play.  
And better are these treasures  
To offer to our King  
Than richest gifts without them;  
Yet these a child may bring.

Now glory to the Father,  
And glory ever be  
To Christ, the loving Saviour,  
Who lived, a child, like me.  
And who to the Spirit,  
O Three in One—our King—  
Accept, 'mid angels' praises,  
The praise a child may bring.

**THE SHEPHERD'S EYE.**

In all our wanderings the watchful  
glance of the eternal Watcher is ever-  
more fixed upon us—we never roam  
beyond the Shepherd's eye. In our  
sorrows He observes us incessantly,  
and not a pang escapes Him; in our  
toils He marks all our weariness, and  
writes in his book all the struggles of  
his faithful ones. These thoughts of  
the Lord encompass us in all our  
paths, and penetrate the innermost  
region of our being. Dear reader is  
this precious to you? Then hold to it.  
The Lord liveth and thinketh upon  
us; this is a truth far too precious for  
us to be lightly robbed of it. If the

**Delicious  
Drink**

**HORSFORD'S ACID PHOSPHATE**

with water and sugar only, makes a  
delicious, healthful and invigorating  
drink.

Allays the thirst, aids digestion,  
and relieves the lassitude so common  
in midsummer.

Dr. M. H. Henry, New York, says: "When  
completely tired out by prolonged wakeful-  
ness and overwork, it is of the greatest value  
to me. As a beverage it possesses charms  
beyond anything I know of in the form of  
medicine."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

**PREACHES EVERY SUNDAY**

A Pastor of Several Churches who  
Travels 30 Miles in a Day and Does  
Much Religious Work.

"I was taken with a severe attack of  
malarial fever which left me a physical  
wreck. I had a pain in my side which  
lasted for several months. I underwent a  
surgical operation and then I was given  
up as incurable. I was told I had a  
cancer that would soon cause my death.  
I had long heard about the wonderful  
cures by Hood's Sarsaparilla and I re-  
solved to try it. I found after taking a  
bottle and a half that I was getting bet-  
ter. I continued taking it and the benefit  
I derived from it was a surprise to all who  
knew me. I am now almost well. I am  
pastor of several churches and can travel  
30 miles in a day. I can preach every  
Sunday, and often through the week. I  
hope other sufferers will be induced by  
my experience to try Hood's Sarsaparilla."  
(REV.) W. H. BOND, Rye Cove, Virginia.

Many other clergymen have found relief  
in Hood's Sarsaparilla. Such testimony  
is worth considering if you want a medi-  
cine that will really do you good.

**Hood's Pills** cure Liver Ills; easy to  
take, easy to operate. 25c.

Lord thinketh upon us, all is well,  
and we may rejoice evermore.

**CATARRH CURED FOR 25 CENTS.**

Neglect cold in the head and you  
will surely have catarrh. Neglect  
nasal catarrh and you will as surely in-  
duce pulmonary diseases or Catarrh of  
the stomach with its disgusting attend-  
ants, foul breath, hawking, spitting,  
blowing, etc. Stop it by using Dr.  
Chase's Catarrh Cure. 25 cents a  
box cures. A perfect blower enclosed  
with each box.

**WHEN TO SAY NO.**

We saw a young man surrounded  
by a crowd of social but rollicking  
companions. It was on a Sunday  
afternoon, and the majority of the  
young men were in favor of attending  
a game of base-ball that was to be  
played at a park in the city that day.  
Only one seemed to hesitate, and he  
was the young man to whom attention  
has been directed. He did not want  
to go, but he did not say so out-and-  
out. He knew such pleasure on that  
day was wrong, but in the face of his  
gay companions he dared not utter  
this conviction. The only objections  
he made known were half-hearted and  
trifling, and his friends imagined that  
he was only holding back to be more  
urgently persuaded. The matter ended  
by the entire party, including the  
weak young man, going to the ball-  
ground, and no one knows what other  
harmful sports later in the day.

Another group is brought to our at-  
tention. A number of young men  
had gone from the same neighborhood  
to a large city on business. Natur-  
ally, they fell together when the busi-  
ness of the day was over, and began to  
look about them for some attraction  
with which to while away the evening.

"I know of a gaming establish-  
ment," said one, naming the street on  
which the resort was to be found. "A  
friend of mine says you can have more  
fun there in an evening than any-  
where else in a week. And then, he  
says, a fellow is sure to win enough,  
if he keeps his eyes open, so that he  
will not be out very much in the end."

Several at once fell in with the pro-  
ject, and signified their willingness to  
go. Others were silent; if they had

any objections, they kept them to  
themselves. Not so, however, with  
one of the company.

"I'll not go," he said. "I've never  
been to a gambling den yet, and I'll  
not go now. It's wrong, and I long  
ago determined I would have nothing  
to do with games of chance."

And, influenced by these decided  
words, not a single member of the  
party followed out the plan proposed;  
the evening was spent by the entire  
company in a better and certainly a  
more pleasant amusement.

It pays to know how and when to  
say "no." It not only saves oneself  
from snares, but it may be the means  
of helping others. If you have not  
already learned the lesson, learn it  
now. At first, it may require an  
effort; but you will never regret form-  
ing the habit nor earnestly carrying it  
into action.

**ACTS OF KINDNESS.**

In the intercourse of social life it is  
by little acts of watchful kindness re-  
curring daily and hourly—and oppor-  
tunities of doing kindnesses, if sought  
for, are forever starting up—it is by  
words, by tones, by gestures, by looks,  
that affection is won and preserved.  
He who neglects these trifles, yet  
boasts that, whenever a great sacrifice  
is called for, he shall be ready to make  
it, will rarely be loved. The likelihood  
is, he will not make it; and, if, he does  
it will be much rather for his own  
sake than for his neighbour's. Many  
persons, indeed, are said to be penny-  
wise and pound foolish; but they who  
are penny-foolish will hardly be  
pound-wise; although selfish vanity  
may now and then for a moment get  
the better of selfish indolence. For  
wisdom will always have a microscope  
in her hand.

**CURED WEAK BACK FOR 25  
CENTS.**

For two years I was dosed, pilled,  
and plastered for weak back, scalding  
urine and constipation, without bene-  
fit. One box of Chase's Kidney-Liver  
Pills relieved, three boxes cured. R.  
J. Smith, Toronto. One pill a dose,  
price 25 cents.

—No man does his best who works  
only for pay.

"I bought a box of Dr. Chase's  
Catarrh Cure at the Drug Store of Mr.  
Boyle here. I am thankful to say it  
has proved most affective. I have  
also tried your Kidney-Liver Pills and  
found them excellent."—Henry R.  
Nicholls, rector, London.

—Too much rest is rust.

Which would you rather  
trust? An old, true friend of  
twenty years, or a stranger?  
You may have little health  
left. Will you risk it with  
a stranger? If you have a  
cough, are losing flesh, if  
weak and pale, if consump-  
tion stares you in the face,  
lean on Scott's Emulsion.  
It has been a friend to thou-  
sands for more than twenty  
years. They trust it and  
you can trust it.

Let us send you a book  
telling you all about it.  
Free for the asking.

SCOTT & BOWNE, Belleville, Ont.

I slept, and dreamed that life was  
beauty.

I woke, and found that life was duty.

**ONLY A LITTLE.**

Every day a little knowledge. One  
fact in a day. How small is one fact?  
Only one ten years pass by. Three  
thousand six hundred and fifty facts  
are not a small thing.

Every day a little self-denial. The  
thing that is difficult to do to-day will  
be an easy thing to do 860 days hence,  
if each day it shall be repeated. What  
power of self-mastery shall he enjoy  
who seeks every day to practice the  
grace he prays for?

Every day a little happiness. We  
live for the good of others, if our living  
be in sense true living. It is not in  
great deeds of kindness only that the  
blessing is found. In "little deeds of  
kindness," repeated every day, we find  
true happiness. At home, at school,  
in the street, in the neighbour's house,  
in the playground, we shall find op-  
portunity every day for usefulness.

Montreal, Que., Jan 2, 1896.

Edmanson, Bates & Co.

45 Lombard St., Toronto, Can.

Messieurs the Manufacturers,—I  
tried a bottle of Chase's Linseed and  
Turpentine for ulcerated sore throat.  
It cured me in two days. It is an ad-  
mirable preparation.

Believe me, votre ami,

D. F. Lafleche.

—Prayer will make a man to cease  
from sinning, or else sin will entice a  
man to cease from praying.

**Walter Baker & Co., Limited.**

Dorchester, Mass., U. S. A.

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**PURE, HIGH GRADE  
Cocoas and Chocolates**



on this Continent. No Chemicals are used in their manufactures.  
Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and  
costs less than one cent a cup. Their Premium No. 1 Chocolate is  
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German Sweet Chocolate is good to eat and a great favorite with  
children. It is palatable, nutritious and healthful; a great favorite with  
children. Consumers should ask for and be sure that they get the genuine  
Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.

CANADIAN HOUSE, 6 Hospital St., Montreal.



## BIRTHS.

At Mount Forest, Ont., on the 8th September, instant, the wife of the Rev. Canon R. B. Radcliff, of Denver, Colorado, of a son.

## SILENCE THAT IS NOT GOLDEN.

—Is any miserliness so mean as that which holds loving and gentle words in the heart unspoken, when close beside us are starving others whom our words would help to sustain? We should use our gift of speech to give comfort, joy, cheer and hope to all around; use it to encourage the weary and disheartened, to warn those who are treading in paths of danger, to inspire the indifferent with higher motives, to kindle the fire of heavenly aspiration on cold heart altars.

## CAN WORK ALL THE TIME.

"My daughter was suffering with catarrh of the stomach, and tried many different prescriptions without benefit. Finally she began taking Hood's Sarsaparilla and it helped her at once. She has taken fifteen bottles and is now able to work all the time. We prize Hood's Sarsaparilla very highly." Anna Merrill, Eaton, Que.

—Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25 cents.

—As one seeking health does not inquire what degree of intensity in heat or cold he can possibly endure and live, but rather seeks for the most favourable climate in which his physical functions can do their best work, so in choosing life-employment men should inquire, not what branch they can possibly push themselves into by straining every nerve, but in which one they can do the best work and develop their powers in the best manner.

## HEART PAIN.

Dr. Agnew's Cure for the Heart Defies the most Incurable Pains—No Matter how long Standing the Trouble, it Masters Disease in Half an Hour, and in the case of John Crow five Bottles Cured Heart Disease of ten Years' Standing—Here's his Testimony Unsolicited:—

John Crow, son of Mr. George Crow, farmer, near the village of TARA, Ont., writes: "I was a remarkably afflicted with palpitation and enlargement of the heart for nearly ten years. I doctored with best physicians and tried numerous remedies with very little benefit. In our local papers I noticed Dr. Agnew's Cure for the Heart advertised, and I determined to give it a trial; inside of half an hour I had relief. I have taken about five bottles, and feel to-day that I am as well as ever I was. I am completely cured."

—Influence is self-expression. The small man cannot have great influence. The selfish man cannot inspire to generosity, though he talk eloquently about it. The man of low ideals cannot possibly create moral enthusiasm.

## WONDERFUL.

Piles cured in 3 to 6 Nights—Itching, Burning Skin Diseases Relieved in one day.

Dr. Agnew's Ointment will cure all cases of itching piles in from three to six nights. One application brings comfort. For blind and bleeding piles it is peerless. Also cures tetter, salt rheum, eczema, barbers' itch, and all eruptions of the skin. Relieves in a day. 35 cents.

—It is better that joy should be spread over all the day in the form of strength than that it should be consecrated into ecstasies full of changes and followed by reaction.

# Hood's Pills

Are gaining favor rapidly. Business men and travelers carry them in vest pockets, ladies carry them in purses, housekeepers keep them in medicine closets, friends recommend them to friends. 25c.

## QUARRELSOME BIRDS.

"Mother," called little Edith, one day, "come here, quick!"

"What is the matter, dear?" asked her mother.

"The birds are quarreling. I thought 'birds in their little nests agree.'"

"So they do, but you see these birds are not in their little nest. That is what is the matter, two birds wants the same nest or place to build one, and neither will give up to the other."

"Just see how they peck each other, and they scream, and talk back. They ought to be put in some closet until they say they will be good. What are all those other birds doing? They look like a crowd of boys around two boys that are fighting."

"That is just what they are doing." "Don't they know that it is wrong? They are just like bad children."

"No, they don't know it is wrong to be selfish and quarrel; but you do, and yet—"

"I'm sorry I wouldn't let Ned have 'Mother Goose.' He may have it now. I'm glad I know what is right and what is wrong. Which bird will give up first?"

"The weaker one; but it is the other way with little girls and boys. It is the strong one that gives up first. I mean 'strong to do right.'"

—Pure, rich blood feeds the nerves. That is why Hood's Sarsaparilla, the great blood purifier, cures nervousness.

—There is no holiness if Thou, Lord, withdraw Thy presence; no wisdom profiteth if Thy Spirit cease to direct; no strength availeth without Thy support; no chastity is safe without Thy protection, no watchfulness effectual when Thy holy vigilance is not on guard.

## ACCIDENTS WILL HAPPEN.

But this Time it was a God-send to Mr. John Brown, a G. A. R. Veteran, of 2446 Marshal St., Philadelphia—Dodged Shot and shell in the Interst of his Country, only to be Attacked by that Insidious Disease, Catarrh—But Dr. Agnew's Catarrhal Powder Cured and Permanently, too—This is what he says:—

"By a mere accident that I came across Dr. Agnew's Catarrhal Powder. I was a great sufferer from that dread malady—Catarrh. To-day it gives me unbounded pleasure to state for suffering humanity's said that this wonderful remedy effected a speedy and permanent cure in my case, and I have been so thankful for it that I am willing to spend the remainder of my day in spreading the good news to my fellow sufferers."

—We should find great peace if we would imbue ourselves with this thought—that we are here solely to accomplish the will of God, that will is accomplished from day to day, and that he who dies leaving his work unfinished is just as far advanced in the eyes of Supreme Justice as he who has leisure to accomplish it fully.

—Many a heart has been gladdened by an unexpected gift.



## WELL BEGUN IS HALF DONE

Start wash day with good soap, pure soap, that's half the battle won.

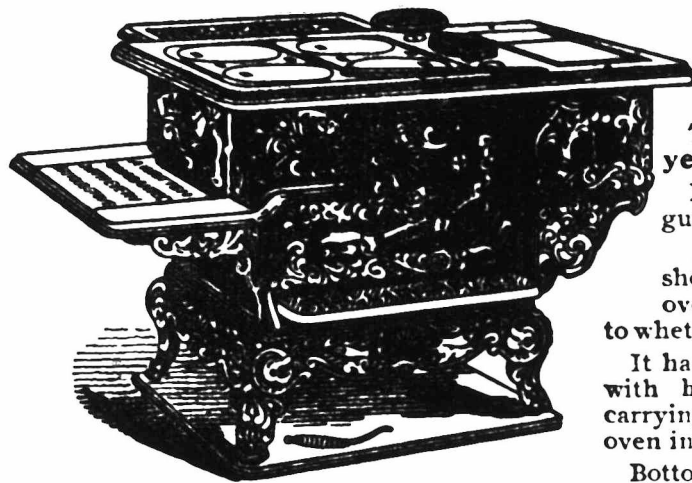
**SURPRISE SOAP** is made especially for washing clothes, makes them clean and fresh and sweet, with little rubbing.

It's best for this and every use.

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WOOD COOK STOVE.



Our Latest and Best.

The result of 50 years experience.

It's good working is guaranteed.

A Thermometer shows exact heat of oven, no guessing as to whether it is hot enough.

It has a ventilated oven with hot air circulation, carrying all fumes from oven into the chimney.

Bottom of oven is steel, no cracking, and Top of Stove is made so as to prevent cracking.

This Stove baked 212 loaves in 6½ hours with 2¼ cubic feet of wood.

**The McClary M'f'g. Co.** LONDON, TORONTO, MONTREAL, WINNIPEG, VANCOUVER.

If your local dealer cannot supply, write our nearest house.

## EXCURSION TO CHICAGO.

On September 30th and October 1st and 2nd, tickets will be sold from all points in Ontario (via Wabash Railroad) to Chicago and return at less than the second class fare one way, tickets good until October 18th. All excursion tickets should read via Detroit and Wabash, new line, the short and true route to the Windy City. Detailed information of this excursion from any R.R. agent, or J. A. Richardson, Can. Pass. Agent, N.E. corner King and Yonge streets, Toronto.

—Till a man has learned to be happy without the sunshine, and there-in becomes capable of enjoying it perfectly, it is well that the shine and the shadow should be mingled so as God only knows how to mingle them. To effect the blessedness for which God made him, man must become a fellow-worker with God.

—To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly and all lower achievement vain. Those only who make this quest the supreme desire and passion of their lives can ever begin to hope to reach it.

—First, last, midst, and without end honour every truth with use.

## The Success

of anything depends upon the publicity it receives

Therefore, when a Sunday school entertainment is to be held, or special church services are to be conducted, it is important that as many persons as possible be made acquainted with the fact. There is no better way of accomplishing this than by attractive poster and newspaper advertising. We print posters that people stop to read, and compose advertisements for newspapers equally attractive.

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ALL our thoughts are Fallward. Yours are too, if we judge by the interest manifested in New Carpets and Housefurnishings. Everything you may want, and much that will only come to you in suggestion, as you see our goods, is to be found in stock. All the new goods are here. We are inspired with the enthusiasm of the hour—the good times everyone is talking about—and our stocks will be found to measure up to the expectations of every buyer.

Leaders in

## Carpets Curtains and Draperies

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Buying Carpets here is so different to buying them anywhere else. It is not a case of Carpets constituting one of a thousand other lines, but our one business is to sell Carpets, Curtains and Draperies—the entire store, with its four floors, given up to this business. It means assortment, quality, exclusiveness, specials in prices, as found nowhere else.

Imported All-wool Carpets, the very best makes, colours that will stand, special at 80c. and ..... \$1.00

Large range of Fine Quality Tapestry Carpets, Brussels effects, a special line worth 90c. for.... .70

Brussels Carpet, best value we have ever shown, in delf and new green shades, the fashionable colors of to-day, and in designs exclusive to ourselves, special prices, net, 85c. and ..... \$1.00

We recommend Brussels Carpets for genuine satisfactory use. The new goods contain the latest designs of

Burne Jones and Walter Crane, special for the manufacturer, for whom we are Canadian agents.

Axminster Carpets, a large range in rich dark colors, a new quality, with close weave and best pile, first time introduced into Canada, special ..... \$1.50

20 Pieces of the Celebrated Teprak Wilton, suitable for dining rooms or halls, nothing wears like it, special, net ..... \$1.40

Good assortment of the Crompton and Victorian Axminster, beautiful goods, light and dark colors, large variety.

### SELECT LINES FROM OUR RUG STOCKS.

It may be put in plainest terms, that no house in Canada carries a stock of Rugs that in size or variety commences nearly to measure up to what we can show customers. Taking up house for the first time we recommend in many cases the use of Squares made from our remnants. They give excellent satisfaction, made from the best Brussels, Wilton, Velvet, and Axminster Carpets, and cost about one-third the regular price of the carpets.

BRUSSELS SQUARES—14.9x8.3, special, \$21; 10x8.3, special, \$15; 12x10 6, special, \$20.

VELVET SQUARES—11.4x10.6, special, \$22; 15.6x11.5, special, \$30.

WILTON SQUARES—12.8x10.6, special, \$27.

AXMINSTER SQUARES—12.5x8.3, special, \$20; 13.6x10.6, special, \$30.

We have many more sizes and prices.

Large range of Parquette Squares, for Dining and Drawing Rooms, at special prices.

Just gone into stock a line of Kazak and Anatolian Rugs, much below regular selling prices.

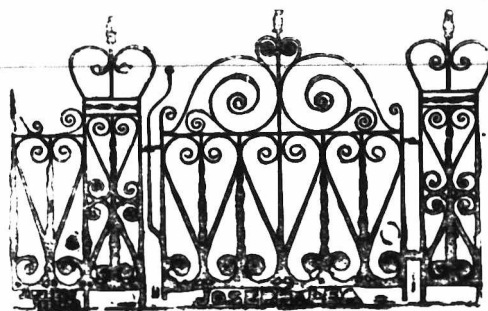
A special in Heavy Wool Squares, 9x12, very suitable for dining-room, library and bed-rooms, in the new Voisey designs, special \$18 and \$20.

### SPECIALS IN OILCLOTHS AND LINOLEUMS.

It puzzles the ordinary store to fill a large order for Oilcloth or Linoleum, but our business is planned to meet the biggest trade that comes in this way. Our Linoleums are found in most of the public buildings of city and country, in society halls, the large business buildings, and other places. We are selling a special Linoleum, regular value 55c., at 40c.

We are special agents for Staines' English Inlaid Linoleums, and always carry a very large assortment, and our prices are special. It would be an easy matter to cover large newspaper space with details of our stocks, but selling these goods to the people of Toronto for upwards of a quarter of a century, it is hardly news to emphasize further our leadership in the particular business of Carpet and Curtain selling. At another time we shall talk more particularly of our Curtain and Drapery stocks.

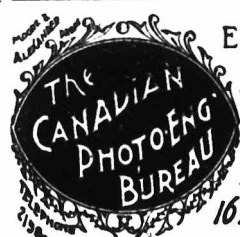
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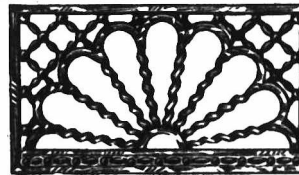
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Attractive

IS THE WISH OF EVERY LADY



Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cosy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the room.

We make these in Moorish fret work, Japanese fret work, Scroll or Gille work, combinations of the different styles, and made finished in any kind of wood desired.

For further particulars address OTTERTVILLE MFG. CO., Limited, Otterville, Ont.

Clearing Up for Spring

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1773 Ontario Street, MONTREAL.  
Headmaster, the Rev. Arthur French, B.A., Kable College, Oxford: 40 day boys, 25 boarders. Boys are thoroughly grounded and prepared for college or business. No pains are spared to secure progress and a good tone. School re-opens September 9th. The Headmaster will be at home on and after September 6th to receive parents. For prospectus apply by letter to the Headmaster.

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Prepares for entrance to the University Colleges, for the examinations of the Toronto Conservatory of Music, and for the Government examinations in Art. Resident French and German Governesses. Fees for resident pupils (inclusive of English, Mathematics, Latin, German, French and Drawing), \$252 per annum, with entrance fees of \$12. Discount for sisters and for daughters of clergymen.  
The school will re-open after Midsummer, Sept. 8th, 1897.  
Apply for Calendar to MISS GRIER, Lady Principal.



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School will re-open, D.V., Tuesday, Sept. 7th

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Will re-open on Wednesday, Sept. 15th.  
The School is now in its thirty-third year. The handsome new buildings are unsurpassed in the Dominion, and are provided with all modern appliances for the health and comfort of the boys. Applications for admission, or further information, should be addressed to  
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