

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO CANADA, THURSDAY, NOVEMBER 19, 1891.

[No. 47.]

**STRICKLAND & SYMONS,**  
ARCHITECTS.

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

WALTER R. STRICKLAND, WILLIAM L. SYMONS

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

**Windeyer & Son,**

Canada Permanent Buildings, ARCHITECTS.

18 Toronto Street, Toronto

**R. GILDAY,**  
FELT AND GRAVEL ROOFER.

Sparham Cement Fire-Proof Roofing.

New Roofs Guaranteed for Ten Years.

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

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

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

**REMINGTON**  
TYPEWRITER.

Machines sent to any part of Ontario on  
rental.

**GEO. BENGOUGH,** 4 Adelaide West, Toronto.

**KINDERGARTEN GOODS.**  
SCHOOL AIDS.

SEND FOR ILLUSTRATED CATALOGUE.

**SELBY & CO.,** 42 Church St., Toronto.

**TO THOSE BUILDING OR ABOUT TO BUILD.**  
Call on, or write for quotations on Lumber and  
all kinds of Building Material to

**Toronto and Midland Mfg. Co**  
WHOLESALE AND RETAIL LUMBER DEALERS  
Foot of Spadina Ave., TORONTO.  
Most complete stock in city.

**CANADIAN**  
**WHITE ENAMEL SIGN CO'Y.**

Agents for Casar Bros. celebrated Dome Let-  
ters for Window Signs, Door Plates, House and  
Pew numbers, etc.  
4 Adelaide St. West, Toronto.

**F. G. CALLENDER M.D.S.**  
Dental Preservation a Specialty.

394 YONGE STREET,  
TORONTO.



A Choice Selection of the Latest Designs  
in  
**FRENCH CHINA.**

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

**WILLIAM JUNOR,**  
109 KING ST. W., TORONTO

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

**Chas. P. Lennox & Son,**

DENTISTS

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

**Central Canada Loan and Savings Co.**

10 KING STREET WEST, TORONTO.

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

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

Everybody  
Speaks  
well  
of  
**Sunday**

THIS is one of the best an-  
nuals for young people. It  
has become one of the popu-  
lar annuals, being the weekly numbers  
of the English Periodical SUNDAY, con-  
taining reading suitable for Sunday or  
week day.

It has upwards of 250 original illus-  
trations.

Illustrated board cover, cloth back...\$1 00 POST  
Cloth, extra, bevelled, gilt edges..... 1 50 PAID

**WILLIAM BRIGGS,**  
29-33 Richmond St. W., TORONTO.

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

**WANTED** For the Diocese of Algoma three or  
four active earnest, energetic mis-  
sionaries, in full orders, if possible. Full par-  
ticulars may be had by correspondence with the  
Bishop, addressed to THE ARLINGTON, TORONTO.

**Geo. Harcourt & Son.**

WE have just received from London,  
Eng., a large shipment of Cleri-  
cal Collars in five different styles.  
Our collars are of the best quality; the  
styles are correct and worthy the at-  
tention of every clergyman.

57 1/2 King Street West, TORONTO



Our Unrivalled Communion Wine  
**"ST. AUGUSTINE,"**

Registered at Ottawa.  
Cases, 12 bottles, \$4.50, securely packed. Chosen  
by Special Committee of the Diocese of  
Ontario, assisted by Analysts In-  
land Revenue, Ottawa.

**J. S. HAMILTON & CO.,**  
BRANTFORD.

Sole Agents for Canada.

**MACDONALD & CHITTENDEN,**

(Successors to J. J. Cooper & Co.)  
MANUFACTURERS AND IMPORTERS OF

**MEN'S FINE FURNISHINGS,**

COLLARS, CUFFS,

SCARFS, TIES, UNDERWEAR, GLOVES, ETC.

The Archbishop, Rector, Oxford, and Priest  
Clerical Collars, in stock and to order

Special Discount to Clergy and Students

109 Yonge St., Toronto

**Fine Funeral Goods.**

**J. A. Gormaly,**

751 QUEEN ST. WEST,  
Toronto.  
TELEPHONE 1320.

**Recent Publications.**

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

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

**JOHN YOUNG,**  
Upper Canada Tract Society,  
102 YONGE ST., TORONTO.

**THE NAPANEE PAPER CO'Y**

NAPANEE, Ontario.

Manufacturers of Nos. 2 and 3

**White, Colored & Toned Printing Papers**  
News and Colored Papers a Specialty.

Western Agency - - 112 Bay St., Toronto  
**GEO. E. CHALLES,** Agent.

The CANADIAN CHURCHMAN is printed on  
our paper.

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

Very convenient for Visitors and  
Business Men.

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

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

8 Leader Lane, TORONTO.

**ARTISTIC DESIGNS**

Gas and  
Electric **Fixtures**

Assortment Complete.  
Prices Right.

**R. H. LEAR & CO.,**  
19 and 21 Richmond St., West.

**Stylish Furs.**

Bear, Sable and other Dark Fur  
Boas are as fashionable this year as  
last. We have them in full lengths,  
both round and flat.

Dark Brown Goat Boas.....\$3 to \$10  
Black Goat Boas..... 5  
Dark Russian Fox..... 10  
Dark Alaska Sable.....\$18 to 25  
Black and Brown Bear..... 18 " 25

Our stock is now complete. Every  
article in the fur line now on view.

**W. & D. Dineen,**

Corner King and Yonge Sts.

**GENTLEMEN**

YOUR ATTENTION IS ASKED  
TO OUR

**NEW IMPORTATIONS**

COMPRISING  
**CHOICEST WOOLLENS**

**MEN'S FURNISHING GOODS**

PROCURABLE IN GREAT BRITAIN.

**R. J. HUNTER,**

MERCHANT TAILOR,

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

**HOMŒOPATHIC PHARMACY,**

394 Yonge Street, Toronto,

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

**D. L. THOMPSON, Pharmacist.**

WOKKS BY

**Henry Parry Liddon, D.D., D.C.L., LL.D.**

Late Canon Residentiary and Chancellor  
of St. Paul's

Advent in St. Paul's. Sermons bearing  
chiefly on the Two Comings of Our Lord. \$ 1 75

Christmastide in St. Paul's. Sermons bearing  
chiefly on the Birth of Our Lord and the  
End of the Year ..... 1 75

Passiontide Sermons..... 1 75

Easter in St. Paul's. Sermons bearing chiefly  
on the Resurrection of our Lord..... 1 75

Sermons preached before the University of  
Oxford ..... 1 75

Sermons on Old Testament Subjects ..... 1 75

Sermons on New Testament Subjects.  
Crown 8vo. .... 1 75

IN PRESS.

Some Elements of Religion. Lent Lectures. 90

The Divinity of Our Lord and Saviour  
Jesus Christ. Being the Bampton  
Lectures for 1866..... 1 75

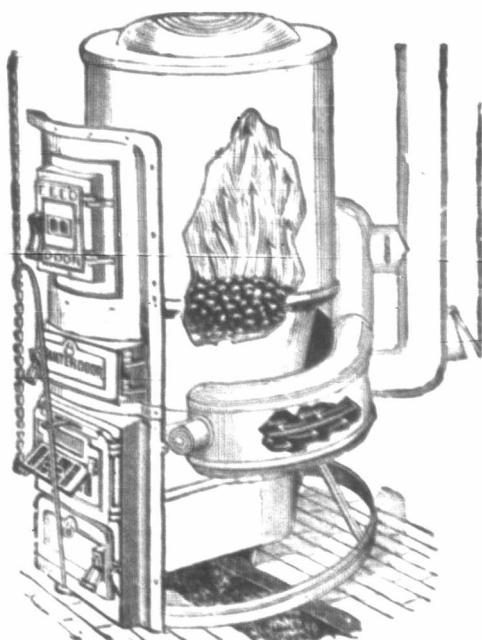
Selections from the writings of H. P. Lid-  
don, D. D..... 25

Maxims and Gleanings from the writings of  
H. P. Liddon, D. D. Selected and  
arranged by C. M. S. Crown 16mo..... 70

**ROWSELL & HUTCHISON,**

76 King Street East, Toronto.





## Presto . . . . . . . Furnaces

ARE acknowledged to be the  
**BEST VALUE IN THE MARKET.**  
We manufacture a full line of Furnaces,  
Hot Water Boilers, Registers,  
Ranges, Stoves, etc.  
Send for our new "FURNACE BOOK." It  
will interest you.

**Clare Bros. & Co.**  
PRESTON, ONT.

### DOMINION LINE STEAMSHIPS

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

#### LIVERPOOL SERVICE

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

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

#### RATES OF PASSAGE.

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

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

### Confirmation, Marriage and Baptismal Certificates.

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

#### Timms & Co.,

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

### Ladies' Dress Slippers.



Bronze,  
Grey and  
Black Kid,  
Plain and  
Embroidered.  
Satin  
In Cream,  
White,  
Pink,  
Blue,  
Orange,  
and Garnet

Newest and Most Pleasing Styles.

79 KING STREET E., Toronto.

### THE Accident Insurance Company, OF NORTH AMERICA.

HEAD OFFICE, - - MONTREAL.

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

#### MEDLAND & JONES,

General Agents Eastern Ontario,  
Mail Buildings, King St. W.,  
TORONTO.

### MISS DALTON,

356 1/2 YONGE STREET, TORONTO.

ALL THE SEASON'S GOODS NOW ON VIEW.

MILLINERY,  
DRESS AND MANTLE MAKING.

The Latest Parisian, London and New  
York Styles.

### W. H. Stone, The Undertaker.

All Funerals Conducted Personally.

No. 349 Yonge St., TORONTO  
Telephone No. 932.

### Bates & Dodds, UNDERTAKERS, 931 Queen St. west, Opposite Trinity College.

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

GRATEFUL---COMFORTING.

### EPPS'S COCOA.

BREAKFAST.

By a thorough knowledge of the natural laws  
which govern the operations of digestion and  
nutrition, and by a careful application of the  
fine properties of well selected Cocoa, Mr. Epps  
has provided our breakfast tables with a deli-  
cately flavored beverage which may save us  
many heavy doctors' bills. It is by the judicious  
use of such articles of diet that a constitution  
may be gradually built up until strong enough  
to resist every tendency to disease. Hundreds of  
subtle maladies are floating around us ready to  
attack wherever there is a weak point. We may  
escape many a fatal shaft by keeping ourselves  
well fortified with pure blood and a properly  
nourished frame.—Civil Service Gazette. Made  
simply with boiling water and milk. Sold only  
in packets by grocers, labelled thus:—  
JAMES EPPS & CO., Homoeopathic Chemists  
London, England.

### THE NEW WEBSTER

Entirely New.



Cost \$300,000.

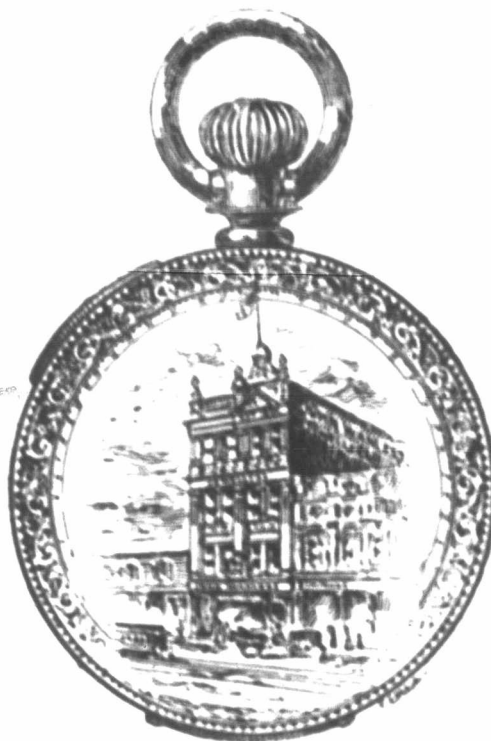
SUCCESSOR OF THE UNABRIDGED.  
Re-edited and Reset from Cover to Cover.  
**A GRAND INVESTMENT**  
for every Family and School.  
Work of revision occupied over 10 years.  
More than 100 editorial laborers employed.  
Critical examination invited. **Get the Best.**  
Sold by all Booksellers. Pamphlet free.  
**CAUTION** is needed in purchasing a dic-  
tionary, as photographic reprints of an obso-  
lete and comparatively worthless edition of  
Webster are being marketed under various  
names and often by misrepresentation.  
The International bears the imprint of  
**G. & C. MERRIAM & CO., Publishers,**  
Springfield, Mass., U. S. A.

### R. FLACK Groceries and Provisions

Canned Goods in Great Variety.

CROSSE & BLACKWELLS'  
JAMS, JELLIES Etc.

466 GERRARD ST. EAST, TORONTO.



## DO YOU WANT . . . Anything

in the Jewellery Lane; if you do, you will  
find it to your advantage to examine the  
collection of beautiful goods with the  
prices of the same, as shown at the  
Handsome Establishment of

### JOHN WANLESS & CO.,

172 Yonge Street,

New Goods **Toronto.**  
Attractive Cost.

### Toronto Pressed Brick & Terra Cotta Co., -

R. C. DANCY, Managing Direc

52 ADELAIDE STREET EAST.

One Million Bricks now  
in Stock

**PLAIN, MOULDED & ORNAMENTAL PRESSED BRICK.**  
GREAT VARIETY  
OF  
Fancy Brick from \$3 to \$10 per 100.  
Facing Brick from \$10 to \$18 per 1000  
Hard Building Brick \$8 per 1000.

These prices are F. O. B. cars at Milton, Ontario

CATALOGUES AND SAMPLES ON APPLICATION.

## Heintzman & Co's. SQUARE & UPRIGHT PIANOS

ALL STYLES.

Send for Illustrated Catalogue.

117 King Street West, - - - TORONTO

### The Canada Sugar Refining Co., Ltd. Montreal

OFFER FOR SALE ALL GRADES OF REFINED

Sugars and Syrup

OF THE WELL-KNOWN BRAND OF



Certificate  
of Strength and Purity.

CHEMICAL LABORATORY.

Medical Faculty, McGill University.

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

Yours truly,  
G. P. GIRDWOOD.

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

FULL GOVERNMENT DEPOSIT.  
POPULAR, VIGOROUS,  
PROGRESSIVE.

### North American Life Assurance Co.

HEAD OFFICE, - - TORONTO, ONT.

PRESIDENT:  
HON. ALEX. MACKENZIE, M. P.  
(Ex-Prime Minister of Canada.)  
VICE-PRESIDENTS:  
JOHN L. BLAIKIE, Esq.,  
HON. G. W. ALLAN.

#### THE COMPOUND INVESTMENT PLAN

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

WM. McCABE, Managing Director

#### TORONTO STEAM LAUNDRY

COLLARS AND CUFFS **25c.** PER DOZEN PIECES.

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



# Canadian Churchman.

TORONTO, THURSDAY, NOV. 19th, 1891.

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

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

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

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

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

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

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

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

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

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

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

Address all communications.

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

FRANK WOOTTEN,  
Box 2540, TORONTO.

Offices 32 and 34 Adelaide St. East.

## Lessons for Sundays and Holy Days.

November 22nd, 26th SUNDAY AFTER TRINITY.

Morning.—Eccles. 11 and 12. James 1.

Evening.—Hag. 2 to v. 10; or Mal. 3. and 4. John 7. 25.

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

"TURNING TOWARDS NIRVANA" is the theme of a writer who depicts the civilized world as "drooping, sad, and tired," turning from the wholesome and happy activity of Christian life to the stupid dreams of dead Hindoo philosophers!

EDWARD BOUVERIE PUSEY.—It would be difficult to find a more appreciative and creditable notice of this great theologian's life and work than is to be found in the October (American) *Church Review*, from the facile pen of Dr. J. S. Stone—well-known as formerly rector of St. Martin's, Montreal, and St. Philip's, Toronto.

EVOLUTIONISM RUN MAD.—Some people seem to fancy that the principle of development may be applied to the Deity of the Bible as well as to everything else in the world or out of it. They labour to explain away the miracles of the Old Testament as if the Almighty was not 'then quite Almighty, but became so about the year 4000 after the Creation!

"TOO MUCH EXTEMPORE" is probably the danger of the present generation of preachers in the Church. It is all very well to be ready, but in order to be so effectively, there must be conscientious preparation—near or remote. Credit the experience of Wordsworth, Newman, Kingsley, Chalmers, Liddon, Beecher.

"EVANGELICALS" GOING TO ROME.—The Scotch theologian, Principal Tulloch, and others, have noted that "none had part in the Newman exodus to Rome who had imbibed the pure air of Anglicanism. The Romish perverts were from the Evangelical school—they simply 'passed through', where Pusey stood and stayed."

"LOPSIDEDNESS" is the charge which Canon Leathes in the *Churchman* brings against those theological critics who receive the New Testament miracles as unanswerable, but "fall down flat" when some other critic attacks those of the Old Testament. And yet they think they worship the same God under both Testaments!

CLERICAL LUXURY OF LIVING forms a strong indictment in the pages of the November *Arena*. North of the Lakes, we know little of this phenomenon of American clerical experience. There are few men who have more than enough for bare necessities of support, and fewer still who do not distribute their superfluities liberally among their poorer brethren.

SOLID MISSIONARY WORK.—Canon Tristram, who has lately returned to England from a six months' tour round the world, says: "The half was not told me. The solid reality of the work far surpassed my expectations. Quality rather than quantity is the great feature. Of course there are difficulties; but what a noble set of men our missionaries are."

THE GALRICAN CHURCH IN CANADA—a very different thing from the modern Roman Church—was coeval with the French occupation; naturally, just as the Anglican Church was coeval with the British occupation of every country to which British arms proceeded with their "*veni, vidi, vici.*" But Canada now is a British colony; and its proper Church is the British Church.

SUNDAY SCHOOL LOOSENESS.—Judging from the remarks of the Bishop of Dover and others at the Canterbury Diocesan Sunday School Teachers' Association recently, the great trouble with the Sunday schools as at present managed is that they fail to make deep impressions or get fast hold of the scholars. The meshes of the net are too easy to swim through, and the fish get out.

THE "KENOSIS" CONTROVERSY.—As we predicted the interchange of letters in the *Church Times*, between Canon Bright, of Oxford, and the Vicar of St. Columba's, Haggerton, is tapering to a conclusion in substantial agreement, though the Canon is sometimes rather severe on the inexact statements of the precocious vicar, and recommends him some authors to read occasionally.

NEITHER SPAIN NOR FRANCE can claim North America for the Church of Rome. Thus writes Bishop Perry in the "History of the American Church":—"It is of no little moment that we as a nation can trace our spiritual and political lineage to Cabot and to England's Church and Crown, rather than to Spain and Rome." It is otherwise with Mexico and the South American Republics.

WEAKNESS OF MODERN "EVANGELICALISM."—Says Dr. J. S. Stone in the October *Quarterly*:—"At no time have Low Churchmen been remarkable for scholarship; and needless to say, without scholarship neither Scriptural nor ecclesiastical study is possible. They have never been able successfully to defend the principles which they claim to be essential to religion." *Crede experto.*

"CHRISTIAN FATALISM" was the theme of a remarkable sermon by Rev. C. Gore lately at a Clerkenwell church. He referred chiefly to the

habit of saying "It has pleased God to take him," &c., in the case of persons who have really brought their fate on themselves by drunkenness or other vices; or where the public precipitates calamities (such as disease and accidents) by corporate carelessness.

MARRIED MISSIONARIES must have spent a rather bad quarter of an hour, if any were present during Mr. Athelstan Riley's paper at the Rhyl Congress. It was a strong plea for celibacy as the better way—and more economical. It is just possible that there is a good deal of "penny wise, pound foolish" in Mr. Riley's theory of economizing. The vast majority of men find it natural to marry; and do best so.

ARCHBISHOP MACLAGAN AND MR. SPURGEON.—Referring to Mr. Spurgeon's desertion of the Liberationist banner, the Archbishop recently said: "However much they might differ from Mr. Spurgeon, and above all on one momentous article of belief, he could testify that the result of Mr. Spurgeon's ministry—and he had lived near to him for six years—had been a power that makes for righteousness."

GEORGE MULLER'S "WORK OF FAITH."—The fifty-seventh annual report of the British Orphanages shows that since 1834, the gross earnings have amounted to \$6,000,000. The annual income now exceeds \$100,000. At this rate, in the next fifty-seven years the gross earnings will have amounted to as much more. Thousands of children are thus maintained till they can do for themselves.

"THE OXFORD MOVEMENT," the grave and learned Presbyterian, Principal Tulloch, says, "has done more than all other movements in our time to revive the grandeur and force of historical communion and Church life, and, no less, the true place of beauty and art in public worship." Then he goes on to contrast this antidote with the poisonous "dissidence of dissent and canker of sectarianism."

THE "BLACK GOWN" A ROMISH BADGE!—"The Black Gown is the distinctive garb of the Dominican friar—the very order that had charge of the Inquisition, and delighted in harrying out of the world the opponents of the faith." So says the writer in the *American Quarterly* in one of his biographical articles, his argument being that they who wear the Black Gown cannot consistently object to the chasuble.

FAITH AND SCIENCE JOINED.—A carefully written article on "The Food Supply of the Future" in the November *Century* concludes as follows:—"Faith has always had its reply to Malthusian pessimism, though that reply has been vague ('Earth and its creatures are governed by a beneficent and omnipotent Father—God.') The science of to-day makes it clear. So Faith and Science rightly joined ever lead us to the light."

WESLEY ON "COMMON REPORT."—When challenged at Bath by "Beau Nash" to show his authority as a preacher, John Wesley quoted the Archbishop's words of Commission in the Ordination Service for Priests. Not content, Nash condemned Wesley's preaching (not having heard him) on "common report." Wesley's retort was crush-



ing: "Is not your name Nash? I dare not judge you by common report!"

HEALTHY—THEOLOGICAL BREEZES.—Our contemporary the *Living Church* quotes approvingly some remarks of the *Evening Wisconsin* on the subject of the "tiffs" which took place in the Methodist Conference at Washington:—"There are times when important questions of principle or policy upon which good men deeply differ, must be discussed. Then comes fighting—evidence of hearty whole-souled sincerity."

"THE DIVINE FEMINE" of the future, according to a writer in *Arena*, "can furnish to her babes what no text books or Scripture (!) or statutes can convey to them. The mother who can recite to her children the songs of the American poets, the character of Dickens and Elliott and Scott, who can portray the noble characters of Lincoln and Lucretia Mott . . . will become the most effective moral educator." What rubbish!

"HEREDITARY, ERGO INCURABLE" is one of the short-sighted dicta of science falsely so-called, which serve as excuses for continuance in wrongdoing. Says a recent author, "His was a hereditary passion, an iniquity of the father visited on the son. Against such there is no law, and for such, no remedy." Yet the same writer goes on to describe a *cure*—attributable to a great moral shock, but attributed inconsequently and fancifully to a ghostly visitation.

#### PREMIUM.

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

#### THE ENGLISH CHURCH ABROAD.

Under the above heading there has appeared recently in *John Bull* one of the most inconsequent—and practically *disloyal*—articles that we have ever been surprised and pained to find in a Church of England newspaper. One is almost tempted to ask whether the Anglican Propaganda, to which the *Pacific Churchman* has recently referred, could not find some congenial work to do occasionally in the columns of a so-called "Church newspaper"—for that is the character usually attributed to the English weekly to which we refer. We cannot take much exception to the earlier part of the article—upon the "Catholic character common to the Anglican and other sections of the Holy Catholic Church." The

writer's defence is that the Church is justified in providing for her children on the continent those Christian privileges necessary to healthy spiritual life, which they are denied by the schismatical "terms of Communion" set up by the Roman Communion.

#### IN THE NAME OF COMMON SENSE.

why should the paternal solicitude of the Church at home stop here in its provisions for the Churchmen abroad? "Ornate buildings, numerous and elaborate services, daily Communion, choral Matins and Evensong, surplised choirs, frequent sermons—to provide these is unquestionably to overstep the boundary line that separates needful provision of genuine spiritual wants from mere self-willed indulgence in religious luxuries." So runs *John Bull's* article; but what excuse is there for adopting such a line? If the Church is to be represented at all, she must be fully represented, or, practically, she will be misrepresented. What idea of the value and character of the great Anglican Communion will foreigners entertain as an incentive to appreciation, fraternization, reunion, if their sphere of observation is to be confined to, as this article puts it, "some humble and obscure upper chamber, where the services shall be rigorously limited to what absolute necessity dictates."

#### LET HER CHILDREN BE GENEROUSLY FED.

If "ornate buildings, Ac., and frequent sermons" are found helpful and wholesome in England, why should Church members be denied such helps when they go abroad? To deny them their full and just privileges on the plea that those things are "luxuries," is to throw them into the arms, or at least to edge them towards the persuasive embraces of a communion where such *aids to devotion* (as some people consider them) are to be had—in association with very unwholesome condiments! Surely no policy could be worse for the Church—more advantageous to the Church's rivals. It is from this policy of false delicacy and sentimental considerations for others' feelings—while ignoring the feelings of our own kith and kin—that so much ground is lost and so much harm done. The net results of such a policy must be disastrous in the long run to the Church itself, and injurious too, to all concerned or interested, directly or indirectly, in her welfare.

#### "WHY AM I A CHURCHMAN?"

BY THE RIGHT REV. THE HON. ADELBERT J. R. ANSON,  
D.C.L., BISHOP OF QU'APPELLE.

#### CHAPTER II.

I am a Churchman—

I. Because Christ founded One Visible Church to be here on earth, His representative, the continuation of His Incarnate life as His body; the home of His chosen people; the Guardian of His Truth and Word; the Dispenser of His Means of Grace; the Educator of elect souls for the Beatific Vision in heaven; and, hereafter, His all-glorious Bride.

1. Christ founded One Visible Church.

(a) "From the time of Abraham it appears to have been God's will to save men, not only by working in them—individual personal religion—but by joining them together in a body, or family, or kingdom, or church, by certain outward and visible marks." (Church Doctrine, Bible Truth, Sadler.)

(b) The prophecies that went before, in the Old Testament, concerning the New Dispensation, clearly pointed to the continuance of the same principle. The Messiah was to found a "King-

dom" and a "kingdom" as a visible organization." See Isa. ix. 7; Dan. ii. 44; Micah iv. 1, Ac.

(c) St. John Baptist and our Lord Himself spoke of this "Kingdom" as about to be founded. St. Matt. iii. 2, iv. 17, v. 7; St. Luke x. 9, xvi. 18; St. John xviii. 36, 37.

(d) Our Lord compared this "Kingdom" to

1. A Field sown with wheat and tares. St. Matt. xiii. 24.

2. A Dragnet gathering in both good and bad. St. Matt. xiii. 47.

3. A grain of Mustard Seed, growing into "the greatest of herbs." St. Matt. xiii. 31; all of which distinctly imply a *visible* organization, and the first and second as distinctly declare that it was to be a body, *not* (as some assert) *composed of the good only*.

(e) Our Lord further declared that it was to be a body with power of excluding evil doers. St. Matt. xviii. 17; St. John xx. 22, 23.

(f) Our Lord also gave to this Body—

1. A *visible* Ordinance as a means of admission and membership—Holy Baptism. St. Matt. xxvi. 19, 20; cf. St. John iii. 3, 5.

2. A *visible* Ordinance for the continual use of its members—The Holy Eucharist. St. Matt. xxvi. 26, 27; cf. St. John vi. 51, 56.

3. A *visible* Ministry for the administration of these Ordinances, and as the Executive of the Body in the maintenance of its Discipline. St. Matt. xviii. 17, 18; xxviii. 19, 20; St. John xx. 22, 23. Cf. 2 Cor. v. 18; Eph. iv. 12; 1 Cor. iv. 1, v. 3, 4.

(g) After the Day of Pentecost, in the Acts of the Apostles and in the Epistles it is always regarded as a duly organized visible body.

1. Those that received the word were baptised. Acts ii. 41.

2. The Lord adds to it daily such as are being saved. Acts ii. 47.

3. All that believed were together and had all things in common. Acts ii. 44.

4. New officers and ministers are appointed as need arises. Acts vi. 3, xiii. 2, 3, xiv. 23.

5. When difficulties arose "the Apostles and Elders came together to consider" what ought to be done. Acts xv. 6.

6. Cases that brought scandal to the Body were severely punished. Acts v. 1-10; 1 Cor. v. 4, 6.

7. Divisions in the Body are spoken of as evidences of a carnal mind, and sinful. Rom. xvi. 17; 1 Cor. iii. 8.

All the above must clearly point to the fact that the Kingdom to be founded by the Messiah—"the Church" or "Ecclesia," as it was called—was to be a duly organized visible society.

It was indeed a Kingdom "*not of this world*" "*not from hence*" (St. John xviii. 36). Its origin and its power were heavenly and spiritual; but, nevertheless, it was to be set up *in* this world, and while not in any way competing with the kingdoms of this world, it was to absorb them in one vast spiritual, yet visible, Body.

Most of the above considerations prove as clearly that it was intended to be one Body as that it was to be *visible*.

1. It is an essential of a kingdom that it should be one. "Every kingdom divided against itself is brought to desolation." St. Matt. xii. 25.

2. The whole organization alluded to above—Ordinances, Ministry, Discipline—as plainly point to *one* Body.

But there are some further considerations in addition to these general ones:



3. Our Lord distinctly speaks of the Church in the singular, and not in the plural. "On this rock I will build *My Church*" not *My Churches*. St. Matt. xvi. 18.

4. It was to be one fold, or flock, with one Shepherd (St. John x. 16); one household (Eph. ii. 19); one Body with many members (Rom. xiii. 4.)

5. Above all there is our Lord's prayer for His people, "That they may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." St. John xvii. 21.

Could any thought of unity be imagined more entire than this? And it was to be such a unity as should convince the world; therefore it must be *visible*. We have the inspired comment on what was thus intended in the Acts and the Epistles. See I Cor. xii. 12-25; Rom. xii. 4, 5, xv. 5, 6; Eph. iv. 4, 5.

N.B. Where *Churches* are mentioned it is evident, from the rest of the passage, that parts of the same body, situated in different towns or countries, were meant, not bodies under separate organizations in the same place, e.g.—Acts xv. 41, "Paul went through Syria confirming the Churches." I Cor. vii. 17, "So ordain I in all Churches." 2 Cor. xi. 28, "cometh upon me daily, the care of all the Churches." Rev. i. 4, "John to the seven Churches in Asia," &c., &c.

For more than 1,400 years after Christ, cases of bodies of professing Christians worshipping apart from one another in the same place, under separate organizations, were unknown, except, perhaps, in a very few, isolated and temporary instances.

#### REVIEWS.

THE CHURCH OF ENGLAND IN NOVA SCOTIA, AND THE TORY CLERGY OF THE REVOLUTION: By Arthur Wentworth Eaton, B.A., Presbyterian of the Diocese of New York. Pp. xiv, 320. Price \$1.50. New York: Thomas Whittaker; Toronto: Rowsell and Hutchison.

As was expected before the volume appeared, this account of Nova Scotia and the Church in all Acadia is full of interest, and amply gives evidence of painstaking labour. It begins with the first years of the seventeenth century, when a Roman priest and Huguenot minister landed where Annapolis now stands. But it was fully another century before the English Church was represented by S.P.G. missionaries, and other seventy years before a Bishop was consecrated at Lambeth, to have a jurisdiction over the Provinces of Nova Scotia (and Cape Breton), New Brunswick, Prince Edward Island, Upper and Lower Canada, Newfoundland, and the Bermuda Islands. This consecration is of the more interest as it was the first for a purely English colony, and only the year after Bishops White and Prevoost had been consecrated for the newly constituted American Church. Our author has evidently much affection in his portraying the personal features of the earlier clergy in Acadia, and we cannot read without emotion the accounts that are given of the great hardships that the clergy and their families had to endure in fleeing from the American States, and finding rest on English soil. There are also interesting chapters upon King's College, distinguished laymen, other religious bodies, and Royal Governors of Nova Scotia. But in anticipation of a second edition of the work being called for soon, we may remark that Rev. G. Panton's only degree was M.A., that Bishop Sutherland's Christian name was Thomas *George*: that the Archdeacon of Rochester is *Cheetham*: and that George Ramsay, ninth Earl of Dalhousie, did not become Marquis Dalhousie, but his son, the tenth Earl, became the only Marquis, as he died without male issue, and his cousin Fox Maule, Lord Panmure, became eleventh Earl of Dalhousie. We must give all commendation to the workmanship on the volume, and especially to its Table of Important Dates and its copious Index.

THE PERFECT CALENDAR FOR EVERY YEAR OF THE CHRISTIAN ERA. By Henry Fitch. New York and Toronto: Funk and Wagnalls. Pp. 37. Price 50c.

For all commercial and general historical purposes this calendar is as perfect and convenient as one can well imagine. The arrangement is simple and clear, and the calculations are done with the finest accuracy. It is not intended for an ecclesiastical calendar, and therefore we need not look in it for the special occurrence of fast or feast; it is in no way complicated by Epact Golden Number or Sunday Letter, but is simply a commercial calendar. To test it we have used other calendars that embrace a like period, and we must assign the palm for simplicity to this one. Thus it is as easy to verify the fact that S. Columba died on a Sunday, June 10th, 809, as that George Washington was inaugurated President on a Thursday, April 30th, 1789, or to find that April 23rd, 1826, will fall on a Friday, and Christmas day, 1845, also on a Friday. The change of style is marked by a double set of lists from 1582 to 1800 when the New Style popularly supplanted the Old, and a small list runs back to B. C. 46, when the Julian Calendar began. This can be hung up by the corner eyelet in any room or office.

SUNDAY. Readings for the Young. London: Wells, Gardner, Darton & Co.; Toronto: Methodist Book Room, Richmond st. West.

The appearance of the volume of *Sunday* for 1892 puts us very forcibly in mind how rapidly Christmas approaches. It is full of good reading and a great abundance of pictures to illustrate its stories. We almost wish that we were young again to receive our volume at the Christmastide, and enjoy the study of our newly found treasure. Some of the wood-cuts are beautifully sketched and finished.

SERMON PREACHED AT A MEMORIAL SERVICE COMMEMORATIVE OF THE RIGHT REVEREND CYRUS FREDERICK KNIGHT, S.T.D., D.C.L., FOURTH BISHOP OF MILWAUKEE. By the Rev. T. M. Riley, S.T.D., Chaplain to the late Bishop, &c. Milwaukee: Burdick, Armitage & Allen; Toronto: Rowsell & Hutchison.

The tone of this sermon, which is in fact a memoir of the Bishop, who was but too short time in the diocese to leave his mark, is excellent. He had a mind of great versatility and deepest sympathy with good earnest work, and the narrator in the pulpit was an intimate friend as well as chaplain.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### MONTREAL.

PT. ST. CHARLES.—*Grace Church*.—The Harvest Thanksgiving Services at Rushbrook street mission, were held on Thursday and Sunday evenings last, the rector (Rev. John Ker, B.D.) preaching on Thursday, and the Rev. Samuel Massey on Sunday. The room was crowded on both occasions, and great praise is due to the ladies for the tasteful manner in which the room was decorated, as also to the members of the choir for their successful rendering of the services, which were fully choral on both occasions. This mission is conducted almost entirely by members of the Y.M.C.A., in connection with *Grace Church*, and is one of the many good works the association is doing in the parish.

MONTREAL.—*St. Luke's Parish*.—The lecture room of *St. Luke's Church* was well filled on Tuesday evening, 8rd inst, by those favourable to missionary work. The rector, the Rev. T. E. Cunningham, opened the meeting with prayer, after which His Lordship, Bishop Bond, came forward, and gave a stirring missionary address, basing his remarks on John's vision of the seven candlesticks, "And one in their midst like unto the Son of Man." Jesus was in the midst of the Church to trim her lamps, and where unfaithfulness existed, to root it out. The speaker was sure of His presence. In a fatherly manner he warned his hearers against the danger of selfishness, in concentrating all thought on themselves, and forgetting the commands of Jesus. No congregation could prosper who acted in this way.

The church in Jerusalem settled down in just this way, and God scattered them. Christ must be lifted up in our churches constantly, so that a perishing world may see Him and live. His lordship concluded with a hearty word of praise of the part played by women in this great work, especially the Women's Auxiliary.

The Rev. G. O. Troop, said:—"With God nothing shall be impossible. The kingdoms of this world shall become the kingdom of our Lord. He has declared it. Every word of Jesus was equivalent to a work. With Him, words and works were synonymous. We had the honour of being co-workers with Him, and those who stood aside and refused their aid, will surely see the words of Jesus fulfilled. At the time that Bishop Hannington laid down his life for the beloved master in Uganda, everything looked dark, and there seemed to be no hope, and yet, at Christmas time, Bishop Tucker preached there, having a congregation of 1,000 in the morning and 800 in the evening. The blood of the martyrs is the seed of the Church. For sixteen years our missionaries laboured in Tahiti with no result. The home board was seriously considering their withdrawal. One gentleman declared that he would rather sell his clothes than that the banner of the cross should be beaten back or trailed in the dust. They betook themselves to prayer, acknowledging their unbelief, and asking God's aid in the work. They wrote letters of encouragement to the missionaries, and the vessel which bore them was passed midway by a vessel bearing home the idols of the natives as a proof of the great revolution wrought by God, when the people cast down their idols and turned to Him. We have great reason to be ashamed of our unbelief and unfaithfulness. Look at the great Republic across the line, with property valued at eight billions of dollars, held by Protestants, whose givings averaged only twenty-five cents per head. That small body of Christians, the Moravians, gave one man in sixty to the mission field and twelve dollars per head. The Chinese, who are thought so little of by us that we class them as merchandise, and thereby stand disgraced before God and man, gave \$38,000 from a membership of 32,000 for mission work, over a dollar per head. Place that beside the twenty-five cents of the highly favoured Christian." The address was of a very high order and well calculated to move the sympathies of the audience. The Rev. E. Bushell gave a short address, after which the meeting was closed with the benediction.

*St. Stephen's Thanksgiving*.—The interior of *St. Stephen's Church* was beautifully decorated with cut flowers and potted plants last Sunday, it being the occasion of the annual harvest thanksgiving. The Ven. Archdeacon Evans conducted the services. The Very Rev. Dean Carmichael preached. The text was "The Lord of the harvest," Matthew ix. 38. He showed how the prosperity of this and other countries depended upon the harvest, and that wealth was simply an accumulation of many harvests. Whence came the harvest? What caused the rotation of the seasons? Who formed the grand laws of nature, which worked together for the good of man? God;—and he said that this service and the national one on Thursday were an acknowledgment of the guiding hand of God. Life should have its harvest, just as the fields, and he pressed upon his hearers the necessity of seeing that their life was yielding a good harvest. The speaker closed with an appeal for a thank offering, the proceeds to be applied for the poor of the parish.

*Appointment*.—The Lord Bishop has been pleased to appoint Rural Dean Renaud to the post of Immigration Chaplain, rendered vacant by the lamented death of Rev. R. Acton, a gentleman who adorned this sphere of usefulness with truly Christian love and zeal. Mr. Renaud is active and energetic, and has a great enthusiasm for work. He is the right man in the right place, for to be of any service to the immigrants who come out from the Old Country to settle in this province, the chaplain requires to be a man of zeal and action.

#### ONTARIO.

RENFREW DEANERY.—*Confirmation Tour by Bishop of Niagara*.—In consequence of the illness of the Bishop of the diocese, the fall confirmations have this year been kindly undertaken by the Bishop of Niagara, who returned home last week from a ten days' tour throughout the deanery of Renfrew, one of the most extensive and purely missionary deaneries in the diocese. Between three and four hundred miles were travelled in this deanery, carriage and horses meeting the Bishop at Cobden and carrying him to all points till he took train for Mattawa Mission. It was ten days hard work, as the following will show: Tuesday, two confirmations (one private); Wednesday, three confirmations, forty miles journey by train and sixteen by carriage. Thursday, one confirmation and fourteen miles drive. Friday, thirty-



six miles drive. Saturday, two confirmations (one private) and thirty-six miles drive. Sunday, two confirmations and thirty miles drive. Monday, two confirmations and twenty-eight miles drive. Tuesday, two confirmations, two consecrations and twenty-eight miles drive. Wednesday, one consecration, one confirmation (private), fourteen miles drive and ninety miles by train. Thursday, one confirmation. Friday, one confirmation and twenty miles by train, after which by night train for Toronto, a journey of nearly 300 miles *via* North Bay. With but one or two exceptions there were large congregations at every point visited, the largest being at St. Stephen's, in Stafford Mission, and Trinity Church in Pembroke parish. These churches were so full there was not even standing room, and it was with difficulty the procession made its way to chancel from the western door. The Bishop expressed much satisfaction in observing on all sides evidence of great life and activity in church work throughout the deanery, and commended the zeal and enthusiasm displayed by the clergy, intimating that he would have a very agreeable duty to perform when reporting to our own Bishop. Upwards of 300 candidates were presented for laying on of hands, thirty-seven being converts from other religious bodies. Two churches and one burial ground received consecration. Rural Dean Bliss met the Bishop at Renfrew, and accompanied him throughout the deanery. The Bishop's conveyance, a covered carriage with a pair of horses, good roadsters, and necessarily strong for such a journey, was the same as on a former occasion, three years ago, was provided for our own Bishop, at the suggestion of some laymen in Pembroke who objected to see the Bishop travelling from parish to parish in all kinds of weather in open vehicle and perhaps by very slow locomotion. The cost of hire was defrayed by Pembroke parish contributing one half, and an equal assessment made on the country parishes by the Rural Dean. The confirmations made were as follows: Arnprior, seventeen; Renfrew, twenty; Calabogie, sixteen; Cobden, thirty-five; Combermere, twenty-two; Eganville, twenty-five; Stafford, fifty-four; Beachburg, eight; Pembroke, thirty-two; Petawawa, forty-five; Mattawa, twenty-nine. Total, 303. In several instances the Bishop visited outstations, but the figures are given as a whole in each mission. In Petawawa Mission, two churches, All Saints' and St. Aidan's, and one burial ground, received consecration. His Lordship concluded his ten days' labour at Rutherglen, Mattawa outstation, on October 30th, and left by freight train for North Bay, where, by the kindness of the Canadian Pacific Railway officials, the Toronto train was held back to enable the Bishop to connect for Toronto that night. The clergy of the deanery feel deeply indebted to his Lordship of Niagara for undertaking those arduous duties for which the present precarious health of their own Bishop disables him, and they value the fatherly love and sympathy and counsel which marked his short intercourse with them, the memory of which will linger long as a bright spot in their missionary lives. At several celebrations intercession was made for our own Bishop that God would "mercifully grant his speedy restoration in such strength and vigour as will long enable him to discharge his holy office to the benefit of Thy Church and the glory of Thy Great Name." *So mote it be.*

**Ordination.**—The Lord Bishop of Niagara has very kindly consented to hold an Ordination on behalf of the Bishop of the diocese, and has fixed the date for Sunday, January 24th. It will take place at St. Peter's Church, Brockville, and to save the candidates the expense of a double journey, the Examination will be held during the previous week, beginning Tuesday, January 19th, at 3 p.m., when all are required to be present. For any further information application may be made to the Venerable Archdeacon of Kingston, Examining Chaplain, the Rectory, Brockville. The theses and sermons of candidate priests, and all the usual papers, should be sent in before December 31st.

The sixteenth regular meeting of the Chapter of the Rural Deanery of the County of Leeds was held in the parish of Lyn on the 3rd and 4th inst. There was a good muster of clergy, and a fair congregation at Evensong on Tuesday evening, when the preacher was Rev. G. Bonsfield, incumbent of Newboro'. On Wednesday morning the Holy Eucharist was offered at 8 a.m. the Rev. H. Auston, of Gananoque, being celebrant, assisted by Rev. W. Wright, of Athens. The Chapter assembled for business in the rectory at 10 o'clock, the opening office being said by the Rural Dean, Rev. G. W. G. Grout. A most profitable day was spent in earnest discussion of some of the practical needs of the deanery; and the result of the Chapter's deliberations was forwarded to the clerical secretary to be laid before the Mission Board at its next meeting. As the Church in many places suffers from want of the co-operation of its surrounding clergy and people, it was resolved that every priest

in the deanery of Leeds should give his presence and assistance in every part of the deanery where it would be required. If every Chapter did the same we should hear no more of the lack of interest and insulation among parishes, but there would be a kindling of enthusiasm in the hearts of many children of the Church, which sometimes can only be kindled by the manifestation of practical sympathy and good will. In the afternoon the Rev. G. Bonsfield read a paper on "Absolution." Evensong was said at 7.30 p.m., when addresses were given by the Revs. T. J. Stiles and W. Wright, on "Conversion" and "Religious Interest," respectively. The thanks of the Chapter are heartily tendered the good ladies of the congregation for their kind hospitality. The next meeting will be held at Lombardy in February, 1892.

**MATTAWA MISSION.**—The good people of Rutherglen, who with sorrow saw their humble church demolished by a cyclone on July 13th, now rejoice in a sanctuary renovated and made beautiful for the worship of God. It will be remembered that as soon as the disaster occurred, the mission Priest issued an appeal for help, and at once commenced the re-construction of the building. The response to his appeal was so generous that Mr. Samwell has been enabled to have the church entirely finished inside. The re-opening services took place on Sunday, Oct. 25th, when at 10.30 a.m. a very hearty Eucharist was offered in thanksgiving to God for the beautiful little sanctuary in which the people were now permitted to worship, thankful remembrance being made of all those who had stretched forth a helping hand to them in the time of their distress. The interior of the church is neatly finished with matched lumber, with a semi-octagonal ceiling, oiled and varnished. Additional light is given by the insertion of three windows in the east end, and two in the west end. A new altar has replaced the old one, which was made of rough unplanned boards; and a handsome dossal of red and gold satin cloth, suspended from a brass rod, gives both dignity and beauty to this, the focus of the building. Rich crimson hangings adorn the east wall, each side of the altar. The chancel floor is painted a pretty slate colour. The old rough boards, which did duty as seats, have given way to comfortable open benches with backs. A vestry (10 x 12) and a porch (6 x 8) have been built on to the south side, which add considerably to the ecclesiastical appearance of the church outside, and to its comfort and convenience inside. The church now rests upon a strong stone foundation. The transformation of the church has been so complete that the people feel that they are worshipping in an altogether new building. It is proposed next year to clapboard and paint the outside of the church, and erect a bell turret. The dossal and hangings were the gifts of a lady in England.

The Lord Bishop of Niagara held Confirmations at Mattawa and Rutherglen, on Oct. 29th and 30th, respectively. At Mattawa 22 candidates were presented, of whom the ages of 14 ranged from 28 to 71. Out of this number 6 were converts, viz: 2 Lutherans, 2 Baptists, 1 Presbyterian, 1 Methodist. One candidate was an old half-breed, 71 years of age. At Rutherglen, 7 were confirmed. Total, 29—15 males, 14 females. A number of candidates had been prepared at Deux Rivieres, but they were unable to come up to Mattawa (22 miles), and so were not confirmed. The earnest, helpful addresses by the Bishop were deeply appreciated, and his Lordship's kind, genial manner won the hearts of all.

#### TORONTO.

**St. Matthias.**—There have been some notable events in this parish in connection with the festival of All Saints and its octave. On that day, for almost the first time for a year past, the congregation missed the presence of Rev. T. T. Norgate, who has been most active and zealous in "using the office of a deacon" well. As a preacher, as well as a visitor, he was much appreciated, and received before his departure many substantial tokens of regard from the Girls' Friendly Guild, of which he was chaplain, and others. He has gone to Oxford, Eng., for theological study for two years. The edge of his loss was, however, blunted by the joy occasioned by the return of Rev. F. G. Plummer, apparently almost quite restored to health. His absence of a year or two in England and elsewhere has worked wonders in his appearance. He took the choral celebration at noon and the sermon at evensong. The church was crowded on both occasions. Another thought which entered into those of the day was that of the Rector's silver jubilee in the priesthood, of which fact the choir, the Girls' Guild, and others showed themselves mindful in kindly words and acts. On Tuesday evening the St. Matthias branch of the Woman's Auxiliary for Missions filled the school room with an appreciative audience to hear Miss Paterson's interesting lecture on her visit to the Sarcee Indians. She exhibited several articles of remarkably fine,

artistic execution by the North-west Indians. After some words by the rector a vote of thanks was moved by Dr. Pepler, churchwarden, seconded by Rev. Geo. H. Webb. The audience then resolved itself into a conversation, during which young ladies served a plentiful supply of tea and cake, under supervision of Mrs. Harrison and other officers of the Auxiliary branch. The proceedings were well calculated to give a new impetus to the work of this branch, the first fruits of which was a large and enthusiastic attendance at the meeting on Wednesday afternoon for the election of officers and other annual business.

**The Annual S. S. Examinations for Teachers and Scholars, 1891.** The inter-diocesan Sunday school committee of the Provincial Synod not having as yet received authority to make arrangements for the holding of inter-diocesan Sunday school examinations, the Sunday school committee of the diocese of Toronto will continue, as heretofore, to hold their annual examination on the church Sunday school lessons of the past year, viz: the Prayer Book and Acts of the Apostles. They invite the co-operation of the clergy and Sunday school workers in other dioceses in making this examination a success. The papers for scholars will be based upon the "Institute Leaflets," those for teachers upon the "Leaflets" and the "Teachers' Assistant." The examinations will be held at local centres in this and other dioceses on Saturday, December 5th, 1891. The fee for examination is twenty five cents for each person; and the minimum fee for every local centre is \$1. On receiving a sufficient number (*i. e.*, not less than four) applications from any local centre, arrangements will be made by the committee for the appointment of a local examiner at each centre to whom the printed papers will be forwarded. The local examiner will act as "invigilator" at the examination, and, when the answers of the candidates are written, will seal them up and send them by post to the secretary of the Sunday school committee at Toronto, for examination. The results will be published in the *Teachers' Assistant*. Diplomas will be presented to the successful candidates among the teachers, and certificates to those scholars who obtain first or second class honors. The name of the successful candidates will also be published in the *Teachers' Assistant*. Applications from candidates will be received up to Wednesday, November 25th, 1891. They should be addressed to the Rev. Chas. L. Ingles, M. A., 187 Cowan Avenue, Toronto, and should be in the following form:

Please enroll my name for the Sunday school examinations for teachers and scholars to be held on December 5th, 1891.

Yours,

(Name in full) .....

(P. O. Address) .....

Teacher or scholar in St. .... Sunday school, parish or mission of .....

No fee is required to be forwarded with the above application. It is earnestly hoped that the clergy and superintendents in whose schools the "Institute Leaflets" and "Teachers' Assistant" have been in use during the past year will urge their Sunday school teachers and senior scholars to avail themselves of this most important aid to thorough and systematic study of the lessons.

**Trinity University.**—The annual meeting of the corporation was held on Wednesday. The Bishop of Toronto presided, and there was a large attendance of members, the following being present: Provost Body, Dean Jones, Profs. Clark, Huntingford and Symonds, Revs. Canon DuMoulin, Canon Brent, Canon Cayley, Dr. Langtry, Dr. Bethune, A. J. Broughall, E. P. Crawford, Rural Dean Carey, Messrs. William Ince, C. J. Campbell, J. A. Worrell, Q.C.; E. Martin, Q.C., Hamilton; R. T. Walkem, Q.C., Kingston; R. Bayley, Q.C., London; Dr. Griffin, Brantford; Dr. Sheard, Messrs. George A. Mackenzie, M.A., and Elmes Henderson. Mr. J. Travers Lewis, barrister, Ottawa, and Mr. Alexander Bruce, Q.C., Hamilton, were admitted, and took their seats as members of the corporation. A letter was read from the Rev. Prof. Jones announcing his intended resignation of the office of dean of the college on January 1 next. The following motion was adopted: "That while in deference to the wish of Rev. Prof. Jones to be relieved from the duties of the deanship, the corporation do accept his resignation, they hereby desire to express their sincere regret at his determination to retire from a position which he has for so many years filled with such signal acceptance to all concerned." The Standing Committee and college officers, and the university examiners in the several faculties, were appointed for the current year. A resolution was passed establishing a professorship in history and appointing Rev. Oswald Rigby, M.A., St. John's College, Cambridge, professor in history. Rev. Professor Rigby was admitted, and took his seat as a member of the College Council.



Rev. J. S. Broughall, B.A., whose term of office as fellow in classics will expire on January 1 next, was re-appointed until October 1, 1892. On the recommendation of the Executive Committee, by laws were passed regulating exemptions in honour examinations, adjusting the scale of marks in scholarship examinations, and providing that in the curriculum for women German or French may be substituted for Greek.

Will you kindly find space in your columns for the enclosed obituary notice of Sister Lydia (Lydia Perram, formerly of St. Luke's parish). It is copied from the St. Mary's Mission paper. Its publication will give melancholy pleasure to all who knew the gentle, loving sister who has passed to her reward. We have had many devoted, self-denying helpers in the brief history of this parish. I cannot recall the memory of any who have equalled Sister Lydia in gentle, patient, self-forgetting devotion. There are many poor people, many lads now grown to be men, who will rise up hereafter and call her blessed—yea, who bless God now for the privilege of having fallen under her uplifting influence as they were passing out of their boyish years. To our great loss and grief she returned to England with her mother several years ago. Before long she joined the sisterhood of Clewes, and when the call was made, volunteered for work in the Poonah Mission, India. After four years delighted work in that prosperous mission, she has fallen a victim to the fell disease which, last year, swept away so many of her Christian and heathen friends. I am persuaded that she will be numbered with those blessed ones who have laid down their lives for Christ, and that an abundant entrance will be ministered unto her into God's everlasting kingdom.

J. LANGTRY.

"The sisters of our community and all our friends in Poonah have again been called upon, in the providence of God, to pass through a time of great anxiety and deep sorrow. For it hath pleased Him to call another of our sisters within the veil. A severe cholera epidemic visited the city during the month of August, and after bravely and tenderly doing her part in the nursing of the cases in the Sassoon hospital, our dear Sister Lydia took the infection and fell ill on the 19th of that month; it was not until 4 a.m. on the 25th that at length the gates of Paradise unclosed to receive her faithful, loving and gentle spirit. For a little while hopes were entertained that she might recover, but that was not God's will. Her work here for Him was done, and through the valley and shadow of death she had passed, we cannot doubt, to the more blessed end of a more perfect service. She was greatly loved at the hospital. On the first day of her illness the Christians met to pray for her; we sent word after the celebration, that any who wished might come to see her, and for the greater part of two hours students, servants and patients kept coming; there must have been quite two hundred, I think. They came in little parties of three or six, very quietly and reverently, without any of the noisy heathen grief, though nearly all of them were heathens. Many of them just quietly wiped away a tear. The old Ayah of the upstairs maids said she will "go to the good God." One of the students whom she nursed through a long illness last year, and is now enquiring very earnestly about Christianity, said "she has been a good friend to me"; one of the servants seemed as if he could scarcely tear himself away from her; he went out of the room and came back again, and poured forth his praises of her: "she, of course, will get a good place up there," and much more. The testimony is universal, "she taught me much, you always knew that she would give you a kind word." It seems as if out of this great sorrow may come forth much of that for which she gave her life, and for which doubtless she is interceding. At 3 p.m., the funeral procession left St. Raphaels; twelve Christian students, English Catholics, Roman Catholics and dissenters, carried the bier in turn, nearly the whole way, almost three miles, through the native city; the cross bearer going in front. Father Benson took the service; this was at 4 p.m. It was made outwardly beautiful with music and lights; all was calm and bright. We found the unpracticed bearers could not further fulfil their work of love, so we had our little bullock chairs, just the kind of hearse she would have chosen. Again our procession set forth, the cross bearer going on before, we following, with a motley surrounding crowd of Christians—all the congregation of the Church of the Holy Name—about 300 in number, and a few of the heathen students. Those who were very much devoted to her, the doctors and nurse, and the chaplains of St. Mary and St. Paul's Churches, and some of St. Mary's school, met us at the cemetery, or rather at the place where the road stops, and there we found a walking procession singing hymns until we reached the open grave under the mango tree beside Sister Beatrice. There has been a severe epidemic of cholera. Our dear sister did her work amongst it sweetly and nobly, and now we exclaim, "Blessed are the dead which die in the

Lord, even so saith the Spirit, for they rest from their labours and their works do follow them."

*Provincial Synod of Canada.*—The following is the list of successful candidates for the voluntary Preliminary Examination for holy orders conducted under the canon of the Provincial Synod: First class, —; second class, T. L. Aborn, B.A., J. L. Scully, B.A.; third class, F. M. Holmes. Signed, Arthur Toronto, Chairman of the Board of Examiners.

PETERBOROUGH.—*St. John's.*—The dedication festival of St. John's was celebrated as usual on All Saints' Day, November 1st. In connection with the festival an interesting meeting of Church workers from all parts of this large parish was held in the school house on the previous Wednesday. Nearly 100 men and women were present. On entering all names were registered under the different departments of work. After a stirring hymn and prayer, the Rector, in opening the meeting, briefly sketched the history of lay work in the past, the advance being made, and the new methods adopted in the present, and the pressing needs of the future. With the rapid advance of the town great opportunities were being given them, and it was encouraging to see the Churchmen of Peterborough endeavoring to rise to the emergency. Reports were then presented by Church officers, Sunday-school teachers, members of St. Andrew's Brotherhood, Girls' Guild, and other working organizations of the parish. Various useful suggestions were embodied in these reports, which were of an informal character. After some discussion as to how help could be given by those unable to join societies, the second part of the evening was entered on. This was entirely devotional, based on our Lord's injunction to workers to partake of spiritual refreshment and rest after their work. Appropriate readings of scripture, hymns and prayers were entered into by all. The whole meeting was most interesting and helpful. On the following Friday a special service of Intercession was held on behalf of the parish. On Sunday, the festival services were joyful and enthusiastic throughout. The singing was led by the enlarged surpliced choir of 25 voices, assisted by ladies, and joined in by the large congregations. The sermons were preached by Rev. S. Daw, of Christ Church, Belleville, in the morning on the "Communion of Saints," and in the evening on the "Priesthood of the Laity." Both sermons were eloquent and forcible, the preacher's appeal in the evening to God's people to rise to their God-given dignity and work being most effective. The offertory during the day amounted to \$950, which was quickly made up to \$1,000. The interest of the day was increased by a new memorial window placed in the church by the congregation and Girls' Guild, in memory of the Rev. J. W. R. Beck, for thirty-three years rector of the parish, who was called to rest two years ago. The window is a handsome representation of St. Peter. On Tuesday, November 3rd, a congregational reception was held in the school-house, which was arranged as a drawing-room for the occasion. This proved a most pleasant finish to the festival of 1891.

NORWAY.—*St. John's.*—A hearty Thanksgiving Service was held in this quaint little church last Sunday morning, Nov. 8th. The Rev. Ashcroft, of the Toronto Church School, assisted the Rector, and preached an eloquent and impressive sermon to a large congregation. The church was handsomely and tastefully decorated with flowers, fruit and grain by members of the Ladies' Guild. The special music for the occasion was well rendered by the choir under the able supervision of the organist, Mrs. Shaw. The collection was in aid of the Diocesan Mission Fund.

COBOURG.—*St. Peter's Church.*—Sunday, Nov. 8th, was a white letter day for this parish. On that day the new school house, so greatly needed, was opened and dedicated by solemn service for the several purposes which it is intended to subserve. There was a celebration of the Holy Communion at 8 a.m., with an admirable address to church workers by Canon Osler. Canon Sweeny of St. Philip's Church, Toronto, at 11 a.m., and the Ven. Archdeacon Lauder, of the Diocese of Ontario, at 7 p.m., preached stirring and appropriate sermons. The services were largely attended, hearty and helpful. In the afternoon the children of the two Sunday schools in the parish, with their teachers and officers, the officials of the parish, and the clergy, duly robed, assembled in the church and walked thence to the school house, singing "Onward, Christian Soldiers." The large school room was crowded to its utmost capacity for the dedication service, and numbers were turned away. Addresses were given by the rector, Canons Osler and Sweeny, Archdeacon Lauder and the Rev. E. Daniel of St. John's Church, Port Hope. A spirit of thankfulness and joy pervaded the services of the day, as well it might, in view of the work being done under the rector of the parish. The new building

is excellently adapted for parochial purposes. It consists of two stories with basement, and along with accommodation for a large Sunday school, has, in addition to a kitchen with its social aspect, rooms for Bible classes, Woman's Auxiliary, Benevolent and Guild meetings. The parish may well be congratulated and be thankful for such a capital building.

#### NIAGARA.

FERGUS.—A brief announcement of the death of Mrs. Morton, wife of the Rev. James Morton, rector of Fergus, has appeared in several papers a few weeks ago. The large concourse of relatives and friends near and dear at the funeral services of Oct. 27th, implied a respect and affection for her memory which words could not express. To the writer of these lines it may be allowed to speak a few words in memoriam. An acquaintance of some thirty years with Mrs. Morton and family, will be a sufficient plea at this time briefly to refer to her in that long period to the day of the family bereavement. A Nova Scotian, we believe, by birth, she removed to the diocese of Connecticut, where she spent a few years in a large parish, Bridgewater where her husband had charge. It was with reluctance they left during the terrible civil war, and came with a very young family to Hamilton, at the earnest advice of a near and earnest relative. It is not necessary to follow her residence since that day, only to say that she was loving and beloved in each circle of acquaintances,—members of the Church or attached to other communions. Her maternal gentleness, her wise counsels, her bright and happy ways proved her true to the instincts of faith and piety. Her character was a rare combination of good and noble qualities. Taught in the Church's doctrine, reverent at all times, submissive and patient in the duties and trials of life, she was a beautiful example of the Christian woman. Her husband, her grown up family of two sons and four daughters, parishioners and friends, will mourn her departure from this life, but not as those without hope for her now at rest. Failing health during a few years did but quicken faith, patience and hope, and these sanctified by the Holy Spirit, assure us in the consummation of bliss, both in body and soul, in Christ's Eternal Kingdom. As the bright leaves of autumn fall fast and strew the ground, and so but precede the beauty of the spring's resurrection,—so do God's servants, who have departed this life in the faith and love of Christ, bespeak the Christian hope of their glorified humanity hereafter. "The victory of the saints is the work of God, who dwelleth in the saints."

ST. CATHARINES.—The resignation of the Rev. A. W. Macnab as rector of St. Barnabas, has been accepted by the Lord Bishop, and the Rev. C. H. Shutt, who has been in charge since Mr. Macnab's absence, has been appointed rector. During Mr. Shutt's incumbency new seats have been placed in the church, the cost of which was wholly subscribed for by the congregation. A small pipe organ has also been placed in the church, loaned by a lady friend. It is very gratifying to know that this church is crowded every Sunday with a devout congregation. We congratulate Mr. Shutt on his appointment as rector of this parish, and wish him and his estimable wife every success.

#### HURON.

*Report of the Committee of Management of the Huron Anglican Lay Workers' Association, submitted to the annual meeting held in St. Thomas, Oct. 29th, 1891.*

To His Lordship the Bishop and members of the Huron Anglican Lay Workers' Association:

The Committee of management beg to report as follows:—

*Resolution of Synod.*—In accordance with a resolution passed at the Conference of Lay Workers' held in London, April 23rd, 1891, the following resolution was submitted to the Synod in June last and adopted:

That the Synod be respectfully requested formally to recognize by resolution the "Huron Anglican Lay Workers' Association" as an important agency for promoting the spiritual and temporal work of the church in the Diocese, and to sanction the payment, from time to time, of such necessary expenses connected therewith as the Executive Committee may, on the recommendation of the Bishop, approve.

*Organization.*—The first duty of your committee appeared to be to provide a list or register of all the male lay workers in the diocese, as a basis for the organization of the association, and of correspondence connected therewith. At a meeting of your committee in June last, the Chairman and Secretary Treasurer were especially charged with this duty. Accordingly, circulars, with suitable forms, were sent to the whole of the parishes in the diocese. To



these 111 returns have been received. Some three or four clergymen only have failed to respond to repeated applications for the required information. There is, however, reason to believe that the reports of those persons who have thus omitted to give a simple reply to a request courteously made, in the interest of a movement having the sanction and approval of the Synod and Bishop, would not be likely to make any important addition to the figures which the kindness and good will of the great majority of the clergy have readily furnished.

The returns from the reported parishes show an aggregate, after deducting the number represented by those holding more than one office, of 1,852 male lay workers coming within the terms of our constitution. As the names have been received, each one of the workers has been communicated with by circular, of which the following is a copy.

*Extract from the Constitution.*—"The following, being communicants, shall be eligible for membership:—

"All laymen acting as lay readers or assisting regularly or occasionally in the services of the church.

"All laymen acting as Bible Class or Sunday school teachers.

"Lay delegates to Synod.

"Churchwardens, sidesmen, and ushers.

"Members of St. Andrew's Brotherhood, Church Guilds, or other parochial associations of young men, and, generally, any laymen actively participating in church work."

Brantford, August 1st, 1891.

*Dear Sir.*—Your clergyman has, in response to our circular, named you as being connected parochially with one or more of the above-mentioned branches of Church work, and consequently eligible for membership in the "Huron Anglican Lay Workers' Association." We have therefore taken the liberty of entering your name on the register of members. No fee is required nor are any duties called for in connection with the Association, other than such as you may voluntarily from time to time undertake to perform. We shall have the pleasure of communicating with you and inviting your counsel and suggestions as occasions may arise. We are, dear sir, faithfully and fraternally yours, A. H. DYMOND, Chairman of Executive Committee. JOSEPH LEA, Secretary-Treasurer.

Several encouraging acknowledgments of the above have come to hand, and no declinations. The roll of the Huron Anglican Lay Workers' Association is therefore composed of 1,852 laymen, all engaged in some branch of the temporal or spiritual work of the church, and the clergy of the diocese.

*Statistics.*—The returns classified show the following results:—

No. of Parishes making returns, 111; congregations represented by the 111 parishes, 226; parishes in which lay readers are employed, 61; parishes having laymen as Bible class teachers, 48; parishes having laymen as superintendents of Sunday schools, 85; parishes having laymen as Sunday school teachers, 95; parishes in which the St. Andrew's Brotherhood has been organized, 13; parishes reporting other associations with similar objects to above, 14; parishes reporting formation of St. Andrew's Brotherhood as being in prospect, 3; lay readers—licensed, 38; not yet licensed, 65; total 103; male lay Bible class teachers, 80; male lay Sunday school teachers (as distinguished from Bible class teachers), 347; male lay Sunday school superintendents, 144; total number of male lay workers reported, 1,852.

*Lay Readers.*—It may be proper to remark that, of the lay readers, ten are connected with our Indian missions.

As this is the first attempt to secure precise statistics, we are not able to show what the increase in the number of lay readers has recently been. But, by comparing our present figures with the somewhat imperfect returns to the enquiry of the Synod Committee on lay help, which reported in 1890, the conclusion is reached that there has been a not inconsiderable improvement in this regard. The willingness to accept lay help, and, on the part of lay men, to render help as lay readers, is, your committee believe, becoming more general than it was a very short time since. It will be more easy to gauge the progress made in this direction in future.

It must indeed be a sterile soil, that after years of presumed cultivation yields no material qualified for the lay readership. In these days of popular education, a want of literary ability cannot be assigned as an impediment to a proper selection. The clergyman who, within a reasonable parish, cannot lay his hand on one person fit to be a lay reader, will do well to look to his own qualifications and methods, and see whether it is not within himself that the original fault lies. Only real earnestness will beget earnestness; only true zeal for the Master's work will call zeal and devotion into life, and only men who are themselves faithful soldiers and servants will secure worthy recruits for the Lord's service. It will, we trust, not be very long before the fitness of the laymen of a parish for helping in spiritual work and services of the church, will be the test, or

at least one test applied to the fitness of the pastor. Again, there are active, energetic, and we trust devout men, who, because they have been so far physically able to perform their allotted duties even when these have been pretty heavy, think no help from a lay reader is necessary. If there be such, we should like to put for their serious consideration the following simple questions.

(1) Is it possible that any clergyman faithfully discharging all his ordinary Sunday duties, including two full services, communions, baptisms, supervision of Sunday school, Bible class, &c., &c., would not find the help of a lay reader to be a great relief?

(2) Are there no occasions, in every parish, say week night or even Sunday services, when the presence of a lay reader would fill a gap if the pastor were unavoidably absent?

(3) Is there in almost any parish no possibility of church extension by means of lay agency properly directed?

(4) Is there in any parish no thoughtful laymen who would not be brought into closer relations with, and led to take a more active interest in the church, if given something to do in connection with its services?

It will be noticed that a very considerable disparity exists between the returns of licensed and non-licensed lay readers. No doubt many of the latter have but recently entered upon the work, while others may only act occasionally. It may be well here to call attention to the resolution of the April conference bearing on this point, and which was as follows:

That it is expedient that all laymen, regularly or frequently assisting in the services of the church, should be recommended to the Bishop to be licensed as lay readers under Canon IX., and that such licenses should be ruri-decanal in their character.

This resolution did but echo the opinion of the Synod Committee, which was adopted as part of their report, the latter containing the further suggestion that, when convenient, the appointments should be made orally by the Bishop, and accompanied with an appropriate service.

*Lay Sunday School Superintendents.*—The number of laymen reported as acting in the capacity of Sunday school superintendents, 141 in all, is large enough in itself to be encouraging, but when it is recollected that our return embraces 226 congregations, and that the Sunday School committee report 211 Sunday schools in operation, it is clear that there is room for a large accession of laymen in this most important department of church-work. The duties of superintendent are especially those which adult laymen with habits of organization, order, and authority, tempered by experience of children, are well qualified to perform. That the clergyman should always have the Sunday school under his personal observation, and be in the closest relations to pupils and teachers, is beyond question. But that, for the executive duties of the school at all times, both for his own relief and as a provision against his necessary and occasional absence, he should have a lay superintendent to depend upon, will hardly be disputed. It is devoutly to be hoped that a deeper sense of responsibility on the part of qualified laymen will be felt in this important regard.

*Bible Class and Sunday School Teachers.*—The laymen engaged as Bible class and Sunday school teachers number together 427. The discrepancy between that number and the figures in the Sunday school report (480), are to be accounted for by the absence from this report of four or five parishes included in the Sunday school returns, and possibly by superintendents being, in some instances, classed as teachers in the latter. That the female teachers stand in relation to the males of about three to one, is not creditable to the young men of the church. The erratic tendencies of the boys of this age suggest many grave problems for consideration, and some of them would be more easily solved if young men would, to a larger extent than at present, by their attendance as teachers, make their younger brethren feel that it is neither childish nor unmanly to attend a Sunday school. Nor would the blessing of the Great Elder Brother be wanting, where love to Him prompted the effort and sacrifice involved in devoting a portion of the Lord's Day to His service, and a few hours in the week to study and preparation.

*Parochial Associations.*—St. Andrew's Brotherhood.—Your committee entertain no doubt that the more general formation of parochial associations, especially of the St. Andrew's Brotherhood chapters, would have a powerful influence in the direction above indicated and in many others. The influence of young men over one another, for evil, has been, alas! too often shown. Why then are there so few efforts comparatively made to bring them into contact for good. Your committee are aware that the particular form a parochial organization should take must be decided by local conditions. But the St. Andrew's Brotherhood, with its simple rule of prayer and service, its disregard of all merely ceremonious or ritual formalities, its oneness of aim, and its earnest dedi-

cation of manhood's prime to the Master's needs, seems particularly adapted to be the ground work of male lay usefulness in the church. Young men who once become enlisted in the brotherhood, do not, as a rule, allow their duties to end with the observance of the brotherhood's rules. They are to be found lending a willing hand in many directions, and from their ranks not a few Sunday school teachers will, it is believed, be drawn. Your committee do not pretend to assert that the success of a clergyman in his parish depends wholly, or even primarily, on such organizations. But that these may become, with the Divine blessing, a most potent agency for good, and a means of overcoming many of the difficulties that beset the path of the parochial clergy, experience is already making manifest.

*Concluding Remarks.*—Your committee are deeply impressed with the importance, particularly in the early stages of the lay help movement, of keeping closely within the lines indicated by the canons and established usages of the church. The observance of good order by the laity in this regard, and the due recognition of a pastoral authority in all cases, are essentials to success. And to the respectful attitude of the laity towards those "set over them in the Lord," will be due, in no small measure, the removal of doubts and fears from the clerical mind. It is the nature of "orders" to be very conservative of their own status and privileges, and a jealous regard on the part of the clergy for the honour of the church, and its Divine Head, in all that appertains to its services, is not to be lightly regarded. Your committee look upon the work of the association as one that needs to be fostered and encouraged by the Church and the Synod, but not to be forced or rashly extended, and they have faith to believe that, if conducted prudently, and with an unflinching dependence on the Holy Spirit's guidance and power, prejudices, wherever existing, and indifference, wherever manifested, will be gradually overcome, and a body of workers raised up from the laity in this diocese who, with a single eye to God's glory, shall strengthen the hands of their pastors, enlarge the borders of the Church, and assist in deepening and broadening the foundations of the Redeemer's Kingdom. Signed on behalf of the Committee, A. H. Dymond, Chairman; Joseph Lea, Secretary-Treasurer. St. Thomas, Oct. 29th, 1891.

LONDON.—The semi-annual meeting of the Board of Management of the Woman's Auxiliary of the Diocese of Huron was held Oct. 26th. A pleasing feature of the proceedings was the presentation to the President, Mrs. Baldwin, of a life membership card, the first which has ever been given in our diocese. Coming so unexpectedly, Mrs. Baldwin was at first quite overcome, but when able to speak, thanked the members most warmly for the honour they had paid her, and immediately handed over the purse of gold, consisting of \$25, to the Blood Reserve Mission, where our lady missionary is again at work. The Treasurer's report and those of the Secretaries of the various departments were read; the report of the Educational Committee was received and adopted. The following resolutions were carried, viz., "that \$50 from the Educational Fund be sent to the Bishop of Algoma to be used towards the education of a missionary's son." "That a note of congratulation be written to Mrs. Pinkham, wife of the Bishop of Saskatchewan, on having formed a branch of the W.A. M.A. at Calgary." Also one to Miss Busby, congratulating her on being again at her post. One similar to the one carried in Toronto on the non-valuing of bales, and one of regret to Mrs. Tilley, one of our organizing Secretaries, on her being obliged for the present to give up active work in the Auxiliary. The report of the Leaflet Committee was highly gratifying. Mrs. Baldwin spoke earnestly in behalf of the "Sunbeam Society," which has lately been organized for the purpose of sending literature to the settlers in remote parts of the North-West. She also urged upon the members the advisability of each one possessing herself of a membership card, and pointed out the great spiritual benefit to the branches of holding in connection with each a Bible and Prayer Union. Interesting letters were read from the Bishops of Algoma and Saskatchewan and from other missionaries. In the evening the Lord Bishop of the diocese and Mrs. Baldwin held a reception for the members of the Board, those who were entertaining the delegates from a distance, and the city clergy and their families.

BRANTFORD.—An omission corrected.—In our report of the Lay Workers' Convention at St. Thomas, the portion referring to the excellent address given by Rural Dean Mackenzie, of Brantford, on "A Pastor's Experience of Lay Help," was accidentally omitted. The address excited deep interest among the crowded audience who listened to it, and only the arrival of the hour for adjournment prevented a fuller discussion of its details. The narrative contrasted very vividly the state of affairs when the reverend gentleman entered upon his pastoral duties and its condi-



tion at the present time, with its assistant rector, six lay readers, two mission churches, its St. Andrew's Brotherhood and a number of other committees and bodies of workers, all organised into one guild for mutual help, counsel, and encouragement. It is probable the address will be published *in extenso*.

## ALGOMA.

**NORTH BAY.**—On Sunday, Nov. 1st, the services in St. Michael and All Angels Church were conducted by the Rev. L. Sinclair. At morning service, there was celebration of Holy Communion. He congratulated the wardens and Sunday school superintendent on the satisfactory way in which he found the Sunday school and church attendance in the absence of a regular clergyman, and hoped they would soon be supplied.

## RUPERT'S LAND.

**HOLLAND.**—On Saturday, Oct. 31st, there was a surprise party at the vicarage.

Mrs. Dransfield, wife of our missionary, is leaving Holland, to spend the winter in Toronto, so her Sunday school class called to wish her a safe journey and speedy return, and as a token of their love, presented Mrs. Dransfield with a beautiful glove and handkerchief box. The same evening, Mrs. Dransfield received a very handsome parlor lamp and card receiver, with the following address:

To Mrs. Dransfield, The Vicarage, Holland. Dear Madam,—The members of the choir hearing with sorrow of the temporary separation about to take place—desire to show in a tangible form their appreciation of your untiring efforts in everything connected with the choir, and beg your will accept the accompanying small present, and assure you of their prayers and best wishes for your welfare, with the hope that you will return improved in health. Yours sincerely,  
A. C. FLETCHER, on behalf of the choir.

**HOLLAND.**—The annual meeting of the Ladies' Guild was held at the residence of Mrs. Crowley. The report showed the total receipts to be \$135.25; total expenditure \$84.65; cash balance on hand \$50.60. Sewing valued at \$25.00. The officers for the present year are, president, Mrs. Dransfield; vice pres., Mrs. Crowley; treas., Mrs. Holland; sec., Mrs. Yates.

## NEW WESTMINSTER.

**NANAIMO.**—*St. Alban the Martyr.*—This new parish has lately been set apart with Rev. G. H. Tovey as rector. The congregation has just completed a building which is intended to be used as a school and parish room when they have the church built. The school-church is of handsome exterior. The roof is coloured red, the walls dark olive green with red trimmings, standing upon a stone basement. There are five gables filled with shingles, their natural colour, and half timber and plaster respectively. The bell turret is surmounted by a handsome gold cross, and contains a bell of five hundred weight.

The plan of the building shows its double purpose, and is novel in this country; it was the design of the Rector and carried out most successfully by the architects, Messrs. Sharp & Maclure, of New Westminster. The main feature of the building is a large hall with an open roof, and at one end showing a platform and large sliding doors. This hall is unconsecrated and may be used for secular purposes, as well as for a nave for the Sunday services. The sliding doors being open show the "Chapel," which serves then as a chancel, but is large enough for the daily services and celebration of the Eucharist when cut off from the large hall. This chapel has a separate entrance and priests' vestry, and is the gem of the whole building. It is lined with native woods and oil finished; the sanctuary is cedar paneled, and a heavy cornice with dental ornamentation runs around the top. On this cornice appear the words "*Quicumque vult salvus esse ante omnia oспus et ut tenent, Catholicum fidei.*" The altar is of similar classical design supported by six fluted columns with carved Corinthian capitals. It is made of cedar, but unpolished. The front shows between the pillars, three beautifully painted panels; the centre one representing the Crucifixion, with the three Maries, and the side panels showing figures of two English saints—St. Alban and St. Chad. On the retable above the altar are the legal ornaments, a brass cross and candlesticks, the latter being temporary, as very handsome candlesticks are being specially manufactured in England, to match the design of the altar. The altar and its ornaments are set off to great advantage by side hangings of rich blue and gold tapestry; and as the light enters through subdued coloured cathedral glass, at the sides and not behind the altar, it is thrown into prominence that attracts the eye of the visitor immediately on his entrance into the building. Opposite the chapel door is a fresco of the Martyrdom of St. Alban, and on the other wall a picture of the

Last Supper. Adjoining the main hall are a series of class rooms, suited for vestry, school and general purposes, and at the end a small kitchen. The electric light is used throughout and the hot-air heating system is connected with every part. Mr. Olmstead, the contractor, has carried out his work in a satisfactory manner. The whole of the interior wood work is oil finished; this and the painting of the exterior was done by Messrs. Nash and Crowther. The ironwork, heating apparatus and bell were supplied by Mr. Pleace. The altar was made by Messrs. Wintermute Bros., of New Westminster, and the carving from the studio of Miss Ede, who teaches that art in Vancouver.

## SELKIRK.

The Rt. Rev. Bishop Bompas, who lately assumed charge of the new diocese of Selkirk, has issued the following circular which speaks for itself: This is a diocese that has lately been formed on the west side of the Rocky Mountains in the Northwest Territory of Canada. It extends from the Rocky Mountains on the east to the United States Territory of Alaska on the west, and from the Arctic Sea to British Columbia, latitude 60. It contains 200,000 square miles.

Evangelizing efforts were begun in this district about thirty years ago by the Rev. (now Archdeacon) Kirkby, and the natives received the word with all readiness of mind. The Rev. (now Archdeacon) MacDonald afterward laboured among the same natives for about ten years, and he evangelized also a large part of the natives of Alaska.

He was succeeded by the Rev. V. C. Sim, who fell a martyr to his zeal and devotion in the cause of the Gospel, and his successor, the Rev. J. W. Ellington, has also sacrificed his health in strenuous and untiring efforts for the conversion and instruction of the natives.

At present the Rev. T. H. and Mrs. Canham and the Rev. C. Wallis are occupied in zealous and devoted labours to the west of the mountains, and not without good fruit.

Meanwhile the American church has been roused to put forth efforts for the conversion of the natives on the Youkon river in Alaska. A Bishop of Alaska has been designated, and a small working staff of clergy sent out. The Americans wisely put education in the forefront of their effort, because where the natives are wholly untaught, in order that they may know and believe the love that God has to them, instruction must come before faith, and their minds need expansion to grasp spiritual truth.

Contributions are asked toward enlarging the mission on the British side of the border. These natives are in some sense as remote and isolated as any in the British Dominions, and when they are reached the last link may be forged in the missionary chain that girdles the world.

Donations will be received at the Church Missionary House, Salisbury Square, Fleet street, London; and by Messrs. Lloyd & Co., bankers, Fleet street; or by Mrs. Walter Drake, the bishop's commissary, 14 Lorne Avenue, Montreal.

## 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.

## Canadian Indian Research and Aid Society.

SIR,—I have but recently returned home from my trip to the North-West, and have not yet seen a copy of any Church paper containing the Bishop of Qu'Appelle's letter in which he denounces the proposal to make the Canadian Indian Research and Aid Society a strong united Protestant Missionary Society. However, I have seen comments on it in yours and other papers, and it might be well that I, as one of the editors of the *Canadian Indian*, should offer a few words in reply. First, I do not think that we, as editors of the Society's journal, have overstepped the bounds of duty in making the proposal. Through one cause and another the annual meeting of the Society has been put off from time to time, and there seemed to be a danger of the whole thing collapsing if some effort were not made to keep it on its feet. Our idea, therefore, was to enlist the sympathies and help of the Christian Churches, those interested in the scientific and research element being so very few and far between. We neither of us personally wished to exclude Roman Catholics either from the Society or from contributing to the pages of the journal. We are just as ready as is the Bishop of Qu'Appelle to ascribe all honour to those early and indefatig-

able pioneers of missionary work among the Indians, but the experience of twelve months has demonstrated that there was no disposition on the part of the Roman Catholics to join with us. I have a letter from the well known Father Lacombe, of Alberta, in which, while offering to subscribe for the magazine, he admits the impracticability of representing the missionary work of the Roman Catholic and Protestant bodies in one publication. In order to give full freedom to the Protestant bodies to describe their mission and educational work among the Indians, it seemed to us best and wisest to give a more decided Protestant tone to the magazine. It was merely a proposal on our part, and I do not think we were overstepping the bounds of duty in making it. The Constitution of the Society directs that the *Canadian Indian* shall give general information of mission and educational work among the Indians (irrespective of denomination). All that we have done is to give a little more emphasis to this provision. We have proposed that the Presbyterian and Methodist communities, each of which are already well represented on our Council, should each have their representative also on the editorial staff of the magazine. What is there objectionable in this? Is it not but fair play, and will it not tend to make the magazine more acceptable to those Christian bodies who are already represented on our Council, and who have large and fast extending missions among the Indians in the North-West? For myself I claim to be as staunch a Churchman as any in the country. I am wedded to the Church of my fathers, also my wife, and all my children. Naturally we have all of us the Old Country antipathy to "dissent"—but I will say this—that I do think our Church would have infinitely more influence for good in this free young country, if she were a little more "motherly" and gracious to those who worship in a way different to ourselves the same God and the same Saviour. It may be that I stand alone in holding this opinion—but certainly such is my opinion. And especially in work among the Indians—it does seem to me a strange thing that we cannot recognise each others' missionary efforts, and unite in supporting one society and one journal having for their object the elevating and Christianizing of these poor neglected people—while at the same time affording an insight into their habits and customs and making enquiry into their early history and origin. The Society is, I am sorry to say, about \$170 in debt, and the continuance of both it and of the monthly journal must depend on the kindness and liberality of friends in tiding it over the present crisis.

Yours,

EDWARD F. WILSON.

Shingwauk Home, Sault Ste. Marie, Nov. 5, 1891.

## Inspiration.

SIR,—When letters are sent to the public press, of the nature of "C. A. F.'s," it is usual for correspondents to append their names. As "C. A. F." has seen fit to use an anonymous signature, I must decline to notice his remarks. For the benefit of your readers I may however say, although I can scarcely suppose it to be necessary, that "C. A. F." has entirely misunderstood my letter.

ALFRED OSBORNE.

[We would remind our esteemed correspondent that the writer of the communication referred to wrote over his own initials.—Ed. C. C.]

## Notes and Queries.

SIR,—Why is a bell tolled upon the death of some member of the Church?  
D.

Ans.—The reason is probably two-fold. 1. It tells the community that a human soul has passed away into the nearer presence of its Creator and Judge. It therefore excites sympathy, kindly feeling, and charity. It also throws an air of awe and solemnity upon every hearer of the ominous sound, and is a summons, "Prepare to meet thy God." 2. It calls also for the prayers of the faithful to aid the parting soul. At all times we should pray for each other, but the occasion is most necessary "in our last and greatest need." We are brethren and one in Christ, and our interests are bound up as one. The fanciful tolling for a man, or for a woman, or for a child, takes the thoughts to a number of tolls, and thus away from the deeper object of prayer for a member of Christ.

SIR,—In reciting the Athanasian creed, ought not the clergyman who is conducting the service to turn to the east and say or sing the creed right through, the people saying with him? 2. Why do some congregations say it verse and verse about? 3. How comes it that the Athanasian creed is printed differently to the Apostles' and Nicene creed in the Book of Common Prayer?  
A.

Ans.—When replying to queries like the foregoing we draw attention to certain rules of interpretation.



We may go by rubrics or by general custom, or by local Canadian custom. We cannot properly go against the first, yet the third may modify their stringency. 1. There is no rubric to direct how this creed is sung or said. The more general custom in cathedral and other English churches is for the clergyman to turn with his choir to the east, but there is nothing wrong in his not doing it, and the Canadian custom is probably against it. 2. It may be according to some local custom that the people sing or say the creed along with the clergyman, but the more general way is for the different sides of the choir, or for the minister and people, to do it antiphonally or by alternate verses. The form of the creed itself would naturally suggest such a practice, but there is no hard and fast rule. 3. The form of the creed is largely moulded upon antithesis, and the clauses have the appearance of logical or theological results. In these respects it has always been different from the other two creeds, and we have only a translation in our Book of Common Prayer, but a translation cannot properly alter the construction of its original. The running it all into one or two close sections would materially obscure its light as giving the exposition of the faith.

### British and Foreign.

Seven contributions of £1,000 each have been promised towards the fund for the endowment of the Bishopric to be formed by the partition of the Diocese of St. David's.

The new church erected by the Duke of Newcastle, at Clumber, some years ago, at an outlay of £40,000, has since had expended on it between £15,000 and £20,000.

It is stated that £10,000 have been collected for Dr. Forrest by the parishioners of St. Jude's, South Kensington, part of which is to be spent on a presentation, and the rest invested for Dr. Forrest's use. By his acceptance of the Deanery of Worcester his income is lessened by £400 a year.

The Queen has approved the appointment of the Rev. Francis Paget, D.D., Canon of Christ Church and Regius Professor of Pastoral Theology in the University of Oxford, to be Dean of Christ Church, on the resignation of the Very Rev. Henry George Liddell, D.D.

Mr. Stuart Rendel, M.P., who has been staying at Hawarden, says Mr. Gladstone has not only accepted the principle of Disestablishment in Wales, but has undertaken that his Government, when he returns to power, shall give effect to it.

Over one hundred missionaries of the Anglican Church sailed from London last month for foreign fields. Sixty went to Uganda, Africa, and a number to that section of China at present the scene of malignant opposition to Christianity.

A telegram has been received from Urmi, Persia, announcing the death from pneumonia, recently, of the Rev. Arthur S. Jervis, one of the clergy of the Archbishop's Mission to the Assyrian Christians, and Chaplain to the Branch House of the Sisters of Bethany, who are working for this mission.

Strong efforts have been made to induce the Bishop of Maritzburg to withdraw his resignation, in view of the fact that the announcement of his purpose has failed to effect the desired result in healing the schism at Natal. Bishop Macrorie has, however, adhered to his expressed purpose.

Six Swedes have recently entered the General Theological Seminary. They are candidates from the diocese of New York. One of their countrymen, Mr. Carl Sandine, has finished his first year in the seminary. He is a lay-reader in St. Bartholomew's parish, holding services in Harlem and Brooklyn, and, during the summer, he had charge of a Swedish mission at South Amboy, N.J.

According to a return made to the House of Commons, the total yearly revenue of the Church of England from ancient endowments is not less

than \$27,345,855, while the Church has also an additional income of \$1,421,930 from private benefactions made since the year 1703.

Though in his ninetieth year, Dr. Austin is described as still hale and hearty, and certainly he so appeared on his visit to England eighteen months ago. There have been no fewer than five Archbishops of Canterbury—Howley, Sumner, Longley, Tait and Benson—since Dr. Austin became Bishop of Guiana.

The old church of St. Mary-at-Hill, Eastcheap, has just been closed in consequence of human remains having been found within a few inches of the ground, which were buried, not in the vault, but simply underneath the floor. The Rector (Rev. W. Carlile) is going to use the bottom of the Rectory for a Church Army "Good Samaritan" office, to assist men out of work in finding suitable situations.

Sir John D. T. Llewelyn, Mayor of Swansea (member of the Canterbury House of Laymen), has intimated to the Vicar of that town his willingness to contribute £1,000 towards the proposed erection of a cathedral in the borough, on condition that the work is taken up vigorously, and that a substantial and worthy building is erected.

The work of laying down a new marble pavement in Peterborough Cathedral has been begun. The pavement of the choir will cost £2,000, which will be defrayed by Dean Argles. The design is being worked out in mosaic by a band of Italian workmen. The whole work will be completed by the end of February. It is intended to erect a new reredos, which will be brought forward so as to restore the arrangement as it existed in the old Benedictine choir.

The treasures of Egypt are not yet exhausted. A fragment of papyrus, recently discovered in the Fayum, is inscribed with the words from the Greek Testament: "Before the cock crow twice thou shalt deny Me thrice." This papyrus has a special interest for palæography and textual criticism. Further portions of the Gospel probably await discovery, and may surpass in antiquity any known writing of the same verse.

Bishop Blyth, in reply to a statement by Canon Tristram to the effect that in the Palestine affair, the Bishop "did bring various charges before the Archbishop and his assessors, but they were every one of them disproved and dismissed," says, "I have no option but to say as clearly as possible that no single charge or statement has been either disproved or dismissed, and that the facts in my 'Primary Charge' remain intact."

Dr. W. W. Page, who for many years has been pastor of the New York Presbyterian Church, preached his farewell sermon on a recent Sunday. It is generally reported that he intends to seek for Holy Orders in the Church. Dr. Page was baptized in the Church, and has long had leanings towards it. The rumour is not positively confirmed.

The Rev. G. C. Grubb's mission tour in Australia is reported to have been extraordinarily successful. At one meeting in Victoria, where the audience were asked to give themselves or their goods, there was a remarkable scene. People stood up and offered to go anywhere as missionaries, and numbers divested themselves of watches, brooches, earrings, bracelets, chains, and gave them for mission work. The value of the offerings at one service was £1,000. Mr. Grubb has preached to great congregations in Melbourne and other places.

A DOUBLE EFFECT.—Dear Sirs,—I have used Hagar's Pectoral Balsam for bronchitis and bad cough, with the best results, and can highly recommend it to all sufferers. Roscoe Pugsley, 250 Delaware Av., Toronto.

## Sunday School Lesson.

26th Sunday after Trinity November 32, 1891.

THE THIRTY-NINE ARTICLES. CONCLUSION.

Different branches of the Church of Christ have thought it necessary, from time to time, to draw up Confessions of Faith, for the purpose of stating clearly what was their belief upon questions debated among their members, and to put an end to the strife of controversy as far as possible. Matters relating simply to doctrine are in our days discussed with a kindlier spirit, and many things which our forefathers considered essential to salvation, are now left to each man's individual conscience. We may, with good reason, fear that the change is largely due to indifference—and yet, no doubt, we may congratulate ourselves that questions of a practical kind receive more attention than they did two or three hundred years ago. Still, this does not take away the responsibility that is laid upon the Church to guard the truth, even in what we may think matters of smaller importance, the truth which we have received from Christ and His Apostles. The XXXIX. Articles are the expressed belief of the Church of England. Every clergyman of our Church for 300 years has signed his name to them, and thus accepted their teachings as true, and as in accord with Holy Scripture. When we consider how many of the martyrs at the time of the Reformation laid down their lives because they held to the things taught in the Articles, no churchman has a right to be indifferent in regard to them. And although we do not require any but the clergy to publicly profess their belief in the Articles, they are a part of the recognized standards of Church Doctrine, and as such every member of the Church is in duty bound to thoughtfully study them.

It would be impossible in a single lesson to give any explanation of so many subjects as are spoken of in the Articles. It is therefore suggested that the teachers should ask the members of their classes to read over, in turn, the names of each Article as given in the "Table" at the end—referring back to any Article that may seem likely to be of interest.

CONCLUSION.

We have now come to the end of our lessons on the Prayer-Book. We have learnt many new things—we may not hope to remember them all; but the lessons will not be thrown away, if they have only given the teachers and scholars a greater love for the Book of Common Prayer, if they have enabled us to enter more intelligently, and therefore more earnestly, into the public worship of the Church. If we all "pray with the heart, and pray with the understanding also," our love for the Prayer-Book will continually grow with our use of it—fitting us better day by day to take our part in the endless Alleluias of heavenly worship.

## Family Reading.

God is Love.

Omnipresent Love art thou,  
Everywhere you seem to be;  
Place a garland on my brow:  
Of thorns make thou a crown for me.

For who would reign with thee, my God,  
Co-heir, inheritor, would be,  
Must tread the path which thou hast trod,  
Must conquer pain and agony.

Let me, through suffering purified,  
Attain as footstool to thy throne;  
Thou lovest me,—for me you died:  
Died, deserted, and alone.

How can I make atone, my God,  
For all that thou hast done for me?  
Be thou alone my guiding rod;  
Take thou my soul, I trust it thee.

Reward? if I might claim as much;  
O God my Father grant me grace:  
Not more,—thy garment's hem to touch,  
To look but once upon thy face.

—J. Cunningham Dunlop, jr.



## "Changed Lots; or, Nobody Cares"

## CHAPTER V.

"She does remember something about that scar, George," said Mrs. Chisholm triumphantly to her husband later. "I believe her memory is coming back; no doubt an accident happened some time when we were away from home, and Daunt was frightened, and made her promise not to tell of it; it was just like Dorothy to try to get on a donkey. I dare say it was loose on the common. I have seen them there sometimes, but Daunt always made me believe that she never took the child outside the Park gates; she must of course have done it, or she could not have caught that fever. It is sad to think we should have been so completely deceived."

"Very sad," repeated Mr. Chisholm, "we very nearly lost our darling; I am quite glad you have consented to my letting Sunnysdale, or I should not be inclined to go there again for a time at least."

"How much she has grown, and how pretty and sweet she is; but she is very much altered, she is so much quieter in manner," continued his wife.

"She is older, Louise, and better trained; we made a great mistake in letting Daunt have all her own way with her; in one sense she was very spoilt and kept such a baby. I expect you will find her wonderfully improved, and though she is such a little dunce, Miss Knox says she never had a more delightful pupil, and that she is very decidedly clever."

"She always was clever, and, remember, she is going over old ground," returned Mrs. Chisholm. "She seemed quite shy to-day, but then she has not seen me for six months, which is a long time in a child's life," mused the mother, in a tone of some regret.

"Of course it is," said Mr. Chisholm; he did not wish at all to dwell on the strange lapse of memory, or the fancies which Miss Knox told him she feared still troubled her little pupil at times.

As weeks passed on, and he found in Lil the sweet, gentle, little daughter he had longed for, he attributed the change entirely to Miss Knox's gentle and wise rule, and often expressed his satisfaction.

"All the same," said his wife, a little fretful one day, "I cannot help longing for one of her sweet bear-hugs; she is not half as affectionate to me as she used to be; she comes in and kisses me, sits down quietly and answers my questions, but she is never sorry to return to Miss Knox. Now she used to come in like a whirlwind, and nearly smother me, and she used to pout and stamp if Daunt wanted her to go away before the quarter of an hour was up; and in the morning she always made me promise I would let her come again in the evening; I own I miss her naughtiness, if that is what you call being naughty."

"Well! not that exactly, Louise," said her husband, soothingly, "but I assure you we never told you how troublesome she was, how really violent at times; she has grown gentle and reasonable, that is all! I'm sure she loves you just as much. I always find her most affectionate; no doubt that terrible illness changed her, and it will be some time before she quite recovers from it."

"Yes, she sang to me the other day; her voice is not half so strong, the very notes are different."

"Well, we won't trouble about that," said Mr. Chisholm cheerfully, "she might have been made deaf; I think, considering how ill she was, she has made a wonderful recovery; and it only shows what good teaching can do. Miss Knox was telling me this morning how intelligent and willing she finds her; and the poor child used always to be in disgrace over her lessons."

All this time no little girl in the world could be happier than Lil was; she had everything a child could wish for, and each day brought her fresh interest and enjoyment—but what thoughts were really in her mind all the time? did they go back to the past or did they simply live in the beautiful present?

Now and then, when she lay awake longer than usual, her memory troubled her, and she puzzled herself as to what had happened to her in a dreamy way, and wondered what had become of the "little lady," as she always called Dorothy in her thoughts.

Had she gone away to live with "Jem" and

"Mother," and did they love her? Had they forgotten all about her, Lil? What did the little lady do when she was hungry and had no dinner? What did she do without any pretty frocks? How did she get on without a nice bed? Why had not she come back and told everybody who she was? As time passed on Lil began to believe that she was really Dorothy Chisholm and that what she remembered was as everybody had told her, just a bad dream she had had when she was very ill.

## CHAPTER VI.

## A REAL CAPTIVITY.

It was a very rude awakening to poor little Dorothy, when the next morning, after a long calm night, she was pulled up from her bed by 'Lisbeth, and told, roughly, to make haste and dress herself.

Directly she began to cry, and implore her tormentor to take her home; the threat was repeated that she should have something put into her mouth to stop "her row." She, 'Lisbeth, was not going to be blamed for "noise"; she was to hold her tongue that minute, or she would see that 'Lisbeth would stand no nonsense. Moreover, she was assured she would have no chance of running away again, she should "stay in." And then Elizabeth proceeded, after giving her a breakfast of bread and tea (which, being by this time very hungry, Dorothy ate without a word), to tie her little prisoner to the handle of the cupboard.

Dorothy sat down on the floor despairingly; she was afraid to scream, she could hear the voice of the man outside, but he would not listen to her; the rain was falling heavily, and beating against the small window of the caravan. She was a courageous child, and as she sat and thought her spirit rose a little; "of course," she told herself, "they will come and look for me."

She remembered how she had expected to be released last night in vain, she told herself that perhaps they had been looking for her and had not yet reached the vans.

When Eliza undressed the little girl she would surely see her mistake, and then the little girl would explain. . . . But why did not she come now? it was very cruel and wicked of her; was she really exactly like her?

She sat listening breathlessly till her head throbbed, and then she sobbed herself to sleep again with her head resting on her arms.

When she awoke she was alone; she tried with frantic eagerness to untie herself from the cupboard, but the knots were too tight; she sat listening for some time, not a sound was to be heard; a great sense of loneliness and desolation oppressed her? Had every one forgotten her? She thought of all the stories she had read of little girls being carried away by gipsies, and they brought her some comfort, for their friends always followed them and brought them back; she remembered that in these stories the little girls always said their prayers, and she had not yet said hers; so she knelt up, and leaning her head against the side of the van, repeated mechanically the words she was accustomed to say every morning and evening; she did not think much about their meaning till she came to the words "bless dear papa and mamma, and make me a good girl." Then she began to sob again; would mamma really mistake the other little girl for her? Of course the little girl would like to live in the nursery and have all her nice things, and perhaps she would never tell any one she was not the real Dorothy—she was so exactly like her, so like that people might never see the difference; perhaps, after all, no one was looking for her! And she had not been a good girl, she had been disobedient; she knew she ought not to have gone out on the common.

She sobbed and cried aloud, but no one came, and when she heard the man's voice outside she grew quiet from sheer terror.

After a time 'Lisbeth came in, and untying the cord which bound her, placed her on a chair by the table, with a small pie before her.

"There's a grand dinner for you, Lil; make haste and eat it up," she said, not ill-naturedly, "and if you're a good girl you shall go out with me presently." Dorothy was really hungry—indeed, almost exhausted from want of food; her break-

fast had been very scanty, she ate up the pie very greedily, while her poor little tired head worked over the probabilities of her position. They would be sure to look for her inside the caravan, she told herself, and if she went out, perhaps, they would come while she was away; she was too young and childish to consider her position very clearly, her one fear was that she would be looked for and not be found. So, when 'Lisbeth put on her hat, and took her by the hand to lead her down the steps of the van, she began to cry loudly, and say she did not want to go out.

'Lisbeth looked round to see that her father was not within sight, and then being much provoked at what she considered both unreasonable and ungrateful conduct, she administered a shower of cuffs, winding up with a violent shake, which left Dorothy breathless, and pushing her back into the van, she again fastened the rope round her.

"Nasty, tiresome, ill-tempered little toad!" she exclaimed; "see, if I do anything for you again; you bide there by yourself, if you like it, and I'll give you the stick when I come back, that I will, if you make a sound!"

Dorothy sank down again on the floor; she did not wish to cry, she was tired of crying, and if they came to look for her, of course they would search the van. Nurse would be back by this time, perhaps, and she would be sure to want to find her. She had often told her that the gipsies would carry her away; it was one of the threats she was fond of using.

Her thoughts wandered back to the previous afternoon; was she really changed from Dorothy Chisholm into a little gipsy girl? Perhaps that little girl, so strangely like herself, was really a wicked fairy who had changed her into a gipsy, and taken her place.

Such things happened in fairy stories; perhaps, after all, fairy stories were true; in that case a fairy changeling was in her nursery at home, and no one would know anything about it, no one would come to look for her.

Dorothy was a very imaginative child, and she found it by no means difficult to believe this; she was fond of making-believe, and the most improbable stories had often become real to her.

*To be Continued.*

## Strive with a Purpose.

Strive with an earnest purpose  
In every task to excel;  
That which is worth the doing,  
Is worth the doing well.  
Where there's the will for winning,  
Surely the way will come;  
That which is worth beginning  
Is well worth being done.

Think that however humble  
Tasks which around you lie,  
Half-hearted work will ever  
Yield but a poor reply:  
Then let us strive with fervour,  
Toil with whole-hearted zest:  
That which is worth the doing  
Is worth our very best.

—There is more force than we are wont to suppose in the saying of our Saviour, "Except ye become as little children ye cannot enter the kingdom of God." Childhood and youth are the periods for the easy reception of all truth, religious as well as secular. Whoever has undertaken to teach an adult the rudiments of education, has experienced difficulties, similar, though inferior, to those which the preacher of righteousness encounters in teaching men. It is not impossible for a man who has passed his second or third decade to learn his letters and make something of a scholar, but it is a herculean task, compared with the effort which a child makes to attain the same end.

## One Way.

We cannot understand all the mysteries; are not able so much as to formulate a theory of inspiration. But one thing we know; we know Christ treated the old Scriptures as coming from God; He never ridiculed aught they said; and never fancied their words would ever come to nothing. What profound respect Christ had for the old Jewish Bible! Now while we cannot answer all the questions about inspiration, we can



imitate Christ in His way of regarding the Bible. "He acknowledged Moses as the author of the Pentateuch. He quoted from nearly every book in the Old Testament, and confessed the authorship of these books to be the same as held by the best Christian scholarship of all ages. He gave His infallible seal and signature to the very miracles against which skeptics from the days of Celsus and Porphyry to the present time have aimed their poisoned shafts of ridicule and contempt. Noah, Abraham, Moses, and even Jonah, and their lives had no mythical meaning to Him or interpretation from Him. He fully believed and affirmed that Jonah was three days and three nights in the belly of that 'great fish' prepared of God for that very purpose."

We prefer to err with Christ than to be as wise as some of our scholars, to whom the Scriptures are a nose of wax.—S. Churchman.

#### The Many and Few.

There are many who are willing to reign with Christ in glory, but few who are willing to bear His cross. There are many who are glad to partake of comfort, but few of tribulation; many ready to feast with Him, but few to fast. All desire to enter into His joy, but few to bear anything for His sake. Many follow Jesus to eat of His bread, but few to drink of the cup of His passion. Many venerate His miracles, few accept the ignominy of the cross. Many love Christ as long as all goes well. Many praise Him and bless Him as long as they receive consolation at His hands, but if He hide Himself for a time and leave them, they are cast down and fall to complaining. But they who love Him for His own sake and not for any advantage that they receive from Him, bless and praise Him in the depth of affliction and adversity as when they are most filled with comfort.—Thomas A' Kempis.

#### Jenny Lind.

Jenny Lind, the woman, was greater than Jenny Lind, the singer. "I would rather hear Jenny talk than sing, wonderful as it is," wrote Mrs. Stanley, the wife of the Bishop of Norwich, in whose palace the great singer was a guest while in that city. The bishop's son, subsequently Dean Stanley, who had no "ear for music" and on whom, therefore, her singing was wholly lost, wrote that she had "the manners of a princess with the simplicity of a child, and the goodness of an angel. Her character showed itself," he added, "through a thousand traits of humility, gentleness, thoughtfulness, wisdom, piety."

She looked upon her natural faculty as a gift of God, and never sang without reflecting that it might be for the last time.

"It has been continued to me from year to year for the good of others."

This feeling was no fine sentiment, but a religious principle. While she was the bishop's guest she begged Mrs. Stanley to allow her to take three of the maids to a concert where she was to sing.

At a service in the cathedral she was moved to tears by the singing of the boy choristers, and had places reserved for them at her concert the next morning. When she came on the platform she greeted them with a smile of recognition which the boys never forgot.

She gave to charitable objects thousands of pounds gained by her wonderful voice. While singing in Copenhagen, such was the excitement that court and town begged her to give them one more day of song. A gentleman of musical culture had, with his wife, anxiously looked forward to her visit. When she came he was on a sick-bed. Jenny Lind heard of his desire, and found time to go to his house and sing to him and his wife.

When she went to London, Mendelssohn asked her to sing to a friend of his, who had long laid upon a bed of sickness. She went and cheered her with songs, the remembrance of which are still cherished by the family.

Again and again, when the opportunity offered for such an act of kindness, she sang to invalids who could not be present at her concerts. The gift of God within her was a trust to be administered for the good of others.

#### Thou Knowest, Lord.

Thou knowest, Lord, what sorrow is.  
On this our earth Thine eyes have wept;  
And o'er Thy soul's deep loneliness  
The surging tides of grief have swept.

Thou knowest, Lord, what labour is.  
Long toil was Thine for daily bread;  
When birds and beasts could rest in peace,  
Thou hadst not where to lay Thine head.

Thou knowest, Lord, what conflict is.  
Dark hatred sought Thine infant breath;  
And fierce, relentless enemies  
Pursued and smote Thee unto death.

Thou knowest, Lord, what dying is.  
A death was Thine all deaths above;  
By Thine expiring agonies  
We gauge the greatness of Thy love.

Thou knowest, Lord, what triumph is.  
Thy deeds have brought Thee great renown;  
Along Thy march of victories  
Thy followers pass to reach their crown.

Oh, make us, Lord, content and wise  
To tread those paths Thy feet have pressed,  
That day by day our souls may rise,  
And reach, at last, eternal rest!

#### A Dying Testimony.

"I believe from my heart the Truth which this Gospel (that of St. John) more especially enshrines—the truth that Jesus Christ is the very Word incarnate, the manifestation of the Father to mankind—is the one lesson which duly apprehended, will do more than all our feeble efforts to purify and elevate human life here, by imparting to it hope and light and strength, the one study which alone can fitly prepare us for a joyful immortality hereafter."

These words from the Bishop of Durham's article in the January (1890) number of *The Expositor*, were printed at the head of the funeral service paper placed in the hands of the crowd who thronged to show their loving reverence at his grave.

#### Daily Devotion.

"Degenerate souls, wedded to their vicious habits, may disclaim all commerce with heaven, refusing to invoke Him whose infinite wisdom is ever prompt to discern, and His bounty to relieve the wants of those who faithfully call upon Him; and neglecting to praise Him, who is great and marvellous in His works, just and righteous in His ways, infinite and incomprehensible in His nature: but all here, I would persuade myself, will daily set apart some time to think on Him who gave us power to think; He was the author, and He should be the object of our faculties. And to do this the better, let us take care that every morning, as soon as we rise, we lay hold on this proper season of address, and offer up to God the first fruits of our thoughts, yet fresh, unsullied, and serene, before a busy swarm of vain images crowd in upon the mind, when the spirits just refreshed with sleep are brisk and active and rejoice like that sun which ushers in the day, to run their course: when all nature just awakened into being from insensibility pays its early homage; then let us join in the universal chorus, who are the only creatures in the visible creation capable of knowing to whom it is to be addressed."

#### Hints to Housekeepers.

A handful of flour, bound on a severe cut, will often stop the bleeding.

For cankered throat, sore mouth, etc., use borax and honey; drink sage or slippery elm tea.

Cool the blood by drinking cold water in which a little pure cream tartar has been dissolved.

Any one who has been scalded by steam should be taken to a warm room, and the parts drenched by cold water.

A tea made of ripe or dry whortleberries, and drank in place of water, is claimed to be a speedy cure for many forms of scrofulous troubles.

Lime water is good for chilblains. Use it both strong and hot. A saturated solution of alum in water, used hot, is also very efficacious.

For simple hoarseness, take a fresh egg, beat it and thicken it with pulverized sugar. Eat freely of it, and the hoarseness will soon be greatly relieved.

Any one can add strength and weight to his body by rubbing well with olive oil after a warm bath. Oil baths are particularly beneficial to delicate children.

A person whose nose, ears, hands, or feet have been frozen, should be taken into a cold room, and the afflicted members rubbed with snow, iced water, and wet cloths.

Those who suffer from a sensitive skin, subject to frequent irritation and roughness, should never wash in hard water. Boiled water will often prove of benefit to delicate complexion.

Equal parts of cream tartar and saltpetre make an excellent remedy for rheumatism. Take one half teaspoonful of the mixture and divide it into three doses. Take a dose three times a day.

When the ankle has been severely sprained, immerse it immediately in hot water, keeping it there for fifteen or twenty minutes. After it has been out of the water, keep it bandaged with cloths wrung out of hot water.

The white of an egg, with a little water and sugar, is good for children who are troubled with an irritable stomach. It is very healing and will prove an excellent remedy for diarrhoea, as well as a simple preventive for bowel disorders.

If vaseline or butter be applied to the skin, immediately after a blow of any kind, there will be no discoloration. But to be effectual, it must be used directly after the accident. The bruised feeling may be relieved by witch hazel.

A SEVERE ATTACK. *Dear Sirs*,—My children were taken ill with ulcerated sore throats bordering on diphtheria. I had nothing in the house but Hagar's Yellow Oil, which I used with great benefit. I am sure if it had not been for it the disease would have developed into diphtheria. It is a splendid medicine. Mrs. E. Cameron, Moore's Falls, Ont.

A SEA VOYAGE.—A sea voyage is an expensive and extensive prescription, especially when equally good results, as regards health, are to be had by simply taking Burdock Blood Bitters according to directions. It is a specific for dyspepsia, cleanses the blood, regulates the liver, bowels and kidneys, and removes all impure matter from the system.

#### Without Enemies.

To say of a man that he has no enemies is considered high praise; but suppose the remark to be true, what does it prove? Merely that he is negatively exemplary; that he is an amiable person without any force of character. All men who are positively and actively virtuous have many foes. Negative goodness is not a proselyting quality, and, therefore, vice has no quarrel with it. On the other hand, as it "thinks no evil," and is of fair report, the energetic reformer accords to it a certain measure of respect while he regrets its inefficiency. Hence, your negative Christian may live and die "without an enemy in the world." Not so the energetic and determined opponent of evil, who believes that whatever is wrong ought to be crushed. He makes enemies at every step, for he is essentially a fighting character. He is not content to stand on the defensive, repelling temptation, but assails wickedness on its own ground. If the negatively virtuous have no foes, neither are they likely to have any very warm friends, for there is nothing about them to elicit enthusiasm. For our own part, we would rather have a few staunch, thorough-going friends and many enemies than many lukewarm friends and no enemies at all.



**Children's Department.**

**Opportunity.**

A golden bird sat in a tree,  
And sang, "Oh, list to me,  
For I am Opportunity."

"You have me now—at least, you may,  
This very hour, this very day,  
But no one knows how long I stay."

"So catch me quick before I fly,  
Or you in vain may strain your eye,  
And long for me with fruitless sigh."

"'Tis passing strange that you, you know  
How swift the moments onward flow,  
Should still delay, and let me go!"

"Pale Hesitation oft, I ween,  
Has brought about that sorrow keen  
A heart-break for the 'might have been."

"Can nought stir up your sluggish will?  
Your lives are grinding in Time's mill,  
Which whirlleth, and stands never still."

"Be firm and strong, the moments save,  
And let no sad-eyed Failure wave  
Her dreary arms above your grave."

**A Sweet Story.**

I was once in Central Park, New York, and stood watching the children take their donkey rides. A very poor looking but neatly dressed woman, with a pale-faced girl who walked with a crutch, was also looking on at the riders. Two nicely dressed little girls had just dismounted from a long-eared steed, and I saw them glance at the lame child, and whisper eagerly to their father. The gentleman approached the poor woman and lifting his hat politely, said, "My little girls are anxious to enjoy the pleasure of giving your daughter a ride." The lame child's pale face flushed crimson with surprise and pleasure: and the poor woman looked eagerly delighted. The child was soon in the saddle, and went twice over the course. Meantime her enter-

**A Tonic**

**HORSFORD'S  
ACID PHOSPHATE,**

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

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

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

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

**Beware of Substitutes and Imitations.**

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

**WE MEAN YOU!!!**

When we advertise in this paper, that we want to do business, send us a card your name and address to the publisher, and we will send you a copy of our Annual Catalogue of Watches, Clocks, Diamonds, Jewellery, Art Goods, Gums, Bicycles and Sporting Supplies. Price 50 cents each, but to you free if this paper is mentioned. Address.

**FRANK S. TAGGART & CO.**  
89 KING ST. WEST, - - TORONTO

**Our New  
Art Room**

**H**AS been very highly complimented since its opening.

Although the first venture of the kind in this country in connection with the Jewelry trade, its reception has more than justified our expectations.

We cannot sufficiently emphasize the fact that all lovers of artistic goods are most heartily welcome to it at all times. Every week—almost every day—new goods are taking the place of those sold; hence, because you may have seen it once, do not suppose we have nothing new to interest you.

Anytime—if only waiting for a street car—run in and glance around, and we promise not to thrust attentions upon you, although glad to offer you every courtesy.

**Ryrie Bros.  
= Jewelers**

Corner  
Yonge and Adelaide Sts.

tainers were whispering together, and when she was taken down the elder sister went up to her, and slyly slipped into her hand a box of candy. I dare say those little girls have forgotten their act of kindness by this time; but I do not believe the child or her mother have forgotten it, or ever will. The pleasures we prepare for ourselves fade and perish. The good and kind actions we do for others last to all eternity.

**Wonderful Presence of Mind.**

It was in India. Dinner was just finished in the mess-room and several English officers were sitting about the table. Their bronzed faces had the set but not unkindly look common among military men. The conversation at best had not been animated, and just now there was a lull, as the night was too hot for small talk. The major of the regiment, a clean-cut man of 55, turned towards his next neighbor at the table, a young subaltern, who was leaning back in his chair with his hands clasped behind his head, staring through the cigar smoke at the ceiling. The major was slowly looking the man over, from his handsome face down, when, with a sudden alertness and a steady voice, he said:

"Don't move, please Mr. Carruthers. I want to try an experiment with you. Don't move a muscle."



**SPECIAL SALE**

**Brussels Carpets.**

As a large portion of our FALL IMPORTS arrived late, we have determined to mark all our BRUSSELS CARPETS at very low figures for NET CASH rather than carry them over. We will not quote prices, but it will pay you to inspect our stock. The same will apply to our

**Wilton and  
Tapestry CARPETS**

ALSO TO OUR VERY

**LARGE STOCK OF CURTAINS**

CHENILLE CURTAINS, all the new colors, with double dado and fringe, only \$8 a pair.

HANDSOME CROSS STRIPE CURTAINS, reduced from \$15 to \$7.50,

FIVE DOLLAR CURTAINS for \$2.50; and other lines in proportion.

A full line just received of SWISS, IRISH POINT and NET CURTAINS, SASH CURTAINS, MUSLINS and NETS by the yard; also LACE FOR WINDOW SHADES.

SPECIAL VALUE IN

**Eiderdown Quilts,  
Comforters,  
and Blankets.**

SEE OUR CARPET AND CURTAIN WINDOW THIS WEEK

**R. WALKER & SONS,**

33, 35 and 37 King St. East; 18, 20, and 22 Colborne St.

"All right, Major," replied the subaltern, without even turning his eyes. "Hadn't the least idea of moving, I assure you. What's the game?"

By this time all the others were listening in a lazy, expectant way.

"Do you think," continued the major, and his voice just trembled a little, "do you think you can keep absolutely still for, say, two minutes—to save your life?"

"Are you joking?"

"On the contrary, move a muscle and you are a dead man. Can you stand the strain?"

The subaltern barely whispered, "Yes," and his face paled slightly.

"Burke," said the major, addressing an officer across the table, "pour some of that milk in a saucer, and set it on the floor here just back of me. Gently, man! quick!"

Not a word was spoken as the officer quickly filled the saucer, walked with it carefully around the table, and put it down where the major had indicated on the floor.

Like a marble statue sat the young subaltern in his white linen clothes, while a cobra di capella, which had

been crawling up the leg of his trousers, slowly raised its head, then turned, descended to the floor and glided towards the milk.

Suddenly the silence was broken by the report of the major's revolver, and the snake lay dead upon the floor.

"Thank you, Major," said the subaltern, as the two men shook hands warmly. "You have saved my life."

"You're welcome, my boy," replied the senior. "But you did your share."  
—*Youth's Companion.*

**Dot's Welcome.**

Dot Hunt was as sweet a child as ever you saw. She was beautiful, too, and everybody loved her because she was lovely. She was an only child of a wealthy widow and her home was one of elegance and culture. There never was a kinder or more generous child or one more compassionate. If while driving in the grand carriage beside her mamma, she saw a child grieved or injured, she was not happy until something was done to comfort or help it. If a beggar child came to the door



she turned beggar, too, begging Ann, the cook, to feed the hungry.

But Dot was only five years old. I tell you this so that you will not wonder at what I am about to relate.

Dot went to church for the first time one bright summer day. She was a perfect blossom in her snowy white dress, with a bunch of rosebuds fastened in the broad sash.

At the church door stood a plainly dressed woman with a very sad face, and beside her a little girl of perhaps ten years of age, the latter wearing a calico dress and a very common looking straw hat. People were going into the church very fast, but no one seemed to notice the sad looking woman and her daughter. Presently a sunshiny voice broke the icy coldness of the church goers: it was Dot's.

"Isn't you doin' to church?" asked Dot of the little girl.

"It isn't our church; we're strangers. We don't know where to go," answered the girl.

"It's God's church," Dot said reverently. "Come with mamma an' me; there's lots of room in God's church."

The weary mother looked into Mrs. Hunt's face questioningly and although the latter's face flushed, she seconded her little daughter's hearty invitation.

"Yes, do come with us, please," she said, "we will be glad to have you." And presently, seated side by side in "God's church" where the children of wealth and poverty. There had been a number of witnesses to the pretty scene, and more than one face blushed with shame as the minister, during his reading, gave this passage: "I was a stranger and ye took me in."

Was it Jesus looking through that sad woman's eyes? Jesus looking through her little daughter's eyes?

"Inasmuch as ye have done it unto the least of these, you have done it unto me."

And after the service more than one richly dressed lady shook hands kindly with the "strangers" and made them welcome.

Dot never knew how forlorn, how home-sick, how desolate those two strangers had been before her gentle welcome reached their souls, but her first Sunday at church had taught some "children of older growth" a lesson sadly needed.

And lo! how great a tree grows from a little acorn. The "strangers" who had come to the city from a bereaved home, from which death had taken beloved ones and money had taken wings, found friends and pleasant and profitable employment. How far a little candle throws its beams!

#### Kitty Knew about Sheep.

Seven sheep were standing  
By the pasture wall.  
"Tell me," said the teacher  
To her scholars small,  
"One poor sheep was frightened,  
Jumped and ran away."  
One from seven—how many  
Woolly sheep would stay?"

Up went Kitty's fingers—  
A farmer's daughter she,  
No so bright at figures  
As she ought to be.  
"Please, ma'am"—"Well, then, Kitty,  
Tell us, if you know."  
"Please, if one jumped over,  
All the rest would go."

—The surest means of salvation is to do each day of our lives what we would wish to have done at the hour of our death.—*Angela Merici.*

#### Weary Feet at Rest

Into a little Italian eating house a woman of about thirty drifted. Her dress was ragged and worn, and her face was pale. She had no money, but she had been there before, and when she begged for food a swarthy Italian paid five cents for the macaroni and coffee and a crust of bread that were served to her.

She was just out of Bellevue, she said. She drank the coffee and ate the macaroni, and satisfied, thrust the crust into her pockets. She would have gone then, but she was shaking with fever, and the man who paid for her food held her back. She sat on the narrow bench until long after nightfall. Then she drew out the crust and began to nibble it.

The eating-house keeper has a little boy. "Let me warm the bread for you," he said. He put it on the stove, warmed it, and brought it back. The woman bit into it, swallowed a morsel of it, gasped and died.

They found in her pocket the remnants of the crust, a rosary, and a copy of verses printed on red paper. These are some of the verses:

"On the street, on the street;  
To and fro with weary feet;  
Aching heart and aching head;  
Homeless, lacking daily bread;  
Lost to friends, and joy, and name;  
Sold to sorrow, sin and shame;  
Ruined, wretched, lone, forlorn;  
Weak and wan, with weary feet,  
Still I wander on the street."

"On the street, on the street,  
Midnight finds my straying feet;  
Hark, the sounds of pealing bells,  
Oh, the tales their music tells.  
Happy hours forever gone;  
Happy childhood, peaceful home—  
Then a mother on me smiled,  
Then a father owned his child—  
Vanish, mocking visions sweet,  
Still I wander on the street."

"On the street, on the street,  
Whither tend my wandering feet?  
Love and joy and hope are dead—  
Not a place to lay my head;  
Every door against me sealed—  
Hospital and Potter's Field,  
These stand open; wider yet  
Swings Perdition's yawning gate.  
Thither tend my wandering feet,  
On the street, on the street."



**Children**  
always  
Enjoy It.

## SCOTT'S EMULSION

of pure Cod Liver Oil with Hypophosphites of Lime and Soda is almost as palatable as milk.

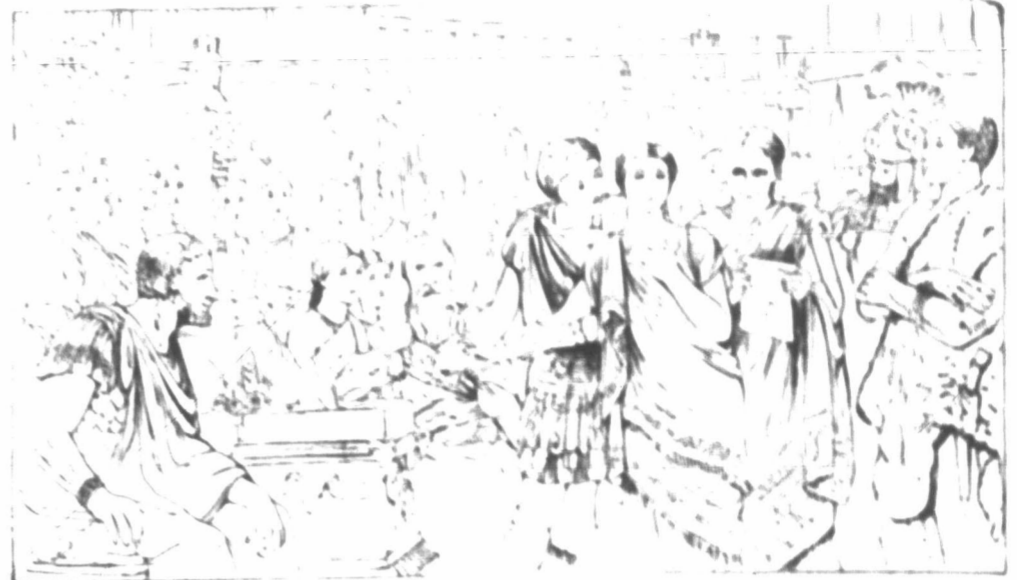
A MARVELLOUS FLESH PRODUCER

It is indeed, and the little lads and lassies who take cold easily, may be fortified against a cough that might prove serious, by taking Scott's Emulsion after their meals during the winter season.

Beware of substitutions and imitations.  
**SCOTT & BOWNE, Belleville.**

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

## Our Beautiful Premiums



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

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

## Canadian Churchman

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



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

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

Address

**FRANK WOOTTEN,**

Canadian Churchman,  
Toronto.

P. O. Box 2640.

"On the street, on the street,  
Might I here a Saviour meet?  
From the blessed far off years  
Comes the story of her tears,  
Whose sad heart with sorrow broke,  
Heard the words of love He spoke,  
Heard Him bid her anguish cease,  
Heard Him whisper, 'Go in peace,'  
Oh, that I might kiss His feet,  
On the street, on the street!"

—The man who parades his religion and tries to make capital out of his piety, meets with only contempt.

#### At the Top of the Ladder.

You may search Europe and America to find perfection in newspaper production, and you will at the end of the search willingly admit that the *Family Herald* and *Weekly Star* of Montreal beats them all out and out. The *Family Herald* has been increased to a wonderful size and the publishers are spending large sums of money in perfecting its literary excellence. As a news gatherer the *Family Herald* is really a wonder, and it has a thousand features bristling with interest.



# CONFEDERATION LIFE

HEAD OFFICE, TORONTO.

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

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

INCOME--Over Three Quarters of a Million.

W. C. MACDONALD, Actuary.

J. K. MACDONALD, Managing Director

N. T. LYON,

## - PALMS -

Largest Assortment in the City at

### H. SLIGHT'S

CITY NURSERIES,

407 YONGE ST., TORONTO.

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

Wedding Flowers and Floral Offerings.

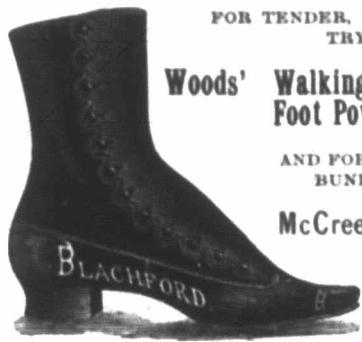
FINEST WORK IN CANADA. Prices Very Low.

### H. SLIGHT.

Stained Glass of Every Description  
141 CHURCH ST., TORONTO.

### WALKING MADE EASY.

FOR TENDER, TIRED FEET TRY



Woods' Walking Made Easy Foot Powders.

AND FOR CORNS AND BUNIONS TRY

McCreeedy's

Corn Solvent.

Sure Cure in Eight Hours.

AND LAST BUT NOT LEAST, WEAR

### H. & C. BLACHFORD'S

FOOT-FITTING BOOTS AND SHOES.

TO BE HAD ONLY AT

87 AND 89 KING STREET E., TORONTO

### HEREWARD SPENCER & CO.

## Indian and Ceylon Tea Merchants

63 1/2 KING STREET WEST,

TORONTO.

Telephone 1807.

## DONALD KENNEDY

### Of Roxbury, Mass., says

Strange cases cured by my Medical Discovery come to me every day. Here is one of Paralysis, Blindness, and Grippe. Now how does my Medical Discovery cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Humor.

VIRGINIA CITY, NEVADA, Sept. 9th, 1891.

Donald Kennedy--Dear Sir: I will state my case to you. About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted cataract. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your Discovery was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now, in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye--perhaps some twenty of them--but since I have been using your Discovery they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonderfully astonished at it, and thank God and your Medical Discovery.

Yours truly, HANK WHITE.

### More than Wonderful.



To remove deadly sickening poisons, make the weak strong; it is wonderful; but to establish in people claiming good health degrees of strength and enjoyment in life never before attained, it is more than wonderful. Such, however, is the experience of all who thoroughly test St. Leon Water. To perfect the organism, regulate and preserve long life, it is invaluable.

DR. WELSH.

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

Head Office--10 1/2 King Street West.  
Branch Office--Tidy's, Yonge St



CINCINNATI BELL FOUNDRY CO  
SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO  
CATALOGUE WITH 2200 TESTIMONIALS.  
BELLS, CHURCH, SCHOOL, FIRE ALARM  
No Duty on Church Bells. Mention this Paper



FOR EXTERNAL AND INTERNAL USE.  
The Quickest, Surest and Best Remedy for Rheumatism, Neuralgia, Lumbago, Sore Throat, and all Stiffness, Soreness and Lameness. It stops all pain, and cures Sprains, Bruises, Burns, Frost Bites, Chilblains, Deafness, Chafing, etc. For Croup, Colds, Quinsy, etc., from 10 to 30 drops on sugar taken internally, gives quick relief. Price 25c.

## DROPSY

Treated free. Positively CURED with Vegetable Remedies. Have cured many thousand cases pronounced hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. TEN DAYS TREATMENT FURNISHED FREE by mail to H. H. GREEN & SONS, Specialists, Atlanta, Ga.

**HYMN**  
To show the numbers of the hymns to be sung. Price includes a complete series of numerals. Send for Hand-Book.

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

**TABLETS**

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

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

THE GREAT CHURCH LIGHT REFLECTORS FOR OIL, GAS OR ELECTRIC LIGHT

I. P. FRINK,  
551 PEARL ST. N. Y.

## LABATT'S

### NEW BRAND Ale! Ale!! Ale!!!

We have on hand and fully matured a large supply of

### LABATT'S EXTRA STOCK ALE

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

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

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

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

### JAMES GOOD & CO.,

SOLE AGENTS, TORONTO

Ask for Labatt's Extra Stock.

### J. YOUNG,

THE LEADING UNDERTAKER AND EMBALMER

Telephone 679. 347 YONGE ST.

## BURDOCK

Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all impurities from a Pimple to the worst Scrofulous Sore.

## BLOOD

CURES  
DYSPEPSIA. BILIOUSNESS. CONSTIPATION. HEADACHE. SALT RHEUM. SCROFULA. HEART BURN. SOUR STOMACH. DIZZINESS. DROPSY. RHEUMATISM. SKIN DISEASES

## BITTERS

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



Incorporated 1886. TORONTO HON. G. W. ALLAN, President.

# CONSERVATORY OF MUSIC

FIFTH YEAR.  
FALL TERM OPENS SEPTEMBER 1st.  
Artists and teachers' graduating courses in ALL BRANCHES of music.  
UNIVERSITY AFFILIATION.  
Scholarships, Diplomas, Certificates, Medals, etc.

**SCHOOL OF ELOCUTION and ORATORY**  
Comprising one and two years courses under the direction of  
MR. S. H. CLARK.  
A special feature. Special calendar issued for this department.

100 page Conservatory Calendar sent free to any address. Mention this paper.  
Corner **EDWARD FISHER,**  
Yonge St. and Wilton Ave. Musical Director.

**TRINITY COLLEGE SCHOOL,**  
PORT HOPE.

**MICHAELMAS TERM**  
Will begin on September 16th.

Forms of application for admission, and copies of calendar, may be obtained from the  
REV. C. J. S. BETHUNE, M. A., D. C. L.,  
HEAD MASTER.

**SHELDRAKE'S PREPARATORY SCHOOL**  
A First-Class Private Boarding School for Junior Boys.

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

**THE - BISHOP - STRACHAN - SCHOOL**  
FOR YOUNG LADIES.

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

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

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

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

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

Annual Fee for Boarders, inclusive of Tuition, 204 to 252. Music and Paintings the only extras. To the Clergy, two-thirds of these rates are charged.

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

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

MISS GRIER, Lady Principal,  
WYKHAM HALL, TORONTO.

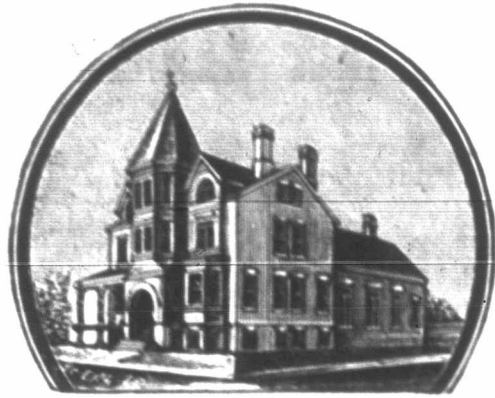
**Hellmuth College**  
Education Health Home

For YOUNG WOMEN and GIRLS.  
Large illustrated Catalogue sent on application.  
Rev. E. N. ENGLISH, M. A., Principal.  
LONDON, ONTARIO, CANADA.

**FREEHOLD LOAN & SAVINGS CO.**  
Dividend No. 64.

Notice is hereby given that a dividend of 4 per cent. on the capital stock of the company has been declared for the current half year, payable on and after the first day of September next at the office of the Company, Church street.  
The transfer books will be closed from the 17th to the 30th day of November inclusive.  
By order of the Board.  
S. C. WOOD, Manager.

**HARTSHORN'S SELF-ACTING SHADE ROLLERS**  
Beware of imitations.  
NOTICE OF AUTOGRAF OF THE GENUINE  
Stewart Hartshorn  
HARTSHORN



**TORONTO COLLEGE OF MUSIC.**  
Artists and Teachers' Certificates, Diplomas. Send for Calendar.

H. TORRINGTON, Musical Director.  
**BISHOP BETHUNE COLLEGE**  
ELLESMERE HALL, OSHAWA.  
For terms, etc., apply to the Lady Principal

**The Outward and Visible Sign**  
THE REV. D. J. CASWELL'S  
**CHARTS AND BOOKS**  
FOR TEACHING THE CHURCH CATECHISM

By means of Symbols and other memory helps, are in press, and will be ready about Sep 15th. They are highly recommended by Bishops, Clergy and S. S. Teachers. Address orders to the  
**CASWELL PUBLISHING CO.**  
DRAWER 18,  
BRANTFORD, CANADA.

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

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

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

DEALERS IN ROOFING MATERIALS.  
Proprietors of Williams' Flat Slate Roof  
A Superior Roof for Flat Surfaces.  
Trinidad Asphalt Laid on Cellar Bottoms, Stable Floors, Walks, &c.

**REMOVAL.**  
**HOUSEKEEPERS' EMPORIUM**  
Has Removed from 90 Yonge St. TO

8 and 10 Adelaide Street West  
**HARRY A. COLLINS,**  
8 and 10 Adelaide St. W., Toronto.

ALL of the  
**Alden Book Publications**

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

**JONES & WILLIS,**  
Church Furniture Mfrs

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

43 GREAT RUSSELL STREET,  
(Opposite the British Museum)  
LONDON, W.C.  
AND EDMUND STREET,  
BIRMINGHAM, ENGLAND.  
5 Bold St., LIVERPOOL.

**DOMINION STAINED GLASS CO.**  
77 RICHMOND ST. W., TORONTO.

**Memorial Windows,**  
And every Description of Church and Domestic Glass.  
Designs and estimates on application.  
JOHN WILLIS JOSEPH L. BRADLEY  
Telephone 1470.

**HAMILTON STAINED GLASS WORKS**  
60 King William St., Hamilton.

**Church and Domestic Art Glass**  
Glass Glazing and Sand Cut a Specialty.  
**H. LONGHURST & CO.**

**CASTLE & SON**  
MEMORIALS AND LEADED GLASS

CHURCH BELLS—TUBULAR CHIMES AND BELLS

**CHURCH FURNITURE**  
MEMORIAL BRASSES  
FONTS LECTERNS

ADDRESS, MONTREAL

**ORNAMENTAL STAINED GLASS**  
PAINTED PAPER  
SUPERIOR DESIGNS AT ALL PRICES  
**McCausland & Son,**  
Show Rooms 72 to 76 KING ST. W., TORONTO

**DEPOT OF THE**  
**Church Extension Association,**  
90 YORK ST., OPPOSITE ROSSIN HOUSE.  
Also at 12 John Street, Hamilton, Ont.

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

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

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

**READING ROOM OPEN DAILY.**

**Wood Mantels**

Tiles,  
Grates,  
Show Cases, etc.

**W. Millichamp, Sons & Co.,**  
234 YONGE STREET.

**FRENCH DECORATIVE ART.**

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

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

**ONTARIO SCHOOL**

ELOCUTION AND ORATORY  
FALL TERM BEGINS OCT. 5th, 1891.

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

**ECCLESIASTICAL EMBROIDERY**

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

Illustrations and Designs on Application.

**PRATT & SONS,**  
22, 23 and 24  
Tavistock St., Covent Gardens. LONDON, Eng.  
N.B.—No Agents.  
PRICE LISTS FREE ON APPLICATION.

**JAMES PAPE**  
FLORIST:

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

**WATERTOWN AGRICULTURAL INSURANCE CO.,**  
ESTABLISHED 1853.

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

WILLIAMS & LYON, City Agents.  
Office, 26 Victoria St., Arcade Building, Toronto  
Telephone, 1690.  
Insurance of private residences and personal property a specialty.

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

**Elias Rogers & Co.**

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