

Canadian Churchman

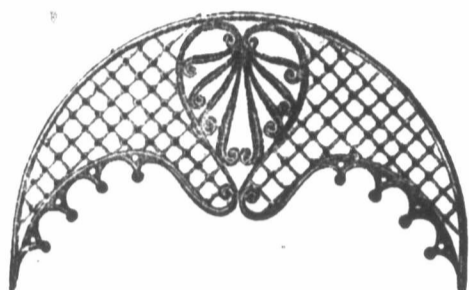
AND DOMINION CHURCHMAN
A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, OCTOBER 4, 1894.

[No. 40.]

PRESENTATION
ADDRESSES...
DESIGNED AND ENGRAVED BY
A. H. Howard, R.C.A.,
53 King St. East, Toronto.



Ornament your homes with Grille or Fret Work
For Arches, Doors and Transoms.
Circulars free.
OTTERVILLE MFG. COMPANY, Ltd.
OTTERVILLE, ONT.

FREE GRANTS

OF
Theological Books
Are made by the Church of England Book Society, 1 Adam street, London, England, to the Poorer Clergy whose incomes do not enable them to procure such. Applications to be addressed
JOHN SHRIMPTON, Esq., Secretary.

Telephone 1206.

The Bassinette,

11 King St. West, Toronto.

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

E. S. BURNHAM'S

Clam Bouillon,

Especially adapted for invalids, can be obtained at

HEREWARD SPENCER & CO.'S

TEA MERCHANTS

63½ King St. West, Toronto.

Telephone 1,807



OUR COMMUNION WINE

"St. Augustine"

REGISTERED.

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

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

J. S. HAMILTON & CO

BRANTFORD.

- Sole General and Export Agents -

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

Chas. P. Lennox & Son,

DENTISTS

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

F. G. CALLENDER M.D.S.

Dental Preservation a Specialty.

394 YONGE STREET,
TORONTO.

DR. E. A. PEAKER,

PARKDALE DENTIST.

1949 Queen St. West, TORONTO.
Office Hours—9 to 12 a.m. 1 to 6 p.m.
Telephone 5150

DR. EDWIN FORSTER,

DENTIST.

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

DR. A. W. SPAULDING,

DENTIST

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

DR. R. J. LOUGHEED,

Dentist

TELEPHONE 1943.
Cor. Wilton Ave. and Parliament St., Toronto.
Open at Night.

DR. JENNIE GRAY,

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

A. M. ROSEBRUGH, M.D.

EYE AND EAR SURGEON.

137 Church Street, TORONTO.

COOK, MACDONALD & BRIGGS

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

J. LEWIS BROWNE,

(Organist and Choirmaster Bond St. Con. Ch.) Concert Organist

Pupils received in Organ, Piano, Harmony and Instrumentation.
130 Mutual Street.

DR. BALL,

DENTIST,

Remains in Dr. Hipkin's late office, "The Forum." Telephone 2138.

THE D'ALESSANDRO ORCHESTRA

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

USE

Alaska Cream

THE NEW AND ELEGANT COSMETIC

for the cure of

CHAPPED HANDS, FACE, LIPS

And all roughness of the skin. It dries instantly it whitens the skin; it is not greasy or sticky.
PRICE, - - - 25 CENTS.

MADE BY

STUART W. JOHNSTON, Toronto, Ont.

Special Lines
Mantles
Millinery
Dress Goods

Come and convince yourself of the wonderful values shown; the best assortment to select from; every garment guaranteed. The Newest Dress Goods in all makes and prices. Samples sent to any part of Canada.

H. A. STONE & CO.

212 YONGE STREET

SCHOOL FOR THE DEAF

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

BESSIE EDDY,
107 Spadina Avenue.

4 E E E E

Our object in business is your ease
We aim to keep such footwear as will give your corns, bunions and pedal peculiarities ease.
Our Fall Stock of Walking Boots will well repay your examination.
Selections from the best manufactories on the continent of Ladies', Gents', and Children's Footwear at right prices.

H. & C. BLACHFORD

83 to 89 King St. E., TORONTO.

MISS PATON

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

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

Geo. Harcourt & Son,

MERCHANT TAILORS.

Students

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

57 King St. West, Toronto.

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

D. McINTOSH & SONS

524 Yonge St. (Opp. Maitland)

MANUFACTURERS AND IMPORTERS OF

GRANITE AND MARBLE MONUMENTS
MURAL TABLETS, FONTS, &c.

Never

Were such handsome hats offered to Torontonians as those we include in our fall stock. We have every recognized style of '94, in the products of the most famous English and American hatters.

Drop in; we'll be at home to you from 6 a.m. to 10:30 p.m. to-day.

W. & D. Dineen,

Cor. King and Yonge.

Branch, 254 Yonge St.

Open until 10:30 to-night.

Don't go to Church

to see the fashions, nor don't go in faded garments when it is possible to restore the original color or appearance to those you are a little sensitive about.

R. PARKER & CO.,

Dyers and Cleaners

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

CHINA HALL

FLOWER TUBES

In Rich Cut Glass
Green and Gold
Crystal and Gold

All the new lines of WHITE FRENCH CHINA for decorating.
BANQUET LAMPS.

JUNOR & IRVING

49 King St. East, Toronto.

Just Published!

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

HISTORY, PROPHECY,

—AND—

THE MONUMENTS

—BY—

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

Professor of Oriental Languages in University College, Toronto.

VOLUME I

To the Downfall of Samaria.

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

Rowsell & Hutchison

76 King Street East,
Toronto

If You

use a Tooth Brush, why not get the best, and use one in which the bristles will not come out? Try also Hooper's Rose and Tris Tooth Paste, or the New Floral Dentifrice.

HOOPER & CO.

43 King Street West,
444 Spadina Ave

Niagara River Line

Steamers Chicora, Cibola & Chippewa
6 TRIPS DAILY (except Sunday)

Leave Yonge Street Wharf, east side, at 7 a.m., 9 a.m., 11 a.m., 2 p.m., 3.30 p.m. and 4.45 p.m., for NIAGARA, QUEENSTON & LEWISTON, connecting with N. Y. C. & H. R. R., M. C. R. R. and N. F. P. & R. Ry. for Falls, Buffalo and all points east and west.

JOHN FOY, Manager.

Music

All the latest at lowest prices. 15,000 pieces of 10c. music. Send for Catalogue. Butland's Music Store, 37 King St. West, Toronto.

PARK BROS.

338 Yonge Street

Photographers

One New Subscriber

We will mail to any person sending us one new yearly prepaid subscriber to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 30c.

FRANK WOOTTEN,

"Canadian Churchman."

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

FOR SALE.

A large handsome Reed Organ, suitable for good sized church or large school room, nearly new exceeding fine tone, cost \$300 cash, will sell for \$200. Address ORGAN, CANADIAN CHURCHMAN Office, Toronto.

CREAMERY BUTTER

PLEASANT VIEW Creamery Butter ahead of all others. Two gold medals, also silver. Everybody a-king for it. Received daily. PARK, BLACKWELL & CO., St. Lawrence Market, Toronto.

\$20.00

will buy the

ODELL TYPEWRITER.

Will do the work of a large machine. Send for sample of work.

TYPEWRITERS RENTED.

GEO. BENGOUGH,

45 Adelaide St. E., TORONTO.

Alcoholism

Is a Disease

Patients are easily and thoroughly cured at the Gold Cure Institute, 253 Wellesley St

For full particulars apply to

WM. HAY, Manager.

Correspondence strictly confidential.

MURPHY GOLD CURE CO., Ltd.

253 Wellesley St., Toronto.

John Labatt's Ale and Stout



GOLD MEDAL

Nine Gold, Silver and Bronze Medals, and Eleven Diplomas

The most wholesome of Beverages. Always the same. sound and palatable



JAMAICA 891

JAS. GOOD & CO.,
Agents, Toronto.

Brewery at

London, Ont

By the Thousand!
By the Tens of Thousands!
By the Hundreds of Thousands!
By the Million!

Will be the Output this Fall of

Cullen's Trees AND Plants

We will make it decidedly interesting this Fall. There's sure economy here. See, see!

Roses

Hybrid Perpetual, Climbing and Moss. Best varieties; grown in open field. They are strong two-year-old bushes, averaging two feet in height. Clean, vigorous, healthy, well branched and with good roots. They will bloom freely the first season. 30 cents each, two for 50 cents, ten for \$2.

Vines

Hardy Creeping. Ampelopsis Veitchii (Japan Ivy), 2 years, 2 to 3 feet, 30c. each, two for 50c., ten for \$2.50. Honeysuckle, 3 years old, 30 cents each, two for 50c. Wistaria, purple and white, 3 years old, 40c. each, two for 75 cents.

Clematis

Double Red, Double White, and Double Lavender, 40c. each, or the three for \$1. Single varieties, including Jackmanii, Henryii, Miss Bateman, Star of India, Ramona and all other single flowering Clematis, 25c. each, 10 for \$2. All our Clematis are two years old and will bloom the first season, and are guaranteed perfectly hardy

Shrubs

Hardy Flowering. Choice sorts, strong, 2 to 3 feet, well branched, and heavy rooted plants; straight, smooth and symmetrical, 30 to 40c. each.

Trees

Ornamental. Best varieties, 8 to 10 feet, 50 cents to 75 cents each; \$25 to \$50 a hundred. Also everything else in the nursery line at lowest wholesale price, no matter how small the order.

FREE. To all who send in their orders before the first of July, we will give free of charge a large Flowering Chrysanthemum, the World's Fair prize. Address all Canadian orders to

CULLEN BROTHERS & COMPANY,

NURSERYMEN

298 Sherbourne St., Toronto.

We send plants by mail to all parts of the world.



The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Piers, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. P. FRINK, 551 Pearl Street, N. Y.



J. YOUNG,

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



P. W. Newton,

Teacher of Guitar, Banjo and Mandolin. Private lessons, thorough instruction. Clubs conducted reasonably. Studio, Nordheimer's Music store 15 King St. East. Evenings, at Residence, 6 Irwin Avenue.

ALTAR LIGHTS

—AND—
CLASSIFICATION OF FEASTS ACCORDING TO THE USE OF SARUM.

By the REV. W. S. ISHERWOOD.

Also The Shapes and Ornamentation of Ecclesiastical Vestments. By R. A. S. Macalister, M.A. Being Vol. I. Parts I. & II. of "The Transactions of the Society of St. Osmund." Price 3 c. each

W. E. LYMAN, Cor.-Secretary,
74 McTavish St., Montreal

KIDD & CO.,

Room 15. 91-2 Adelaide St. E.,
Toronto.
AUDITORS AND ASSIGNEES.

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

Three New Subscribers

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

FRANK WOOTTEN,

"Canadian Churchman."

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

J. C. MOOR,
St. Augustine Wine
for
Sacramental
purposes.
433 Yonge St., Toronto. Telephone 626.
Wine Vaults under 2, 4 and 6 Anne st.

We Reiterate

And the experience of our many patrons proves that the best work in every description of cleaning and dyeing is done by the

British American Dyeing Co.

GOLD MEDALIST DYERS
Toronto Offices: 90 King Street East, 468 Queen St. West, 426 1/2 Yonge St.
Telephone 1990.

FRUIT JARS

Pints, 90c. Quarts, \$1 1/2 Gallons, \$3.50 doz.

Lemonade and Water Sets, Berry Sets, Water Jugs, Tumblers, Wood Picnic Plates

LEMON SQUEEZERS,

AMERICAN FAIR,
334 Yonge Street

MONUMENTS

In every variety of Granite and Marble, Fonts, Tablets, etc., of latest designs. Best material and workmanship at lowest living price.

J. HASLETT
563 Yonge Street, Toronto.

ALL THE BEST VARIETIES OF

GRAPEVINES,
HARDY ROSES,
BOSTON IVY,
CLEMATIS, etc.,
FRUIT TREES,
APPLE, PEAR,
CHERRY, PLUMS, etc.,
All Fresh Dug, Healthy Roots,
At Lowest Prices.

H. SLIGHT, City Nurseries,

411 Yonge St., TORONTO

W. H. Stone,

Undertaker.

YONGE 349 STREET

OPPOSITE ELM Telephone No. 932.

Monuments

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

TORONTO STEAM LAUNDRY

COLLARS AND CUFFS 25c. PER DOZEN PIECES.

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

THE CINCINNATI BELL FOUNDRY
SOLE MAKERS OF THE BIRMINGHAM BELL
FOR CHURCH, SCHOOL, FIRE ALARM &c.
Catalogue with 250 testimonials. Prices and terms FREE.

October 4, 1894.

C. MOOR,
Wine and Spirit
MERCHANT

Toronto. Telephone 626.
under 2, 4 and 6 Anne st.

iterate

the experience of our many
ons proves that the best
k in every description of
ing and dyeing is done by

erican Dyeing Co.
EDALIST DYERS
0 King Street East, 456 Queen
st, 426 1/2 Yonge St.

T JARS

ts, \$1 1/2 Gallons, \$ 25 doz.

Water Sets, Berry Sets,
gs, Tumblers, Wood
onic Plates

SQUEEZERS.

CAN FAIR,

Yonge Street

UMENTS

Granite and Marble, Fountains,
est designs. Best material
t lowest living price.

ASLETT

ge Street, Toronto.

ST VARIETIES OF

NES,

ROSES,

TON IVY,

EMATIS, etc.,

TREES.

R,

Y, PLUMS, etc.,

g, Healthy Roots.
est Prices.

City Nurseries,

ST. TORONTO

Stone,

ertaker.

49 STREET

BSITE ELM : : :
Telephone No. 932.

Crosses, Headstones
Posts and Markers

G AT COST.

lets Made to Order.

CORNER

Church and Lombard Sts

TORONTO.

TEAM LAUNDRY

PER

DOZEN

5c. PIECES.

Door North of King,

G. P. SHEARPE.

ATI BELL FOUNDRY

YMER BELLS

SCHOOL. FIRE ALARMS &c.

inals. Prices and Terms FREE.

Canadian Churchman.

TORONTO, THURSDAY, OCT. 4, 1894.

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

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

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

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

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

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

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

RECEIPTS.—The label indicates the time to which the 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 9640, TORONTO

Offices—Cor. Church and Court Streets.

Entrance on Court St.

Lessons for Sundays and Holy Days.

October 7—20 SUNDAY AFTER TRINITY.

Morning—Ezek. 34. Philippians 1

Evening—Ezek. 37. or Dan. 1. Luke 8. to v. 26.

APPROPRIATE HYMNS for the 20th and 21st Sunday after Trinity: compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

TWENTIETH SUNDAY AFTER TRINITY:

Holy Communion: 323, 107, 322.

Processional: 393, 302, 516, 299.

Offertory: 378, 365, 235.

Children's Hymns: 236, 336, 341.

General Hymns: 303, 290, 297, 292, 281, 38, 21.

TWENTY-FIRST SUNDAY AFTER TRINITY:

Holy Communion: 309, 318, 177.

Processional: 165, 202, 260.

Offertory: 186, 228, 232.

Children's Hymns: 334, 337, 565.

General Hymns: 35, 195, 229, 19, 540.

St. Luke's Day: 425, 433, 435.

"IT DEPENDS ON CIRCUMSTANCES" what aspect the Roman Church presents to the public view. Jesuitical policy is now quite instilled into their working philosophy. Occasionally, however, some writer among them protests against this evil character, and seeks to redeem his Church's reputation from this stain. The author of "Theological Book-keeping by Double Entry" appears to be such an one. He says: "The wire-pullers of the Catholic Church are adopting similar tactics; though the Catholic Church, built upon the impregnable Rock, can hardly be supposed to stand in need of such sorry subterfuges, in Catholic countries they are aggressive, insulting, offensive; in England and the United States they are meek, charitable and conciliating."

"NIAGARA, AND BEFORE?"—The other day one of the scientific papers treated us to a brief synopsis of the various scales of calculation which have been used at different times for determining the length of time which has been consumed in bringing the great cataract from Lake Ontario to its present position. The calculations vary from

hundreds of thousands of years to only myriads, and even simple thousands! All the illogical details are amusing, but the funniest feature is the calm assumption with which each and every theorist tells us just what took place—as if he had been there! And no two of their accounts alike! Yet, each expects the simple public to believe his romance, "as if it were Gospel," and set aside the real Gospel if it should not agree with his wild dreams.

ST. DEINIOL'S LIBRARY, HAWARDEN, is a fine illustration of the way men "of light and leading" have it in their power to do good to their fellows without going much out of their way. The great English orator, scholar and statesman throws open the mines from which his conquests have been achieved, and even makes it as easy and pleasant as possible for others to get profit from his generosity. He has provided not only a convenient building for reception and use of his 40,000 volumes, but also a hostel where students can get maintenance at little more than a nominal charge. One is safe in predicting at Hawarden a pilgrimage centre for learning.

"TIME FOR 'RAISING' OUR OWN BISHOPS" is the burden of recent correspondence in the Church Times. "We have hundreds of clerics in the Canadian Church who in learning and character would grace the Episcopal bench." This may sound like an exaggeration, but there is probably a good deal of truth in it. We have very good Canadian statesmen, judges, governors, senators—the raw material clerical is probably quite as good, if not better. Under the circumstances it does seem absurd to turn to England as a matter of course whenever a Bishop is wanted. It is, of course, an error in the right direction—but still an error.

"I AM NOT ALONE," said an aged priest when ridiculed for saying his "office" alone, or at least without apparent company in the shape of a congregation. He felt that the church was full of angels, however scarce the human element might be. The thought may well serve to comfort and encourage many a lonely priest and deacon in our isolated and sparsely settled Canadian parishes, where the pressure of the world's care and labour seems to demand every hour almost for purposes of bodily support. One cannot altogether blame our busy people; but they would do well to remember their parson "labouring in prayer" for them while they work with their hands so anxiously. Some busy workmen love to hear the church bell at daily matin and evensong—it seems to bless and consecrate their work, though far away.

"LITTLE BETTER THAN AN IMPOSTURE," Gladstone says, is the "Local Option Bill," notwithstanding all fighting for it of temperance champions for so many years past. No wonder Sir Wilfred Lawson and all his disciples are up in arms, and, as we say here, "after the old man's scalp." We do not, however, wonder at Mr. G.'s conclusion, the law he criticizes being so like our old Canadian fake, "the Scott Act." It ought not to take a man of Mr. G.'s experience and clearness of intellect very long to see the necessary result of any such system of "playing with" the average specimen of humanity. The practical "thirsty

man" soon finds out how to get over, under, or around, flimsy fences.

"ONLY TWO SMELLS in the future state—the smell of incense and that of brimstone"—is said to have been the reply of a ritualistic parson to an objecting parishioner; and he proceeded to advise the cultivation of a taste for the former odour, which had been hitherto very distasteful to the said parishioner. It is to be hoped that the perfume of the future will be very much superior to that which so often "passes muster" for modern incense here on earth—so unlovely that one ought not to wonder much if the word "incense" takes on a new meaning for the occasion, or rather suggests its alternative meaning of disgust or dislike.

"I WILL RETURN IN VENGEANCE FROM THE GRAVE," is one of the warning clauses in the will of a young Chicagoan who has willed about \$150,000 to the Church of the Ascension, to be used exclusively for the promotion of the views of doctrine and ritual which the testator had admired at that place of worship during his life; and he adds the above clause as a deterrent to any person who might contemplate getting hold of the money in order to advance those views which he had learned to abhor as "Low Church" and "rank heresy." He evidently counted on the approval of the custodians of souls in carrying out his threat of vengeance "post-mortem." No language could be stronger in that direction.

CANADIAN SCHOOLS AND IMMORALITY.—The Canadian correspondent of an English Church paper directs attention to the way in which our statistics parallel those of Victoria, in demonstrating the tendency of secular schools to engender and increase certain forms of crime. "There has been an increase—progressive for years past—very far in excess of any possible increase in population, in all the 'higher crimes,' such as murder, manslaughter and assault. Only 18 per cent. of the criminals were illiterate." Such is the sad quagmire into which denominational jealousy has led our people. A whole generation has now grown up "without God" on six days out of seven, and with this "building material" our country is flooded—the fruit of secularism!

"LIKELY TO 'JUMP WITH BOTH FEET' upon the unfortunate priest who, in asserting and maintaining the order of the Church in regard to the celebration of marriages in churches, incurs odium and unpopularity." This is the way some of our Bishops are disposed to strengthen the hands and knees of their clergy, according to a correspondent in an English paper. Our Canadian clergy have a very "uphill" task in training their wayward flocks in the customs of more Christianly-civilized communities; and our Bishops ought not to give any ground for such an accusation—in fact, we are inclined to think that a flat contradiction of the above statement ought to be possible on behalf of our Canadian Bishops.

"BALANCING ON THE BRINK OF ETERNITY" is the appropriate heading of a very timely article in the Bobcaygeon Independent on the subject of canoe accidents—of which there has been a kind of epidemic. The writer compares unskilled canoeing to walking the tight-rope, and not without good reason. Each of these accomplishments

needs a rare combination of skill and daring, cool head and steady nerve. The difficulty in most cases probably arises from the uncontrollable nervousness of the *guests* of the canoeist—not from any want of skill or nerve on his own part. A complication of personalities in such a very hazardous position is almost sure to lead to danger, and at last to fatal accident.

ROMAN CASUISTRY is responsible for a great number of very queer performances on the part of their clergy. One of the latest developments has been noted by the *Church Times*—the marriage of a divorced woman at Sioux Falls, Dakota, by a Roman Bishop. The excuse alleged for this apparent breach of Catholic, and even Roman, principles, is that as the woman had not been baptized before her first marriage, her reception of the sacrament of marriage was invalid—was no marriage at all! This notion sets up an absurd idea of an essential difference between Christian and other marriage. It illogically puts the religious ceremony in place of the contract of union—quite a different matter.

METHODIST EXPERIMENTS.

We are not of the number of those Churchmen who are at all disposed to look upon the proceedings of such Dissenters as the Wesleyans, or any description of Methodists, with cool contempt or utter indifference; much less are we inclined to regard them in action with hostility unmitigated. Their very evident and phenomenal "success"—though that by itself is no great criterion—so far as numbers are concerned, should, at least, challenge attention; even if we are not ready to admit their claim upon our sympathy on the ground of apparent earnestness and sincerity. It is worse than folly to attempt to ignore superciliously a body well-organized and equipped, which has risen into a position of so much prominence and importance within a comparatively short period. They have to be taken into account as *factors* in every effort at our own Church progress and in every active movement of the Christianity of our country—one might almost say of even Christendom itself. We feel ourselves impelled by circumstances to regard their action as a feature in English society, so far as it is practically Christian, in the light of

A VENTURESOME CHILD GONE ADrift.

There can be no doubt of the unwisdom, and even the clearly sacrilegious, character of the first schismatic proceedings of good John Wesley's "society"—it was a deliberate attempt to sustain the "ark of God" with unbidden hands! There were, as there always are on such occasions, "extenuating circumstances" to excuse, in some degree, their anxiety and their undoubted, though mistaken, zeal. That schismatic action had much better have been *left undone!* It left the great "auxiliary" society of the great Anglican prophet of the 18th century little better than a "splendid wreck" of what it had been in the conception of its author. It converted, or "perverted" rather, his bold and heroic experiment of an "auxiliary" into something almost the very opposite of his intention—a powerful and

FORMIDABLE RIVAL.

One need not say more than that, although it is too plain that the progress of pure religion has been most *grievously hindered* by this very schism. Their attitude is that—upon the whole—of obstinate rivalry, rather than any intentional hostility to the "Old Church," which they still resemble in so many important particulars. We

no not deny that, practically, their "working" is hostile to our own and inimical to our efforts; but one can scarcely accuse them of any motive—at least conscious—of *intentional* enmity. Their object in action is, intentionally, the progress of Christianity. The necessity of the case does not require one to take a view any narrower than this. We must surely give them credit for "good intentions," however we may grieve at their mistake and its consequences—even though we have a conviction that their excuses are not destined to be so easily accepted by the Only Perfect Judge of human actions and motives. A wise man will always gladly avail himself of any really good excuse for avoiding the office of passing judgment on others. Taking the position we have described as an interested and heartily sympathetic spectator, we can calmly

SURVEY THEIR EXPERIMENTS

in church-making and propagation of Christianity with much profit to all concerned. In the first place, one's natural and proper assumption is against the utility or value of any and everything that they attempt, so far as it varies from the stereotyped line which has been hitherto pursued by the Church. Experience is against their prospects of success. At the same time, there is a margin of possibility that their efforts may result in the discovery of some new, or at least, half-forgotten, truths of thought or theory. We see them "go off at a tangent," and though their ultimate failure is a foregone conclusion, we shall probably profit in some way by their strange and very lamentable experience. For instance,

AS TO TENURE OF THE PASTORAL OFFICE.

How interesting and instructive it is to note how surely—if slowly—the conclusions of Methodist experiment tend to coincide with the ordinary practice—which has become a principle—of the Church Catholic, viz., that the pastoral relation should *not be interrupted* without such grave cause as would render its continuance calamitous to the highest interests of those concerned; thus avoiding all needless change and disturbance of the paternal connection between pastor and people, shepherd and flock. How delightful it is to see the time-honored policy of our Church justified. The sight seems, in these restless days, to add some security to the permanency of each faithful rector's position. There are always people to say, "Look at the Methodists; they wouldn't stand such trials of lay patience as we do." Well, look at them!—and learn.

AS TO CHURCH DEBTS

we may learn a good deal from their experiments, may we not? An aggregate debt of nearly one million dollars (!) within the limited area of Toronto and Montreal, necessitating payment of about \$40,000 in interest annually, tells a startling tale of "how not to do it." The eyes of the general public have been attracted to this very *undanny* sight—one might say "exposure"—furnished by a leading denomination of Christians. It looks like "out-Heroding Herod" in earnest. Many private and public enterprises have lately "over-reached" themselves. Have our astute Methodist friends done so? Has their extreme "push" pushed them too far? It seems to us to be a very grave question. We are quite mindful of their phenomenal business skill and energy—how wonderfully they sometimes extricate themselves from very difficult financial positions; but we fear they have a mountain of debt which may cripple them seriously ere long.

THEIR SUPERANNUATION FUND

has caused a good deal of animadversion among

themselves. The transfer of a large proportion of the financial pressure on this fund from ordinary "lay" shoulders, and from the active pastoral ministry, to the shoulders of teachers, professors and other officers outside the ministry proper, seems to have caused quite a "rustling" of feathers in certain quarters—and no wonder. True, the large number of these "supernumeraries" in which Methodist machinery abounds, naturally offers a great temptation to "tap" this source of revenue for all it is worth—and perhaps there are "fat salaries" upon which to draw; but from a little distance the proceeding does not look nice. These are surely useful and meritorious instruments of the society—these "agents," or whatever they are called.

THEIR YOUNG PEOPLE

have become so active as almost to have become a "menace" to the smooth working of their machinery. It is quite possible to have "too much of a good thing"—too much multiplication and complication of instrumentalities and agencies. It looks very much as if our Methodists had "got there," where we ourselves have been so much afraid of finding ourselves landed presently. The women and the youths are very active everywhere nowadays—is it possible for them to be too active? These and some other points are well worthy of careful consideration. Daring experiments in variation from the "old paths" are useless, unless we keep our eyes open as to their good or evil tendencies. The presumption, as we have already said, is against their being of much value. But experimentalists are unconsciously proving or disproving that time-honoured theory.

"TOO EXCLUSIVE."

BY REV. A. W. SNYDER.

We regret, indeed, that there are those who think the Church is too exclusive, but we can hardly think it strange that there should be those who think it too inclusive. "But"—it is said—"it does not invite other ministers into its pulpits." Why should it? They acknowledge no allegiance to us. The Church is not responsible for them, has no authority over them, and no assurances from them as to what they would preach, teach or say. The fact is, simply, that for good and sufficient reasons "this Church" confines its official teachings to its official teachers. The particular manner of their appointment is simply a part of its Apostolic heritage. No national Church could, without self-destruction, set aside for itself the three orders of Ministers in Christ's Church, which have been from the Apostles' time until now. It is simply a fact that there have been these orders of ministers in Christ's Church—Bishops, Priests and Deacons. We did not create the fact and are not responsible for it. We could not change it if we would, and would not if we could. If others choose to do so it is their affair, not ours. "But"—it is said—"you do not recognize other churches." It is, indeed, true that we believe in one Church, not in many churches; but this we believe because it is the express teaching of Holy Scripture, and furthermore has been the universal teaching of the Christian Faith. Says the Apostle, "There is one Body and one Spirit;" and the Creed requires us to say, "I believe in one Catholic and Apostolic Church." Since one means one, and not many, we must believe in one Church, not in many churches. If it be said, "Do you suppose that it is made up only of those who belong to what is called the Episcopal Church, or the Anglican Communion?" We answer no; we do not. We claim that it includes the whole body of the baptized; that there is not anywhere a baptized man who is not a member of the Catholic Church, no matter by what name he may call himself, or by what name he may be called. If men must say, I am of the Pope, or I am of Calvin, or I am of Wesley, or I am of Williams, we can only answer with the Apostle: "Is Christ

divided? Was Paul crucified for you, or were ye baptized in the name of Paul? and, "While one saith I am of Paul, and another I am of Apollos, are ye not carnal?"

COURAGE, BRETHREN.

BY BISHOP TUTTLE.

The Church is a nourishing mother. She is not as old as the family. She does not lay direct hands of restraint and influence upon all, as the State does. Because choice, free will, love are primal principles with her as they are not with the State. But hers is the domain of the highest hopes and deepest faiths which human beings can experience. And home love, and the righteousness of law and order, are intrinsically precious to her, and she is unceasingly their promoter. She is not to die from off the earth while man is left upon it, any more than the family and the State. "The gates of hades shall not prevail against her," said the Master. In her ministry and sacraments, her discipleship and brotherhood, her prayers and praises, her faith and life, she is in special sense inhabited, inspired, and guided by God the Holy Ghost.

Let there be no loss of heart or courage to us, dear brethren. With feet set in the way of duty, stand we steady, shoulder to shoulder. Our Commander-in-Chief on earth is God the Holy Ghost. Shall we not trust Him and obey Him and follow Him? Things may seem to be out of joint. Then work we manfully to set them right. But stop with work. Go not on to worry. God the Holy Ghost is the Director. He sees the things. To Him they are not what they seem to us. Leave them to Him. The world is not to go to pieces under Him. Society is not to be thrust down into an abyss of ruin. Governments are not to be put back into the confusing chaos of anarchy. "The Lord is King, be the people never so impatient; He sitteth between the cherubim, be the earth never so unquiet."

Our hearts are hopeful. Our eyes are upward. We refuse to be cast down or dismayed. Our trust in God the Holy Ghost is unshaken. "O Lord in Thee—in Thee, have I trusted; let me never be confounded."

REVIEWS.

THE THEOLOGY OF THE NEW TESTAMENT. By W. F. Adeney, M.A. (The Theological Educator Series). Small 8 vo., pp. 248. Price 75c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

There has been a great change within recent years in the method on which Scripture studies are treated. The spirit of the age looks down upon the crude and unscientific mode of mashing all Scripture upon the same level as the fruits of inspiration, and thus of proving doctrine by a collection of texts and phrases taken at random. As the books of Scripture were written at different times to meet the special thoughts and needs of the day, so there was an evolution of Christian truth under the guidance of Him who was given to lead into all truth, and each book in the sacred canon stands by itself in the aspect of the one faith it presents. In Prof. Adeney's work there is no striving after a foregone conclusion, but a careful application of the historical method in order to understand what each one says for itself. St. Matthew, St. Paul and St. John were men that differed in mental endowments, training and sympathies; they viewed their Master from different sides as they also did His work and Church. Each, therefore, must be studied by himself and his place assigned, if we are to reach an estimate of the Theology of the New Testament. After the Introduction, which is devoted to the position and work of the Baptist who formed the link uniting the old dispensation with the new, Prof. Adeney pursues his course in two main sections, which embrace (1) The Teaching of Jesus Christ, and (2) The Teaching of the Apostles. But the latter, again, is distributed under three types, the Primitive, the Pauline and the Johannine, with a supplemental chapter upon the Theology of the Epistle to the Hebrews. Of these the consideration of the Pauline naturally takes up the larger

space, as St. Paul was undoubtedly the only speculative theologian of the New Testament, and his mind has left a deep impression upon the Christian faith. It is to the acute intellect, the rabbinical training, and the vivid Christian faith of the Apostle to the Gentiles, that we owe, under God, the even balance of the Christian Creed and the exactness of our dogmatic theology. But while doing fullest justice to this Apostle, Prof. Adeney is equally attentive to what is due to the earlier teachers and the immediate attendants of the Lord. In dealing with the Hellenists and the members of the Greek schools, St. Paul naturally presented the aspect of the truth that was best adapted to their minds and his own, that is, the philosophical or speculative; but St. James and the Synoptics, nearer to Judaism, stood by the historical and personal Christ, and only saw the Church as a community of believers within the borders of Jewish legalism, so that they were only constrained by the circumstances to contemplate any wide expansion. But the horizon was widening, and the process we can watch on the pages of the New Testament, when we have patience and know how to search in the expansion of Christian thought and liberty. Prof. Adeney writes with great clearness and vigour. When he is in doubt as to particular results, as in the condition of the lost and their probable exclusion from the general resurrection, he makes no attempt to dogmatize on either side, although we can easily infer his opinion. But in the general line of his argument his words are clear and decisive, giving us a work that is felt to proceed from a scholar who has studied his subject and can express his thoughts with ease and precision. The book itself is handy in size, and the type is clear.

THE COOK AND THE CAPTAIN; OR ATTALUS THE HOSTAGE. By Charlotte M. Yonge. T. Whittaker, publisher, Bible House, New York. Rowsell & Hutchison, Toronto. Cloth, \$1.25.

This new story, so far as the captivity and escape of Attalus, and Leo's devotion to him, are concerned, is literally true in every point and stands on the authority of the noted contemporary, the historian of the time, St. Gregory, Bishop of Tours. It is earnestly and vividly described by this well-known authoress.

MAGAZINES.—The Expository Times, we are glad to think, is steadily growing in usefulness and in circulation. It is an excellent paper for Bible students and teachers. Dr. Orr's article on Ritschl is a very helpful and seasonable contribution to current theology. We quite agree with Mr. Macpherson's view of the Gospel of Peter; and it is clear that the discoveries of this kind only tend to show the supreme excellence of our canonical Gospels. The "great text" illustrated this month is that important one, "Where the Spirit of the Lord is, there is liberty." We have good news for students of the Old Testament who don't know German. Messrs. Clark, of Edinburgh, are about to publish translations of Dillmann's works, beginning with Genesis.

The Illustrated London News for September, which has just reached us, is an excellent number, giving reports and illustrations (by their own special artists) of the trouble now taking place in the East. It also contains several good stirring articles, and we must especially mention "Sketches from M. Detaillie's studio." This is wonderfully interesting and will certainly impress the public in general. The Illustrated London News is now published in World Building, New York, in place of the reprint known as The Illustrated News of the World. Price, per copy, 15c., or yearly subscription (in advance,) \$6.

A LETTER FROM THE HOLY LAND.

A member of the Toronto W.A. writing from Damascus, says: "At Cairo there is as a matter of course an Episcopal Church, and a dear old clergyman conducting the services most faithfully; he is alone, but the military men help him by reading the lessons. It was a novelty to see an officer in uniform at the reading desk. Soldiers are also the ushers, and take up the collection, giving a semi-military tone to it

all. But this is not the Garrison Chapel, which is situated in the Citadel. The military seem to be especially looked after in Cairo, and a "Soldier's Home" has been established by a Miss Logan; a reading room, well supplied with books and magazines, good reception rooms, piano, and "Bar," where only tea and coffee are dispensed. A soldier orderly takes charge. The place is supported by private subscriptions, and the sales at the "Bar." One day I saw a sign in large letters, "S.P.C.K. Primary School," so I walked and asked for the missionary in charge; he proved to be the Rev. Nas. Odeh, in charge of the Mission to the Jews in Cairo, appointed by the Bishop of Jerusalem. Mr. Odeh worked for some time without success, then thought of a school for Jewish children, and finds his idea a marked success. We heard the classes read from the English Bible, and sing. We met Mrs. Odeh, an unusually clever woman, and very great help to her earnest husband. I often went to see her, and she told me of the liberality of Canada in subscriptions to the Society for promoting Christian knowledge among the Jews. I asked for any printed matter that might interest the W.A., also a photo of the school, also to describe to you more minutely than I can on paper the proceedings of this mission, the success of which is, I trust, ensured. Canon Cayley, the Secretary in Canada, will like to hear that this undertaking in Cairo is well deserving of support and sympathy. . . . We were at Jerusalem for the two weeks before Easter; there is much to disappoint, but in all the natural features there is no drawback. The Mount of Olives, Gethsemane, the Brook Kedron, Valley of Adjalon, Bethlehem, Dead Sea, Bethany, these with so many other localities of intense interest, known to us from earliest childhood, I visited in turn, and was also taken to the new, or "Gordon's Calvary," and to the Tomb now supposed to be the real resting place of our Divine Redeemer. It was quite lovely to find our own dear Church of England situated on Mount Zion, and to be privileged to join in its services there. I found a school house near by the church, with such a set of fine healthy looking boys. This school is also under the Society to the Jews. I saw the boys afterwards in church, as well as another school I think under the C.M.S. We visited this one next day, and found that it was founded by the late Bishop Gobat, and has indeed been privileged to see the fruit of its labours in the success of its many pupils, as teachers in the school, and in the ministry of the Church, as Dragomeu, etc. . . . We left Jerusalem with the greatest regret, and my Bible is read with deepened interest. I find many, many instances of the faithful reflection of the past in the present. . . . Damascus is truly an oasis in the desert; its beauty, extent, commerce, and population are surprising. . . . The Turkish rule and hostility to Christians are to be deplored, but in time the railway will break down many barriers to complete civilization. The line from Jaffa to Jerusalem is very interesting. Another line is being constructed from Beirut to Damascus, and a third railway has been projected from Mount Carmel to Damascus. I must not omit to say we have been in the street called Straight, and seen the supposed house of Judas, where St. Paul was led in his blindness, and have also seen the wall where the apostle was let down in the basket. The river Abana flows through Damascus in seven different streams, and promotes the cleanliness of the place, so different from Jerusalem, where there is no water supply, and the filth and smells something indescribable. Never have I seen anything to equal the mountains of Moab in beauty, seen through the violet bluish haze peculiar to the atmosphere. There were Mount Pisgah and Nebo. Just to think of it! We went to Elisha's fountain, crossed the Brook Cherith many times, saw the Mount of Temptation, and now am in sight of Mount Hermon. Sometimes I think it must all be a dream."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA

WINDSOR.—An extremely beautiful litany desk has been recently presented to this parish by Miss S. A. Shaw in memory of her mother. The desk was made in Jerusalem from a design by Mr. W. C. Harris, architect of Charlottetown, P.E.I., specially sent out for the purpose, under the supervision of the Rev. T. E. Dowling, chaplain to the Anglican Bishop in Jerusalem. The material is olive wood from the Mount of Olives, and the whole is magnificently polished. Nothing could exceed the beauty of this exquisitely grained wood when displayed in the expansive top and sides of the fold-stool. The desk was dedicated by a most impressive service, closing with the litany and the singing of a litany hymn from H. A. and M. The rector delivered an appropriate address upon the two points of the value of true sentiment, and memorials in the House of God.

NEW ROSS.—The Rev. C. de W. White, B.A., of Trinity College, Toronto, was inducted rector of this parish on September 19th, by Archdeacon Weston Jones, assisted by Squire Ross, and Mr. George Kiddy, parishioners. The ceremony, which was interesting and imposing, was based upon that suggested for the purpose by the Provincial Synod, and was followed by choral evensong and an appropriate sermon by the Archdeacon. Grave misgivings were at one time held by many as to the great detriment that was likely to follow, in the history of this "wilderness" parish, the resignation of the late rector, the Rev. Father Woollard, whose ill health obliged him to relinquish the difficult and laborious work which he had so successfully and thoroughly carried on during the five years he was its devoted priest. But in the appointment of Mr. White, who, by-the-by, is the grandson of the Rev. Dr. White, of Shelburne, N.S., the senior priest of the Anglican Church in the Dominion, the parish has succeeded in securing a worthy successor of their beloved former rector. Mr. White is carrying on the work in exactly the same Catholic lines as Father Woollard, and his efforts are thoroughly appreciated by as devout and patriotic a congregation as can be found anywhere in the Anglican Church in America. Five points are in appreciated use in this purely country parish.

NEWPORT.—A very successful bazaar and tea was held here on the 17th September. The weather, which had been rainy the day before, opportunely cleared up on the afternoon of the day. Large numbers attended, and a fair amount of money was raised towards a fund for the building of a new parish church in the village of Brooklyn.

WALTON.—St. Matthew's Day being the patronal festival of this beautifully situated church, was observed by a celebration of the Holy Eucharist at 8 a.m., followed by a successful picnic in which both congregation and Sunday school joined. To close the happy day the parishioners again repaired to the church for evensong, and to listen to a sermon preached by the late rector, the Rev. K. C. Hind, of Wolfville. The Rev. T. W. Johnstone, the present rector of Newport cum Walton, is greatly encouraged in this portion of his parish. Were Walton not quite so inconveniently situated, it would, without doubt, attract large crowds of summer resorters. It is most charmingly situated upon the shores of the Minas Basin, whose placid dream-like waters, bounded in the hazy distance by the overawing promontory of Blomidon, and the high mountains of Cumberland county, are suggestive rather of fairy-land than of the cold and grim and dangerous waters of the rushing tides of the Bay of Fundy, into which it empties.

PORT MULGRAVE.—The deanery of St. George met here on Wednesday, Sept. 19th, at 11 a.m. There was a celebration of Holy Communion in the church, the Rev. Rural Dean Mellor being celebrant and the Rev. C. Sydney Goodman, rector of Antigonish, preaching the sermon from the text, "Seek ye first the Kingdom of God and His Righteousness." A quorum of clergy not being present, the business meeting in the afternoon was postponed. Evensong was at 7 p.m., and short addresses were given by the Rural Dean and the rector of Antigonish. At the present moment there is no rector in Mulgrave. It is to be earnestly hoped that there will soon be one to fill the place. Though few numerically in the town, the congregations at Melford and Oyster Ponds crowd the churches.

MONTREAL.

Montreal Diocesan Theological College opened as usual on the 15th inst., but the majority of students did not arrive until the next week. The reports from the different missions where the students were appointed for the summer were very favourable. The opening meeting of the Students' Society was held on Monday evening, the 24th inst. According to the custom the officers for the ensuing year were elected with the following results: President, Mr. W. P. Roy Lewis, B.A.; Vice-President, Mr. W. J. Hamilton; Secretary-Treasurer, Mr. F. T. Eastman. During the President's address he alluded to the marvellous growth of the society in the past few years and pointed out the necessity for every student to take a hearty interest in the society. Tuesday evening the appointments in the Literary Society resulted in Mr. F. H. Graham, B.A., being called to the President's chair, with Mr. T. McEwan, 1st Vice-President, and Mr. J. Prout, Sec. Treas. We hope that the honors won last year through the elocutionary powers of the members of the society will be reduplicated this season. In a recent issue of the *Evangelical Churchman* we noticed a letter in reference to our College, and in it there was a statement that our College was sister in doctrine to Wycliffe, Toronto. In this College the principles of the Reformation are adhered to and it is well to compare calendars. The fact that the Montreal Diocesan

Theological College is the elder sister of Wycliffe College was not alluded to, and to this circumstance we attach some importance. The Alumni meets on Oct. 16th and 17th, when we expect to have the company of Dr. Newham, Bishop of Moosonee, and Rev. J. De Soyres, St. John, New Brunswick.

ONTARIO.

CAMDEN EAST.—The Harvest Thanksgiving in this village on Aug. 29th was a marked success. One very encouraging feature was that it was thoroughly representative, a real parish gathering, coming as they did, from every corner of the parish—from Croydon to Ernestown, and west of Napanee Mills to north of Centreville and Colbrooke. It was a joyous night, the old church most beautifully decorated, filled to overflowing with a congregation of hearts filled with thankfulness to Him "who giveth all," in His own service, to the best of our ability, returning to Him our praises and thanksgiving for His many mercies vouchsafed unto us.

The preacher was our dear old friend and late incumbent, the Rev. Archibald Elliott, now rector of Carleton Place. Dinner was served in Hinch's Hall, and was a bountiful harvest dinner, as Camden ladies so well understand how to supply. Speeches followed in a field kindly lent by Dow Williams, Esq., all being glad to hear Mr. Elliott and Messrs. Reid and Bell. Great regret was universally expressed that Mr. G. W. Dawson, M.P., was detained at the last moment, and more so as the cause was sickness in his family. Chief Green, of Tynedinaga, in a very eloquent and clear speech, related the history of the Indians, especially the Mohawk tribe, of which he is proud to be a leading chief, of their fidelity to the faith "Once forever delivered to the saints," which they had learnt from S.P.G. missionaries when residing on the banks of the Mohawk River, in York State; setting, as they have done, such a wonderful example to whites, who, under far less trials and difficulties, have by thousands left the faith of their fathers. The Chief carried all with him and left an impression which will long be remembered, and, if he will come again, insure him a hearty welcome. Tea followed. All ended with one of the best concerts ever given in Camden East, Proceeds over \$100, \$88 net.

ERNESTOWN.—The congregation of St. Alban's Church, Odessa, held their annual Harvest Festival on Thursday last, 20th inst. The rain poured down very heavily all the previous afternoon and continued all night, and the day of the festival opened dark and gloomy. It rained pretty steadily all day, and the prospects looked very blue. The first order of the day was, of course, to offer up the sacrifice of thanksgiving. Rev. F. T. Dibb celebrated, Rev. F. D. Woodcock read the Epistle, and Rev. H. B. Patton read the Gospel and preached. It was an earnest and impressive sermon, emphasizing rather the solemn side of the harvest season as an annual reminder of the great Harvest at the end of the world. The congregation was not so good as in former years, owing to the heavy rain. Evensong was sung at 4 p.m., and the weather having cleared a little, there was a good congregation. Rev. A. Jarvis, M.A., rector of Napanee, preached a very interesting sermon on the "Joy of Harvest," drawing out something of the history of harvest festivals and the manner of their observance in merry England in the olden time. He insisted strongly on the duty of the Church to direct and sanctify the amusements and recreations of her children by entering into them, instead of holding aloof from them. By this means the abuses which have become associated with certain amusements, such as dancing, might be removed. The sermon was a complete and conclusive answer to those mistaken, but well-meaning, people who, by ignoring the needs of man's bodily nature in their interest for his soul, would quietly hand over all such innocent recreations to the devil and his party. After evensong a sumptuous supper was served in Jubilee Hall, which was kindly lent by Dr. Booth for the occasion. In spite of the rain there was a large gathering of guests, and when they had all eaten and were filled, several basketsful of unbroken fragments were gathered up and given to the poor, together with the fruit and vegetables, etc., which had been used in the decorations. After supper there was a concert, at which Dr. Meacham, M.P.P., and Rev. F. D. Woodcock made rousing patriotic speeches. A couple of hours' dancing was then enjoyed by the young folks, and thus ended a very happy day. If the weather had been fine the proceeds would probably have been far in excess of former years, but for all that we realized a little more than last year. One specially gratifying feature of the day's proceedings was the heartiness and goodwill which was manifested by all who took part. Everybody worked nobly, and people who have never helped us before gave cheerfully of their substance as well as their service to make the event a success, and by God's blessing it was a grand success.

SHANNONVILLE.—A most successful harvest festival was held in Trinity Church on Sunday, 28rd. The decorations of grain, flowers, fruit and vegetables were beautiful. Wheat and grapes clustered together adorned the altar, while in front of a white dossal stood a crop of fresh wax flowers and leaves. The Sunday school children marching into church carrying a banner and singing hymn 390, "Brightly gleams our banner," to a beautiful tune, was much appreciated by all denominations. In the morning a most excellent sermon was preached by the rector, Rev. T. Godden, on the harvest season, after which followed the celebration of the Holy Eucharist. In the evening the Rev. G. Anderson, rector of the Mohawk Reserve, preached a very instructive sermon. The congregations were large at both services and the singing was particularly bright and hearty. Shannonville has been heavily visited this summer by fire, hail and thunderstorms, yet the few Church people thankfully acknowledged God's merciful providence by joining in a harvest home.

TORONTO.

Brotherhood of St. Andrew—Toronto Local Assembly.—The next meeting of the Toronto Local Assembly will be held at St. John's Church, Norway, on Saturday, Oct. 6th, at 4 p.m. (Take King St. east cars to Woodbine Ave., thence north to church.) Programme.—4 p.m.—Opening of the meeting. Chairman—Mr. J. Maughan, St. John's. Matters to be considered: I.—Constitution of Local Assembly. II.—Boys' Department of the Brotherhood and Boys' Brigades. III.—Hospital Work, including Home for Incurables, Convalescent Home and Gaol. IV.—Inter-Chapter Visitation. 6.15—Tea in St. John's school-room. 7.30—Evensong. 8—Open Meeting. Chairman, Mr. T. R. Clougher, Grace Church. 8.05—Roll Call. 8.10—Outline of Afternoon's Business. 8.20—Conference. Subject:—"What is the Brotherhood Costing us of Personal Sacrifice?" Speakers—Rev. C. H. Rich, Grace Church; Mr. Waugh, St. Simon's; Mr. Catto, St. Luke's. 9—Conference. Subject:—"Influence exerted by Brotherhood Men by means of—(a) 'Prayer,' Rev. J. C. Roper, St. Thomas. (b) 'Example,' Mr. F. W. Thomas, St. Matthew's. (c) 'Aggressive Work,' Dr. Carter, St. Cyprian's." At the close of each Conference every Chapter will be called upon in order to take part in the discussion. Speakers allowed two minutes.

FAIRBANK.—The harvest festival at St. Hilda's Church, which was held on St. Matthew's Day, was rendered unusually bright by the presence of the choir of St. Matthias' Church (including several of the lady members). Mr. J. C. H. Mockridge, B.A., officiated as organist. The service was fully choral and was greatly enjoyed by the congregation. The Rev. F. G. Plummer sang the service and also preached an excellent and most interesting sermon on the duty of thankfulness. The lessons were read by the Rev. W. Creswick and Mr. G. F. Davidson, the past and present students in charge of the mission. At the close of the service refreshments were provided for the clergy and choir, through the kindness of the ladies of the congregation. The festival services were continued on the following Sunday, when the rector (Rev. T. W. Paterson) officiated.

GRAFTON.—The 15th of Sept., 50 years ago, witnessed the opening of St. George's Church, Grafton, for divine worship. In commemoration of that event special jubilee services were held in the afternoon and evening of Sunday, Sept. 16th. The church was beautifully decorated with flowers and fruits of the field. A large congregation assembled in the afternoon, when the rector, the Rev. W. H. A. French, preached the jubilee sermon from the text, "To preach the acceptable year of the Lord." After explaining the meaning of the text, the preacher gave a brief sketch of the work done by his predecessors—the Rev. J. Wilson, Archdeacon of Peterboro; the Rev. Mr. Harper, B.A., and the Rev. W. E. Cooper, S.T.B., and paid fitting tribute to their zeal. The bequests and donations to this parish were also rehearsed to the congregation, i.e., D. Cameron, Esq., Sheriff Ruttan, and C. H. Vernon, Esq., to whose beneficence the parish owes the present endowment. Also the gifts which beautify the church received special mention. In the evening the church was thronged by another large congregation, made up of many who came from St. John's, Centreton, and friends from other churches. The rector then preached an appropriate harvest home sermon from the text, "Peace be within thy walls and prosperity within thy palaces." After showing that no true prosperity and happiness could be enjoyed if peace were absent, this principle was applied to the nation, the individual, and the Church. A strong plea was put forth for harmony and concord in Christian work. On Tuesday the supplemental harvest home festival was held at "Homewood," which was placed at the disposal of the congregation by Lieut.-Col. R. Z. Rogers. A sumptuous repast was spread

successful harvest festival on Sunday, 28rd. Wines, fruit and vegetables and grapes clustered in front of a white wax flowers and leaves. Marching into church; hymn 390, "Brightly and joyfully," a beautiful tune, was much enjoyed. In the morning reached by the rector, at season, after which the Holy Eucharist. In the afternoon, rector of the Ministry instructive sermon. At both services and bright and hearty. Visited this summer, yet the few Church members God's merciful hand.

upon the lawn. The festival was a grand success and reflected the greatest credit on those ladies and gentlemen who devoted their time and substance to that end. In the evening the grounds were illuminated with Chinese lanterns, and an intellectual programme was given by the Rev. Canon Sprague, Cobourg; the Rev. G. Webb, Colborne; the Rev. A. G. Westmasott, Brighton; Rev. R. H. McGinnis, Hastings; and Col. Rogers. These gentlemen delivered stirring addresses, and their words will long be remembered by those who had the good fortune to hear them. A special feature on this occasion was a paper read by Col. Rogers, on the history of the Church from its inception, which gave a vivid idea of the many changes and improvements the parish has undergone during the past 50 years. The Ladies' Aid held a very successful sale of work during the evening. The sum of nearly \$80 over and above expenses was realized from the festivities, which will be devoted to the new rectory, which has been built since the rector's appointment to the parish.

Intercession for Sunday Schools.—The following are suggested as methods of observing the Days of Intercession, one or more of which may be found practicable: 1. A special celebration of the Holy Communion for the teachers and workers on Sunday, the 21st October, if possible with an address. 2. A special sermon in reference to Sunday school work, on the same day; with the use of one or more of the collects to follow the Collect of the Day. 3. A special Sunday school service for the scholars; and, where possible, a short address to the teachers afterwards, with special prayer. 4. General meeting of clergy, Sunday school workers, parents, and others, in some central point in each rural deanery, on Monday, 22nd October, for conference and intercession—such conference to be arranged by the various rural deans.

NIAGARA.

ORANGEVILLE.—The W. A. meeting held in this place on the 20th was a most delightful one. There was a large number of communicants at the early service (61), and a good offertory. The business meeting pleasant, with a good attendance from Hamilton—Mrs. Hamilton, Mrs. McLaren, Miss Ambrose, Mrs. Sutherland, Mrs. Webster, Miss M. Halson, Mrs. Fessenden. At one o'clock a most bountiful repast was served. In the afternoon two capital papers, one by Mrs. Webster, the most thorough and business like treasurer, and one full of practical lessons by Miss M. Halson, followed by a very touching talk on the women of India by Miss Ewart. Votes of thanks were given to all who had assisted in making this gathering a success—special thanks being given the Rev. Canon Henderson and his good wife, as well as the kind entertainers in Orangeville—brought to a close a much to be remembered outing of the Niagara W. A. Collections \$15.

ANCASTER had its harvest home on the 11th. There was an early celebration at eight, sermon at 3 p.m., with Canon DuMoulin as preacher. The Revs. Clark, Morton, F. DuMoulin, Belt, Tancock and Fessenden were also present. The church was exquisitely decorated, the singing hearty, and a good congregation present. In the evening a free parish tea, in the town hall, was heartily joined in by all. Offertory \$57.

GREENSVILLE.—The harvest home on 25th Sept. was an unqualified success; Rev. Mr. Mellish, preacher at the 3 p.m. service. Revs. Irving, Geoghegan, Fessenden, Cordner, and Morton were present. The decoration was beautiful. The offertory, \$53, showed that in this small parish there were indeed those who showed forth their thanks not in words only. The rector is to be congratulated on the hearty, reverend service in this beautiful church.

HARRISTON.—The little church in this town having been thoroughly renovated at a cost of over \$500, was opened for Divine worship a few Sundays ago by Rev. R. F. Dixon. There were three services, Holy Communion at 8 a.m., matins at 11 a.m., and evensong at 7 p.m. A large number received in the morning. The congregations at the other services packed the church. The rector preached on the subject of worship. The church has been entirely re-seated and repainted, and the porch has been moved to the end. It presents an uncommonly tasty and churchlike appearance internally. Rev. R. F. Dixon having been appointed to be assistant at St. Luke's Cathedral, Halifax, N.S., has resigned Harriston. Rev. E. A. Vessey, late of Sault Ste. Marie, will succeed him.

LOWVILLE.—The congregation of St. George's have decided to build a new stone church which will cost between \$4,000 and \$5,000. A greater portion of the money has been subscribed. Under the incumbency of Rev. Mr. Seaman, the church has been very prosperous.

The congregation of Grace Church, Milton, held their annual harvest thanksgiving services on Tuesday last. The first service was held at 11 a.m., when a beautiful and practical sermon on thanksgiving was preached by Rev. Canon Bland, of the Cathedral, Hamilton. A celebration of the Holy Communion followed, Rev. P. T. Mignot officiating, assisted by Canon Bland. In the evening an especially large congregation taxed the seating capacity of the church to its utmost, and the decorations looked particularly bright and beautiful in the lamp-light. At this service a very appropriate sermon was delivered by Rev. Frank DuMoulin, curate of Holy Trinity Church, Toronto. There were present Revs. Canon Bland, Rural Dean Fennell, J. Seaman, Pigott, F. DuMoulin, and the rector of the parish, P. T. Mignot. The singing was exceedingly good under the able leadership of Mr. Gollins.

HURON.

Huron Anglican Lay Workers' Association and S. S. Teachers' Convention.—The arrangements for the forthcoming annual convention in Huron Diocese are nearly completed. The sessions of the convention will be held in Grace Church School House, except the concluding meeting, which will be held in Wycliffe Hall. Divine service will be in Grace Church on Wednesday evening, Oct. 31st, when the Bishop will preach and short addresses be delivered by two laymen. On Thursday evening, Nov. 1st, Holy Communion will be administered in Grace and St. Jude's churches. The programme already includes papers or addresses by Mr. James C. Morgan and M. A. Barrie, on "The Ideal Sunday School"; Rev. H. A. Thomas, Warwick, "A Voice from the Lectern"; Miss Jennette Osler (to ladies), "The Laywoman in the Parish"; Mr. A. W. Reavley, B.A., Thorold, "Our older Scholars"; Rev. D. Williams, M.A., Stratford, "The Ideal Parish"; Rev. Alfred Brown, B.A., Paris, "The Rural Deanery Meeting, its Uses and Objects"; Mrs. Grace Denison, Toronto, "The Little Ones"; Rev. F. Du Vernet, "The Missionary Spirit"; Miss L. Downie, "Daughters of the King," etc. A local committee has been formed at Brantford to provide for the entertainment of the visitors.

Huron Anglican Lay Workers' and S. S. Teachers' Convention.—The Bishop of Huron has issued the following pastoral circular:—

Bishop Cronyn Hall.
London, Sept. 25, 1894.

To the Rev. the Clergy and the Laity of the Diocese of Huron—

DEAR BRETHREN,—I desire to bring before you the following matter of special moment:

Lay Workers' and Sunday School Convention.—The Huron Lay Workers' and Sunday School Convention having arranged to hold, God willing, their annual Convention this year in the City of Brantford, on Wednesday and Thursday, Oct. 31st and Nov. 1st, next, desire me to extend to all the clergy and laity of the diocese who may be interested in the progress and development of their work, a cordial invitation to be present. The experience of the past has demonstrated the spiritual benefit and practical utility of these gatherings, and as the subjects to be discussed at the approaching meeting are of absorbing interest, not only to the Church at large, but to all Christians in their individual life, I trust that all who have it within their power will avail themselves of the privilege which this Convention in the blessing of God will undoubtedly afford. Your brother in Christ, MAURICE S. HURON.

"Therein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—St. John xv. 8.

PRESTON.—**Rural Deanery Meeting.**—In accordance with the provisions of the new canon, xxviii. (passed at the last synod), a meeting of the Rural Deanery of Waterloo was held in St. John's Church, Preston, on Tuesday, 25th inst. The following delegates were present: Clergymen—Messrs. Ridley, Ward, Steen and Edmonds; Laymen—Dr. Bowlby, Greenhill, Thorn, Pattinson, Cook, Woods, Brown, Tye and Smith. Matters affecting the interests of the Church in the deanery were considered, and the following committee appointed to act as assessors, in accordance with the canon: Rev. Messrs. Ward and Steen, Mr. Woods and Dr. Bowlby.

It was resolved that the usual method of raising money for diocesan purposes was best suited to this deanery—namely, by special Sunday offertories; and the recommendation of new canon xxviii., "that an assessment of \$1 be made for each family," would only result in a decrease. Waterloo gives at present nearly \$3 for each family.

It was moved by Mr. Woods, seconded by Dr. Bowlby, "that, inasmuch as a good deal of misapprehension and ignorance prevails as to the object for which collections are made every year, when the young ladies go around collecting for the missionaries, and they are put off with 25 or 50 cents—a totally inadequate sum—therefore, be it resolved

that the Missions Committee of the diocese be requested to issue a leaflet for distribution, setting forth the actual needs and necessities of the diocese, with a statement of the 'Mission Fund' debt." It was moved by Mr. Woods, seconded by Mr. Greenhill, "that, in order to relieve the Mission Fund and General Purposes Fund of the diocese, the expenses of commissioners and missionary deputations shall hereafter be paid out of the Rural Deanery funds." This fund consists of collections taken up at S.S. conventions.

Further business regarding parish paper for the Rural Deanery, etc., was laid over until the next meeting in January, '95, in the new church, Berlin. Before closing, the following resolution was moved by the secretary, Mr. Edmonds, and seconded by Rev. Mr. Ward, "that this meeting of the Rural Deanery of the County of Waterloo take the present opportunity of welcoming home the Rev. John Ridley, our worthy Rural Dean, who has been in England for the past four months. We beg to assure him of our confidence, esteem and affection, and that we are glad of his safe return. We trust that the sojourn in England may have been very beneficial to himself, Mrs. Ridley and their only daughter; and that the result may be largely increased usefulness in the church and the diocese."—J. EDMONDS, secretary.

On Sunday last, 16th inst., His Lordship, Bishop Baldwin, paid a visit to St. Peter's Church, Dorchester, and St. John's Church, Harrietsville, and held special confirmation services. Both edifices were crowded to their utmost capacity, many having to stand. The Bishop addressed the candidates in his usual earnest and most impressive manner, before and after the sacred rite had been administered, and it is to be hoped that his words of advice and admonition will be cherished and remembered by all who were present. At Dorchester he preached a powerful harvest home sermon, taking for his text Lev. xxv. 9. The churches were tastefully decorated with flowers, and as they have recently undergone a thorough renovation, presented a very neat appearance indeed, reflecting most creditably on the guilds in connection with the congregation.

LONDON SOUTH.—The many friends of Rev. Evans Davis, rector of St. James' Church, London South, will hear with gratification the announcement that His Lordship the Bishop of Huron has appointed Mr. Davis to the Archdeaconry of London, rendered vacant by the promotion of the Ven. Archdeacon Marsh to the Archdeaconry of Huron. Rev. Canon Davis' long and faithful services in the diocese, and his intimate acquaintance with the Church's requirements, especially fit him for the exalted position to which the ruler of the diocese has seen fit to place him in. All, irrespective of denomination or creed, will wish the new Archdeacon of London many years of usefulness in his new sphere of labour.

Rev. W. A. Graham, of Shelburne, has been appointed Rural Dean of Grey in place of Rev. George Keyes, resigned.

ALGOMA.

HUNTSVILLE.—The congregation of All Saints' have presented Mr. McConnell, student, with the following books: S.P.C.K. Commentary, "Divinity of our Lord" (Liddon); "Faith of the Gospel" (Mason); "Church Dictionary," and "Turning Points of Church History" (Cutts), in recognition of his diligent and helpful work in the services, Sunday school, and parochial visitations, during the illness of Rev. Rural Dean Llwyd.

The Bishop of Algoma gratefully acknowledges the following donations to Huntsville Church Building Fund, in response to his appeal:—Henry Pellatt, \$50; Ven. Archdeacon Lonsdell, \$5; W.C., Nova Scotia, \$2.

RUPERT'S LAND.

The meeting of the Archdeaconry of Winnipeg will take place at Portage La Prairie on the 9th and 10th of October, 1894.

GARTMORE, Sept. 6.—Sunday was a "red letter day" with the English Church people here, it being the day fixed for the visit of the Archbishop, for the purpose of holding a confirmation, and dedicating the new church at Dauphin. His Grace arrived on Thursday, and on Saturday afternoon held a reception at the vicarage, when a large number took the opportunity of paying their respects to their diocesan. Long before the hour of service on Sunday morning, people began to arrive from far and near, and St. Paul's Church, Gartmore, was filled to overflowing, there being scarcely standing room, while many took up their position outside the windows. Candidates to the number of 26 were presented by the Rev. H. G. Wakefield, the priest-in-charge of the Lake Dauphin Mission, and received the apostolic

rite of laying on of hands. The Archbishop also gave two earnest addresses on the rite itself, and on the spiritual life. After the service many of the congregation adjourned to the hall, where luncheon was provided for any who wished it; about sixty availed themselves of it. Later in the afternoon His Grace baptized, in St. Paul's Church, the infant son of Mr. and Mrs. Brice, of Gartmore. The second great function of the day took place at 7.30 at Dauphin, where the new church of All Saints', which has been nearly completed, in spite of hard and busy times, was to be dedicated. The church is a frame building, 10x26, with chancel, 10x12, and will have a bell turret 16 feet high. Willing and zealous hands had been at work till even midnight on Saturday, with excellent results, and it did one good to see the chancel with its dark blue carpet, and crimson and gold curtains; the well-raised altar with its richly worked crimson velvet cloth (sent by Mrs. Gladstone), and its shelf supporting the floral cross and vases of flowers. The building was filled from end to end with a congregation from all parts of the mission, who joined heartily in singing such favourite hymns as the "Old 100th," "The Church's One Foundation," and "Onward Christian Soldiers," and listened with great attention to the sermon which His Grace preached from Heb. x. 19 to 24. The offertory, which was in aid of the building fund, amounted to over \$20. The arrangements at both services, thanks to the church wardens and others, were very complete, so that everything passed off without a hitch. The day will not easily fade from the memory of those who took part in it, and the Archbishop's visit and the services then held will long cheer the hearts and strengthen the hands of the Church people of the Lake Dauphin Mission.

STONEWALL.—The flower social recently held under Church of England auspices was a decided success. The arrangements, both in regard to the flowers and the programme, were very pleasing, and the results satisfactory, the proceeds netting over \$25. The members of the congregation were pleased to find that the Rev. H. Dransfield had so far recovered as to be able to be present and perform the chairman's duties. The best local talent contributed to the programme by way of songs and solos, while the band won additional praise by playing several selections. Each person present was given a pretty bouquet. All speak as having enjoyed the evening.

The following parishes are vacant: Elkhorn, St. Paul and Oak Lake.

ST. PAUL'S, Sept. 14.—During last Sunday evening's service the Rev. Jos. Page bade farewell to his parishioners. He left for England on Monday, spending a day with his brother at Rat Portage en route. Mrs. Page and daughter joined him at the latter place. They sail from Montreal on the steamship "Labrador." A meeting of the parishioners is called for Sept. 17th, in the parish church, at 7 o'clock, to consider a letter from the Archbishop with regard to the incumbency of this parish. The name of Rev. T. Walton, of St. John's, has been mentioned as a probable successor to the Rev. Jos. Page.

WINNIPEG.—James Lawler, B.A., who was formerly connected with the St. Paul's Indian School, has been appointed principal of the Shingwauk Indian Home at Sault Ste. Marie, and Mrs. Lawler will be lady-superintendent of the institution. Mr. Lawler is a graduate of St. John's College, and for the past two years has been engaged in newspaper work in the city.

Christ Church.—The Rev. Canon Pentreath is visiting in the States; he will preach in Trinity Church, New York, on the invitation of the Rev. Morgan Dix, D.D.

Canon O'Meara delivered an eloquent sermon to the Masonic body last week.

FOXTON.—The Rev. W. Baldock, B.D., is trying to raise funds for a church at Foxton. The Building Fund has already reached the sum of \$82, and will, no doubt, be increased by the people after harvest, but outside help would hasten the work and encourage the people. Mr. Baldock's address is Stonewall P.O., Manitoba.

VIRDEN.—The Rev. H. R. Watts is secretary of the Rupert's Land Temperance Society (C.E.T.S.). He has now a supply of literature on hand; we trust many branches of the society will be organized this year.

The closing week in August was the occasion of the opening of a fine organ in the church at Oberammergau, Bavaria, the gift of the visitors who enjoyed the Passion Play of 1890. The amount of \$3,500 was collected as a thank-offering to the people, and it was put into the purchase of this organ.

BRIEF MENTION.

The Egyptians sometimes utilized as many as 500 men in moving a single block of stone.

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

The Russian Bible Society has distributed over 1,588,000 Bibles among the peasants of that country in the last 25 years.

The first digest of the law of England was made by Glanville in 1178.

Rev. G. M. Wrong has been appointed professor of history and ethnology in Toronto University.

It takes no less than 2,600 red cedar trees to supply the wood for the pencil manufacturers in this country.

The art of brickmaking was well developed fully 5,000 years ago.

Haydn was called the Father of Symphony from the prominence he gave that form of composition.

British dispensaries distribute gratis \$1,000,000 worth of medicine annually.

The best examples of Christian art during the first three centuries are in the Catacombs of Rome.

The Rev. Hudson Taylor, of the China Inland Mission, estimates that more than 100,000,000 of Chinese are addicted to the use of opium.

The third folio Shakespeare, dated 1664, sold recently in London for \$2,175, the highest price ever paid for a copy of this particular edition.

A Bible distributor died recently in New Hampshire at the age of 76 who during his life distributed 120,000 Bibles.

The largest flower in the world blooms on the Rafflesia Arnoldi plant of Sumatra. It is 39 inches in diameter and its cup holds six quarts.

Notaries are first mentioned in the fourth century. They were appointed by priests and Bishops to keep the church records.

The resignation of Bishop Sullivan, of Algoma, takes effect at the meeting of Provincial Synod in September, 1895.

The name of Rev. T. Walton, B.A., has been mentioned as a probable successor to the Rev. Joseph Page at St. Paul's parish, Man.

The father of the piano was the harp sichord, and its grandfather the spinet. The piano was first used in a public concert on May 16, 1767, in the Covent Garden Theatre, London.

Rev. E. M. Farrar, son of Archdeacon Farrar, recently presented to the vicarage of St. Thomas', Coventry, has displeased some of his parishioners by preaching in Lockhorse Lane Wesleyan chapel.

In the museum at Mayence, Germany, there are a large number of iron-tipped piles, used by the Romans in building a bridge there 2,000 years ago.

The library of Gottingen has a Bible written on palm leaves. There are 5,373 pages, each made of a single leaf.

The smallest Bible in existence has recently been issued by the Oxford University press. It is three and three-quarter inches long, two and one eighth inches wide, and seven eighths of an inch thick.

Signals used by ships at sea date from 1665. They were invented by the Duke of York, afterwards James II., and so far as known were the only things he ever did invent.

The Rev. R. F. Dixon, rector of Harriston, has been appointed assistant rector of St. Luke's Cathedral, Halifax, N.S., and will leave for Halifax immediately.

Clocks are said by some to have been invented by Pacificus, a priest of Verona, in the ninth century. By others the invention is credited to Boethius, in the sixth century.

It is anticipated that enough of the funds collected for the endowment of the new Anglican Diocese of Ottawa, which now total over \$30,000, will shortly be invested to enable the Archbishop to draw a part of the grants from the Church societies in England.

The Rev. Canon Richardson, of Quebec, owing to failing health, has resigned the rectorship of St. Paul's Church and the secretaryship of the Church Society. The Rev. A. J. Balfour, rector of St. Peter's Church, has been appointed secretary.

An ancient bell dug out of the ruins of an Indian church at Albuquerque was pronounced by local experts to contain gold worth \$11,000. After the Denver mint worked on it for 48 hours the discoverers were handed a neat brass brick worth \$4.25.

Rev. Mr. Hannington has been most successful in his canvass of Arnprior in the interests of the Episcopal Endowment Fund. Six hundred dollars have been collected and there is still more to come in.

Amongst passengers per S.S. Numidian, arrived in Montreal, was Rev. J. W. Jones, who has been spending a few weeks with his parents in Yorkshire,

England. He will officiate next Sunday in his own parish at Westport.

A dun took its name from a celebrated bailiff of London during the reign of Henry VII., named Joe Dunn. He was extremely clever in devising ways and means to compel unwilling creditors to settle their accounts, and hence the saying, "Send Dunn after him," or "Dun him."

Mr. R. Henry Ferguson, A.M., late a Baptist minister, together with his wife, were recently confirmed by the Bishop of Rhode Island. Mr. Ferguson has been a professor in a Baptist college in Japan, but is now a candidate for orders in the Diocese of Massachusetts.

Mr. William Dawson, late a licentiate in the Methodist denomination, has been confirmed, and also licensed as a lay-reader at St. Stephen's, Waterloo, Wisconsin, under the Rev. S. R. S. Gray. Mr. Dawson has, furthermore, been admitted as a postulant for holy orders, and will proceed in a short time to the formal candidateship for the priesthood.

The Government of China has taken very decisive action in the case of the murderers of the Rev. James Wylie, the Scotch Presbyterian missionary, and has ordered that they be beheaded. It also has been ordered that all property belonging to missionaries or other foreigners which has been destroyed, shall be made good.

The Brotherhood of St. Andrew's has undertaken the support of a special missionary in Japan, who left for his location Aug. 27. The funds for his support for the coming year are the proceeds of the self-denial week undertaken by Brotherhood men throughout the United States last fall.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The Episcopal Church in New York City is making wondrous strides forward, and the sources of its increasing strength are found in the multiplication of mission enterprises. The Bishop of New York (Dr. Potter) is showing rare skill and judgment in the pursuit of this policy. He believes in outposts which shall become recruiting centres for some church or churches nearest to them. Sunday schools are organized, and through these families are reached and brought into the public worship. By means of these multiplied missionary agencies the Church has made advances beyond all other religious organizations in New York.

The Bishop of Central New York (Dr. Huntington) considers that the preaching power of the Church of England is under-rated on this side of the "pond."

The *Living Church* (Chicago) for this week contains a very laudatory account of the work of the Rev. H. E. Bowers, M.A., rector of St. Bartholomew's, Buffalo, N.Y. It describes his work as "a typical mission church," and says three priests are necessary to work the district successfully. Mr. Bowers needs \$1,000 to provide for such priests, and the clergy who want to help on a noble work should send him whatever they can.

The Western Theological Seminary opens Sept. 29th. It is a model "Catholic" college.

The Bishop of Pittsburgh (Dr. Whitehead) has recently strongly emphasized the need of three things in his diocese, viz., a diocesan house, a church club, and the division of the diocese.

The fourth Convocation of the Jurisdiction of Wyoming and Idaho was held at Evanston, Wyo., Sept. 5 to 7, with the Venerable Archdeacon Selger, D.D., as president (pro tempore.)

There are now nine fully organized congregations of coloured people in the Diocese of Tennessee.

Mr. Horace Williams has left \$10,000 in his will to St. John's Church, Clinton, Ia.

The next "Church Congress" is to be held in Boston, Nov. 13-16. The Bishops of New York, Massachusetts, Mississippi, Southern Ohio, Nova Scotia, and the Assistant-Bishop of Central Pennsylvania, will take prominent parts.

The Bishop of Southern Virginia (Dr. Randolph) will preach the sermon before the Missionary Council this year.

The *Young Churchman* Company, Milwaukee, Wis., is just now publishing a series of splendid articles on "The Faith of the Catholic Church" in *The Young Churchman*, for Sunday schools. Canadian priests will find in them a splendid "antidote" to the rank Calvinism which is being propagated by Low (no) Churchmen. Every priest who values "Catholic" teaching, sacramental grace and the gift of the Holy Ghost, should have a branch of the C.B.S. in his parish. Whilst on this subject let me strongly recommend to the Canadian clergy the following books for their literary shelves: (1) *The Catholic Religion* (Vernon Staley), (2) *The Holy Catholic Church* (Staley), (3) *The Incarnation, and the Sacraments* (Staley), (4) *Our Family Ways*, (5) *Holy Warfare*, (6) *The New Creation*, (7) *Reasons for Being a Churchman* (Little), (8) *Lectures in Defence*

of the Christian Faith (Prof. Godet). *The Young Churchman* Company, Milwaukee, Wis., will supply these to Canadian priests at a very low figure.

The American Bishops who were going to practically ostracise C.B.S. men from their dioceses, have found out that the confraternity is getting the best of them. If all the good "Catholic" rectors in Toronto were to join in a body, the Bishop of Toronto would be placed in a curious position.

PREFERMENTS.

The Rev. W. S. W. Raymond, Rector of the Church of the Ascension, Auburn, R.I.

The Rev. L. E. Derr, Rector of Zion Church, Dresden, Ohio.

The Rev. C. J. Wood, Rector of St. John's, York, Pa.

The Rev. A. S. Singsen, Rector of Trinity, Findlay, Ohio.

The Rev. E. Wall, Rector of Grace, Berryville, Va.

The Rev. H. H. Buck, Rector of Trinity, Wrentham, Mass.

The Rev. H. F. Ward, Rector of Llano, Western Texas.

The Rev. C. H. Schultz, Canon-Missioner of the Cathedral, L.I.

The Rev. T. C. Williams, Rector of St. Andrew's, Monmouth Springs, Ark.

The Rev. W. R. Savage, Rector of Lynnhaven, Va.

The Rev. S. Crockett, Rector of St. Peter's, McKeesport, Pa.

The Rev. J. H. Geare, Rector of Madison City, Ill.

The Rev. G. H. Tenbroeck, Rector of St. Mary's, Merriam Park, Minn.

The Rev. J. W. Elliott, Assistant-Rector of St. Mark's, Philadelphia, Pa.

PERSONAL.

If there are two "Catholic" priests in Canada who could afford to pay their own board, they can find assistantships in a large American city. Their future preferment would be assured. Such priests might address "American Rector," care of Frank Wooten, CANADIAN CHURCHMAN Office, Toronto. Only good "Catholic" Churchmen need apply for these posts.

British and Foreign.

For the approaching convention of the Brotherhood of St. Andrew at Washington 2,000 guests are expected.

The presiding Bishop of the House of Bishops has called a meeting for Oct. 17 in New York, for the purpose of electing a Bishop for the Missionary Jurisdiction of Olympia.

Twelve electric lights have been placed within the arch of the famous reredos in Trinity Church, New York city, and have proved most effective in adding to the beauty of the chancel and bringing out the striking group of the Crucifixion.

A change has been made in the membership of the Cowley Fathers who are in charge of the Mission Church of St. John the Evangelist, Boston. Father Covvers has returned to England, and his place is taken by one of the younger fathers from the headquarters at Oxford.

The "harvest bell" is now rung morning and evening at All Saints Church, Great Driffield, Yorkshire. The summons to work is sounded at 5 a.m., and the signal to cease labour at 7 o'clock. The custom has been observed from time immemorial.

We hear that Mr. C. J. Thynne, of Wycliffe House, is about to publish a volume dealing with the immuring of nuns, and giving a resume of the correspondence between Mr. Rider Haggard and the Jesuits, as well as important evidence of the necessity of extending the protection of British law to British nuns.

It seems that in the Diocese of York marriage licenses have been granted for the marriage of divorced persons, guilty and innocent alike. The Archbishop was not aware of it, and has issued an address to his clergy, informing them that it is altogether contrary to his will and distasteful to his conscience that such a practice should exist.

The Standing Committee of the Diocese of Iowa have asked canonical consent for the election of an Assistant-Bishop for the reason of "extent of territory." If a majority of the Bishops and Standing Committees consent the election will take place at the annual Convention, which meets at Des Moines in December.

Preparations are being made for a general Lenten Church Mission in New York city, to be conducted

by English and American clergy. The committee in charge of the matter consists of Bishop Potter, the Rev. E. A. Bradley, the Rev. E. Walpole Warren (formerly a well-known "missioner" in England), and the Rev. G. R. Van de Water. The mission may extend to other cities. It is hoped that the Rev. W. H. M. H. Aitken will be one of the English missionaries. One feature of the plan is the possible co-operation of all religious bodies of the community under the lead of the Church.

Mr. Nye, author of "How Dissent is Established and Endowed," is carrying on the war well. In a recent communication he writes: "When the workmen of England come to realize the fact that both churches and chapels have been endowed by individuals often in precisely the same fashion, sometimes even by the same hand (not unusual in Wales), that both church and chapel have received grants of public money from the State, and (as I have shown in the publication alluded to) that in poor districts the Dissenting chapel, unless endowed, departs to a better neighborhood, whilst the Church, whether endowed or not, has to remain and do its work for and amongst the sick and needy, I do not suppose that many of the thinkers will be so ready, as perhaps they now are, to allow themselves to be deprived of so truly valuable a possession as their own National Church."

The death of the Rev. Canon Richard W. Bagot, LL.D., has deprived the Irish Church of one of its best-known clergy. He was associated with many agricultural and industrial projects, including the Irish Exhibition at Olympia. He took a special interest in the improvement of butter-making in Ireland, and was instrumental in obtaining the help of the Government and of the Royal Dublin Society in securing practical training for persons engaged in dairy farming. For the purpose of studying the various Continental methods of separating milk, making butter and improving the quality of the cream, he visited various dairy farms and creamery factories in France and Denmark, and the result of his observations was the establishment of educational dairies. He was also, says the *Irish Daily Independent*, a very successful organizer of excursions to different places on the Continent, and many remember with pleasure the happy time they spent under his guidance. Canon Bagot was much respected and esteemed by all creeds and classes.

The Bishop of Salisbury.—The choice of one of the Bishop's examining chaplains, the Rev. Frederic Wallis, Fellow and Lecturer of Caius College, Cambridge, as Bishop of Wellington, New Zealand, and the requirement of the canons of the Church of New Zealand that all the Bishops should be consecrated within the colony, have suggested to the Bishop of Salisbury that he might offer to take part in the consecration of his friend and fellow-labourer in his new home, and at the same time derive great benefit from the voyage there and back, at a time in his life when such a break seems most desirable. The Bishop, therefore, proposes to leave England, in company with Mr. Wallis, probably on 21st November, by the Orient line, travelling via Suez and Colombo, to spend about a month in Australia and New Zealand, and to return via Canada about the end of March.

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.

It Staggered Me.

SIR,—“O tempora! O mores!” In this week's issue of your journal, glancing over the front page consisting of short paragraphs, or short editorials, I came across one the heading of which reads thus: "The cessation of Persecution by the infamous Church Association." To tell the truth, it staggered me. Is this a proper epithet to be employed by a Christian weekly against the Church Association? Does not this Association represent by far the largest number of Churchmen in the English Church? And because its aim is evangelical and does not believe in gorgeous vestments, nor in the sundry genuflexions during divine service, and whose clergy are not in the habit of quoting everlastingly ecclesiastical terms while in conversation; whose aim and object it is to uphold the principles and doctrines of the Reformation, based on the Word of God, and because of that the term "infamous" is applied. I am more than

astonished at such lack of courtesy. If such things are done in the green tree, don't scold if the secular press pass the limits of common courtesy, and usage of fair language.

M. M. GOLDBERG.

Markdale, Sept. 27th, 1894.

Given to Assist Mission Work.

SIR,—I have a beautiful red deer, now two years old, in excellent condition, very tame and gentle, with its horns in "the velvet." A short time ago I lost it among the hills, and when hunting for it I resolved that if I should find it I would give it to the mission to assist the work. We have a large mission here in North Hastings thirty miles square. The work of the church is done by a priest and two laymen. Perhaps some of your many correspondents would make me an offer, or let me know of a market for the deer.

MRS. S. PLUNKETT,

Bancroft.

Wanted. a Church Young People's Society.

SIR,—The *Society of Christian Endeavour* is practically a Presbyterian Society. It has a large literature and an excellent paper which certainly is not in harmony with our Church principles. The Methodists have their *Epworth League* and their paper in connection with it. With their usual enterprise, I see that they have appointed an officer for Canada "to organize and superintend Sunday schools and Epworth Leagues." Evidently they do not believe in union Sunday schools or union young people's societies. The Baptists have their own "Young People's Society" and their own paper for their members. And the Church has—what? Twenty or thirty different guilds and societies, but no paper for the children, and no literature in connection with a young people's society. Surely this can be remedied. Is it not possible to adopt a constitution and by-laws of such a society as the St. Andrew's Guild. This society was organized by the Rev. G. Rodgers, Secretary of the Synod of Rupert's Land, Winnipeg. I throw out this suggestion—let the Bishop of each diocese appoint a committee on a Young People's Society—then Mr. Rodgers might send a copy of *St. Andrew's Guild Manual* to the secretary of each committee. The committee should remember that the Guild is intended for the Church as a whole. Then we may get a good society. In order to push the work, a few laymen or women might join, paying the expenses of an officer to organize branches and edit the paper. I hope this letter will call forth others on this subject—let us have a general expression of opinion.

COUNTRY PARSON.

"Loyalty to Our Canadian Church."

SIR,—It is not my custom to take any notice as a rule of any criticism regarding my weekly letter to your columns, but the letter of "J. H. Ross" is either written in an unpriestly spirit, or else it is the fruit of ignorance as to the status of Canadian clergy working in the U.S.A. The Catholic Church knows no territorial limit. A priest should serve *wherever* he can do the best work, and if the idea of our dear young friend were acted upon, the Canadian Church might say a long farewell to any real missionary spirit. We are glad to welcome Canadian priests, not because they are Canadians, but because they are Catholic priests. Let me tell Mr. Ross we have enticed over *Provost Body*, several D.D.'s, numbers of M.A.'s and a host of other clergy, whose names can be seen on referring to Crockford. Did not the Bishops of Nova Scotia and Algoma work this side? Did not Dean Carmichael? Did not the Diocese of Nova Scotia elect our Bishop of Iowa? In my own city four of our leading rectors were ordained by Canadian Bishops, one was rector of a Canadian cathedral, another professor of a Canadian Theological College, another was secretary of a Canadian Diocesan Synod, and another an eminent Canadian parish priest. They are all men of eminence. Our loyalty is first to the Catholic Church and then to our native country, whether it be England, Canada, or the U.S. I trust and hope that there are few priests in Canada who place loyalty to their native country before loyalty to the Catholic Church. If a Canadian priest is called to a rectorship in this country, there is no reason—if he be a true priest—why he should not accept such a "call."

YOUR OWN SPECIAL CORRESPONDENT IN U.S.

Is it Heresy?

SIR,—Dr. Johnson has defined heresy to be, "An opinion of private men different from that of the Catholic or Orthodox Church" on which Dr. Hook remarks, "that it is generally agreed that the opinion must be pertinaciously and obstinately held, in order to constitute formal heresy," etc. (See Hook's Church Dictionary). Your correspondent should not, however, overlook the fact that words, like clothes, are apt to go out of fashion. Only last

Sunday morning, e.g., in II. Cor. viii. 1, the obsolete expression occurs, "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia"—with the revised rendering, "we make known to you the grace of God," etc. Dining once with a hospitable Methodist minister—the first question of mine host was, "What think you about Baptismal Regeneration?" to which I replied that the term Regeneration was an ambiguous one, being used in a different sense by Churchmen and dissenters, with the latter of whom regeneration means exclusively conversion, or change of heart, whereas in the Prayer Book baptismal service, regeneration also implies a change of relation described by adoption into the family of God: thus, birth-rights are acquired, and so, logically, the term regeneration may in all fairness be applied. One of the American Bishops has strongly emphasized the importance of clearly defined dogmatic terms, negligence in which has resulted too often in unfortunate differences of religious opinions. A useful book, published by Macmillan's, viz., "The Bible Word Book," being a glossary of old English Bible words, by Messrs. Eastwood & Wright, of Cambridge, would be found helpful here. The familiar story of the silver and golden image is somewhat apropos, which, being approached in opposite directions by two knights, one exclaimed, "What a fine golden image!" to which the other responded, "What a fine silver image!" So when they fell, each being transfixed by his adversary's lance, they could see that one side was of silver and the other of gold. "Magna est veritas et prevalebit." L.S.T.

More Bishops.

SIR,—In your excellent paper of the 6th inst. your correspondent "Episcopalian"—or, as I must now call him, N.C.E.—seems still to have faith in a Bishop's influence to compel his clergy (who are in charge of parishes) to discharge their sacred duties in accordance with their "ordination vows." While he says "that in these degenerate times the Bishops are unable to exercise the authority inherent in their order, but Churchmen ought to see that the clergy are given their proper freedom." Whether these are degenerate days or not, is not the question; but whether "more Bishops" will arrest the decline in Church membership.

The latter part of the quotation I fail to understand, not knowing what "proper freedom" the clergy are denied. I know that the clergy are so free that they cannot be compelled to resign their appointments and accept superannuation in lieu thereof, no matter how the Church may suffer. They, the clergy, are so free that they can abandon one church if there are two in the parish to which they have been appointed; or they can resign an appointment when they choose, and the freedom of the clergy in this respect alone defeats the object of life appointments, namely, permanency of incumbency for the permutation of the clergy in this Diocese of Toronto reduces the average incumbency to rather less than five years. The principal plea for more Bishops is the extent of the dioceses, which territorially are large, but the number of parishes are in comparison few. In this diocese they do not exceed 150, while in some of the English dioceses they exceed 300. A liberal allowance is granted by our Synod for the Bishop's travelling expenses, and as most of his parishes can now be reached by mail or boat, the labour is much less than formerly. I repeat what I said in a former letter, that whatever is the cause or causes of the Church's decline, the want of "more Bishops" is not one of them. But the excessive freedom conferred by life appointments on our parochial clergy is one of the causes, and for which spasmodic permutation is in no sense an antidote. ANGLICAN.

The Church and Dissent.

SIR,—May I address a few words to your readers? It is the popular idea that the difference between the Church and Dissent is about some formal matters of vital importance. A great dust is raised by Non-conformity, blinding the eyes of the people to the real cause of the war. The question at issue is, "Is Christ God?" The Church of course is founded upon that Rock, and therefore maintains with reverence all things ordained by her God. Christ and His ministry and sacraments and Body are so joined together that man cannot put them asunder. Discard the ministry or sacraments separate from the Body, and the result must be loss of faith in Christ as God. The late Canon Liddon, whom all may hear with respect, has these words in a well known book upon the Divinity of our Lord: "Belief in the reality of sacramental grace protects belief in a Christ who is really divine; sacraments are outworks which necessarily and zealously guard the prerogatives and honour of our adorable Lord. That depreciation of the sacraments has led with general consistency to depreciation of our Lord's Eternal Person, is simply a matter of history. True, there have been and are

believers in our Lord's Divinity who deny the realities of sacramental grace. But experience appears to show that their position is only a transitional one. History illustrates this law of fatal declension." Again, "Sacraments assure us that He is to us at this moment what He was to the first disciples eighteen centuries ago; they make us know and feel that He is the same yesterday, to-day, and for ever, unchanging in His human tenderness, because Himself the unchanging God. It is the doctrine of Christ's Divinity to which they point." Under cover of these words, so severely plain, we may venture to add that Apostolic succession is also a necessity, if Christ was God. That promise, "I shall be with you always," was either kept or broken. If that ministry commissioned for all nations, every creature, all time, every day, till His return, ceased to exist even for a day, or failed to be sufficient for the work, then either the word or power of Christ has been found wanting, which is impossible with God. If that ministry be not with us to-day, with His all-sufficing presence, then our confidence in Christ as God must be broken. If He was God, His promise stands fast for ever, His original ministry is with us, their power is still equal to the work first given, viz., "To preach and teach and administer the sacraments to all nations and every creature." Some may deny this existence and must deny the Godhead of Christ. Some may admit the existence as a fact, but deny its necessity, which means also a very loose hold upon the Divinity of our Lord. Such people are in a transitional state, as the Canon said. Trial will force them to grasp the doctrine of His Divinity firmly, and in consequence accept the necessity of Apostolic succession, or else let go the merely historic ministry and in consequence the Divinity of Christ. Some may acknowledge the Divinity and necessary continuance of the ministry, but refuse to leave their sect. But surely such should consider lest in refusing the ministry they dishonour their God. "Whoever receives you receives me." This refusal is evidently moral wrong, and must end in making shipwreck of the Faith. The Prayer Book speaks plainly enough of the historic ministry as necessary to Christ's Church. It points to the Godhead of Christ, assuring us that He is to us now what He was to the apostles and first disciples; it makes us know and feel the presence of Him who is the same yesterday and for ever, unchanging in His human tenderness, because Himself unchanging God. Perhaps the Canon's words may be helpful to those who have no opportunity of reading for themselves. S. D.

Rupert's Land Mission Fund.

SIR,—Many of your readers are subscribers to the Rupert's Land Home Mission Fund, and people generally like to know what becomes of their money.

In 1887 there were 21 missions on the Fund, and the revenue required was about \$17,400. Now there are 49 missions on the Fund, and it is necessary to have a revenue of, at least, \$25,000; and this year, owing to some expenses which are unusual, a still larger sum will be necessary. The following items of revenue are the most we can expect: From England, \$9,900; from endowment, \$2,300; from Eastern Canada, \$6,000; from Manitoba, \$6,000.

Even this will not be sufficient to meet expenditure. A reduction in our expenses is imperative. It is, however, by no means easy to reduce expenditure with a large number of new missions pleading for the means of grace.

In Ontario an increase of population strengthens a mission, but in the West "an increase of population simply creates the necessity for new centres, and a sub-division of the mission; if we cannot in such a case provide new centres, the people will no longer travel for many miles to the old centres," they will gradually connect themselves with some other body. "Thus the increase of population . . . does not lead to entire self support by the mission, but by its sub-division into two needy missions, instead of one."

I am glad to say that perhaps no diocese in the Church is better managed, or in a more business-like way. Our Executive Committee have worked ahead, and they see that there will be in all probability a deficit in the Home Mission Fund, on the 31st of March, 1895, of \$4,384.

Remember, seven years ago \$17,400 was sufficient for our work, now we need at least \$25,000. In the same time the number of clergy has nearly doubled.

In order to meet this probable deficit, the following plan will be carried out:

"That a deputation be appointed to visit the following missions, with a view to increase the contributions of the people, so that the grants to 21 missions may be reduced, saving \$1,290. The reduction to take place on 1st January next, or at the latest on the 31st March next. Other missions are to be visited, for the purpose of obtaining increased local support toward the stipend of the clergyman—it being understood that the deputations make a house to house canvass, in conjunction with the wardens, vestrymen, or some person appointed by the wardens.

"The minimum for a deacon shall be \$600; \$700 for first year of priesthood, the minimum salary of other incumbents to be \$800, but in the case of the following parishes we are of the opinion that the salaries should be increased by the people to the following amounts:—Minnedosa, \$1,000; Emerson, \$900; Selkirk, \$1,000; Manitou, \$900; Virden, \$900; Carberry, \$900; Etkhorn, \$900; Killarney, \$900.

"We are of the opinion that missions in which two services are held every Sunday in the centre, should receive no grant from the Home Mission Fund, but in any case the maximum grant to missions of this kind should be \$200."

In spite of hard times the roll of self-supporting parishes in Rupert's Land is steadily increasing. Our Executive Committee seems to have profited by the mistakes of older dioceses—where "congregations have had churches built for them and clergymen half supported for twenty years, and are to-day in the same pauper condition from which they started." So the committee is constantly urging and encouraging even new missions to become self-supporting, and no congregations are supplied with services gratuitously.

The Executive Committee should be encouraged in a very practical way. The threatened deficit of March, 1895, should be turned into a surplus, because in the name of God "a large number of new missions are pleading for the means of grace."

Mr. Editor, I thank you for your liberal allowance of space, but I think when people know that their gifts are so wisely used, they will be ready to invest more, and say, "advance the Church of the Living God in Rupert's Land." D.

Sept. 19th, 1894.

The State of the Church in Huron.

SIR,—In continuation of my review commenced in a previous issue, "On the motion of investigation of the state of the Church," I now give account of the result in the Synod of 1893. The reports of the committees being submitted, Mr. Wood enquired what report the committee to whom his motion had been confided, had to make. The reply was, "They had met once; their time was wholly taken up with the financial state of the missions; the subject of 'Church Progress' had not been gone into." Mr. Wood said that the great diocese of Huron took a keen interest in the falling off of a few dollars and cents in its revenue, but cared little that there was a deficit of 51,000 souls to be accounted for. He then drew a simile of a large sheep owner who had placed a hundred and ten thousand sheep under a chief shepherd, who at the time of accounting had called the under shepherds and keepers together, and congratulating them that they had accounted for fifty thousand and had built many brick folds with carefully lined stalls for the fine woolled sheep, etc. Another servant of his lord's charged with the counting of his lord's various properties, replies: "You have 110,000 instead of only 50,000." Would not the chief call upon the keepers to hunt the forests and byways and bring in the rest and not leave them to perish with cold, hunger, and devoured by the imps that infested the country. Some underling would reply: "Oh, there are other folds as good as ours who will take them in." Would not his lord say to him: "I placed those sheep in your charge, and to you I shall look for the returns." Mr. Wood then moved that a new committee be appointed to investigate the various causes which hinder the growth of the Church of England in this Diocese from being as rapid as we could wish. Moved in amendment by Mr. T. H. Luscombe, seconded by Rev. G. C. Mackenzie: Resolved, that a committee consisting of Rev. Alfred Brown, Rev. Canon Hincks, Rev. G. C. Mackenzie; Messrs. W. J. Imlach, H. Macklin, Joseph Ferguson, and R. Shaw Wood, be appointed. Also that the parish officials be enjoined to afford the committee all aid and assistance possible.

Motion by Rev. D. Williams: and with the consent of mover and seconder the following words were added to the amendment:

"To suggest some means of furthering the aggressive work of the Church in this Diocese, and that the above committee have power to add to their number."

In two vigorous speeches in favour of the motion which he had seconded, the Rev. G. C. Mackenzie brought up especially the inefficiency of diocesan information, instancing his experience on entering his present parish. On enquiring of the state of outlying districts, he was told they were very unpromising, as there were only seven families (Church); however, he started a mission and has now three mission churches, flourishing congregations, and these self supporting. A very strong address was made by the Rev. J. C. Farthing, in which he spoke of the need of closer Episcopal supervision. The Bishop should know of the needs of each parish by lengthened visits, not limited to the few hours occupied by the usual confirmation and official visit. More definite Church teaching—not apologizing for our existence. Arousing the clergy and people to greater personal devotion to the service of our Lord Christ. Need of

doing away with party spirit, by mutual toleration in unessential matters. Teaching what the Catholic Church is, how she holds the faith and has always held it. The value of the sacraments as a means of life and grace; need of a better educated and trained young clergy. Also alluding to the evils of the pew system. Rev. Mr. Ryan, in a pithy address, spoke of the low estimation in which the clergy were held. We have now committed the matter to the committee of '93, and will endeavour to bring out the result in our next.

REVIEWER.

Huron, Sept. 22nd, 1894.

Nothing Strange.

Intelligent people, who realize the important part the blood holds in keeping the body in a normal condition, find nothing strange in the number of diseases Hood's Sarsaparilla is able to cure. So many troubles result from impure blood, the best way to treat them is through the blood. Hood's Sarsaparilla vitalizes the blood.

Hood's Pills are the best after-dinner pills, assist digestion, prevent constipation.

The Toronto Conservatory of Music, with much laudable spirit, is offering six valuable free scholarships for open competition. As the teachers named are of well-known eminence, and the value of the scholarships is upwards of \$600, this is a rare opportunity for obtaining free instruction of such excellent character in the several departments named. See Conservatory's advertisement in another column.

Family Reading.

Love's Mastery: Or the Gower Family.

"When it ought to have been," added her aunt, smiling in her turn.

"Yes; and of course it was not for me to raise obstacles, after all that has gone by. Will it be possible, do you think, auntie, by the end of next month?"

"It seems very near; but possible of course it is. People must be invited: that is the great thing."

"Yes, I suppose they must; but I shall leave all that to you and Somerset, auntie. For myself I seem too bewildered and too happy to think of anything."

Lora had never so freely spoken to her aunt before; and Lady Trevannion could only kiss her and call her a dear girl, and say how very, very thankful she was that things had turned out all right again.

"Luxmoor! The very man I wanted!" Mr. Gower exclaimed, as he was pacing the platform at Paddington on his home-ward journey, and suddenly stumbled on Harry Luxmoor.

"You will come down to the wedding on the 20th of next month, all right?"

Lady Trevannion had lost no time in apprising Somerset of the new tide given to events, and in asking him while in town to do all that was necessary in the way of invitations.

"What wedding?" exclaimed Mr. Luxmoor, puzzled for the moment; for he had heard sundry reports of the broken engagement and its probable cause, and had given credence to them.

"I understood—" But before he could finish his sentence his own penetration and Somerset's face enlightened him. "Ah! to be sure, I was forgetting. Tell Miss Gower I shall only be too delighted to do myself the pleasure."

"Amantium ire," Somerset replied, still smiling; for he saw through Mr. Luxmoor's well-disguised confusion. "You know the rest, my dear fellow."

"Not from experience, unhappily; Croombe must be looking splendid now, in its summer dress."

"I have not been there for weeks—am on my way down now. You'll not forget the 20th of August, and also that the first of September follows very close upon it. Stella and I, together with the birds, will do our best to entertain you, you will stay on."

"You won't have to ask me twice: I shall make

a note of the engagement without further delay. Remember me to all," he continued, as Somerset seated himself in the carriage, "with best congratulations: especially don't forget my friend Stella, and the German lady."

Stella smiled when Somerset gave her the message, and said, "I shall be pleased to see Mr. Luxmoor again: I am glad he is coming."

"And yet he was not always quite a favourite—eh, little one?" her brother asked, holding her chin in his hand, and giving her another kiss; for he was only just come in.

"No; but our feelings about people alter sometimes, you know; and what do you think, Somerset? Lora is going to ask Mary and Miss Fridell to the breakfast, with Dr. Lyon. Won't that be nice?"

"My dear child, you apply adjectives in a very improper and unsuitable sense; and, instead of having you to keep house for me when your sister is gone away, I shall be compelled to send you to school to finish your education."

"O, that would be dreadful!" Stella answered: "I must lose no time in mending: you will see how correct and guarded I am in my choice for the future."

"Somerset being so particularly guarded and correct himself!" Lora remarked. "I will make out a list of his favourites before I go, Stella, if I can in any way find time; and he shall go off to school in some other direction. How things will go on between you two when I am gone I cannot conceive: full half your time will be wasted in nonsense. Fortunately there will be auntie, to keep you both in order."

Auntie came in just then, and gave her nephew a very cordial welcome; and Somerset felt his home-coming a very great deal more happy than he had anticipated; for Lora's incomprehensible change of purpose had weighed sorely on his mind during his absence; and he had almost dreaded the re-union and the explanation which he felt it would be a positive duty to obtain.

He had looked upon Captain Flamank as a brother so long and with such entire satisfaction, that the renunciation of the idea would have been no light trial to himself, leaving quite out of the question his sister's absorbing love and attachment, which Somerset knew full well.

It was a glorious day, that 20th of August; bright glad sunshine, sound of bells, village children strewing the pathway with flowers, friendly and admiring guests brilliantly attired—all that could make a bridal-day outwardly attractive and magnificent. The bride was very calm and possessed, with a face less beautiful, perhaps, but far more lovable than in bygone days. The bridegroom was, as always, noble and winning; and both so full of inward happiness and content, that the display of circumstance about them seemed well-nigh unheeded.

For stomach troubles use K.D.C.

Forgiveness.

Little words have great force sometimes. In the prayer, "Forgive us our debts as we forgive our debtors," who has not stumbled over that word "as" and found it more than a mouthful? Who has not offered the petition with a mental reservation? For it means vastly more than forgiveness of our enemies. That might be easy; in fact many of us are not conscious that we have any enemies. But our friends who hurt us, who touch us in the sorest places, who are unjust to us; our friends who pass by on the other side when we are overcome in life's conflicts, they are the ones we find it hardest to forgive.

In the words of the prophetic Psalm, "It was not an enemy that reproached me; then I could have borne it. . . . But it was thou, a man mine equal, my guide, and mine acquaintance."

Our Saviour, entering into all the depths of human needs by His own experience, knew well what power this one petition would have, to bring the hearts of men into harmony with His own loving spirit.

Only as we are filled with His love; only when like Him we are meek and lowly in heart, unselfish, seeking not our own; only then we dare to pray: "Forgive us, as we forgive."

Magdala.

In Palestine the Sea of Tiberias, or, as it was differently called by the people of the various towns on its shores, the Sea of Galilee, or the Lake of Gennesareth, has on the north-west of its precipitous banks a very small bay, shaped like a crescent. It is about two miles long and nearly one mile wide. South of this there is a very beautiful and fertile plain—the "Plain of Gennesareth," or "the Garden of Princes," where we may find the most luxuriant plants, especially oleanders, which grow down to the edge of the sea.

Now, travelling across this rich and fertile plain, coming southwards and keeping close along the banks of the blue waters of the Lake of Tiberias, we enter the City of Magdala, doubtless greatly changed since the days when it was made famous by the history of Mary of Magdala, or Magdalene. She has generally been mistaken for the "woman who was a sinner," to whom the Pharisees made such great objection, mentioned in Luke vii. 37. But that was not Mary of Magdala. She had been cured of woful disease; for it was out of her that Jesus cast "seven devils," and she was so grateful to Him that she became a devout and faithful follower, ministering to him of her substance and attending Him in all His journeys, till she mourned and wept for Him at the Cross and by His tomb. She was one of those Marys who were the last to leave his grave, and among those women who were at the sepulchre in the early morn; for we are told (John xx. 1) that "the first of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre." And she was rewarded and comforted by being the first to behold the risen Lord. What joy to her heart to find that the grave had no power to hold Him, and that she could once more see the face and hear the loving words which fell from the Great Master's lips.

Let us, dear young friends, so learn to love and walk with Jesus here, that we may, like Mary of Magdala, see our risen Lord with joy when He shall come, according to His promise, to take us to the home He has prepared for all who love Him.

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

Thoughtful in Time

When a man has a journey before him, he thinks well about it. He takes care that he knows the way, and has the right outfit. He learns all he can about the dangers and difficulties which he may have to meet, and prepares himself for them.

So it surely ought to be with the young who are setting out on the journey of life. There are many ways, but no two lead to the same end. There are many turnings where a mistake may be made. There are stumbling-blocks to be avoided. There are helps which must be used, if the way is to be made clear, and if it is to be travelled safely. The distance to be travelled is not the same for all: but life only just gives time for it. Days wasted never can be got back. Time spent in wandering aimlessly, or in wilful error, should have been spent in going forward in the right course. There is no such thing as "making up for lost time." Whatever earnestness we give to the call of any day is never more than we are bound to give. There is nothing over to be put to the account of other days.

The work of the young is mainly to learn, and to gain bodily and mental and moral and spiritual strength for after days. Still this must go on through all the life. For the doing of duty even in those far on in years is meant to fit for better progress and truer work. And in the life even of the very young the first steps are taken which have much to do with the marking out of the whole course. It is most sad to see in early years a trifling spirit and a lack of aim, which are sure to bring bitter regrets, even if the character is not fixed in thoughtlessness. How many begin to think when they can only think of a wasted past and a lifetime thrown away! How many find out how they ought to live, and learn the meaning of their life, when it is time to die!

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

A Prayer

Jesu, let me never be
Severed from Thy company;
None such peace or comfort gives,
Truly then my spirit lives.

When fell off acquaintance old,
And life looked so gray and cold
That mine eyes with tears grew blind,
Thou did'st whisper, "Never mind."

So it was when one most dear
Lay before me on his bier,
I could scarcely bear the pain
Till Thou spake'st to me again.

Then whatever be my lot,
All its hurts shall be forgot
If Thou ne'er will let me be
Severed from Thy company.

F. D. J.

A Dream of the Ages.

The recent and sudden growth of the Jewish population in Palestine is hailed in many quarters as the beginning of the realization of the dream of centuries, the first practical step toward the restoration of the Jews to their ancient lands. The movement has undoubtedly assumed surprising strength. It is now estimated that in the past seven years over 100,000 Jews have entered Palestine from other countries, and the number is increasing at a rapid rate yearly. The idea of a reconquest of Palestine and the re-establishment of a Jewish Kingdom in Jerusalem has been held to by the race through long centuries of persecution. It was promised by their prophets, and, like other prophecies, it tends to its own fulfilment. The social and political treatment to which the race has been subjected has doubtless fixed it only more firmly in their belief, and spurred the hope into action at the first opportunity.

Sentiment is a powerful factor in life, yet it is not probable that the movement now in progress is going to result in the settlement of the bulk of the Jewish race on the soil of their forefathers. The hundred thousand Jews may multiply to a million by immigration, and Jewish wealth and enterprise may break down the barriers raised by a jealous and despotic government, overcome the difficulties set by nature, and make Palestine and Syria a strong Jewish community. But there are something over 7,000,000 Jews in the world. There are nearly 500,000 in the United States. In most of the civilized lands they hold wealth and power, and in many they are assimilated in thought and custom to the people among whom they live. It is not to be supposed that the race instinct will be strong enough to call the Jews from the comfort they enjoy in America and England, for instance, to take their place in the regeneration of Palestine. The Jew who is despised and mobbed and robbed in Russia and Austria, and other lands where prejudice rules, may long to get back to the home of his fathers, and will go there when means are provided. But it is not to be expected that the men who join the colonization scheme from America and Western Europe will form more than a small body of enthusiasts.

A Reading Idea for Invalids.

To make an envelope library take ten envelopes and put either a short story, an essay or illustrated article in each, writes Rose Crosby in an article describing an envelope library in the September *Ladies' Home Journal*. Lay the envelopes lengthwise before you, and rule off a space at the top in which to write the words "Envelope Library No. I," "Envelope Library No. II," and so on through the series of ten. Rule off a space at the bottom in which to write the name of the story or article and the author's name.

When the envelopes are filled tie the ten together with a dainty ribbon, and send them where they will do the most good.

For use in hospitals these dainty packages of stories have proved very satisfactory. Weary convalescents, and especially those never visited by friends, are not only pleased with the gift, but are relieved from the fatigue that accompanies the holding of a heavy book or magazine.

"The Song in the Night."

BREATHING PEACE AND HOPE, AND TRUST AND PERFECT
SUBMISSION.

God sees that it is well for us to be small and weak; to lie prone before the mighty forces we cannot measure, the mystery we cannot fathom; to stand stretching pleading hands across the border that meet no answering human touches. He would bring us to know that we can only live in and by Him. There, prone with our faces in the dust, the weight of desolation on the heart, He sends us the impulse of the song in the night. We feel its throbbing in the air. It is all around us. Thus we compose our own little threnody, our own little elegy, poor clumsy thing, perhaps, as a work of art, but vital because it lives in us as a part of life, weaves into itself all colours of experience, all tender words, all generous thought and deed, all memory of meetings and partings, of fallings-out and reconciliations, all regrets and desolate, lonely times. A thousand little forgotten things come up to enrich our threnody—a thousand unimportant memories, foolish to others, sacred to ourselves, giving comfort unconsciously, like the wandering touches of baby hands. Our little night song is for no human ear. It is for one with God. What a vain thing it would seem if held up to the critical light of day! how irrational and poor! If parts of it make us weep bitter tears because of the scant box of spikenard we have broken on the feet of Love, they are the parts of our dark-hour song we can least afford to miss. Pain for the deed undone, the word unspoken, the thought unhallowed, may help us to a tender thoughtfulness in the future.

The shock of death ever and anon brings us back to the only ground of reality, to a sense of the flux of all human conditions, the incessant change that converts solidest seeming things into mist wreath and dewdrop, into fitting cloud shadow and withering herb. But the song is eternal, one with consciousness. It lives in us while memory holds its seat—the sweet, sad song made in the night of our desolation; the nightingale strain we first heard pulsing through the dark hours of hopeless grief. In the place of our sorrow lives at last the thrilling song sent to us as an earnest of the permanency of love, the hope of future meeting somewhere in God's boundless universe. It holds in itself the essence of promise in place of possession, the essence of those words, "Peace! be still!" Stop your raving and your resistance, poor bruised heart! Just rest on the Divine arm, be guided by the Divine hand. And of those other words, it holds the meaning and the essence—"Thy will be done!" It fills the void in the soul with birdlike flutterings of hope and promise. It croons to us when we pine for the touch of the vanished hand, the dear lost presence of friend and housemate. All of immortality is pulsing in this song of the night, when faith spreads her wings and rises like the meadow lark into heaven; and then as grief is ever more and more sublimated, the throbbings of the song become constant in us, and we are soothed to rest, and weep no more with that desolating sense of loss and loneliness. But we can never convey this little song to another; each must hear it for himself. We can never explain nor prove its truth to the sceptical or unbelieving. It cannot be reduced to syllogisms, or worked out to a logical conclusion. We can only hint of it vaguely to those who have had a like experience. There are people who would think it all moonshine and nonsense. We are very sorry for them, but we cannot help them. We can only pray that in some dark hour they, too, may hear its throbbing melody—the little song whose substance is faith, whose refrain is assurance of the Divine competency and goodness. They must be broken on the wheel of loss, their pride of life and self-importance destroyed by blows of the mysterious powers above us, before the song will come to them, breathing peace and hope and trust and perfect submission.

Scrofula humors and all diseases caused or promoted by impure blood or low state of the system, are cured by Hood's Sarsaparilla.

President Cleveland's

Brother, the Rev. Wm. N. Cleveland, certifies to Mr. John D. Rose's sickness and cure. Mr. Rose's statement is as follows:—I, the undersigned, feel constrained to bear testimony to the value of your remedy for Dyspepsia. Last summer my stomach failed so entirely that I was unable for weeks to digest any food except an occasional cracker; meanwhile, I was reduced to a skeleton, and became so weak as to be unable to walk without staggering. Having seen in a Toronto paper your remedy advertised, I procured, through my sister, a bottle of your medicine. Upon trying it I at once began to mend, and in a short time entirely regained my health, gaining in eight days 13 lbs. To-day I am well and hearty, which blessing, under God, I owe (as I think) to your medicine, K.D.C.

Yours truly,

JOHN D. ROSE.

Chaumont, New York.

Hints to Housekeepers.

STEWED CELERY.—In preparing celery for the table, reserve the outer stalks, not sufficiently blanched, to be eaten raw. Clean them thoroughly, and cut them into pieces half an inch long. Stew these pieces in water until quite tender. Drain off the water, add butter, a little flour, and sufficient milk to make a sauce to cover the celery, besides salt and pepper. Heat up to boiling and serve. We should not be surprised if, after one trial of this, the entire heads of celery should be treated in the same manner.

GREEN TOMATO CATSUP.—One peck of green tomatoes, one dozen large onions, one-half pint of salt. Slice, add salt, and let stand twenty-four hours. Drain and mix with tomatoes one-half pound of mustard seed, one tablespoonful allspice, one ounce each of cloves, ground mustard, ground ginger, pepper, celery seed and one-fourth pound of brown sugar. Cover with vinegar, boil two hours and bottle hot.

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

CARROTS.—It is strange that carrots are so little used in this country as a table vegetable. Cooked in the following manner, they are always welcome upon the table. The roots are first scraped, then cut cross-wise into slices, about a quarter of an inch thick, the slices are then cut across to form small pieces or dice, which are then stewed in water until tender. A sauce is then made by adding salt, butter, flour and milk, sufficient to cover the pieces of carrot. A very slight addition of cayenne gives the sauce a piquancy acceptable to most persons. If those who have never tried carrots treated in this manner, should do so, they will be very apt to repeat it.

TOOTHsome ALMOND COOKIES.—One-half pound of butter, one-half pound of sugar, one and one-quarter pounds of flour, five beaten eggs, one heaping teaspoonful of baking powder; flavour with almond extract. Mix to a smooth dough. Roll it a quarter of an inch in thickness. Brush with the beaten white of an egg, and sprinkle with fine sugar. Cut with a cake cutter into hearts and diamonds, or make simple rounds with the lid of the dredging-box. Bake in a quick oven.

RUTH'S PUDDING.—One quart of plums, blue or red, and three-quarters of a cup of tapioca, each boiled separately, a slice of buttered toast, cut finely; add all together. Place in pudding-dish in oven ten minutes. Eat with whipped cream flavoured with vanilla.

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

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

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

Children's Department.

The Tame Bird.

Florry had been ill such a long time, but now she was getting better, though still very weak. She was obliged to rest a great deal on the sofa or armchair, and keep very quiet. But she was so happy to think that every day she was gaining a little strength, and would soon be able to play with the little sister who asked so wistfully, "when will you be strong enough to run, Florry?"

While Florry was ill, Uncle James had brought her a dear little canary as a present, who soon grew so tame that he would hop out of his cage on to his little mistress' hand, and peck at the lump of sugar she held out to him. He would never have done this if Florry and her sister had not been very kind to him. But they were always gentle and good to dumb animals.

A Boy to be Trusted

"Take these letters to the post-office."

"Yes, sir."

"Get a postal order to this address," indicating one of the letters, "and inclose it in it."

"Yes, sir."

"Carry these papers over to Mr. Hill's office."

"Yes, sir."

"Stop at Mr. Grant's in the Jefferson block and ask him to step around to see me."

"Anything else?" as the lawyer paused in his directions.

"Be lively about it."

No need to tell Jim to be lively. He had within a week been raised from his position as newsboy to the dignity of office boy to Mr. Lane, the lawyer. A proud and happy boy was Jim, as he dressed himself in the new clothes which Mr. Lane had given him as an advance on his wages.

"Clean all over!" he said, surveying himself with an air of great satisfaction.

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

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

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

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

The Magic Touch

Of Hood's Sarsaparilla. You smile at the idea. But if you suffer from

Dyspepsia

And Indigestion, try a bottle, and before you have taken half a dozen doses, you will involuntarily think, and no doubt exclaim,

"That Just Hits It!"

"That soothing effect is a magic touch!" Hood's Sarsaparilla gently tones and strengthens the stomach and digestive organs, invigorates the liver, creates a natural, healthy desire for food, gives refreshing sleep, and in short, raises the health tone of the entire system. Remember

Hood's Sarsaparilla Cures

Hood's Pills cure liver ills. 25c.

WE WANT 3000 MORE BOOK AGENTS

this fall for the world famous fast selling new book **Our Journey Around the World** By REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 220 beautiful engravings. *The King of all subscription books and the best chance ever offered to agents. One sold 200 in his own township; another, a lady, 50 in one Endeavor Society; another, 132 in 15 days—all are making money. 8000 more men and women agents wanted for Fall and Christmas work. Now is the time. 37¢ Distance no hindrance, for We Pay Freight, Give Credit, Premium Copies, Free Outfit, Extra Terms, and Exclusive Territory. Write at once for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.*

faction. "Clean from top to toe. And I'm going to keep clean, too, now that I've got a chance. No more rushing 'round the streets and settin' 'round on curbstones. No more sleepin' in alleyways. No more goin' barefoot and wearin' rags. Clean all over! And," Jim's face grew sober as he stood reflecting, "I'm going to keep clean inside as well as outside. He's given me a chance, and I'm going to show him I'm worth it. Yes, I am."

With a jump and a whoop, Jim sprang into his new life full of new resolutions. Mr. Lane had met him limping forlornly on the street, and overburdened with an armful of newspapers, while still weak as the result of a long illness, he having just been discharged from the hospital. The young lawyer was struck with pity at the sight of the appealing eyes and the sound of the quivering voice, which seemed full of a wordless craving for help, which no hand seemed ready to give.

"Seems to me you are not fit for such work," he said, kindly, as he bought a paper.

"I'll be stronger soon, I guess," said Jim, as he gave the change.

"He doesn't look as if he had much chance of that," said the lawyer, looking after him as he staggered wearily on. "Here!"

Jim turned at the sound of the voice which had spoken so kindly to him.

"Can't you find something easier to do than this? No, of course he can't, poor little scalawag." This in a lower tone, as Jim approached. "If you'll come around to my office, I'll give you some work," he said, as Jim, from very weakness, leaned heavily against a lamp-post. "Can't you sweep out an office, and set things in order, and go errands—when you feel better?" he asked.

"Yes, I know I could," said Jim, in a flush of hopefulness.

"Take this, then. Go out to the park and lie around in the sunshine for a couple of days. Then come to see me, and we'll fix it."

"It's taking things on trust, I know," said Mr. Lane to himself.

"But what's the world good for if you can't take a few things on trust?"

Better to be fooled a few times than not do it."

A Wonderful Story.

Well, what shall I write
For my darlings to-night,
As I sit here alone—
All alone?
Shall I tell them a story,
A wonderful story,
How meat is made
Out of stone?

Once a little white banty,
A prettier can't be,
Went scratching around
For some grain.
She picked up some corn,
And sure as you're born,
She picked up a stone,
That is plain.

She strutted away,
And the very next day
Performed a most
Wonderful feat;
For the wisest of men
May scratch hard with their pen,
But never turn stones
Into meat.

Now this cute little banty
Went into a shanty,
And hid herself
Slyly away.
And each day, at her leisure,
She added one treasure
To these little pearls
In the hay.

Then by day and by night,
Through the darkness and light,
She quietly sat
On the nest,
Protecting from harm,
And keeping it warm
With her wings, and her soft,
Downy breast.

And what happened one day
To that nest in the hay,
And the little white pearls
It inclosed,
Is more strange, by far,
Than steam horse or car,
Or anything man
Has proposed.

O, the sweet little things,
Peeping out from her wings,
So cunning, so dainty,
And small;
With eyes quick and bright,
Looking out on the light,
From the top of a soft
Little ball.

O, miraculous change!
Most wonderful strange!
This something no
Mortal can give.
This spirit that quickens
The dear little chickens,
Breathes into them life,
And they live.

The Little Goat-Herd.

Lucia was a little girl with a very large family, not of brothers or sisters, nor of dolls, such as so many little English girls possess. Hers was a family of goats, to whom she acted as a sort of mother, and of whom she was very fond. She had lived among them ever since she was a baby, for her mother had been a keeper of goats like herself, and long before Lucia had been able to walk, her mother would take her out to keep her company while she watched the goats—out into the Roman *campagna*, where the long-haired silky goats, with their wise, sad faces, would browse all the pleasant sunshiny day among the ruins of great cities and beautiful palaces. These are now only big mounds of brick-work, over which soft green turf and

all manner of sweet wild flowers grow, with here and there a grand old arch or pillar peeping out, to tell of bygone glories.

Here, with the goats for playfellows, little Lucia grew from babyhood into girlhood, scampering about with the merry little kids, till she was as active of foot as they, gathering great bunches of wild flowers, which she would twine into long garlands, to deck the necks of her favourites, and into fragrant girdles for herself and her mother, as they lay, all through the heat of mid-day, on the soft turf, with the goats gathered about them, under the shadow of the old ruins.

Those were merry times, and, except when the sun scorched them too fiercely, or the north wind drove over the plain, how happy they were, the mother and child together! Little Lucia never thought the plain desolate, or the ruins sad to see. As for that, she scarcely knew the ruins were ruins. She had never known them otherwise than they were, and for anything she knew, thought they might have been built or perhaps had grown on the

Mothers

suffering with weakness and emaciation, who give little nourishment to babies, should take

Scott's Emulsion

the Cream of Cod-liver Oil and hypophosphites. It will give them strength and make their babies fat. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!

Scott & Bowne, Belleville. All Druggists, 50c. & \$1.

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

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

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

MONUMENTS
Delivered and set in any part of the United States. Marble, Granite, Stone, Etc. Send for Illustrated Hand-Book.
J. & R. LAMB,
69 CARMINE STREET,
NEW YORK.

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

spots where they were placed, just for the sake of the green creepers that twined about them, or the ferns that sprang in delicate clusters from the broken brickwork.

The world is a very big, wonderful place; but Lucia's world had nothing in it half so big or so important to her as her mother and the goats; and the striding arches of the old aqueducts which stretched across the plain were to her merely places to play hide-and-seek round.

The time came when Lucia was left to watch the goats alone, and the ruins which had made such a gay and pleasant playground grew sad in her eyes. Her mother died.

Lucia had only her goats left now, but to them she gave her heart, and in them, after a while, she found her happiness. She could talk to them of her mother. They had known her. And though they could not speak, Lucia felt quite sure, by the pretty caressing ways they had with them, that they understood all she said, and would have told her they were sad and sorry for her, if they could have spoken.

The farmer who had employed the mother, now left Lucia still in charge of her pets—for in truth the notion of being parted from them seemed as if it would break the child's heart—and the man being kind-hearted, did not wish anything so sad as that to happen, so he yielded to her piteous prayers, "not to send her away."

"I am afraid she is almost too young to manage the creatures," he said.

But it did not turn out so, and in truth, Lucia proved a very good and watchful little goat-herd.

Every morning, very early, and again in the afternoon, she might be seen—and may be still—by those who look the right way, gravely marching at the head of her little troop, bringing them into the city to be milked.

In some parts of Italy, as in the Eastern Bible lands, the shepherd still leads his flock—he does not drive them—and they follow him, knowing his voice, though they know not the voice of strangers. So Lucia walks in front, and the goats, with their little bells tinkling as they go, follow after, through all the narrow and the crowded streets, stopping at this house and that, to be milked. Not that the goats are by any means done with when the house-door that opens on the street is reached. For in Italy, as in many foreign countries, there are different houses under one roof—flats as we call them—one or even more on each floor, up to the fourth or even fifth storey.

So in Italian towns, as you walk along in the early morning or in the afternoon, it often happens that you see a group of meek-faced goats gathered about an open doorway. But you do not see the goat-herd.

Presently, if you wait a little while, you will hear a clattering from the tiny hoofs which are coming down the marble staircase of the house, and the goats waiting beneath will begin to stir themselves and bleat, as much as to say—"Here we are ready, aren't you coming?"

In a moment the goat-herd—our Lucia, perhaps—will come bounding down the stairs, and then all the little group will move on some few doors further.

When the next stopping-place is reached, Lucia will call the goats she wants by name, and running up the

stairs without looking round, she knows that those she has called, Mira or Cella, or whatever their names may be, will follow her up to the top of the house, if she leads the way—all the rest, whom she has not called, will remain patiently waiting in the street below.

No wonder Lucia loved her goats and believed that they understood every word that she said to them.

At the same time, she had a good deal of trouble with her large family. Of course, no one, not even a goat, can be expected always to behave exactly right, and sometimes Lucia was made very anxious by the wild and boisterous ways of her young ones, whose spirits quite got the better of them; at other times the old goats would get talking politics together as they went along, and would then begin quarrelling and butting at one another in a most alarming way. Of course, there were one or two scapegraces among them, who always led the rest into mischief, and one or two who were specially bad-tempered, and were always bleating out that some other goat wasn't treating them properly. All these little disputes Lucia had to settle, and very hard work she found it sometimes, especially when the goats got cross with one another, as they now and then did in the middle of a crowded street.

Then there were other troubles which did not arise from any fault on the goats' part. When the kids grew old enough they were often taken away from Lucia's flock to be sold or to be drafted into other flocks. This was always a very sore trial to Lucia, who could not bear to part from the little creatures who had grown up under her very eyes; but the saddest trouble of all was when Stella, the flower of the flock, Lucia's special favourite, pined away and died, when her two little kids, white like herself, were scarcely three days old.

Lucia cried as if her heart would break, over the dead body of her pet, whose little babies were still cuddling close to her and wondering why their mother did not answer their piteous calls to her. Lucia took them in her warm brown arms and tried her best to console them, while her tears dropped fast on their thick white coats.

"You poor little dears," she said, "don't cry. When my mother went away she told me the good God always took care of motherless things, and so He'll be sure to take care of you, and if you'll only be quiet, you shall be my dearest darling pets—both of you."

Whether the baby-kids understood the full comfort of these words or not, they both left off crying, and nestled down, each of them a rough white head in Lucia's arms, and Lucia felt that it was all settled between them. So she brought up the orphan-kids with her own hands, feeding them hour after hour with bread-and-milk and other dainties, and watching over them as tenderly as their mother could have done.

They grew into splendid goats, white and silky, and when the farmer, Lucia's master, saw them, and heard how fond Lucia had grown of them, and of all the care she had taken of them, he promised that he would never sell these two, and that they should be considered as Lucia's own.

LISBETH G. SEGUIN.

—When Christ comes we must be found not stripping off the ornaments from our person, but the censoriousness from our tongues, and selfishness from our hearts.

Just to Look 'Round

Many persons have an aversion to entering a strange place of business "just to look 'round." It is our earnest wish that all who can enjoy looking at that which is beautiful may feel perfectly free to enter and inspect the treasures of our establishment to-day and every day—we accept it rather as a compliment.

Whilst ready to serve you should you have any needs, you will find perfect freedom to wander around without having any obtrusive attentions thrust upon you by the members of our staff.

RYRIE BROS.,

JEWELLERS,

Cor. Yonge & Adelaide Sts.

Our new selections, just opened, you will find specially attractive.

OUR Monthly Offer

To Subscribers who Pay up Arrears.

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

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

Coupon No. 1

OCTOBER

Canadian Churchman

Remember:

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

Notice the Conditions in the Coupon

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

Elias Rogers & Co.



Coal - Wood
LOWEST RATES

DANCING.

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

C. F. DAVIS,

Academy and Residence—206 Spadina ave.

THE OXFORD PRESS

G. PARKER

Successor to

TIMMS & CO.

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

Special line of Lettering for Church Decorating.
Write for samples. We send our "Hints on Church Lettering."

Please note the new address

Life Insurance

UNDER THAT MOST POPULAR PLAN

The COMPOUND INVESTMENT

North American Life Assurance Co.
Head Office, Toronto, Ont.

Pays the insurer handsomely should he survive the period selected, and in case of his death during the first ten years of the investment period, his beneficiary is paid the full face of the policy; if after that, and within the investment period, in addition a mortuary dividend of the 15th and subsequent premiums paid thereon is payable.

THE INVESTMENT ANNUITY POLICY

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

WILLIAM McCABE,
Managing Director.

Nothing Succeeds Like Success.

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

We send by registered mail this Diamond Ring



For
\$12.00

Solid 14 Carat Gold Setting, Pure White Genuine Diamond, weighing 1/4 and 1/8 carats.

Address

Frank S. Taggart & Co.,
89 King St. West, Toronto.



BANJO.

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

Wheat, wh
Wheat, red
Wheat, spr
Wheat, goo
Barley.....
Oats.....
Peas.....
Hay.....
Straw.....
Saw, loos

Dressed ho
Beef, fore..
Beef, hind
Mutton....
Veal.....
Beef, sirloin
Beef, round
Lamb.....

Butter, pot
lb.....
Butter, tub
Butter, far
Eggs, fresh
Chickens, f
Ducks.....

Potatoes, f
Onions, pe
Apples, per
Turnips, pe
Celery, per
Carrots, pe
Parsnips, p
Peaches, pe
Pears, per
Plums, per
Tomatoes,

R FL
Cann
CROSSE

456 C

Dr. Pea
The great sp
ous Deblit

Try Gold
Constipation
ative in in
remedies. F
et.

D. L. THO

Two M

We will i
two NEW ye
CANADIAN
artistically
Colour, wo

Offices—Co
St.

GEORGE
LICEN
Office—Cour
H

MIS:

356A

ALL THE S

DRESS

The Latest



Address

Toronto Markets

Grain.		
Wheat, white.....	\$0 00 to	\$0 54
Wheat, red winter.....	0 00 to	0 53
Wheat, spring.....	0 49 to	0 50
Wheat, goose.....	0 51 to	0 52
Barley.....	0 40 to	0 44
Oats.....	0 29 to	0 31
Peas.....	0 00 to	0 61 1/2
Hay.....	8 00 to	9 00
Straw.....	7 00 to	8 00
Straw, loose.....	5 00 to	6 00

Meats.		
Dressed hogs.....	\$6 50 to	\$6 60
Beef, fore.....	4 00 to	5 50
Beef, hind.....	6 00 to	8 00
Mutton.....	5 50 to	6 00
Veal.....	7 00 to	8 00
Beef, sirloin.....	0 14 to	0 17
Beef, round.....	0 10 to	0 12 1/2
Lamb.....	6 00 to	8 00

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

Vegetables, Retail.		
Potatoes, per bag.....	0 55 to	0 60
Onions, per bas.....	0 25 to	0 40
Apples, per barrel.....	1 50 to	2 25
Turnips, per bag.....	0 25 to	0 30
Celery, per doz.....	0 00 to	0 50
Carrots, per bag.....	0 30 to	0 40
Parsnips, per bag.....	0 50 to	0 60
Peaches, per bask.....	0 45 to	0 60
Pears, per bask.....	0 35 to	0 50
Plums, per bask.....	0 40 to	0 75
Tomatoes, per bask.....	0 20 to	0 30

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

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

Two New Subscribers.

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

GEORGE EAKIN, ISSUER OF MARRIAGE LICENSES, COUNTY CLERK
Office—Court House, 51 Adelaide Street East.
House—188 Carlton Street, Toronto.

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

\$3 a Day Sure.
Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.
Address A. W. KNOWLES, Windsor, Ontario.

JOHN KAY, SON & CO., Toronto.

New Season CARPETS

We Lead Easily

In Carpet stocks of the most desirable kinds. This season's exhibit will testify to our never flagging energy and enterprise in anticipating the increasing demand for high art goods and novelty of style coupled with low prices. No other season have goods been so low.

New Makes with New Prices

Have come to the front, superseding old prices and giving all the satisfaction that is required for modern wear. The selection this season of

AXMINSTERS | WILTONS | BRUSSELS

Is very large. In Axminsters will be found Templeton's famous Imperial and Victorian Carpets—finest goods made in the world, and for which we are sole agents.

A Wilton Carpet

has to be made of fine yarn and closely woven, and we cannot recommend any price lower than \$1.50 per yard. And in our extra quality we have some beautiful plain color effects, designed and manufactured expressly for ourselves.

Brussels Carpet

is now the carpet for the masses. Lines at 70 cents and 85 cents net. In a large variety of patterns and beautifully colored, have had an immense sale, while our special quality at \$1.00 is the best value in Canada.

TAPESTRY CARPETS in all grades. A large stock of 10-wire Brussels back at 65c. net. WOOL CARPETS, best English makes at 95c. net; also the celebrated "Maple Leaf." CHURCH CARPETS. We hold an exceptional stock in size and needed quality and designs. No difficulty in immediately filling any order.

RUGS AND SQUARES

A great range of Parquet Squares in Axminster, Wilton, Turkish and Indian. In this connection we've gone into Wood Floors, and will be happy to give estimates for same.

Cocoa, Japanese and China Matting
ALL SIZES.

CHEAP JAPANESE RUGS—Size 3 ft. x 1-6, 60 cents; 4 ft. x 2 ft., \$1; 6 x 3, \$2.50; 7 x 4, 6, \$4.50; 9 x 6, \$8.50; 11, 6 x 9, \$15; 12 x 9, \$17.50; 13, 6 x 10, 6, \$20; 15 x 12, \$28; 10 x 26, \$3.50; 14 x 3, \$6.

THE FAMOUS AURORA SWEEPER
which we can confidently recommend.

Nairn's World-Wide
And justly celebrated Oil-Cloth, Linoleum and Cork Carpet. Tariff changes have made prices lower. We're sole agents for Nairn.

Best Values Ever Shown

Staines' Inlaid Linoleum For offices, banks, hotels and public buildings, because of its everlasting qualities. Wears like wood. Tasty designs. There can be no disappointment when this store is sought for Carpets. Stocks are unequalled. Prices furnish the evidence of unapproachable values.

JOHN KAY, SON & CO., Toronto. 34 King Street West

MENEELY & COMPANY, WEST TROY, N. Y., BELLS
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells. Also, Chimes and Peals



SPOTS AND BLEMISHES, CAUSED BY BAD BLOOD, CURED BY B.B.B.

DEAR SIRS,—I am thankful to B.B.B. because I am to-day strong and well through its wonderful blood cleansing powers. I was troubled with scrofulous spots and blemishes all over my body and was advised to try Burdock Blood Bitters. I took one bottle, with great benefit, and can positively say that before I had taken half of the second bottle I was **PERFECTLY CURED.** I am so pleased to be strong and healthy again by the use of B.B.B. and I can strongly recommend it to everybody.
LORENZO PULISTON, Sydney Mines, C.B.

MASSEY MUSIC HALL
ANNUAL RECITAL

Miss Jessie Alexander
New selections and impersonations. D'Alencandro's Orchestra. Plan opens Thursday, Sept 27, at Messrs. Nordheimers agency for Steinway and Chickering Pianos. Reserved seats 50 cents. Admission 25c.
Under the patronage of His Honor Lieut-Governor Kirkpatrick.

WEBSTER'S INTERNATIONAL DICTIONARY
New from Cover to Cover.
Successor of the "Unabridged."
A Dictionary of English, Geography, Biography, Fiction, Etc.
Standard of the U. S. Gov't Printing Office, the U. S. Supreme Court and of nearly all the Schools.
Hon. D. J. Brewer, Justice of the U. S. Supreme Court, writes: I commend it to all as **the one great standard authority.**
Send for free pamphlet containing specimen pages.
G. & C. MERRIAM CO., Publishers, Springfield, Mass., U.S.A.
Do not buy reprints of ancient editions.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS
PUREST BELL METAL (COPPER AND TIN)
Send for Price and Catalogue.
MORRIS BELL FOUNDRY, BALTIMORE, MD.

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

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

CONSERVATORY OF MUSIC

100R. YONGE ST. & WILTON AVE.

EDWARD FISHER, Musical Director.
Eighth Season opened Sept. 3rd. 1894.

ALL BRANCHES OF MUSIC TAUGHT from Rudiments to Graduation.
Graduating Courses; Scholarships; Medals.
H. N. SHAW, B.A., Principal Elocution School.
NEW CALENDAR of 132 pages, giving particulars of all departments, mailed free.

Trinity College School,

PORT HOPE.

Michaelmas Term will begin
On **THURSDAY SEPT. 6th, 1894.**

Applications for admission and for a copy of the School Calendar may be made to the
REV. C. J. S. BETHUNE, D.C.L.,
Head Master.

Hellmuth Ladies College

LONDON, ONTARIO.

Church School for Young Ladies and Girls
Under the distinguished patronage of
H. R. H. Princess Louise and Her Excellency The Countess of Aberdeen.

Next Term begins Sept 12th.

Diplomas awarded in the following courses:
Academic, Music, Art and Elocution.
For circular and full information address
REV. E. N. ENGLISH, M.A.
Principal.

DEPOT OF THE Church Extension Association,

418 QUEEN ST. WEST, TORONTO.
Also at 135 James st. north, Hamilton, Ont.

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

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

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

GEO. F. SMEDLEY,
Banjo, Guitar and Mandolin Soloist.

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

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

CANADIAN MUSICAL AGENCY
15 King St E (Northwestern) Toronto

Has the management of all the leading

MUSICAL TALENT

If you are giving a **Concert or Entertainment** save time, money and annoyance by consulting them. Send for illustrated announcement containing portraits, &c. &c.

CANADIAN MUSICAL AGENCY
15 King Street East (Nordheimer's) - TORONTO
H. M. HIRSCHBERG, Manager.

Stained Glass Memorial Windows

WRITE FOR DESIGNS AND PRICES.
ELLIOTT & SON, 92-96 Bay St., Toronto

Bishop Bethune College

OSHAWA, Ont.

UNDER THE CHARGE OF
The Sisters of St. John the Divine.
Visitor, the Lord Bishop of Toronto.

For terms and particulars apply to **THE SISTER IN CHARGE,** or to
The Sisters of St. John the Divine,
Major Street, TORONTO.
Next Term. September 7th, 1894.

Bishop Strachan School FOR GIRLS.

ESTABLISHED 1867.

PREPARES, if desired, for the Departmental Examinations. Fees for resident pupils from \$25 to \$35 per annum, with an entrance fee of \$10. Discount for sisters, daughters of clergymen, or pupils making yearly payments in advance.

School re-opens (First Wednesday) in September. Apply for Calendar containing Course of Study, &c., &c. to
MISS GRIER, Lady Principal.

THE CHURCH OF ENGLAND DAY SCHOOLS FOR GIRLS,

53 Beverley Street, Toronto.

Under the management of the Sisters of the Church.

Next Term Commences Sept. 10th.

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

Music, Dancing, and German or Latin extra.

"People's Course,"

Massey Music Hall

- PROGRAMME
- Nov. 17 (Concert)—**Torbett Concert Co.**—Miss Ollie Torbett, Violinist, (late from Miss Clara Louise Kellogg's Concert Co. whom Major Pond took from the Atlantic to the Pacific). Mr. Isidore Moquist, New York's greatest musical genius, and the world famous and unrivalled Lutteman Sextette from Stockholm, Sweden.
 - Nov. 24 (Illustrated Lecture)—**Mrs. French-Sheldon, F.R.G.S.** A woman who, unattended save by her caravan of native blacks, has penetrated into the very heart of heathen and savage Africa, a skilful physician, and a fellow in petticoats, for she was the first woman honored with membership of the Royal Geographical Society. Subject—"Mrs. French-Sheldon's Thrilling Experience in Africa."
 - Dec. 1 (Entertainment)—**Mr and Mrs. Wallis A. Wallis,** of London, Eng. Recitals, Entertainments and Costume impersonations. The same as given before the Queen and Royal family at Windsor Palace, England.
 - Dec. 8 (Lecture)—**Hon. J. Wight Giddings,** Lieutenant-Governor of Michigan. Subject—"The Evolution of the Demagogue."
 - Dec. 15 (Humorist)—**Frank Lincoln,** known around the world as Lincoln and Laughter.
 - Dec. 22 (Lecture)—**Rev. Joseph Cook, Mr. Cook** leaves this country early in January to make a second tour around the world and will be absent two years. Subject—"Use and Abuse of Sunday." New.
 - Jan. 5, 1895 (Illustrated Lecture)—**Miss Olot Kruger,** a native Esquimaux, 35 years of age, forty inches high, 77 times in Philadelphia the past four years and recalled several times in other cities. Subject—"Greenland, or Life in the Frozen North."
 - Jan. 12, 1895 (Lecture)—**C. H. Fraser,** a brilliant orator, humorous and instructive, powerful and striking. Subject—"The World's To-Morrow, or a Dream of Destiny."
 - Jan. 19, 1895 (Concert)—**Chicago Artists.**—Miss Gertrude Sprague, Phenomenal Contralto; Miss Fanny Losey, Great Violinist; Mr. Francis L. Rollins, Humorist and Dialect Impersonator; Miss Jennie Shoemaker, Singing, Reading and Delsarteau.
 - March 23, 1895 (Lecture)—**Rev. Robert McIntyre,** of Denver Col. Ten thousand people attended his great lecture at Grimsby Park, August last. He is more popular than ever. Subject—"Wyandotte Cave."
- Subscribers' list now open. Course tickets, for the ten evenings, \$1, \$1.50 and reserved seats at \$2.50. Non-subscribers double.
- The Lieutenant-Governor, Mayor Kennedy, and hundreds of other prominent citizens have already subscribed. Send or call for particulars. 30 Bank of Commerce Building.
THOS. J. WILKIE, Manager.

JONES & WILLIS, Church Furniture Mfrs

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

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

Church Brass Work.

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

JOHN A. CHADWICK,
MANUFACTURER,
136 King St. East, Hamilton, Ont.

HAMILTON STAINED GLASS WORKS

Church and Domestic
Stained Glass
Of Every Description.
HENRY LONGHURST,
14 John St. North, Hamilton.

McCAUSLAND & SON Memorial Windows

Superior General **Church Glass**
HIGHEST AWARD CHICAGO
76 King Street West, Toronto.


1894 Wall Paper.

Our Showroom at 156 Yonge St. is filled to the ceiling with all the
Novelties for Interior Work,
Kindly call and look at our goods, and get prices before purchasing.

Mullin & Muir, 156 Yonge St., TORONTO.

High Class Church Windows!

Hobbs Mfg. Co.
London, Ont.
Ask for Designs



MEMORIAL STAINED GLASS WINDOWS

N.T. LYON, TORONTO

CLERICAL HATS—Soft Felt, from 6s. 6d.; Hard Felt, from 8s. 6d.; Silk, 10s. 6d. and 16s. 6d. **THOMAS PRATT & SONS,** Clerical Outfitters, Tavistock street, Covent Garden, London, W. C., England.

SURPLICES and Cassocks for Priests and Choirs ready in stock. Price-List on application. **THOS. PRATT & SONS,** Clerical Stores, Tavistock street, Covent Garden, London, Eng.

OVERCOATS and CLOAKS for the Clergy. A large stock can be inspected at **THOMAS PRATT & SONS,** Clerical Outfitters, Tavistock street, Covent Garden, London, W. C., Eng.


THE ALB SURPLICE, for the use of the parish. Prices from **T. PRATT & SONS,** Clerical Stores, Tavistock street, Covent Garden, London, W. C., England.

BISHOPS' ROBES, WALKING and Evening DRESS. Illustrated Catalogue on application to **T. PRATT & SONS,** Robe Makers, Tavistock street, Covent Garden, London, W. C., Eng.

STAINED GLASS

And Church Furnishings

Castle & Son,
20 University St., Montreal


JOSEPH LEA

Fence & Ornamental Iron Works

73 Adelaide St. W., Toronto.
Formerly of St. Thomas.
Manufacturers of Iron Fencing and every Description of Ornamental Iron Work.

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

Church Brass Work.



Memorial Pulpits Lecterns, Ewers

Gas & Electric Lighting Fixtures, &c.

Designs, workmanship and prices guaranteed satisfactory.

The Keith & Fitzsimons Co., Ltd.
111 King St. W., Toronto.
Write for Catalogue

Gas and Electric Fixtures

LARGE STOCK OF NEW AND ELEGANT DESIGNS IN

Gas, Electric & Combination Fixtures and Globes
Which we are offering at very low prices.

BENNETT & WRIGHT
72 Queen St. East, Toronto.