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said about being sure to
get the genuine.

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Mother's Column.

THINGS I HAVE LEARNED.

That life is really worth living if we only know how to live.

That raisins &c. fruit cake are very much improved by cooking. Let them soak out slowly, and then simmer until the skin is tender. Try it.

That it is not good economy to cook the same things day by day. Study up new dishes and serve them daintily; use up all the left-overs; put bits of bread, mashed potatoes, boiled hominy or rice, anything of the sort in your griddle cakes and see how it will improve them.

That baker's bread is an abomination; it is neither clean or wholesome, and should be banished from the home table. It pays well to make bread, aside from its being more nutritious and digestible. It is of no use to preach goodness to people after an undigested dinner.

That it is a good plan to look over all the piece bags, and sort out those that will make nice holders and then make enough to last some time. Put all old white cloth in a bag by itself, where it will be handy. Do the same with pieces of flannel, it will save time and a flurry if needed in sickness.

That it doesn't pay to gossip about one's neighbors; let us have only kind thoughts and good words for everyone, and be sure to lend a helping hand whenever occasion calls for it. In trying to lighten another's burden, we forget our own; and the kind thoughts we send out come back to us like echoes.

That it is a great saving of time and temper to have a place for wrapping paper and cord. Take a pasteboard box and make a whatnot to hang on the wall; I have one with two pockets; the large one at the bottom for paper and the other for cord. With the aid of paste and pictures they can be made quite pretty.

That "it's not so much where you are, as what you are that makes your heaven." The bright cheery soul who lives the life of trust only sees the sunny side of everything; she has learned to endure cheerfully, and wear a bright face when everything looks dark; to her it is not all dark, there is a light from the face of our Father, and she rests assured that all is well.

That it's best to do the work given to us to do, no matter how distasteful it may be, just as well as it can be done, not mechanically, but with the whole heart. If it is a round of household duties day after day, make it pleasant by scattering gleams of sunshine all along the way, making a bright spot here, and a cosy corner there. Let the arrangement of your table be a bit of artistic grouping, making it a picture with a new setting every day. It really doesn't cost much to be happy, if we only know how.

ROBINSON CRUSOE.

When Robinson Crusoe found himself on an uninhabited island he immediately set to work to do the best he could under the circumstances.

We find ourselves in this world without choice of our own.

Whence we came from we do not know. Whether we have had any prior existence we do not know.

Exactly where each of us will go when we leave this world we do not know.

We find it a world of mixed good and evil—happiness and suffering.

Now what is the wise thing to do?

We answer—strive to make it as happy a world as we can—strive to lessen suffering—strive to stop every form of cruelty and crime.

Strive, in the words of the seal of our Humane Society, for "Glory to God," "Peace on Earth," "Kindness, Justice, and Mercy to every living creature."

THE HAPPY HOUR.

The happy hour of the day should be the hour of going to bed. The mother who feels it her duty to correct a child's fault, should find another time to do it than the time of the good night kiss and the good night prayer. Never send a little child sobbing to bed. Let the bedtime hour be the mother's hour for the little talk, the story, the cuddling and kissing which the children love.

The Church Evangelist.

Vol. XVII.—No. 18.

TORONTO, OCTOBER 3, 1895.

\$1.50 per Annum

The reception of Sir John Renals, Lord Mayor of London, by the French State and Municipal authorities, during his visit to Paris and Bordeaux, has been singularly cordial, and it is believed that the happiest international results will follow.

The report drawn up by the Armenian Inquiry Commission has, at length, been communicated to the European Governments. The report is not satisfactory. Meanwhile news from Armenia leads to the belief that cruel persecution of the Christians continues, especially in the case of any who have given evidence in the course of the enquiry.

The movement on the Ministerial Benches in favor of the abolition of the Lord-Lieutenancy and the substitution, if practicable, of a royal residence in Ireland, is (the *Standard* says) taking definite shape, and the question will be strongly pressed on the attention of the Government at the beginning of next Session. It is believed that the Government is not unwilling to give the subject favorable consideration during the Recess.

The betrothal of another of the Queen's grandchildren is announced by authority. Her Royal Highness Princess Alexandra Louisa Olga Victoria, third daughter of the Duke of Saxe-Coburg-Gotha, is engaged to be married to His Serene-Highness the Hereditary Prince of Hohenlohe-Langenberg. The Prince, who is related to our own Royal Family, comes of a distinguished race owning considerable possessions in Germany.

Recent telegrams from China report considerable dissatisfaction at the action of the British Government in face of the farcical procedure of the Chinese authorities in connection with the inquiry into the massacre of the English missionaries. There is reason to believe that the Viceroy is engaged in minimising the results of the investigation demanded by Lord Salisbury. It is, on various grounds, earnestly to be hoped that measures more commensurate with the gravity of the case will be taken by the British authorities without further delay.

The settlement of the new Government at Chitral was inaugurated on Monday, and took the form of an impressive ceremony, Surgeon-Major Sir G. S. Robertson, installed as new Mehtar of Chitral, the young Prince Shuja-ul-Mulk, a member of the hitherto reigning house. The British representative made a formal declaration of the policy which would be carried out for the future. It was the intention of the Indian Government, he said, to assist the youthful Prince during his minority in governing the country. A political officer would also be permanently appointed at Chitral.

A most important announcement was also made by Sir G. S. Robertson, on the above-named occasion, to the effect that slavery in any form would be absolutely prohibited. This is highly gratifying, as furnishing one of the most valuable results of the late costly campaign.

If it is true that family worship is falling into decay, it is one of the most unpromising signs of the times. The home is the real stronghold of faith and

piety and patriotism. So long as the homes are full of the spirit of devotion and consecration to God, the country will be pervaded by true and healthful influences. Strong men and true women will be reared to bear testimony for God and righteousness. Trained in these schools of virtue and of prayer, they will grow up to practise what is good and to live for what is unseen and eternal. The home must be the centre of piety if the church is to be full of spiritual power.

The Bishop of Bloemfontein, says the *Southern Cross*, has had a narrow escape of being killed. Since he left Vryburg his lordship has been visiting Mafeking, Maritzani, and Kunana, and was crossing the Kunana hills in a cart, accompanied by the Rev. A. B. Stanford, of Mafeking. In coming down a rather sharp incline, the driver, a Kafir, took too short a turn at the bottom, with the result that the cart was capsize, and both the occupants thrown out. Beyond a severe shaking and a few scratches, his lordship sustained no injuries, while Mr. Stanford appeared to have escaped with only the shock of the fall.

A telegram from Shanghai states that sixteen of the prisoners convicted of participation in the massacre of the Missionaries at Ku-cheng, and sentenced to death, have been executed. But what of those who instigated the terrible sacrifice? Are they to go free? It will be remembered that when some of the afflicted victims sued for mercy at the hands of their murderers, the latter paused in their awful work, they were remonstrated with by their leaders who exclaimed—"You know your orders." It is to be feared that the miserable people who have been executed are the scapegoats of others who will altogether evade justice.

Whatever may be the cause—whether it be the despair of this agnostical age or the pressure of competition in the rush for life—the number of suicides lately has been appalling, even reckoning only those which are reported. Many in the country are never known out of the immediate locality. It is a terrible result of the progress of infidelity, and now wiseacres in the press are renewing their demand for a relaxation of the only safeguard against its still further progress—viz., the refusal of the use of the Burial Office. The subject is one which should far oftener be dealt with from the pulpit than is the case. The tendency to palliate things which were formerly regarded with severity is part of the sentimentalism—and scepticism—of the age.—*Church Review*.

Mr. Stopford Brooke is resigning the charge of Bedford Chapel, Bloomsbury, and it is improbable that a successor will be appointed. The Unitarian body seems to be in a decaying condition, if we may judge from the proposal to close this chapel as well as another important one of that connection, the Church of the Saviour, at Birmingham, which was founded by the late George Dawson. This is so far satisfactory, but we are much afraid that Unitarian principles are to a large extent held among ministers of denominations which are considered orthodox. Mr. Stopford Brooke was at least honest in leaving the Church of England when he ceased to hold its doctrines; it would be well for it if all its ministers were equally consistent. At least, so says the English *Churchman* of September 5th.

The Church Evangelist.

Issued every Thursday, from the office of the Church of England Publishing Company, Limited, Aberdeen Chambers, Toronto.

TERMS \$1.50 PER ANNUM.

All communications for either business or Editorial Departments should be addressed THE CHURCH EVANGELIST, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line, per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3.00. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken

Intercession.

The Bishop of Argyle and the Isles, in his recent admirable charge to his clergy, has, among other things mentioned, laid great stress on the importance of clear definite teaching upon our Blessed Lord's present work for us at the Right Hand of God the Father. In this work we profess our faith when we say, "I believe . . . He sitteth on the Right Hand of God the Father Almighty." Its importance cannot be over-estimated—our Blessed Lord's present Intercession is as necessary to the life of the Church and of the individual as His death, nay more so, "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." "This man, because He continueth ever hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make Intercession for them." Intercession is the exercise of His High Priesthood. Because of our membership in Him all the baptised share in this priesthood, "He hath made us kings and priests unto God and His Father." As priests, to each baptised person belongs the duty of Intercession, Intercession through the all prevailing Intercession of our great High Priest, the "one Mediator between God and man, the man Christ Jesus." The Church has many needs, but there is one need transcending all others, this is "vital religion," as Bishop Gailer puts it. "Vital religion," the Presence of God the Holy Ghost in every heart, binding heart to heart and the whole Body to its Head. We must work, but no work can be accomplished without the Presence of God the Holy Ghost in them that work. "Prevent (go before) us, O Lord, in all our doings" must ever be the prayer of the Church. Our priesthood in Christ must exercise itself in Intercession, Intercession for our friends, our clergy, especially the Bishop of the Diocese and our own Parish priest, the parish in which our lot is placed, its general and particular needs. The extension of the Church in her mission work must bear a share in our Intercessions, if we are to be true priests. It is of importance to the mission work of the Church that her members should pour into its coffers of their substance, it is of importance that men and women should offer themselves for mission work both at home and abroad, but it is yet more important that men and women everywhere should lift up holy hands to God our Father through the continual Intercession and mediation of our Blessed Lord that He may abundantly bless the labors of His Church, disposing the hearts of her members "gladly to give both of their substance and labor that the ignorant may be taught, the wanderers gathered in, and the services of His Church worthily performed to His honor and glory."

The Domestic and Foreign Missionary Society of the Church of England in Canada is once more setting out on another *triennium*. What changes may take place in the next three years we cannot tell. We are drawing near to the end of the 19th century. Nineteen centuries, all but, has the command of our Blessed Lord been ringing in the ears of Christendom, "Go ye into all the world, and preach the Gospel unto every creature." "All power is given unto Me in Heaven and earth, go ye therefore, and teach (make disciples of) all

nations." The power is not ours but His, "Wait for the promise of the Father," were our Lord's words to His Apostles, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost parts of the earth." Every baptized member of the Church of England in Canada is a member of the Domestic and Foreign Missionary Society, in other words the Church in Canada is the Domestic and Foreign Missionary Society. The one work of the Church in full reliance upon the fulfillment of the Father's promise, the gift of the Holy Ghost, is the work of Missions. All cannot go out into foreign lands literally, but there is one way in which all can "be witnesses for Christ, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth," and this one way is prayer, *intercessory* prayer. This is our Lord's way of doing missionary work, and in our planning, in all our deliberations, and in every effort, whether in the field, or in pleading for men or money let us keep this in the fore front, prayer is our Lord's way of doing missionary work. "Thus saith He unto His disciples, the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the Harvest, that He will send forth laborers into His harvest." If He sends He will provide for—He will be present with him whom He sends, "Pray ye therefore the Lord of the Harvest." The most important work for the Board of Management of the Domestic and Foreign Missionary Society now is to adopt some plan for the use of its members, i.e. the members of the Church in Canada, for the Domestic and Foreign Missionary Society is co-extensive with the Church, whereby some portion of the mission field is remembered in prayer every day. "The Gleaners Union for Prayer and work" of the C.M.S. has a cycle of prayer for the use of its members, the missions of the world being arranged in such a manner that some portion of the mission field being remembered in prayer each day the whole field is brought before God every month, why should not the Board of Management of the Domestic and Foreign Mission Society, adopt some such plan, and enlist the sympathy of all its members in regular Intercession for missions. Our Blessed Lord ever intercedes for His Church "on the Right Hand of God the Father Almighty," let us as priests "in Him" do the same here below. Let the Domestic and Foreign Missionary Society Board take this into immediate consideration and when another Provincial Synod is held three years from now let one announcement in the missionary report be something to this effect "a cycle of prayer for missions embracing the whole world in one month has been arranged for the use of the members of the society, a large number of clergy and parishes have adopted this cycle and we believe it is now in general use in these parishes."

"Raised Standard,"

The accompanying letter from His Lordship of Quebec, announcing the action of the House of Bishops in regard to the literary Standard hereafter to be required from candidates for ordination, will be heartily welcomed by all who love the Church of England. There can be no doubt that, of recent years there has been a tendency, as the result of the upgrowth of Theological Colleges, to admit men of very inferior literary attainments to the ministry. It is surely high time that this was stopped. The land is every year becoming more educated, and it will not do for the Church of England to lose that prestige, which she has inherited, as possessing the most learned clergy in the land. We are sure that the entire Church will loyally support the Bishops if they stand firmly to their resolve.—ED.

QUEBEC, September 24th, 1895.

DEAR SIR,—I am requested to forward for your information or publication the following resolution agreed to by the House of Bishops at a meeting held at the time of the recent Session of the Provincial Synod in Montreal:—

"That the House of Bishops do inform those whom it may concern that in their judgment, the time has come, when the interests of the Church will not suffer but be promoted by the adoption generally of a higher and, so far as practicable, an uniform Standard of intellectual attainments for those who are to be ordained, and that the House of Bishops do recommend that the Bishops should as a rule receive for their examinations in Doctrine, Homilies and pastoral Theology only those who have graduated at some recognized University, taken a divinity course and can produce a certificate that they have passed the Voluntary Preliminary Examination provided under the Canon of Divinity Degrees in this Ecclesiastical Province." I have the honor to be, dear sir,

Yours very faithfully,

A. H. QUEBEC.

Secretary to the House of Bishops.

Impressions of the Recent Meeting of the Provincial Synod.

BY A DELEGATE.

It was my first Provincial Synod. Criticism had not given me a high opinion of it. The fact that some Dioceses had passed resolutions tending to the respectable interment of the Synod did not tend to raise my opinion. I journeyed to Montreal with the feeling that I was going to officiate at the funeral of the Synod of the Ecclesiastical Province of Canada. I had rather a feeling of almost contempt for this rather antiquated Synod, which contempt was not tempered by years—for I am only a young delegate.

The lack of "order" at the opening service did not alter my opinion. Five minutes careful thought before the service would have prevented such disorder. For instance when the Bishops came down from the chancel to hear the sermon, there were no seats reserved for them. To see Bishops looking for seats, clergy running about to yield their seats to their superiors, while the preacher begins his sermon, does not tend to dignity nor reverence.

During the first two days of the Synod the lawyers, legal parsons, and "order" wise persons generally seemed to feel that it was theirs by natural and inalienable right, to instruct the Very Rev. Prolocutor, and to dictate procedure to the House. The genial Prolocutor, with native wit, characteristic good humor, and gentle firmness seemed determined not to recognize the validity of the mission of these self-constituted dictators. After two days they gave up the fight and the Prolocutor smilingly reigned supreme.

Certainly the "rules of order" sadly need revision. As they are at present, it is impossible for business to proceed. What could impede business more than the way in which messages are received and considered from the Upper House? Messages upon the most contentious subjects are received and at once the other business is stopped and "the message" is dealt with. No sooner is it disposed of and we feel we are settling down to business than another comes. And so on. If these messages were received and considered in course as the "order of the day" and disposed of together, business would not be so interrupted.

It would also save alike the dignity of the Upper House, and the time of the Lower, if the Bishops had a good Chancellor sitting with them, one who was well posted in Canon Law.

What could have been more destructive of the dignity of the Lower House than the "five minute speeches?" Men are elected by their respective Dioceses to express their opinions upon the great questions affecting the welfare of the Church. When they rise to do so, they are limited to five minutes, like a school boys debating society. It is alike derogatory to the man and the Synod that elects him. If he has given thought to the subject, it is a loss to the Synod and the Church. No thoughtful, wise debater, could deal properly with a subject—such as the Extension of the Episcopate—in a five minute speech. If the debate has been too prolonged, use the closure, but it

is to be hoped that the dignity of the Synod will never be sacrificed again by such school boyish procedure.

Notwithstanding these drawbacks, the poor opinion I had been led to form gradually gave place to one of respect, if not even of admiration. The utter absence of partyism, was a most encouraging, hopeful sign. To see men who differed widely on dogmatics sitting side by side, speaking for the same motions, and voting together, was an inspiring sight, and seemed the answer to the Church's prayer for unity of spirit. Each seemed to respect and trust the other. No one could have detected any trace of the old party spirit. This should fill us all with thanksgiving and hope, and cause us all to pray that this spirit of unity and brotherly love may grow stronger.

The vociferous applause which greeted the Bishop of Huron's earnest appeal at the missionary conference, for a national Canadian Church showed how he had touched a sympathetic chord in the hearts of all. Throughout all the debates this "national" idea seemed to run. If at times some speaker advocated waiting for England to act on any subject, he seemed as one "out of touch" with Canadian feeling. While the most cordial love will ever exist for England and the Church is loyal to the heart's core, yet it she is to be progressive she must be led by men who have become identified with the country and are Canadian. There can be little doubt that we have seen the last of importing bishops and other dignitaries from England. Men must come out in early life and serve the Canadian Church in the lower ranks of the ministry, if they ever hope to bear rule in this Church. No sign could be more hopeful than this.

A spirit of manly independence prevailed in the Lower House. The candor with which the sayings and doings of even bishops were criticised: the unanimity with which "non-occurrence" with the Upper House was voted; the firmness with which the independence of the Lower House was maintained; and yet the respect and deference to the Bishops in things within their province, showed the healthy spirit of submission to authority and the sense of personal responsibility. This must be as pleasing to the Upper House as to the Church at large. While no popular movement was inaugurated by the Upper House, yet it must have been a matter of much encouragement for all to notice the eagerness of the Bishops to meet the popular and progressive demands of the Church. The practical withdrawal of the proposed canon on Suffragan Bishops; their determination to remove all obstacles to the Extension of the Episcopate; their consideration for the rights of the Lower House, when those rights seemed to be infringed; their anxiety to understand the feeling of the Lower House, on all points, must have inspired respect for them and hope for the future of the Church. The unanimity and kindly, manly forbearance the one for the other, impressed me greatly. While I went to Montreal to attend a funeral, I left it rejoicing in the life and power shown in the Synod, and determined to do all in my power to preserve the Provincial system, which brings east and west together. The day may come when we can part in various provinces, but that day has not yet come. There is ample work to be done, and east and west will be richer and better by maintaining the close tie in one Provincial Synod for some years to come.

Brotherhood Convention.

As the date for the Provincial Convention of the Brotherhood St. Andrew approaches, it will be well for those interested in its success to take immediate steps in their various Chapters to arrange for as large a number as possible being present. The programme although not yet completed gives promise of many attractive features. When the season of the year and its central location (Toronto) is considered, the number attending should be very large indeed.

The Bible has ever been and still is a power in the world. It has determined the course of history. It has overthrown false religion wherever it is known. It is the parent of modern civilization.

CONTRIBUTED ARTICLES.

"I Keep a Rector."

A short time since in one of our cities there was a pleasant garden party in progress, at which the curate of the parish was present, as in duty bound. Suddenly the church bell was heard calling people to leisure to the usual evening prayers. The good-natured hostess looked towards the youthful Nicholas Ferrar, who like his prototype was in deacon's orders, and said "your bell is ringing for evensong, Mr. —, and perhaps you would like to slip away quietly and return by-and-by?" "Thanks," said he, "you are very kind, but there is no need; you see I keep a rector, and he is bound to be there;" and so he remained to distribute the ice cream, and of course did it in a gentlemanly manner.

Now, it was very clever, "smart" we might almost say, for Nicholas Ferrar to reply so cheerfully to the lady of the house that "he kept a rector;" and it is no wonder that the little joke excited a corresponding ripple of merriment; but what about the evening prayer, and the "two or three" who were present, and the elder brother who "was bound" to be there? Surely there is an equal obligation resting upon every clergyman to be present at every service in the church to which he is attached. No doubt garden parties and ice cream are pleasant enough (for the young,) but there are things far exceeding these in importance,—as the ordination services testify.

Some time ago the writer had occasion to see a worthy parson of the old school, and it being prayer time he found him in church reverently saying the prayers. After service inquiry was made about the deacon who was not present but to whose office among other things it specially "appertaineth in the church where he shall be appointed to serve, to assist the priest in divine service." The rector meekly answered that his youthful assistant "did not always come."

The writer has had considerable experience both of rectors and curates: and no doubt in his own early "call days" he was not without his faults and shortcomings, but these did not take the form of staying away from the public service once or twice every week. There ought to be in the mind of every one a fixed determination to put duty before every other consideration, and then in a short time duty will become a pleasure.

We write in all kindness. We have the deepest interest in the younger clergy. We respect them immensely. They are to fill our places hereafter. We only want them to put their duty first at all times. We do not object to their little pleasantries when they say "I keep a rector," but with the most profound humility we ask them to add "I also keep a conscience."—N.

History of the Church in Canada.

The short articles bearing the above title that have appeared in these columns are all mere condensed extracts from Dr. Langtry's History of the Church in Eastern Canada. We are of opinion that the Book ought to be read by every Canadian Churchman. The following review, written by a scholarly clergyman of the Diocese appeared in the columns of the *Canadian Churchman* at the time of its publication.

HISTORY OF THE CHURCH IN EASTERN CANADA AND NEWFOUNDLAND. By Rev. Dr. Langtry, Rector of St. Luke's Toronto. Published by the Society for the Promotion of Christian Knowledge, Church of England Publishing Co., Price \$1.00.

The S.P.C.K. has for some years past been doing an exceedingly useful work for the Church in securing special authors to compile Diocesan histories. Already have sixteen vols. been issued, each containing the history of an English Diocese, and three vols. of Colonial Church history. One of these is a history of the Diocese of Mackenzie River, by Bishop Bompas. The second is a history of New Zealand Diocese. The third, which has just been issued, is a history of the Church in Eastern Canada and Newfoundland, by the Rev. Dr. Langtry, Rector of St. Luke's, Toronto.

The S.P.C.K. did well in securing the services of Dr. Langtry to prepare this volume. But it was a very serious mistake to insist that the history of ten dioceses should be compressed into a small volume of 255 pages. However, the work of compression has been so well done that the history by no means suffers so much as might have been expected. Dr. Langtry has produced not only a very readable book, but one which will be read with unflagging interest from beginning to end. Meagre as the sources of information are in the case of the earlier dioceses, yet they have been so diligently ransacked and so judiciously used, that the reader gains a very fair impression of the history of each diocese. Not only so, Dr. Langtry has not been content merely to give a narrative of Church history, but with true historic instinct, he has interspersed the narrative with brief records of the noble men who laid the foundations of the Church in early days. We should not have known

otherwise how worthy they are to be rescued from oblivion. It ought to be a stimulus to the easy-going clergy of the present day to get from these pages a glimpse of the heroic lives, self-denying labors, and, in many cases, the almost incredible hardships of these early pioneers of the Canadian Church. If it be true that the blood of the martyrs is the seed of the Church, then we can understand how the enormous growth of the Canadian Church during the 100 years since the consecration of her first Bishop has sprung out of the sowing in tears by the missionaries of those early days. "Gain through apparent loss—victory through momentary defeat—the energy of a new life through pangs of travail," such is ever the law, such has been the law of progress in our Canadian Church.

We congratulate Dr. Langtry on a piece of work exceedingly well done, in spite of the drawbacks by which he was hampered. If the last, it is not the least of the services which he has rendered the Church.

If Dr. Langtry were a geographer as well as a historian, we should feel bound to discount our commendation of his work. We hold him guiltless of preparing the map prefixed to the history. It irresistibly suggests the conclusion that the S.P.C.K. has made the same map do duty for two volumes, that of Bishop Bompas as well as Dr. Langtry's. For the one prominent feature of the map is the Diocese of Mackenzie River. Certainly that Diocese is of enormous extent, and if its importance were in proportion to its size, we might understand somewhat why even in a history of the Church in Eastern Canada and Newfoundland, comprising ten Dioceses, with some 750 clergy and 1,000 congregations, that portion of the country should occupy merely a small corner of the map. But as it is, it is either a piece of poor economy, or another instance of the difficulty Englishmen have in understanding the geography of Canada. The book would be really better without the map.

The Unity of Christendom.

The hoped for re-union of Christendom says the Bishop of Argyll, was perhaps never more discussed and never more prayed for than at this present day. This is one of the most remarkable of the signs of the times, and it is a sign for good. Taken in connection with other hopeful tendencies of the age, the widely felt desire that all who profess and call themselves Christians should hold the faith in unity of spirit and in the bond of peace, is a token of the great and increasing power of the religion of that Lord Jesus Christ Who from age to age goes forth conquering and to conquer. Sometimes the powers of evil have seemed to prevail, and faith at times has seemed to waver and grow cold. During the last century, and during a great part of the present century, it may have been thus. But now, thank God, we live in better days, and a new age of faith seems to be dawning upon us, even though it be an age which makes all that is contrary to faith more conspicuous than formerly, and the opposing powers of evil all the more fierce and active, because, perhaps, they know that they have but a short time (Rev. xii. 12).

The present longing for unity is doubtless a sign for good. And yet we can hardly commend all the various ways in which this good tendency manifests itself. With some, the Unity of Christendom means a general agreement to differ on all those points which now separate professing Christians, and complacently to recognize as possibly true, or at any rate as teachable, a variety of more or less contradictory doctrines even with regard to matters of primary importance, a kind of unity which it cannot be doubted would soon give rise to an infinity of new and worse divisions.

With others, unity would mean the speedy assimilation of all Christendom to their own particular standard of truth, whether Anglican, Roman, or Protestant—a consummation for which very few reasonable persons could venture to hope.

But there are those who humbly confess their own ignorance, and their unworthiness to judge or condemn their fellow believers, and who, realizing the manifold sins which have occasioned our unhappy divisions, regard these sins as being causes of separation for which we are all to some extent responsible, corporately if not individually.

Among such persons many, we may believe, look with earnest longing for true unity, not for mere combination—for unity, that is, in the faith which ever, and everywhere, and by all has been accepted by that one Holy Catholic and Apostolic Church in which we profess our belief each time we say our Creed, and against which our Lord Himself has assured us that the gates of hell shall not prevail.

Such a hope may seem vague—but it is not too vague to commend to God in humble prayer, that He may bring it to pass in His own good time, and in His own good way. And it is much better so to hope and so to pray than to formulate schemes of our own, which, after all, may only be subtle forms of self-assertion—in reality

though not avowedly, attempts to bring all our fellow Christians either up or down to the level of our own views of the truth, or to the recognition of our own position in the Church of Christ.

PRAYER FOR UNITY.

Let me therefore, my reverend brethren, recommend for use, according to your discretion, both in the public services of the Church and in private, the well-known prayer for unity with which many of you are doubtless already familiar:—

“O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace I leave with you. My peace I give unto you; regard not our sins but the faith of Thy Church, and grant unto her that peace and unity which is agreeable to Thy will, Who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.”

From the use of this prayer, which might fitly be said after the *Gloria in Excelsis* and before the Blessing, much good may be expected from Him and through Him Who has said, Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. (St. Matt. vii. 7).

And let us not exaggerate the hopelessness of our present divisions, either abroad or at home—grievous as those divisions undoubtedly are. Though a restored unity, for instance, between our Communion and that of the rest of Western Christendom is not, under present conditions, both on our side and theirs, a thing either to be looked for or even to be hoped for, yet we need not for ever despair. For prayer may accomplish that which, from a merely human point of view, is quite unattainable. Doubtless, however, there must be a closer approximation to ancient ways and modes of worship, both on our side and on the side of Rome, before any true unity between us and them could become a reality. If, for example, we hope in Jesus as our Lord and our God, our only Saviour, the only refuge of our sinful souls, the supreme object of our affections, and our one hope in the hour of death, we cannot even for a moment dally with a system of worship which seems to introduce a divided affection and a divided confidence into our hearts. We cannot, that is, divide our affections, our hopes, and our prayers between Jesus our Lord, true God and true man, and any other, even though that other be His own most glorious, holy, and blessed Virgin Mother. And therefore we cannot dare to hope for unity with Rome, at the price of even a tacit acquiescence in that which to us, at any rate, would imply disloyalty to our Divine Lord, both now and in the awful hour of death.

Nor, on the other hand, can we expect the Church of Rome to regard otherwise than with most just condemnation much that we have to deplore on our side—our worldliness, our want of discipline, our uncertain and often contradictory teaching with regard to the Blessed Sacrament, and that consequent degradation of the Holy Eucharist from its ancient and rightful place as the great act of Christian worship, which has been, till lately, such a deplorable peculiarity of Anglican Christianity.

All these considerations on the one side and on the other show that any corporate unity between Rome and ourselves cannot, as things are at present, be regarded as possible. And yet even so—divided though we be through sin, our inward essential unity is greater than our outward and accidental divergences. Those dogmas and practices which we venture to speak of as “the errors of Rome” are in no way essential parts of the doctrine of that great and Apostolic Church which, whatever else it has done, has for eighteen centuries held fast Christ’s name, and of which it is still as true as it was in the days of St. Paul “that her faith is spoken of throughout the whole world.” (Romans i. 8).

So also with regard to ourselves. The Anglican Church is, as a Church, in no way committed to the grievous errors of doctrine and practice of which many of her members, as individuals, have been guilty. This prominent reformer of the sixteenth century, or that popular Anglican writer of the present day, may be pointed to as having with impunity denied the Presence of our Lord in the Blessed Sacrament, or the reality of the Eucharistic Sacrifice. Wounds and scars and blemishes may be detected in some of our authorised formularies, which, like shattered imagery and desecrated altars in certain of our ancient cathedrals, may well cause us to mourn. But in spite of such imperfections—in spite of the errors of individuals—the authoritative appeal of the Anglican Church has ever been to the teaching of primitive antiquity, as witnessed to by “the Catholic Fathers and ancient Bishops” of those ages which have given to us not only the Patristic writings, but also the decrees of the great General Councils of the Church and her earliest Liturgies.

To this authoritative appeal the Anglican Church still adheres, and on this broad basis her authorised teaching has been formulated. And on such a basis—one that must be recognized by all Catholic Christians—we may well hope that not only all the West, but also all orthodox believers throughout the world, in mutual love and

humility, may ultimately be united against those manifold powers of unbelief and ungodliness which still take counsel together, and wage a hopeless warfare against the Lord and against His Anointed.

HOME RE-UNION.

And we may also look nearer home, and that also with hope. When we consider our relations with most of those, both in our own country and in England, who are separated from us in respect of sacramental doctrine and ecclesiastical organization, while there is much to deplore, there is much also to be thankful for. This is especially the case in Scotland. Though, as to Holy Orders and the Sacraments of the Church, no compromise is possible without manifold and far-reaching evil results, it is, nevertheless, a blessed thing that there should be so much essential unity of belief between us and most, even of those, among our fellow-Christians, whose ministerial acts we cannot recognize. Is it not something to be thankful for that wherever the Shorter Catechism of the Presbyterian Churches is taught in public schools, throughout the length and breadth of the land—and may it long be so taught—children learn not only that “man’s chief end is to glorify God and to enjoy Him forever,” but also that “there are Three Persons in the Godhead, the Father, the Son, and the Holy Ghost,” and that “These Three are One God, the same in substance, equal in power and glory,” and (to continue quoting from the stately and accurate definitions of that same formulism) that “Christ the Son of God became Man, by taking to Himself a true Body and a reasonable Soul?”

Surely in such words, and in very much besides, we may (without any dishonorable or disastrous compromise as to Orders or Sacraments) find a common standing-ground on which at any rate to draw nearer to one another, and (may I not add?) in humility to learn from one another. This may not be all that could be wished for, nor all that in secret prayer, before the Throne of Grace, we would plead for—but it would be something. Certainly it would be a removal of bitterness, and perhaps even a mutual confirmation in our common faith towards our Blessed Lord and Saviour Jesus Christ, Perfect God and Perfect Man.

FALSE UNITY.

Put there are other schemes for unity which though advocated with pious phrases and specious arguments, are in reality devices of the Evil One. For there are some who would bid us give the right hand of fellowship to men who do not believe in our Lord Jesus Christ, who refuse to worship Him as God, who deny that He was born of a pure virgin, and who reduce the glorious truths which we have received concerning His real resurrection from the dead, His bodily ascension into heaven, and His hoped for return to this world “in like manner,” into vague unrealities. With such (among whom must be reckoned many members of the Protestant bodies on the continent of Europe) we can have no fraternal intercourse except at our peril and at the cost of obvious disloyalty towards our Divine Lord. Socinians may call themselves Christians, but in truth they have abandoned a Christian Faith; and in its place have substituted a blasphemous heresy—tolerable it may be, in the estimate of those whose hearts are devoid of any true love or loyalty to our Lord Jesus, but abhorrent to the humblest of His believing servants. And, as it has been well said, union with error is conspiracy against the truth. No apparent goodness of life or charity of language can ever bridge over the gulf that separates those who believe in our Lord Jesus Christ, and worship Him as perfect God and perfect man, from those who do not.

The Christ of the Unitarian or of the Mohammedan is a false Christ, not the Christ in Whom we trust and Whom we adore. While, therefore, we should seek to say with St. Paul, Grace be with all them that love our Lord Jesus Christ in sincerity (Eph. vi. 24), we must ever bear in mind the warning words of the Apostle of love: If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds (2 St. John x. 11). And though it is not lawful to hate any fellow-creature or fellow-sinner as an individual, yet there is a Christian sense in which we may apply the words of the Psalmist, Do not I hate them, O Lord, that hate Thee, and am not I grieved with them that rise against Thee? Yes, I hate them right sore even as though they were my enemies (Ps. cxxxix. 21, 22). While, then, on the other hand we pray for and seek for unity with all those who love our Lord Jesus Christ, let us, off the other, earnestly contend both for His Faith once delivered to the saints, and also for the glory of His holy Name.

The Divine Rule of Christian Contribution.

An inspired apostle of Jesus Christ lays down the following rule for Christian collections: “Let every one lay by himself in store, as he may prosper.” From this Scripture, with others that need not be repeated just here, the following rule for Christian contribution may be formulated: Let every one deposit in store, as he

may prosper, that he may contribute in the sense of God and humanity, according to his ability in proportion to the necessity under consideration. The people of Israel, under their theocratic government, paid into the treasury of the Lord as much as one-tenth of their annual income, and at times when the necessity was increased, or there was some extraordinary demand laid upon them, they gave more than this amount. In the New Testament there is no specified amount, as one-tenth, etc., mentioned, yet certain Christians suppose that the whole law of benevolence in Christ has been fulfilled, and all the requirements of the gospel have been discharged by any one in this particular thing, when he has done as much and as well as the people of Israel after the flesh. But Christ does not so teach men, but in this, as in all other things, he delivers this injunction to his people: "Your righteousness must exceed their righteousness." The divine rule stated above for Christian living may be learned from such Scriptures as these: "Give to him that asketh of thee." "Freely give," such as you have. "Give not grudgingly, sparingly; for a cheerful giver the Lord loveth." "It is more blessed to give than to receive." Give "as God hath prospered him," and "as every man hath need." "Let every one give according as he hath purposed in his heart," but let him take heed lest by any means this liberty of his become a stumbling block. "For it is written in the law, Thou shalt not muzzle the mouth of the ox that treadeth on the corn. Doth God take care for oxen?" Therefore, "do ye not know that they which minister in holy things, live of the temple? And they which wait at the altar are partakers with the altar?" "Even so hath the Lord ordained that they which preach the gospel, should live of the gospel;" *i. e.*, those who labor in the gospel must be supported from the contributions of the gospel. Then there is something due from every one—*i. e.*, every one owes something to the support of the gospel—and if he fails to pay that sum, whatever it may be in amount, he owes somebody something, perhaps something that means bread and butter and clothing to somebody and his dependent ones, and he lives daily in violation of that plain Apostolic injunction which is laid upon every one, saying: "Owe no one anything, but render to all their dues." That means, "Pay what thou owest."

From these Scriptures we gather: (1) That one whose faith is in Jesus Christ is in "duty bound" to contribute of his substance something to the support of the gospel, and that he should make these contributions constantly and at stated times; *e. g.* every Lord's day. This obligation is surely universal, and should be honored by every one—the rich and the poor, the employer and the employe, etc. There are no exceptions or exemptions; for these Scriptures are addressed alike to all people, the Jew and the Gentile, the bond and the free, the male and the female. Wherefore the Apostle says: "Let every man bear his own burden." (2) Every one is enjoined to contribute of his substance according to his ability—"as he has prospered." "According to that a man hath, not according to that he hath not." "So that other men be not eased, and he burdened." Therefore, he that hath an abundance, should contribute of his abundance much and liberally, and he that possesses little, should contribute freely of what he has, remembering how the Lord Jesus said, "It is more blessed to give than to receive." The proportion according to which all contributions should be assessed and distributed, or assumed by all men according to their wealth, should be somewhat in a geometrical scale of increase or decrease, as wealth accumulates or diminishes. (3) Every one also should contribute according to the necessity under consideration; *i. e.*, in proportion to what is needed and the number of the contributors. When much is required, much should be given, but if little is needed, less might be given, provided there are many contributors. In the light of the foregoing discussion we should look upon our mission work, both at home and abroad. In our home field there is great necessity; much is needed to carry on this work of saving the multitudes of our own land to the gospel. This is also very true of the foreign work—the work of saving the whole world for Christ through the gospel. Then let every one betieth himself and lay this matter to heart and bear his burden in this great work of the Lord. Yea, let him come up to the help of the Lord against his mighty enemies.

Social Notes.

"What is the good," it is said, "of improving the condition of the poor? What is the good of more wages, better houses, better schools, of baths, public parks, picture galleries and so on? People won't be a whit better, unless there is a moral change, a change in the heart and character." Doubtless the arm-chair Christian moralist, who talks in this fashion, does not want better wages and better housing—he has probably a good house of his own and a good income derived from investments in the funds; he does not want rate-supported schools—he probably has no craving for more education and rather prefers that such education as he has should

be a monopoly of himself and his class: he does not want a public park—he has his own garden; he signs petitions against the Sunday opening of picture galleries—he does not want to go there; and he has no temptation to spend his time or money in the public-house—he has his club and a round of highly genteel dinner parties. Has he ever considered how very much, how almost entirely, his respectability, which he dignifies with the name of morality, is the product of his circumstances?— D. G. RITCHIE, M. A.

"The use of all things in this world," said Clement I., one of the infallible predecessors of the author of the Encyclical on the Condition of Labor, "is to be common to all. It is an injustice to say, 'This is my property; this belongs to me, that belongs to another.' Hence the origin of contentions among men." "Let them know," said Pope Gregory the Great, "that the earth from which they spring, and of which they are formed, belongs to all men in common, and that, therefore, the fruits which the earth brings forth must belong without distinction to all." It would tax the resources even of a Jesuit professor of casuistry to reconcile these utterances with those of the Encyclical, and with the infallibility dogma of 1870.—S. D. H.

That the lowest and poorer among the masses are given to drink and eaten up with sin is true! That the best classes of working people are dull and narrow, and given to the worship of false idols and the indulgence in useful luxuries, is true. But, say, before these things can be materially altered, you must alter the evils that cause them. Before the lowest classes can be made sensible, sober, and contented, you must enable them to live as human beings; you must enable them to get decent homes and decent food, and time in which to enjoy pure pleasures and improve their minds. And before you can take all the prejudices and snobberies out of the better class of workers you must give them what they lack; you must give them education, and you must give them culture.

No, practical? No. But we must have ideals. The world without ideals would be like the sea without salt. Take all the idealism, all the fancy, all the imagination out of our lives, and they are not worth the living.—BLATCHFORD.

We discuss at our Congresses and Conferences the best means for the evangelization of the masses, as we call it. How can we expect them to believe the message we take, unless we show them that we believe it ourselves? How can we expect them to set much store by baptism unless by our deeds we show them that being all alike children of a common Father means something real and tangible to us—something which changes entirely the position in which we stand to each baptized brother in the society of the Church? How can we expect them to make much of the Holy Communion—how can we expect them to believe that we are all made one with Christ at the altar, and He one with us—how can we expect them to believe that the Body and Blood of Christ preserves their bodies as well as their souls to everlasting life; when they see us communicants leaving those bodies of theirs to sicken and decay in whole streets of horrible and filthy houses, compelling them to forget that they have a soul altogether, by leaving the people to labor in the very fire, and to weary themselves for very vanity, a mere brute struggle for existence? Because we all make much of the Sacraments, I say we are bound to face and find the remedy for these evils. The Church is the Body of Christ—instinct with the life of Him, who went about on earth doing good, healing all manner of diseases and sicknesses among the people, feeding the hungry, proclaiming liberty to the captive. The Church is a Society on earth to continue His work. She is to take Christ's principles which he applied to the simple Society of Palestine, and apply them to the more intricate problems of modern Christendom.

Let the Gospel be practiced; not the gospel of tea-meetings and mission halls, of a beautiful heaven hereafter and a dreary hell here; but a Gospel that is honest work for and honest pay; just dealing as well as orthodox phrases; hope and brightness; better homes and that better life which to-day thousands find it so hard to live.—S. EWART HEADLAM.

All suggested remedies must, of course, be tested by the Christian standard of right and wrong, and no so-called reform which robs a man of that which is rightfully his own can be sanctioned. But the question of the moral basis of property—"what is rightfully a man's own?" has to be boldly faced and answered.

The Athletic Secular propaganda is fast losing ground. Socialism of a kind is taking its place. We believe that there is now a unique opportunity for the "leaders to take the lead in Israel;" that it rests largely with the fathers in the Church during the next few years to decide whether the coming change shall be brought about in spite of, or whether it shall be influenced and led

by the Church. The Banner of Christ is indeed even now in the hands of the Socialists, but many of them do not know whom they are serving. The Church with her two great Sacraments of equality and brotherhood has, we believe, alone the power under God to guide the movement aright.—G. S. in address to Bishops.

Alas! we the clergy of the Church of England, have for three long centuries taught submission to the powers that be, as if they were the only text in Scripture bearing upon the relations between the rulers and the ruled. Rarely have we dared to demand of the powers that be justice—of the wealthy, and of the titled, duties. We have produced folios of slavish flattery upon the Divine right of power. Shame on us! We have not denounced the wrongs done to weakness; and yet for one text in the Bible which requires submission and patience from the poor, you will find a hundred which denounce the vices of the rich.

An Earthly Life.

See the effect of a mere earthly life in leading men by degrees to disbelieve in the very existence of virtue anywhere. This is the usual creed of the thoroughly experienced worldly man—of him who has been taking freely, as his portion, all that life can give, but not taking it from those hands which bless the gift. For what else is that knowledge of life, of the world, and of men, on which such an one prides himself, but a settled conviction, or a sneering profession, that there is no such thing as virtue anywhere; that no man is honest, really and indeed honest? And what does this prove but the state to which he has brought his own moral being? For men do not truly see in others the reflection of themselves; they are unawares imputing to those round them what they know to be their own motives; and so these men suspect others because they know something of themselves. Their sneer at sincerity, at truth, at honesty, what is it but a miserable declaration that they have driven from their iron breasts these blessed inmates?

Congregational Singing.

In order that the service of praise in a congregation may be general and reverential, and hearty and harmonious, two qualifications are needed. One is the spiritual qualification; the other, for want of a better word, may be called the physical. If either of these be wanting the singing will not be what it ought to be. Though on the other hand, there may be good voices and careful training and diligent practicing and due attention paid to the balancing of parts, and all the technicalities of musical science and art, yet if there be not the spiritual qualification the result will be wanting in that which is the highest element of all. And on the other hand, though there may be true spiritual feeling—faith and hope and gladness and high aspiration—yet if no thought be given to the requirements of musical expression, the result will fall short of that excellence which ought to be aimed at.

In other words, for a true and worthy service of praise there must be something to be expressed, and the adequate means of expressing it. The beauty of a fountain depends not only on the abundance and clearness of the water, but also on the skilful construction of the arrangement by which the water is thrown up into the air. So, to achieve excellence in congregational singing, there must be not only an inner spring of joyful emotion and eager desire, but also a fit channel through which the inner spring may issue forth.

Doubtless the former of these is by far the more important; but the latter deserves more attention than it receives.

Human beings do not come into the world with the musical faculty fully developed. Nor do they acquire it as a matter of course as they acquire stature or age. It is true there are persons so naturally gifted that they can take part in the congregational psalmody with ease and with good effect without much training of any kind. And on the other hand, there are persons so naturally deficient that no amount of training whatever would enable them to sing. But these two groups are comparatively very small. The great majority belong to the intermediate class. They have the natural capacity for singing well, but this natural capacity remains comparatively useless, perhaps even mischievous, if it be not trained.

There are two very unsatisfactory persons in most congregations—the man who sings badly and the man who does not sing at all and in whose attitude and expression may be detected at times something like a tacit protest against having to rise and stand on his feet to no purpose. The one contributes to the congregational praise the jarring element of discord. The other contributes the damping element of silence. These two unsatisfactory persons ought to be got rid of; not indeed, by expelling them, but by drawing forth the possibilities of song that are dormant within them, and so enabling them to sing correctly and joyously.—*Selected*

Thoughts for Quiet Hours.

REST.

My feet are wearied and my hands are tired,
My soul oppressed—
And I desire, what I have long desired—
Rest—only rest.

'Tis hard to toil, when toil is almost vain,
In barren ways,
'Tis hard to sow and never garner grain,
In harvest days.

The burden of my days is hard to bear,
But God knows best;
And I have prayed, but vain has been my prayer
For rest—sweet rest.

'Tis hard to plant in spring and never reap
The autumn yield;
'Tis hard to till, and when 'tis tilled to weep
O'er fruitless field.

And so I cry a weak and human cry,
So heart oppressed;
And so I sigh a weak and human sigh,
For rest—for rest.

My way has wound across the desert years,
And cares invest
My path, and through the flowing of hot tears
I pine for rest.

And I am restless still; 'twill soon be o'er;
For down the west
Life's sun is setting, and I see the shore
Where I shall rest.

FATHER RYAN.

TRIAL.—Behind every storm of trial, and every cloud of sorrow, is the heavenly blue of Christ's unchanging love.

TRIAL AND DISCIPLINE.—However long the series and painful the character of our trials may be, we shall call them "light afflictions and but for a moment" if they open our way to our eternal Home.

TRIAL AND TROUBLE.—Has it never occurred to us, when surrounded by sorrows, that they may be sent to us only for our instruction—as we darken the cages of birds when we wish to teach them to sing?

TRIAL IN WORK.—Pain is the deepest thing we have in our nature, and union through pain has always seemed more holy and more real than any other.

TRIALS.—If we be Christians, affliction must be our coat, and persecution our livery.

PAIN AND REST.

We are told that pain is nothing more than a nerve-irritation. It is experienced when any destructive process goes on in any part of the body, and may be felt in one part of the body while the source of it is in another. The headache may have its source in the muscles of the eye. Pain, strange as it may seem, is really a protective and beneficial sensation. In the case of a broken limb, extreme pain is caused by motion in that limb. Therefore, the sufferer, whether man or animal, tries to keep the limb at rest, which is the very condition requisite for its healing. Surgeons, indeed, have taken hints from nature in this regard, and in cases of tuberculosis affecting joints find that the best results are obtained by rendering the joint motionless by means of splints, though the affection itself is often not very painful. Pain from indigestion is relieved by temporarily lightening the diet and giving the digestive organs less work to do. Even headache usually indicates a call for rest. Pain due to an overtaxing of the nerve centre, that is, the brain, is usually the most difficult to combat, since here the cause is often obscure. In this state neuralgia—nerve pain, affects first one part of the body, then another. Nature's restorer, sleep, is courted with difficulty, and life's ordinary duties become burdens almost too heavy to be borne. In this condition nature's call for rest is best heeded by a complete change of surroundings. If the call is disregarded, serious consequences are likely to ensue. A vacation offers one of the best chances of recuperation. In fact, a regular indulgence in such forms of recreation is the best means of preventing this very condition, and should be looked upon not as the indulgence of a weakness, but as the performance of a duty. In the natural course of events one adds to, rather than detracts from, the years which may be given to active labors by devoting regular periods to rest. Treat the body not as a mere machine, which wears out in any case after a certain number of years or months of work, but as a vital organism having the power of revivifying itself—capable of being hard worked, but demanding, too, times of recuperation.

The Sunday School.

A writer in the *Christian World* contributes the following account of a Russian Sunday school:—"My engagement to spend a few days in Father Kiril's village had been of long standing, and the good priest, thinking that I was trying to shirk it, wrote every fortnight or so to remind me that I had promised to stay with him and look at his new church and his new school-house, at his model farm, his school mistress from Moscow, his wonderful fowls, and all the others wonders which he had imported into Petrovskoye, as the village was called. Father Kiril was one of the new school of Russian priests, a young man with ideas which he had picked up in the academy in Moscow in the course of conversations with a priest who had been in Berlin. He spoke German also, and had a look sometimes at a German paper. He had a thorough contempt for the old order of parish priests who knew nothing but how to squeeze money from the people, and had no other qualification for their holy office than the possession of a bass voice, made still baser by constant application to the vodka bottle. But with all his modern light and notions, there was no more faithful son of the Orthodox Church than Father Kiril. If he hated anything it was dissent, and the only time I ever saw him get just a little bit crusty was when I said a good word on behalf of the Stundists. There were no Stundists in his parish, he was glad to tell me; but if there were, he added, he would take other means to show them the error of their ways than by sending them off in wretched gangs to the Caucasus or by kidnapping their innocent little children.

"It was on a beautiful autumn afternoon that I arrived at the nearest railway station to Petrovskoye, and Father Kiril awaited me in his long cart, well padded with hay cushions and drawn by three excellent little ponies. The good priest shone a welcome on me and away we drove across the steppe, the bells ringing merrily at the horses' heads, the driver talking constantly to the horses, the cart bumping and jolting over the road, and Father Kiril himself, his long golden hair floating out behind him, full of delight that he had at last got his English friend beside him bound for Petrovskoye. The village at last came in sight, crowning a long, sloping declivity that rose from a narrow, torpid stream of brown water—very good water, the priest said, when it was filtered and boiled.

"It was Saturday evening when we arrived, and Father Kiril had just time to see me comfortably installed in his cottage and rush off for the evening service. And very delightful quarters mine were, and if ever there was a kindly, pretty, thoroughly cleanly and able little housewife in the world, it was Anna Vasilevna—Anuta her husband called her, with a tenderness in his voice that Anuta loved to hear. My room was perfumed with lavender and late summer roses, and with another perfume as agreeable to my olfactory nerves as any other—the smell of perfectly pure linen.

"When Father Kiril returned home, he had much to tell me about his village work. He had been only two years in Petrovskoye, but I really believe he knew every man, woman and child in the village. He had a singing class for men and boys every Saturday night when they practised the music for the Sunday morning's service. I excused myself. Well, in the early morning he had some people coming to make arrangements about some sports for the afternoon; would I be present and give them my advice? Again I declined. I did not approve of sports on Sunday; at which announcement Father Kiril stared, and puzzled me by asking when I thought the sports should be held. Then he said he had a Sunday school at seven o'clock. That might interest me. 'Yes,' I replied 'I should like to see your Sunday school.'

"Punctually at seven o'clock Father Kiril and I, accompanied by Anna Vasilevna, arrived at the school house—a neat little building, built on very primitive lines, containing rough benches and desks, a master's rostrum, walls decorated with some maps and those terrible ethnographical prints, without which no school in any country seems to be adequately furnished. The room was full of boys and girls, two or three grown-up people as well, including the schoolmaster and the mistress from Moscow. Father Kiril went straight up to the rostrum, and the hum of conversation ceased. He then recited two exquisite prayers from the liturgy of the Greek Church, one praying for the enlightening influence of the Holy Spirit, the other for the Tsar and the Imperial family. Then, opening a New Testament, which I was glad to see he took from his pocket, he read the exquisite chapter containing the parables of the Lost Sheep and of the Prodigal Son. It was evidently his custom to say a few words in explanation of whatever passage he might read, and his audience settled down in their places. A few children who had just come in sat down on the floor near the door.

"Why did the Saviour give us these parables? He tells you Himself. It was to show you that even if you stray from the fold of the Church He will seek you until He finds you, and bring you

back again with as much love as though nothing had happened. And if the parable teaches another lesson, it is that any sinner among us who has, by reason of his sins, strayed away from the love of Christ, will be sought by the Saviour and forgiven if he only repents.'

"Father Kiril also said simple things, full of the Gospel, about the parable of the Piece of Silver and the Prodigal Son. Some boys cried when he spoke of the love of that father who let by-gones be bygones, and took the erring son back to his bosom. The priest's share in these exercises over, those present resolved themselves into classes. The bigger boys clustered round Father Kiril, and the bigger girls round Anna Vasilevna. In the same way the younger children divided themselves between the schoolmaster and mistress. This was by far the least satisfactory part of the proceedings. I fastened myself first to the schoolmaster, and heard him tell his boys a wonderful tale about how the Virgin Mary appeared to a bishop called Job at a place called Potchaeff, and that from the spot of earth where her feet rested a spring of water now gushes forth. He went on to explain that this was no ordinary water, but possessed properties far more powerful than any known drug, and that the halt, the maimed, and the blind came to Potchaeff in hundreds and went away cured of their diseases. Anna Vasilevna's class was next visited, and here I heard how best to make a certain cross-stitch much in request in Russian embroidery. The good woman had brought a piece of canvas with her and was showing her friends the right and the wrong way of making the stitch. I did not expect this in a Sunday school, but it was quite as edifying as the story about Bishop Job and the Virgin. And so back I went to Father Kiril. He was telling his pupils about the Tartar hordes of the middle ages, how they invaded Holy Russia, butchering the people, and devastating the whole country, and how their progress was stopped by the prayers of the devout clergy and the amazing fortitude of the people. Much of that, he said, was historically incorrect, but it had unquestioned value in awakening patriotic sentiments of a very high order in the minds of that gathering of peasant youths.

"The class instruction did not last more than twenty minutes. The boys of the church choir who were present chanted the beautiful psalm beginning, 'Lord, Thou has been our dwelling place in all generations,' Father Kiril said another prayer for the blessing of God to descend on the church, and we all trooped out into the bright sunshine and up the village past the low *izbas* of the peasants to the priest's cottage. Father Kiril was quite impatient until he heard my opinion about his Sunday school, and when I reflected what Petrovskoye might have been in other hands, and what Father Kiril had made it, I could not but praise unreservedly this noble attempt of his to make these Sunday mornings a blessing on his benighted people."

BROTHERHOOD OF ST. ANDREW.

OBJECT—The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom amongst young men.

RULES—1. of Prayer, to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. 2. of Service, To make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible classes.

Address: Spencer Waugh, General Secretary, 40 Toronto Street, Toronto.

Brotherhood at Provincial Synod.

The Brotherhood of Montreal are to be congratulated upon the two meetings held under their auspices during the meeting of the Provincial Synod in their city. The eye of the passer by was arrested by large and attractive posters bearing the red cross of the order and the word *men* in very conspicuous type. Investigation proved that this was the announcement of a meeting for men only, to be held on Sunday afternoon at 4 o'clock in the Y.M.C.A. hall, which by-the-by was kindly placed at their service by the resident secretary.

At an early hour the hall was comfortably filled by a very attentive and interested audience composed of men of all ages and stations in life. After the singing of a few Brotherhood hymns, the chairman, Rev. Dr. Mookridge, introduced the first speaker, Rev. Canon du Moulin, who in his usual forcible style had a plain and earnest talk on personal points, which was listened to with very deep interest. He was followed by his Lordship, the Bishop of Huron, who urged upon his hearers the necessity of living close to Christ—it was one thing to make a good resolution, but too often one found himself like the man lost in the wood, returning at night-fall to the smouldering embers of last night's campfire. So with our good resolutions; New Years' day found us making the same promise that we had made before and spiritually back by the old camp fire.

After the singing of another hymn, the meeting was brought to a close with prayer, attention being called to the meeting in St.

George's school-room the following evening and an earnest invitation to those present to attend.

Judge Macdonald presided at the meeting of the Brotherhood of St. Andrew held in St. George's school room on Monday evening of the second week of the Provincial Synod, when addresses were given on the origin, objects and work of the Brotherhood. The hall was well filled with a most attentive audience including a goodly proportion of the clergy. A brief outline of the ideas of the several speakers will no doubt be found of interest.

Mr. T. R. Clougher, of Toronto, spoke of the origin of the society, which was started in Chicago by the present Bishop of Nova Scotia, who was at that time rector of St. James' Chicago. At first the Canadian clergy were inclined to be skeptical, for they said, "Can any good thing come out of Chicago?" but they soon got past that stage. The Brotherhood was not growing in great proportions, he said, but there was no tinsel about it, work, hard and often thankless work, which brought with it the satisfaction of duty done.

Mr. Lawrence H. Baldwin, Toronto, spoke of the objects of the Brotherhood. These were, he said, to uphold the hands of the clergy and to help spread Christ's kingdom among young men. One feature of the work is that of inviting young men to the services of the Church. Young men living away from home influences if not looked after in that respect, and it is impossible for the clergy to hunt them up, often find other ways of spending the Sabbath, and gradually drop out of church attendance. The Brotherhood is interested in seeing that they speedily drop in again. He also emphasized the benefit of district visiting.

His Lordship the Bishop of Nova Scotia was greeted with hearty applause on rising to speak of Brotherhood work. The work, he said, could be divided under two heads, prayer and service, and he considered the former the more important of the two. He would not say that the work was easy—he did not know of any work worth doing that was easy—but it was good. And what they need is men who shall do the work—men with strong, sympathetic hearts, men who are in touch with God.

The Rev. J. C. Roper, Toronto, reminded his listeners of the words of Isaiah, concerning the ideal man: "He shall be like the shadow of a great rock in a weary land." He explained how, after there had been a moistering of the ground, vegetation would often appear in desert places, but the growth would after a time be destroyed by the periodical drift of the sands. But place a rock there, he said, and a garden springs into existence. A group of young men are discussing an article that has appeared in a magazine. It is stated that religion is a mere sham, an old-fashioned theory that is passing away. The younger men begin to look troubled, when one of their number stands up and declares that he, at any rate, has not lost faith in God and religion. That man is like a shadow of a great rock. He is shielding his brother from the drift of popular infidelity.

In closing Judge Macdonald called attention to the thorough loyalty of the Brotherhood to the Church. The advantage of concerted action as compared with individual effort, and trusted that ere long many new chapters would be formed.

MISSION FIELD.

Foreign Missions.

The following is a synopsis of an address by the Bishop of London to the Clergy on Foreign Missions. He spoke with the characteristic precision and definiteness of a man who had thoroughly studied his subject, and striven to master it, and declared that the time was come when Churchmen should everywhere look upon the subject as one of the most pressing of the time. Hitherto, though there had certainly been zeal shown, it was the zeal of a minority, Churchmen as a body had looked coldly upon the subject. This, said the Bishop, is largely the result of ignorance; and the ignorance is owing to the clergy not instructing their flocks; and the reason for that is their own ignorance. They should set to work at home and remedy that.

He then proceeded to lay down four methods by which the clergy might educate themselves on this subject. The first was by *studying the New Testament*. Men sometimes read the Bible with the object of making their sermons, sometimes with that of deepening their spiritual life. Admirable both; but let them not pass over incidents and notices which may seem solely to belong to Apostolic times, for often these details throw very great light on missionary method. Thus, for example, to take one practical question, where did St. Paul get his men, and where did he get his money? The Bishop was sure that a diligent study of the New Testament would give a good deal of material for answers to these questions. Let the clergy read for themselves, and see if it were not so.

His second method was *Study of the earliest history of the Church*, say down to the middle of the third century. The record of the *Acts* was almost entirely confined to the foundation of the Church in Jerusalem, and the work of St. Paul. But we know that there was a very flourishing Church in Egypt in the early times, and the history of that Church and its doings was one of the most interesting chapters of Church history. The establishment of Latin Christianity round about Carthage, beginning with the notices in Tertullian and culminating in the splendid work of St. Augustine; the early history of the Church of Rome; all these matters would richly repay study.

Thirdly, the *Study of the Missionary Work of the Middle Ages*, the establishment of Christianity among the tribes who were the founders of modern Europe. And fourthly, *Accurate Information respecting the Mission Fields of the present day*, such as is offered by the recently published synopsis of the S.P.G.

Each of these heads was made the theme of a most lucid exposition, and then the Bishop proceeded to deal with objections. Thus, "the results of what has been done are very small." So said somebody to the Bishop who had just come from India. The Bishop told the objector that he was like Gallio, and as the gentleman appeared not to know who Gallio was, the Bishop explained, and went on to imagine Gallio's description of his own doings to his friends after wards. "There was a man brought before me the other day named Paul. His moral sentiments and views about the unseen world seemed to me nobler and more beautiful than anything I had ever heard; very much loftier and more convincing than those of my brother Seneca. But he had got hold of some queer notions about one Jesus, that I really could not be troubled with; and then a number of his fellow Jews came and clamoured against him for wanting to change their customs in some way or other. Of course I had no time to be bothered with such questions so I turned them all out, neck and crop." In some such way, no doubt Gallio would talk, and it was not unlike the way men of the world talk now. Yet they may remember that those small congregations, probably twenty or thirty at most in places like Philippi and Corinth, were the beginnings of the Christianity of Europe.

Then we are taunted with the divisions of Christendom, and told that we had better settle differences among ourselves before we attempt to make converts. To which the Bishop replied, "These differences existed from the beginning. We have them in the New Testament; but they never cooled St. Paul's ardour. 'Some,' said the Apostle, 'preach out of envy and ill will, supposing to add affliction to my bonds. But, no matter, Christ is preached, and therein do I rejoice; yea, and will rejoice.'" Experience has shown that those missionaries who have gone out with the most fervent zeal, have been drawn the closest together. The Church had one of her warmest allies, if one must not say sons, in the Baptist Carey, and another in Livingstone. And, lastly, the Bishop dealt with this, "Confine your labors to the heathens at home; you have plenty of them." The best way, he said, of pouring spiritual life into them is to inspire them with zeal for those outside. The way he urged this made one of the most brilliant and effective parts of his address, and probably the experience of many of the clergy confirms his view. I should like, he said, to hear that twenty missionary sermons a year were preached in each church, not for collections, but with a view of promoting a real desire for the victory of Christ's Kingdom.

Oxford Mission to Calcutta.

At a crowded meeting in support of the Oxford Mission to Calcutta, held in the Hall of Wadham College recently, the Bishop of Calcutta said that they could imagine the feelings with which he returned again to the old country and to the old college. He had watched with intense interest what had taken place during the last fifteen years, and he wished to say how invaluable was the help given by Oxford friends. He was disposed to think that the first thing to be cultivated in regard to missions, as to all other things, was a spirit of curiosity; true sympathy demanded curiosity. The more peculiar people were the more they were worth studying and so in India they had a people well worth studying and most difficult to understand; to arrive at the fundamental qualities underlying the peculiarities demanded immense study. The preaching of the Gospel should not be a cut and dried thing, there should be elasticity in mission work. The Oxford Mission aimed at that, and they were free to take up work as it definitely came before them in new aspects. Events were moving so rapidly in India that they have to be continually on the lookout for new events that necessitated a new front. The new work lately undertaken by the Oxford Mission was the foundation of a hostel where non-Christian students coming up to study at the University of Calcutta might stay. Another branch of the work that was very successful was the industrial schools for the young Christian lads, where they were taught trades. Then, too, there was the bishop's College, under Mr. Whitehead.

Mr. Longridge gave a most interesting account of the student's life Calcutta University, and the special temptations to which they were exposed, and Canon Scot Holland also spoke.

WOMEN'S AUXILIARY



THE LOVE OF CHRIST
CONSTRAINETH US

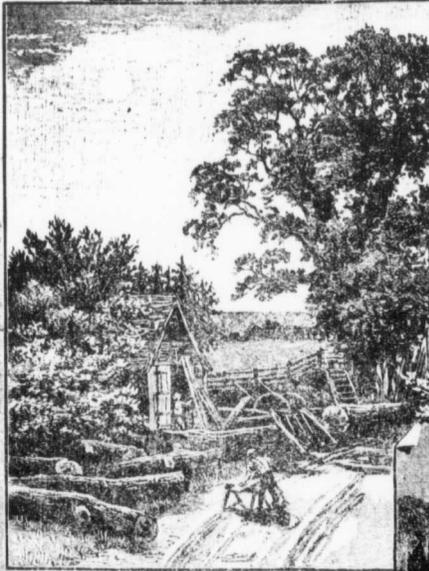
Educational Work of the W.A.

The work of the Women's Auxiliary may be classed under four heads, each undertaken in obedience to the precepts and examples given us in the Bible. The first is prayer—our foremost duty, our highest privilege; our one guarantee of results which must ensue, though here on earth we may never see them: "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting." The second is almsgiving, "all things come of Thee and of Thine own have we given Thee." The third is the work we call by the name of that holy woman of whom it is recorded that she was "full of good works and alms-deeds which she did." The fourth may be termed our educational work, in the highest and fullest sense of the word; for—though probably we scarcely realize it—when our Branches forward to the Treasurer their promised contributions to the Lady Missionary Funds, to Zenana Missions, and to Indian schools, we are fulfilling in a measure Christ's command "Go, teach all nations, to observe whatsoever things I have commanded you." By this our educational work, we women of the W.A., living quiet lives, hidden in the shade, cumbered, perhaps, with daily cares and daily toil, are yet marching in womanly quietude and humility forward and onward in the grand march of civilization and progress; working, thank God for it, on the lines laid down by the great Teacher who took the little ones in His arms and blessed them. It is this educational aspect of the W.A. work that we would now consider in its two subdivisions, missionary and auxiliary—missionary, as regards our lady missionaries, auxiliary—helping—in the narrower sense of the word, as regards the efforts of the W.A. to secure educational advantages to the children of missionaries living where these are not attainable. When, by the brave effort of a handful of warm-hearted women in Ottawa, the W.A. had been originated, constituted, and recognized, no more fitting labor of love could have been suggested than that laid upon the different Diocesan Branches by the request that they would make themselves responsible for the salaries and maintenance of lady missionaries for the three large Indian Reservations in the Diocese of Calgary, the Blood, the Blackfoot and the Peigan. The responsibility was accepted with enthusiasm; the devoted women who offered themselves for the work were living links between the workers longing to help, the missionaries toiling in the great harvest fields, and the heathen Indians, living destitute, cheerless lives "in darkness and the shadow of death;" they could tell us how we could help most effectually, and we simply can not estimate the blessing our lady missionaries have been to the W.A. The W.A. was held pledged from the beginning to work for Zenana missions, to help to send women to teach the countless multitudes of women and girls in India for whose souls no one hath cared: and, four years ago, the six Diocesan Branches were asked to maintain between them a lady medical missionary in Japan, who trains the young Japanese Christian girls to care alike for the bodies and souls of the sick and suffering round them. Besides all this, teachers and matrons in Indian schools are maintained, wholly or in part by the different Diocesan Branches of the W.A. So the educational work goes on; alongside with the religious instruction given them, hundreds and hundreds of children in India, in Japan, in our own Northwest, are being brought under the refining influences of Christian civilization and culture; the infinite possibilities of humanity are being opened up to them, and the reward accorded their patient, much tried teachers—though perhaps they may never know it in this life—will be seen when these children whom they tenderly rescued from ignorance, and vice, and degradation, shall in their turn, by the example of their simple faith, their pure lives, their Christian charity, stand as witnesses for God among their people.

One great benefit of our W.A. work to our members is in the fact that it is so practical and so positive. No one who is really interested in the work, and closely follows its developments, can remain ignorant of the bitter need of the heathen, or of the innumerable difficulties and privations which beset our missionaries. We correspond with these, they visit us, some of us visit them in their spheres of work; their touching appeals for help for their poor and suffering come to us, wringing our hearts, for the task seems so far beyond our strength. We can not cherish any illusions we can not go on our way rejoicing because, having devoted a certain sum to "missions," we conclude that the work is going on, so to say, "of itself" and we "have done what we could." While

we live it is never to be "have done" it is always to be doing; doing a little more still, as we ourselves are educated to a fuller knowledge of our duties and our powers. "He that giveth unto the poor shall not lack, but he that hideth his eyes shall have many a curse." The needs are real, the needs of our lady missionaries in their work, the needs of the Indian Homes and schools; perhaps the first glowing enthusiasm of the Women's Auxiliary is over, we are coming to what our honored President, addressing our Huron Branch, called "the testing work" then all the more diligently must we keep our hands firmly on the plough. It may be that in the beginning we were too rash in undertaking; that now it seems that we "undertook too much"—never mind it was undertaken, the help was promised, and a duty assumed cannot be laid down; let us not count over the discouragements, let us kneel down and ask God to help us to go forward. And oh, never let us say angrily when appeals, perhaps often reiterated, are laid before us "We have helped that already"—the help given last year was not, unfortunately, like the widows' curse. Neither let us say "they are undertaking too much"—try honestly to realize how many pressing needs grow up around every mission station and mission school; and above all never say "he is such a beggar" how dare Christians, who ask their "daily bread" of their Heavenly Father, contemptuously call those who ask them for His sake to help them to carry "daily bread" to the lost and perishing "beggars," or talk so irreverently of "begging" for missions and "begging for the church." If how we can help again and again, and give and give again, is a problem to us, let us carry that problem to God. He will solve it for us.

And now we come from our strictly missionary to our auxiliary educational work, the education of missionaries' children. While we are bound, each one of us undividedly—whether we acknowledge the obligation or not—to do what we can for the heathen, we are equally bound to do what we can to help and lighten the burdens of the missionaries who labor among them. It is a hard difficult life, beset with perplexities, discouragements and uncertainties. It is a life of poverty and privation, and fraught with anxiety for the future, for the time of old age or sickness, for the future of the widows and orphans. But apart from these anxieties for the future, there is an ever-present anxiety about the well-being of the children growing up around them. These must be taught, trained to help themselves and make their way in the world. Who is to do this, in those lonely mission stations where he "parish" stretches away miles north and south, and east and west? Not the father; he has "eleven stations and a scattered population; the Jesuits are working hard everywhere; the work makes great demands on my time, necessitating long journeys and absences from home of many days together." Not the mother, she has no servant, no labor-saving appliances, husband and children must be fed and clothed—how she often does not know till God sends the wherewithal—and in addition to this ceaseless round of household work her time "is largely taken up with parochial duties which but for her would flag." Parents among ourselves whose own children are hedged in with every comfort, and every educational and social advantage, say thoughtlessly, and in utter ignorance of facts, "Oh, there are schools there." Schools, yes;—perhaps three or four miles from the mission; schools where the companionship is by no means such as these people would tolerate for their own children; schools where the teaching is limited to "the three R's" and a little incorrect grammar. We have been told, "tempting offers are constantly being made from the States to our clergy; now and again we lose our best men, for, by accepting, they obtain for their children all that they are deprived of in these isolated missions: it is hard to resist where the welfare of those dearest to them is concerned. If the men are to be retained, some way must be devised by which they can secure to their children an education such as every Canadian child has a right to." It is five years since the W.A. determined to do what it could to assist, and in that time many children—over thirty—have been helped. Each Diocese works on its own lines, giving what it considers the most useful help. Our Huron way is to bring the children to London, board them in a Christian family, and send them to the Public Schools, where they have all received the kindest care and attention from their teachers. Four children have been thus mothered, three of whom are still being cared for, and are all giving satisfaction, they stand high in their classes, and are eager to profit of the advantages afforded them. Help has come from many quarters, from W.A. Branches and private individuals, from Montreal and Ontario Dioceses, from far away Gaspe and England. But if the work is to go on, the help must go on. Is it hard to realize the need? But surely we can teach ourselves to do this; and there is no surer way of doing so than by counting over our own blessings, they are so manifold, dwelling as we do among our own people, with all the ministrations of our Church. Whatever we may have to forego of luxury, or even of comfort, our children have a good education secured to them; no hard times, no poverty deprives them of their training for the battle of life "What shall I render unto the Lord for all his benefits toward me?"—Christian mothers, for these educational advantages of your children, and for their successes at school and college, bring to God's treasury a thank-offering yearly to help the W.A. to secure like advantages to the children of those who are obeying God's behests in the mission field.



DAILY WORK.

IN the name of God advancing,
 Sow thy seed at morning light,
 Cheerily the furrows turning,
 Labour on with all thy might
 Look not to the far-off future.
 Do the work which nearest lies,
 Sow thou must before thou reapest.
 Rest at last is labour's prize.

Standing still is dangerous ever,
 Strength is thine for labour now;
 Let there be, when evening cometh,
 Honest sweat upon thy brow.
 And the Master shall come smiling
 When work stops at set of sun,
 Saying, as He pays thy wages,
 ' Good and-faithful soul, well done.'

HIDDEN TEXTS.

Find out the text and give the reference: 50 texts will be given between July 1st and Christmas, and certificates sent at New Year to the children answering the greatest number correctly.

| | | | | |
|------|-----|------|--------|-------------|
| WISE | AND | NOT | REFUSE | |
| AND | BE | HEAR | IT | INSTRUCTION |

Also:

| | | | | |
|-----|------|--------|----------|-----|
| OUR | THE | REPORT | HATH | OF |
| IS | LORD | WHO | REVEALED | TO |
| AND | ARM | WHOM | BELIEVED | THE |

NOTE.—Do not send in any answers until January 1st, when all should come together.

LETTERS TO THE EDITOR.

✠ We do not hold ourselves responsible for the opinions expressed by our correspondents.

THE NUMBER OF SACRAMENTS.
Editor of "The Church Evangelist."

Sir,—Mr. Sage has evidently misunderstood my complaint of his having quoted only twelve words out of my quotation concerning the number of Sacraments from Homily 9, Book II. I did not complain of his not having quoted the whole quotation, but of his having quoted only twelve words and by doing so having misrepresented the teaching of the homily on the subject on which he was writing. He will remember Ps. liii. 1, "The fool hath said in his heart, There is no God." What would he think of the man who quoted the words "There is no God," and said that the Bible says "there is no God?" This is exactly the sort of thing Mr. Sage has done with the homily. The fact is the homily teaches exactly what the Church Catechism and Art. XXV. teach, viz., that there are no Sacraments "of like nature" with Baptism and the Supper of the Lord inasmuch as there are these "two only, as generally necessary to Salvation." "They may therefore," as Bishop Harold Browne says "par excellence be called Sacraments of the Gospel." But the Church Catechism does not limit the number of Sacraments to two, while the homily speaks of others besides, though pointing out that there are no other Sacraments "of like nature" with these two.

Mr. Sage has a curious idea about the "Voice of the Church." In a former letter he spoke of the conclusions of the Bishops in Conference at Lambeth as the "Voice of the Church." In your issue of to-day, 12 inst., he speaks of a set of lessons published by the Church of England S. S. Institute as "an authoritative voice of the Church." I dare say Mr. Sage may even consider the conclusions of the Synod of Huron, as "the voice of the Church," and if so why not the utterances or teaching of the S. S. committee of the Diocese of Toronto?

I would not for one moment allow Mr. Sage to surpass me in respect and reverence for the office of Bishop, but one cannot allow the honor and respect which is due towards the office of Bishop, and to the combined judgment of our Right Reverend Fathers in God, to lead him to give to their conclusions an importance which they would not claim for them themselves. The Bishops at Lambeth do not claim that their utterances are "the voice of the Church." But apart from this "the third of the four articles proposed as a basis for Christian union, (which reads thus), 'the two Sacraments ordained by Christ himself: Baptism and the Supper of the Lord,' etc., is not at variance with the teaching of Book II., Homily 9, which declares other Sacraments than these two. These are the only two Sacraments "necessary to Salvation," and when our Bishops were laying down terms of re-union they certainly would not insist upon more than was absolutely necessary, they therefore insisted only on those two Sacraments which are pre-eminently Sacraments, and may thus be termed "the two Sacraments," and what they wished to state concerning them is that they be "ministered with unfeeling use of Christ's words of institution, and of the elements ordained by Him."

From the Lambeth conference Mr. Sage drops to the lesson notes of the Church of England S. S. Institute as "an authoritative voice of the Church." Now no committee in the Canadian Church is more indebted to the Church of England S. S. Institute than the S. S. committee of the Diocese of Toronto. But we are quite sure that the committee of the Institute would be very much surprised if

we were to claim for their lesson notes what Mr. Sage does. We use their notes most freely, but not slavishly, and have done so for the past fifteen years. The Institute gives us the privilege of using them, and we now pay an honorarium to the Institute yearly for the right of doing so, because their notes are copyright, not because they are "an authoritative voice of the Church." Mr. Sage quotes from the notes of the Rev. A. C. Macpherson on the Church Catechism, so does the S. S. committee of the Diocese of Toronto, but we cannot recognize the notes of any individual man, or even of a committee however numerous that committee may be, however godly and learned its members may be, as "an authoritative voice of the Church," as Mr. Sage does.

Will you kindly place Mr. Sage's quotation from Mr. Macpherson's "Lessons on the Church Catechism," along side the words of the homily concerning the number of Sacraments. The homily it must be remembered is the "authoritative voice of the Church."

Mr. Macpherson,—Answer the question, how many sacraments? How many? Two only. Some people think there are more, but our Church teaches us that there are two. You will perhaps know more about this when you are older. We do not call anything a Sacrament except these two. What are the two? They are Baptism and the Supper of the Lord. These are the only two that are generally necessary to salvation. We don't consider anything a sacrament unless it is necessary to salvation.

Voice of the Church, Book II., Homily 9.—"And as for the number of them (the sacraments), if they should be considered according to the exact signification of a sacrament, namely, for visible signs, expressly commanded in the New Testament, where unto is annexed the promise of free forgiveness of our sin and of our holiness and joining in Christ; there be but two, namely, Baptism and the Supper of the Lord. For although Absolution hath the promise of forgiveness of sin, yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands), is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are; and, therefore, Absolution is no such sacrament as Baptism and the Communion are. And although the ordering of ministers hath His visible sign and promise, yet it lacks the promise of remission of sin as all other sacraments besides the two above named do. Therefore neither it, nor any other sacrament else, be such sacraments as Baptism and the Communion are. But in general acceptation the name of a sacrament may be attributed to anything, whereby an holy thing is signified."

Book I. Homily, "against swearing."—"By holy promises, with calling the name of God to witness, we be made holy members of Christ, when we profess his religion receiving the Sacrament of Baptism. By like holy promise the Sacrament of Matrimony knitteth man and wife in perpetual love, that they desire not to be separated for any displeasure or adversity that shall after happen."

Let us remember that Article XXXV. tells us that these homilies "contain Godly and wholesome doctrine."

Now although we use Mr. Macpherson's "Lessons on the Church Catechism," where we find one thing in his notes, and the Church saying in her formularies some thing quite opposed to what Mr. Macpherson says, we are compelled as honest Churchmen to accept what the Church says and not what Mr. Macpherson, whose opinions are those of a private individual says.

I had no intention, Mr. Editor, of attacking Mr. Macpherson's teaching, un-

fortunately Mr. Sage has drawn him into the controversy, I am simply defending the teaching of the Leaflets published by the S. S. committee of the Diocese of Toronto of which I happen to be a member. That teaching, I have endeavored to maintain, is in accordance with the teaching of the formularies of the Church as to the number of sacraments. The number of sacraments ordained of Christ in His Church are "two only, as generally necessary to Salvation, that is to say, Baptism and the Supper of the Lord." "These five commonly called sacraments . . . are not to be counted for sacraments of the Gospel," (Art. XXV.) "The homily defines a Sacrament of the Gospel to be 'a visible sign expressly commanded in the New Testament, where unto is annexed the promise of free forgiveness of our sins, and of holiness and joining in Christ.' Now this definition does not exclude Matrimony, Confirmation, Absolution, and Orders from being in some sense sacraments; but it excludes them from being 'such Sacraments as Baptism and the Communion.'" (Bishop Harold Browne). Mr. Editor, I have had my say, I must thank you for your kindness and patience. May He who can alone guide us into all truth keep us from all prejudice and error, and grant us a right judgment in all things, and evermore to rejoice in His Holy comfort.

CHAS. L. INGLIS.

Sep. 12, 1895.

CHURCH BOYS' BRIGADE.

Editor of "The Church Evangelist."

Sir,—May I through your columns remind my brother Wardens of the Brigade that under the new constitution the annual election of officers should take place at the beginning of October? I would also like to urge upon them the importance of bringing all the boys together at the proposed public inspection at the end of the month. Two new companies have just been added to this youthful army of Churchman, St. Mary's, (Dovercourt), and Christ Church, (Meaford); and there are several more, likely to be formed soon.

Yours, etc.,

CHARLES H. SHORTT,
Chief Warden.

Editor of "The Church Evangelist."

Sir,—Will you allow me to make through the columns of your paper, a correction in what I am reported to have said in the Provincial Synod, when speaking on a motion of Professor Clarke of Toronto, to omit certain words in Canon xiii., so as to allow of other versions of Holy Scripture being used in churches, than the Authorized Version. I am reported to have said that I hoped the Synod would never by its vote to displace the Authorized Version now used in our churches. What I thought I said, and certainly what I intended to say, was, that I hoped the Synod would never by its vote displace the Authorized Version, for the present Revised Version.

Yours obediently,

F. H. J. BRIGSTOCKE,
Archdeacon of St. John.

Sep. 27, 1895.

Editor of "The Church Evangelist."

Sir,—Permit me through your columns to appeal to our fellow churchmen in behalf of the Church of St. Mary, Aspsdin, Diocese of Algona.

The church is a stone structure, the tower of which has given away at one corner, and is in a perilous condition. A practical man who has inspected the tower, states, that if attended to immediately, it can be repaired for about \$50. The work should begin at once. The

congregation of St. Mary's is too poor to take this matter in hand, therefore, I ask the friends of Algoma to kindly furnish us with the above amount.

Subscriptions will be most thankfully received and acknowledged by Rev. Rural Dean Machin, Gravenhurst, Ont.; D. Kemp, Esq., Treas., Synod office, Toronto, or by the Incumbent.

Yours faithfully,
FANZ C. H. ULBRICHT,
Incumbent.

Having satisfied myself by a personal visit that the tower is in urgent need of immediate repair, I do earnestly commend this appeal to the generous sympathy of the friends of our Diocese.

(Sgd.), C. J. MACHIN,
Rural Dean of Muskoka.

CHURCH IN CANADA.

Rev. Adam Currie, F. R. G. S., of Bay of Islands, Newfoundland, has been unanimously elected to the vacant parish of Holy Trinity, Tangle, and expects to be in residence the first week in October.

At Holy Trinity church, Winnipeg, on Sunday Sept. 22nd, before a large congregation, Ven. Archbishop Fortin preached the first of his series of sermons on the "Origin, development and present condition of the Church of England."

On Sunday next, Oct. 6th, the Harvest Thanksgiving service will be held at Grace Church, Elm street, Toronto. In the evening a special sermon will be preached by the Rev. A. A. Welch, the new Provost of Trinity College.

Sunday 29th, the feast of St. Michael and All Angels, All Saints and St. Luke's, Williamsville, held their harvest thanksgiving services. A guild has been formed in the latter parish, called the "Women's Guild of Willing-workers," the main object being the reduction of the debt on the church. A mission, conducted by Father Field, of Chicago, will be held in All Saints' beginning Oct. 10.

St. George's Cathedral, Kingston, the Archbishop sailed for England last week by steamer "Labrador," he expects to return some time in October. Rev. Hugh Spencer, of Cloyne, sang evensong on Sunday last, and the Dean, who had just returned from the Provincial Synod, gave a synopsis of the work done there at.

The Annual Parish Festival was held in St. Cyprian's church, Toronto, on Thursday last, St. Cyprian's Day. There was a celebration of the Holy Communion at eight o'clock, followed by Mattins at half-past ten when the Rector preached. At the choral evensong the Rev. O. Rigby, Dean of Trinity College, preached an encouraging sermon, and the choir of St. Magdalene's joined in leading the worship. On the eve of the patronal feast the usual parish gathering took place in the school-room,—a free entertainment for the adult parishioners, very successful in every way. It is now four years since the first sod was turned for the Church.

We learn from the Quebec Diocesan Gazette that the Lord Bishop of Quebec has been holding confirmations during July and August, in the following places in the Missions and Parishes of his extensive Diocese: Black Lake, Lower Ireland, Maple Grove; Cape Cove, Malbaie, Barachois, Sandy Beach, Peninsula Little Gaspe, Gaspé Basin, Gaspé-South, Rivière du Loup, Valcartier, and the Magdalen Islands, besides holding services, preaching, lecturing on Church history, and celebrating Holy Communion in these and many other places. Nearly 200 candi-

dates were confirmed during this tour. His Lordship was accompanied on his visit to the Magdalen Islands by the Rev. Lennox Williams as Chaplain, at other places by his Domestic Chaplain, Rev. E. A. Dunn. The Lord Bishop held a confirmation in St. George's Church, Georgeville, Que. The church was nicely trimmed with flowers. His Lordship gave a very impressive address to a large and attentive congregation.

Special services in connection with the Jubilee of St. James' Church, Kingston, were held on Sunday, Sept. 22nd. A great deal of pains had been taken with the decorations, which consisted of flowers, fruit and grain, and the result was eminently satisfactory. The preacher was the Very Rev. Dean Innes, of London, who some thirty or forty years ago, held a captaincy in the Rifles then stationed here, and was a member of St. James', and a teacher in the Sunday School. A bright and hearty children's service was held in the afternoon, at which addresses were delivered by Judge Macdonald of Brockville, and Dr. E. H. Smythe, Q.C., of this city. In the evening the first lesson was read by Dr. R. V. Rogers, Q.C., son of the first rector, and the second, by Mr. Frank Kirkpatrick, son of the late Rev. F. W. Kirkpatrick, the second rector. Instead of a sermon, historical addresses were given by Rev. J. K. McMorine, the present Rector, and by Dr. Rogers, and a practical one by Judge Macdonald. The congregations were very large at both services. On Tuesday a parochial reception was held in the Y. M. C. A. building. A very good programme had been prepared and everything passed off very pleasantly. On Wednesday the children of the congregation were fed, recited and sung to, and judging by sights and sounds, the kindness of the Sunday-school teachers and others in getting up the entertainment, was much appreciated.

JUBILEE OF ST. JAMES' CHURCH, KINGSTON.

The people of St. James' church, Kingston, recently celebrated the fiftieth anniversary of their formation as a congregation, the church having been first opened for worship in the fall of 1845. Special services were held in honor of the anniversary and large congregations attended all of them.

In the morning the service was conducted by the Rector, Rev. J. K. McMorine, Very Rev. Dean Innes, of London, preaching the sermon. His subject was, "The Power of the Cross of Christ," from the text: "For the preaching of the cross is, to them that are perishing, foolishness; but unto us which are saved, it is the power of God." St. Paul's first epistle to the Corinthians I, 18.

At the conclusion of his sermon the Dean made touching allusions to his occupying the pulpit of the church where forty years ago he was a worshipper and hearer.

THE EVENING SERVICE.

At the evening service three addresses were given, one historical, one biographical and one practical. Rev. Mr. McMorine, the Rector, sketched briefly the history of the church. After the American war of the revolution grants of land in Canada were made to some of those who had still remained true to England. Among those who received a grant of land was Rev. Jno. Stuart, his grant being known as "Muddy lot, No. 24." He came to Kingston in 1783 or 1784 and the district in which he settled was known as Stuartsville. There were very few houses in that district then. It was principally vacant fields. But the city was growing in that direction. To this locality came the Rev. R. V. Rogers in 1843, and begun what may be called his life

work. His field extended from lot twenty-four referred to, to what is now Portsmouth. His first place of worship was a rough-cast building, still standing, on Sydenham street. The lot on which the present church and parsonage were built was donated by the late John Macaulay. The corner stone was laid on September 28th, 1844, by Bishop Strachan. In 1848 Mr. Rogers made a report to the Society for the Propagation of the Gospel in foreign lands in which he reported sixty communicants, 100 children in the Sunday School and fourteen teachers.

I have, said the Rector, a list of the pew-holders dating from August 1845. They numbered then forty-eight, and of these are only four or five represented either by themselves or their children among the pew-holders of to-day. But there are one or two left who have worshipped in this church during all these fifty years.

In conclusion the rector said: We have to take care how we build on these foundations. The progress we have made as a congregation should be a type of some inward progress, some deepening of our faith, an inflaming of our love, a brightening of our hope, the sanctification of our lives and the greater devotion of both body and soul to Christ's work. Our growth since 1845 would be but a sad mockery if it were not a type of an inward enlargement going on in the hearts and lives of each of us. Probably fifty years hence men and women will be meeting in this church and celebrating the centennial of its erection. Perhaps a few of the little ones who took part in to-day's ceremonies will be present then. I trust those who will be present then will have learned more of the true spirit of worship than we have; but there are some things that will not be changed. The holy Communion will be celebrated then as to-day. The same prayers will be offered, the same creeds adhered to, the same Gospel preached and in all essential particulars the worship will be the same.

THE FINAL ADDRESS.

R. V. Rogers, Q.C., discharged the duty of weaving a wreath of immortelles to the memory of the late Rev. Mr. Kirkpatrick. This task had been assigned to Mr. Penze, but illness prevented his performing it. Rev. F. W. Kirkpatrick was pastor of the Church from 1869 to 1885. For fifteen years he had been among his people, the friend of all, the companion of many, the comforter of the mourner, always ready to raise the fallen, wiping away the tears from the eyes of the weeper. His memory will long be dear to those who knew him. Many a poor home has been comforted. His love knew no distinction of Church or creed. In 1884 he was offered the parish of St. Peter's Brockville, but he felt it to be his duty to remain here. And he did remain until he was called higher. Can we do better than follow in his steps, in so far as they are the steps of the Master? Can we do less than keep his memory green? He was one of Christ's soldiers and he died fighting for Christ's cause.

Judge Macdonald, of Brockville, then gave a practical address. The first thought which he emphasized was this: Are we individually and collectively doing our duty? He took it for granted that every member of the congregation was a loyal Churchman, a prayer-book Churchman. Some people are faithful to the Church in a sense, but they don't live for it. The loyal Churchman must live for it. The question is, Is he a true Christian. If he is a true Christian how is his Christian life to be kept up? The natural life must be nourished; so must the spiritual. But how? First, by prayer. This is the house of God and the Gospel is preached in it, and faithfully preached; but in the Church of England the pulpit is made subservient to prayer and praise. The Christian life is to be kept up by Bible-

reading and by worship, including the Holy Communion. This was the one act of worship laid down by the Lord Himself, and His dying command was, "Do this in remembrance of Me." Another means of nourishing the spiritual life is by service. Not only must service be the outgrowth of spiritual life, but it should be a means of deepening and strengthening that spiritual life. Every man has his work to do and the question is, How is he doing it?

In conclusion he said: You are entering into a new period of Church existence. Be loyal to the Church; be true to the work of the Church; be loyal to the standards of worship; be loyal to the rector, support his hands continually. Keep your rector free of financial troubles. Don't criticise him if you don't see things as he does. Be loyal one to another. Be cordial to strangers. Have no distinctions in the Church of God. We are all teachers; we have all work to do. To every baptized person the Lord Jesus Christ has given work to do. Are we doing it?

DIOCESE OF HURON

Rev. Archdeacon and Mrs. Davis were tendered a reception in the lecture hall of St. James' Church, South London, Sept. 24th, on their return from an extended visit to the old country. The welcome was a very cordial one. The Rector made a short address, recounting some interesting incidents of his travels, and a musical and literary entertainment made up the remainder of a pleasant evening.

The annual meeting of the Ruri-Decanal Chapter of Norfolk, was held in St. Paul's church schoolhouse, Port Dover, on Monday Sept. 23rd. Rev. Rural Dean Hicks, B.D., of Simcoe presiding. Devotional exercises were conducted by the Rector, Rev. J. B. Newell, after which the Rev. Canon Young as special agent of the Synodal Executive Committee gave a succinct account of diocesan and mission affairs with the objects specially within the duties of the Ruri-Decanal Missions' Committee. The discussion following was taken part in by Mr. J. H. Ansley; Mr. H. H. Croft, of Simcoe; Mr. E. Morgan, Delhi; Mr. Boucher, Port Rowan; after which the election for the Missions' Committee of the County was held. The election resulted in the following being returned. Clerical — Revs. Canon Young, Simcoe, and Frank Leigh, Delhi. Lay — Messrs. L. Skye, Pt. Dover, and H. H. Groff, Simcoe. Convener — Rural Dean Hicks. On motion of Canon Young and Mr. Boucher, it was resolved to hold meetings of the committee and missionary meetings in each congregation of the Deanery before the 5th of Dec. next.

A meeting of the officers, respectively of the Huron Anglican Lay Workers' Association and the Synod S. S. Committee, was held in Cronyn Memorial Hall, London, on the 26th ult. Mr. A. H. Dymond in the chair, to make final arrangements for the Lay Workers' Convention to be held in Windsor, Ont., on the 23rd and 24th inst. The Bishop of Huron and Dean Innes were present. The programme of the Convention was settled and is rich in topics of general interest. Two most important features are, the address to be given in All Saints' church in the evening of the 23rd, by Mr. Eugene Stock, Editorial Secretary of the Church Missionary Society, London, England, and one on the evening of the 24th, "On a Missionary Church," by the Lord Bishop of the diocese, whose powers as an orator and enthusiastic champion of missionary effort, will no doubt have full play on an occasion and theme so favorable to

their exercise. All the visitors will be hospitably entertained by Windsor friends, if the latter are only notified. The local Secretaries are Rev. T. B. Smith, Curate of All Saints' and Mr. J. L. Kent.

DIOCESE OF NEW WESTMINSTER

The Right Rev. Lord Bishop of Westminster, yesterday, Sept. 1st, conducted his first services in Vancouver, officiating in St. James' church in the morning and Christ church in the evening. In the former church the beautiful and impressive service of the Holy Communion was celebrated. Both congregations attended in large numbers to welcome the new Lord Bishop of the Diocese. In the morning His Lordship was met at the door of St. Luke's Home by the officiating priest, Rev. E. Heriz-Smith, the church warden, the sidesmen and the choir who, preceded by a cross bearer, escorted him through the church yard to the west door of the church singing as they went hymn 601 A. and M., "God of Abraham Praise." The singing was led by a silver cornet, and as the procession approached the church, the sweet strains were heard by the waiting congregation, who, as the Lord Bishop entered the church, took up the refrain. In the procession the Bishop carried the handsome pastoral staff presented to the See.

The congregation of Christ church met Sept. 5th; the newly consecrated Bishop of New Westminster at a conversazione held in the class rooms below the church. Rev. L. N. Tucker, on behalf of the congregation, welcomed the Bishop and his wife. The Lord Bishop in replying said he was glad to be there. He had only for the first time to-night heard that Vancouver was a city of 10 years growth and was very much surprised thereat. The church they now occupied would compare favorably with any of the churches of the English watering towns he had visited. The Lord Bishop and Mrs. Dart were then introduced to all present by Rev. Mr. Tucker and Churchwarden Tisdall, and an hour was pleasantly spent by the congregation in social chat.

The congregation of St. Mary's Church, Sapperton, extended a hearty welcome to the Bishop and Mrs. Dart Tuesday, Sept. 3rd, in the parish room. There was a large attendance, and during the evening a musical programme was carried out, which included some pretty choruses by the Sunday school children, vocal and instrumental music, and recitations.

On Sunday morning, Sept 8th, the Rt. Rev. Bishop Dart conducted the regular services at St. Paul's, Hornby street, Vancouver, and at St. Michael's, Mount Pleasant in the evening. He arrived in this city at 10 a.m., and was driven to St. Paul's where he was received by the Rector-elect, Rev. Herbert E. Bowers and the church warden in the vestry. After robing he proceeded to institute, induct and install the Rev. Mr. Bowers as Rector of the parish.

Thanksgiving services, in acknowledgment of the bountiful fish harvest enjoyed during the season just closed, were held in St. Barnabas church New Westminster, Sunday, Sept. 8th, morning and evening. The church was hung with fishing nets, which were tastefully arranged around the interior of the sacred building and also about the altar rails and pulpit, paddies, placed crosswise, were fastened to the walls, whilst floral decorations brightened the whole. The morning congregation was not very large, but

those who were present had the privilege of hearing the Rector, Rev. H. H. Goven, preach an appropriate and earnest sermon, having particular reference to the sea. In the evening the church was quite full, and the service was a cheerful and hearty one, various portions of it having allusion to the particular nature of the service. In addition to the hymns, chosen of course for their suitability to the occasion, the "Fisher's Song" and "Holy Offerings" were sung.

The Synod of New Westminster is convened for Wednesday, 6th November next. There will be much important business to transact, so a three days' session may be anticipated. The Lord Bishop of New Westminster will doubtless have much of interest to deal with in his first pastoral address.

NAPANEE MILLS.

The new church of St. Jude's was opened for divine services and dedicated to the great Head of the Church on Sunday, Aug. 18th, by the Ven. the Archdeacon, assisted by the Incumbent and Mr. W. P. Reeve, of the Cambridge Divinity School, Mass., with all the dignity and beauty possible under limited circumstances. At the morning service the church was packed, and after availing themselves of the porch and vestry, many were still unable to get in. The Archdeacon preached a very beautiful and eloquent sermon from Ex. xxx. 14. Many received the Holy Communion. The choir led the service very well indeed, assisted by members of St. Luke's and St. John's. The offertory was very good. In the afternoon the S. S. children, assisted by the St. John's S. S., enjoyed a bright service. There was three baptisms and three children taken into the church.

The Archdeacon again preached a most appropriate and practical sermon from St. Mark, iv. 23. In the evening the church was again filled, and a most hearty service was again rendered.

The Archdeacon preached an eloquent sermon upon worship, deriving his arguments and conclusions entirely from scripture. He showed first that worship should be reverent and the position in prayer kneeling, "O come let us worship and fall down and kneel before the Lord our maker." 2nd, That it should be common responsive worship. "And one cried unto another and said, Holy, Holy, Holy is the Lord of hosts."

3rd, That singing is just as much part of worship as praying, and that prayers might be sung just as well as said. "O come let us sing unto the Lord."

4th, That worship must be sacrificial and symbolical. For I will not take that which is thine for the Lord, or offer burnt offerings without cost.

5th, Our worship should be as beautiful as our circumstances would allow, in the building itself, both outward and inward, and also in the vestments, decorations and service, looking back upon God's instructions to the Jews in the building of the temple, and forward through St. John's revelation of what we may look for when the great Church triumphs and shall be the Church at rest. The whole day was one long to be remembered by the church was very much admired by all who saw it.

Beautiful and useful gifts were made to the church the previous week. The donors names are not made public.

1st. An altar reredos, credence, bishop's chair, prayer desk and seat lectern and pulpit, all in butternut wood
2nd. A font, the base and column being of Calabogie marble and the

basin of pure white. The text—"He that believeth and is baptized shall be saved," round the top and a beautiful I.H.S. in the front. It has been placed on a raised platform at the door and was manufactured by Mr. Koubler.

The church has a small debt which it is hoped will be wiped out in a few weeks, when it is expected the Archbishop will visit the parish, consecrate the church, and hold confirmation.

OBITUARY.

The very sad intelligence of the death, on Sept. 23rd, of the Rev. J. O. Ruggles was received from Windsor, N. S. The deceased gentleman was universally respected and beloved, and his startlingly sudden death will be a great shock to very many throughout the Province. Mr. Ruggles left Halifax for Windsor, where he had kindly agreed to officiate for his friend Archdeacon Jones. He felt ill at the early celebration of Holy Communion, but revived considerably after breakfast, and officiated with much vigor at the 11 o'clock service. He was in the act of robing for the evening service when he became faint, and, gradually becoming worse, had to be carried to the rectory, and, after considerable suffering, he passed away at 5 o'clock.

Rev. J. O. Ruggles ordained deacon in 1863 and priest in 1864. He was Rector of Horton from 1863 to 1869; Rector of St. Margaret's Bay from 1869 to 1876; and Rector for the second time of Horton from 1876 to 1888, having been in active service for over a quarter of a century. He resigned the Rectorship of Horton in 1888, and moved to Halifax. In April last he was appointed diocesan secretary, and, as all know, discharged his duties of that responsible office with distinguished ability.

Mr. Ruggles was the son of the late Israel Williams Ruggles, Annapolis, and grandson of General Ruggles, one of the united empire loyalists. He married Catherine Elizabeth, daughter of Daniel Owen, barrister, of Lunenburg. He leaves a widow and nine children.

It was with painful surprise that he news of the sudden death of Rev. Canon Fulton, Chaplain of St. Vincent de Paul penitentiary, was received. About a year ago he was somewhat seriously ill. From this attack, however, he apparently fully recovered, and only last week he was in attendance at the Provincial Synod, to all appearance in his old-time health. On Monday afternoon, September 23rd, he intended coming into Montreal, but whilst awaiting the arrival of the train at St. Vincent de Paul station he suddenly expired.

The Rev. J. Fulton was born at Quebec seventy-two years ago, and after taking a partial course in medicine, he entered Bishop's college, Lennoxville, from which he graduated B.A. in 1845, taking his degree of M.A. a year later. He studied theology, and in 1848 he graduated from Bishop's. In the same year he was ordained deacon at the Cathedral Church, Quebec, by Right Rev. George Gehoshaphat, Bishop of Montreal, and in 1849 he was ordained to the priesthood. On receiving deacon's orders he was appointed S. F. G. missionary to the parishes of Franklin and Havelock, where he remained for 33 years, proving himself most acceptable to those under his charge. He then became Rector of the church at Lower Lachine, and there he remained until 1880, when he received the appointment of Protestant Chaplain at St. Vincent de Paul penitentiary, which position he filled most sat-

isfactorily up to the time of his death. In 1886 he was made a Canon of Christ Church Cathedral, Montreal. He was one of the most faithful and laborious of the clergy in the diocese of Montreal, in which he had worked ever since his ordination. By his brother clergy he was greatly respected; indeed it might be said that by many of them he was beloved, and his ever ready sympathy with those in affliction, and his many kindly acts will long be remembered by his sorrowing friends. He leaves one son, Dr. James Fulton, of St. Jean Chrysostome, and one daughter to mourn his loss.

ECCLESIASTICAL NOTES

The Queen has approved of the appointment of Prebendary Gibson, principal of Wells' Theological College, as Vicar of Leeds.

Mrs. Alexander, wife of the Bishop of Derry, and the gifted authoress of "There is a green hill far away," "Jesus calls us," and other hymns, lies seriously ill at the Palace, Londonderry.

Mission work is being carried on again this year amongst the hop pickers by the agents of the Church Army, the demands for evangelists and mission nurses being in excess of the supply.

The consecration of the new Bishop of Rochester, Dr. Talbot, will take place in Westminster Abbey on St. Luke's Day, October 18th, when it is expected that Mr. Cassells will be consecrated to the Mid-China Bishopric.

The Rev. E. Allanson, Ballarat diocesan missionary, has resigned as Vicar of the St. Arnaud parish, having received an appointment by cable as Missioner in Australasia for the Church Parochial Mission Society of England. He goes to Goulburn, New South Wales.

The death is recorded of Revs. E. C. Williams, Vicar of Threxton, near Watton, and Associate Secretary of the Religious Tract Society; W. Gray, Secretary of Church Missionary Society aged sixty-seven; and Hon. Mrs. Grantham Yorke, widow of the Dean of Worcester.

The Chapters of the Brotherhood of St. Andrews, in Philadelphia and Boston, have undertaken the establishment of boarding-homes for young men who are able to earn only very small salaries. They will be conducted on an absolutely unsectarian basis, and it is hoped will accomplish very much for that class.

A very handsome Tasmanian freestone font has been placed in St. James' Church, Moana, Australia, in memory of the late Bishop of Riverina. The font stands 41 feet high, and has on the marble tablet the following inscription: "In memory of Sidney Linton, D.D., first Bishop of Riverina, who died May 15, 1894."

The Leeds Mercury says: "It is stated that Canon Gibson, of Wells' Cathedral, has been offered the Vicarage of Leeds, in succession to Dr. Talbot, Bishop-designate of Rochester. Canon Gibson was educated at Trinity College, Oxford, where he took his B.A. degree in 1870, and his M.A. four years later. From 1876 to 1880 he filled the office of lecturer at the Leeds' Clergy School."

Lord Ellesmere has promised 100l. towards the alteration and improvement of St. Mark's Church, Worsley, if a bazaar can be avoided to raise the other 150l. required for the carrying out of certain proposed alterations. The Vicar, writing in the parish magazine, says: "A bazaar

is often useful, but money needed for the adornment of God's house ought to be given without any return for it bought off a stall."

With regard to a statement made by the Dean of Ripon at the Grindelwald Conference, that communications passed last year between the Pope and the Archbishops of Canterbury and York, we are authorized to state that though their Graces were in Italy, one at Florence on a visit to Lady Crawford, and the other at Naples on a visit to Lady Halton, there is not the shadow of a foundation for the Dean's assertion.

The death is announced at Lucerne, Switzerland, from inflammation of the lungs, of the Rev. H. W. Carson, B.D., Rector of Santry. He was a son of a recent Bishop of Kilmore, had a distinguished career in college, and was for a time assistant Archbishop King's Lecturer in T.C.D. He acted as one of the catechists in Trinity, and was an excellent scholar and most amiable man. His death was a sad ending to his summer holiday.

The Guardian says that it appears that the Bishop-designate of Rochester at once, on acceptance of the see, requested the Bishop of Southwark to continue to be Suffragan. Bishop Yeatman, however, had scruples in accepting, having doubts as to the wisdom of renewing the Suffragan system in South London. But subsequently, at the desire of those whom he considered to be the best judges of the immediate needs of the Diocese, he placed himself unreservedly in the hands of his new diocesan.

The work on the Protestant Episcopal Cathedral of St. Johns the Divine, in New York, is continuing slowly but satisfactorily. Modifications have been made in the dimensions of the cathedral, which are now as follows: Total length, 520 feet; total width of transepts, 290 feet; width of front, 192 feet; height of front gable, 164 feet; height of front towers, 248 feet; height of flanking towers, 168 feet; height of central lantern, 445 feet; height of dome (interior), 253 feet; width of nave, 92 feet; span of lantern, 95 feet; length of choir and ambulatory, 134 feet.

OUR STORY.

THE LORD'S PURSEBEARERS.

Chapter XIX.—A Beggar's Grave.

For the last twelve months there had been no hope lingered in Roger Chippendell's heart that his brother would ever quit the vagrant and disgraceful life he had been leading for so many years. It has been said that it is less difficult to reclaim a thief than a beggar. Isaac's life had come to its miserable end in a midnight brawl; and it was with almost a feeling of thankfulness and relief that Roger laid him in a grave in one of the London cemeteries.

Tatters, dressed in a suit of decent mourning, was in the cemetery waiting the arrival of her fellow-beggar's funeral. Only Roger and Peter Clapham followed the coffin, and she walked a few paces behind them, sobbing loudly and incessantly. She stood at the side of the open grave, listening to the service, with a handkerchief held up to her face, and a well-acted show of grief; but neither of them took any notice of her. When they turned away, after Roger had taken a last look of the coffin in which the corpse of his wretched brother was lying, Tatters put herself in his way, and addressed him in her most pitiful tones.

"You couldn't have the heart to leave me to starve!" she said.

"What had you the heart to do to little Lucky, you wicked woman?"

he answered, with a sternness that was altogether strange to him, "and that other poor child, Fidge; you and Mrs. Moss starved him to death, and made away with his poor little corpse. My brother there and Joan have told us all about it; and you shall give an account of yourselves before the magistrates. My daughter is gone to bring little Lucky up to London."

But when the police visited the dwelling of Mrs. Moss the next day they found that the old woman had disappeared; and a man, who said he had taken to her business, was in possession of the house and shop. The dark hole where little Lucky had passed her dismal babyhood, and Fidge had pined away and died, was filled up with goods out of the shop, which looked as if they had been hastily put into it. Tatters, too, had vanished; and in her old haunts the people either did not, or would not, know anything about her. As it was not a matter affecting property, and had only to do with the lives of little friendless children, the investigation was not followed up very vigorously; and the career of Mrs. Moss and Tatters was interrupted for a few weeks only.

For Tatters, and women like her, poorly dressed, yet decent looking, with plausible stories in their mouths, may be seen any day in almost any street in London, but especially in the West End. They saunter dejectedly along, dragging young children after them, whatever the weather may be, often when the bare little feet are chilled and bleeding, through the half-frozen slush of the wintry pavements. And the misery of the helpless creatures, needless and cruel as it is, is simply prolonged by the thoughtless pity it awakens when that pity sinks into the form of giving alms on the street. A wise old English statute forbids the bestowing of alms on an able-bodied beggar; and the men and women who parade themselves with children in the street know that it is the latter who excite the feeling of charity. Let no one deceive himself by thinking that when he gives thus to the poor he is lending unto the Lord. He is but forging fresh links in the chain that binds the beggar to his career of sinful idleness, and the beggar's children to a life as bad as slavery.

Little Lucky, rescued in time from her miserable fate, lives with Joan in almost unbroken childish happiness in the country, though she will never altogether recover from the effects of her early privations. Roger Chippendell has found in providing for this little waif a profitable use for the legacy bequeathed to him by his old master; and the sight of the old brown purse, which lies among the most cherished treasures, brings to his mind the recollection that he has been, and is still, one of the Lord's Pursebearers.

The End.

HE TRUSTED THE BOY.

Bishop Wilmer, of Louisiana, was one of the men to whom it seems natural to do things which no one else would venture upon. Bishop Clark, of Rhode Island, in the course of some appreciative reminiscences of his colleague, recalls a story connected with Bishop Wilmer's visit to Boston, in attendance upon the General Convention. One morning he stepped into a shop in Washington street and made a few purchases. Some part of the goods could not be delivered at the moment, it appears, and the purchaser was to call for the bundle in the afternoon. He was on his way to do so, but while crossing the common met a boy

whose looks he fancied, and suddenly it occurred to him that he might save his steps.

"Are you a good boy?" asked the Bishop, stopping the boy.

The boy was taken aback. He hesitated, and then answered, "No."

"What do you do that is bad?"

"Why, I swear a little."

"What else?"

The boy seemed unable to recall any other of his short comings.

"Are you honest?"

The boy thought he was on the whole "Well, then," said Bishop Wilmer, "I am going to trust you with ten dollars to pay a bill for me in Washington street."

With that he gave the name of the firm and the number of the shop, and added: "Bring the receipted bill and the bundle to the Brunswick Hotel, and here is a half dollar to pay you for your trouble."

The boy trotted away on his errand and the Bishop returned to his hotel, where he told his friends what he had done. They assured him, of course, that he had made a great mistake and would never see either money or bundle. In due time, nevertheless, the boy arrived at the hotel with a receipted bill, which on looking at it the bishop found to be ten dollars and a half instead of ten dollars as he had thought.

"How did you manage it?" he asked the boy. "I gave you only ten dollars."

"Oh, I took the half dollar you gave me for doing the errand. I thought I could trust you as much as that."

The Bishop was much pleased, of course, and told the story at a public meeting in Providence a few days afterwards.

The school for the practical training of rescue workers connected with St. Bartholomew's Rescue Mission, New York, opens on October 15th. Volunteers are urged to apply for admission. The need for such trained workers is constantly increasing, applications coming from pastors and committees from various parts of the country for all kinds of work. The special advantage of this school lies in the opportunity for work on the East side, especially in connection with the old Jerry McAuley Water Street Mission. The cost of the term of two months is one hundred dollars, but a class not to exceed fifty will be taken for fifty dollars each, the remainder to be provided by friends of the work. Among the methods of instruction is the teaching to memorize appropriate portions of the Bible and their application. Much attention is paid to singing and music on whatever instruments students can use. The first Convention of the United Rescue Mission Workers, of this city, was held last week, with addresses by prominent workers.

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I am out of debt, and thanks to the Dish Washer business for it. In the past five weeks I have made over \$500, and I am so thankful that I feel like telling everybody so that they can be benefited by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes. I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonials by addressing the Iron City Dish Washer Co., 148 S. Highland Ave., Station A., Pittsburg, Pa., and you can't help but make money in this business. I believe that I can clear over \$3,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying. Mrs. B

SAVED MUCH SUFFERING.

REV. FATHER BUTLER'S INTERESTING EXPERIENCE.

Suffered From an Abscess in the Side which Dr. Williams' Pink Pills Cured After Other Medicines Fail.

Caledonia, N.S., Gold Hunter.

Faith leads many to believe, yet when one has experienced anything and has reason to rejoice, it is far stronger proof than faith without reasonable proof. About four miles from Caledonia, along a pleasant road, passing by numerous farms, lives Rev. T. J. Butler, the parish priest of this district. Reports having come to the ears of our reporter about a wonderful cure effected by Dr. Williams' Pink Pills, he called on Mr. Butler to seek information on the subject. Mr. Butler spoke in very high terms of the Pink Pills, and said they had saved him untold suffering, and perhaps saved his life. The reverend gentleman felt a little hesitancy at giving a public testimonial at first, but after our reporter remarked that if one was really grateful for a remarkable cure, he thought it was his duty to give it publicity for humanity's sake, he cheerfully consented. His history in his own words is as follows:—"I was led to take Pink Pills through reading the testimonials in the papers. I was troubled with an abscess in my side and had tried many different medicines without avail. I took medical advice on the subject, and was told I would have to undergo an operation to cure it which would cost me about \$100. At last I determined to try Pink Pills, but without a great feeling of faith of their curing me. One box helped me and I resolved to take a three months course and give them a fair trial. I did so, and to-day I am completely cured of the abscess in my side through using Pink Pills, and I always recommend friends of mine to use Pink Pills for diseases of the blood." As Father Butler is well known throughout this county his statement is a clincher to the many wonderful testimonials that have appeared in the Gold Hunter from time to time. On enquiring at the stores of J. E. Cushing and N. F. Douglas, it was found that Pink Pills have a sale second to none. Mr. Cushing on being asked if he knew of any cures effected by them, replied that he had heard a great many personally say Pink Pills had helped them wonderfully. If given a fair and thorough trial Pink Pills are a certain cure for all diseases of the blood and nerves, such as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous

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prescribe Scott's Emulsion of Cod-liver Oil and Hypophosphites because they find their patients can tolerate it for a long time, as it does not upset the stomach nor derange the digestion like the plain oil.

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prostration and the tried feeling therefrom, the after effects of a grippé, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. Sold by all dealers or sent by mail, post-paid, at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y. Beware of imitations and substitutes alleged to be "just as good."

"A THOUSAND THANKS."

Rev. M. E. Siple, of Whitevale, Ont., writes, July 24th, 1894:—"I had suffered indescribable torture for two years or more, that is at times, from dyspepsia. Fearful pain and load in my stomach, pain between shoulders, and sensation as of being pulled right into, in small of back. I dieted, used patent medicines, all no use. Your K. D. C., third dose, completely relieved me, and four bottles I believe, have cured me. A thousand thanks, I can study, preach, and do my work now with energy and satisfaction, as of yore."

Stained glass windows for Churches and dwellings are a highly important item in the decorative features of the edifice. Buildings are frequently spoiled by injudicious treatment of the ornamental glass. To arrive at a satisfactory result one must select a firm whose reputation stands highest in this line. McCausland & Son, 68 King St. W., Toronto, are the most experienced ornamental glass makers in Canada. They produce every style of art glass window known.



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Try a little Pearlina—without soap. The dirt comes out easily and quickly without rubbing. There's no need to drag it out by main strength—there's nothing to hurt your clothes, no matter how delicate. There's no hard work about it either. It's easy washing—both for the woman who washes and the things that are washed. It's safe washing, too. Pearlina removes the dirt, but won't harm anything else.

Beware of imitations. 186 JAMES PYLE, N.Y.



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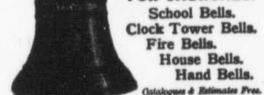
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