

# Canadian Churchman

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

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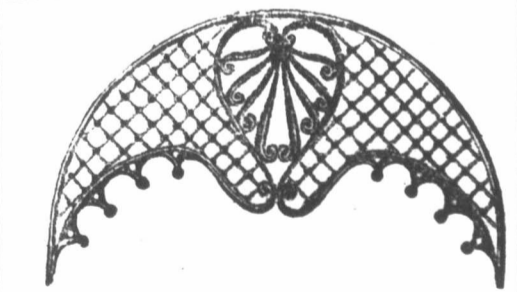
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# Canadian Churchman.

TORONTO, THURSDAY, NOV. 15, 1894.

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General Hymns: 170, 296, 256, 285, 24.

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Holy Communion: 318, 191, 324.  
Processional: 291, 165, 280, 390.  
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Children's Hymns: 242, 231, 338, 339.  
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TORONTO "MOODYFIED."—To read the newspapers of this enterprising Canadian city one would suppose that the citizens were "a very bad lot," indeed; they seem to need so much "converting" by the presence of lay evangelists. Even people who were formerly looked upon as well on the road to heaven, and pillars of various churches, do not seem to be quite sure of their safety without a large dose of Mr. M.'s very commonplace statements about practical religion. One wonders what kind of food of a spiritual kind these "Moody-mad" people had been getting, that they take such immense trouble to "hear Moody"—and they even go to considerable expense. Well, if they need such teaching, by all means let them have their fill of it!

THE UNCERTAINTY OF POLITICS.—Again the world stands aghast at an American "Bouleversement," on the great subject of "the Ins and Outs"—Democrat versus Republican. What strikes most people, probably, is that these two great parties are as-like one another as two peas—"six one and half a dozen the other." Yet

the whole of the vast area of United States—nearly half of the North American continent—is convulsed from one end to another by this enormous upheaval, the only effect of which is to get the Republicans "on top" for a change. Does anyone suppose them to be better than the defeated Democrats? We trow not; but things were going so badly that the great, big Republic argued that the change could do no harm, and might do some good. Well, "nous verrons," as the French say—that is all.

"BOODLING," as well as other crimes, seems destined to take its place amongst our latest Canadian accomplishments in the way of imitating our neighbours. Big brothers have much to answer for—the little fellows are ready to break their necks trying to imitate the ideals of their innocent boyhood. Does the big American Republic ever think of this? We fear not; they are too absorbed over there in the pursuit of the "almighty," but slippery, dollar—and we are not much better. Sometimes it even seems as if Canadians in the States are destined to render themselves famous (or infamous) as a class by "out-Heroding" Herod. They so often make our neighbours mad by their success in business among them.

"NO CANADIANS NEED APPLY" is a legend which stares in the face many a poor and industrious workman who happens to be out of a job. With all due respect to our generous and liberal brothers to the south, we do not think that their labour policy is, in this matter, worthy of their reputation—or even conducive to their national dignity. There are, probably, many of themselves who are by no means proud of the Buffalo boycott raised against Canadians. They should be above that sort of thing.

"ROT" is an expressive word which may be familiar to some of our readers as an example of "college slang"—words used in a special sense within a limited area. The natural origin of this particular usage is clear enough; and one is forcibly reminded of its short, sharp and decisive expression of impatient scorn by many of the wild and fulsome phrases that get afloat in the press—like sewage in Toronto Bay when the wind blows from the east—rubbish inexpressibly disgusting in its utter ignorance and worthlessness, and yet launched on the surface of public thought as if it were accepted and valuable truth. The way in which such words as "saved," "baptized" and "converted" are used and bandied about (in outrageously unscriptural fashion) makes one doubt the survival of common-sense.

"CALLED TO PREACH THE GOSPEL; not to plan how interest on a big church debt is to be raised and how impatient creditors are to be appeased." These words, recently attributed to the notorious Dr. Talmage, speak volumes for the keenness of the sufferings he must have been going through for years past. It sounds—making due allowance—like a far-off echo of the Apostolic dictum, "It is not reason that we should leave the Word of God and serve tables." How many parsons and ministers of all kinds find themselves almost strangled as to their proper functions by the overbearing presence of an ill-judged church debt.

In some parishes \$1,000 are as formidable figures as \$100,000 in the case of the mighty "Brooklyn Tabernacle." Better a cottage oratory than such elephantine palaces—and debt!

THOSE "BEAUTY SHOWS."—It seems about time for the grave and reverend seigneurs in Parliament to undertake the onerous duty of deciding just how much of female beauty may safely be revealed to the general public gaze in this particular portion of inhabited and civilized earth. Different ages, different nations and different climes exhibit curious variations of opinion on this subject. Some people are so little trained in our way of looking—or not looking!—at things, that ideas of propriety are absolutely reversed as to the particular things to be revealed and concealed respectively. The most sedate of our judges and most experienced of our clergy would—in proportion to their wisdom—shrink from deciding such questions of dress for the other sex. Yet, something ought to be done, and quickly.

## CRIME IN CANADA.

The extraordinary frequency of the sensational "murder" heading in our Canadian newspapers, often accompanied by details of beastly and brutal violence preceding the actual final deed itself, leads the public generally, and editors in particular, to cast about for some plausible reason to be assigned for such a phenomenon—so unlike the old-time peace and quietude which used to characterize our provincial life and annals. Quite a variety of theories have been started, but most of them seem to be either far-fetched or very superficial and insufficient. To rely upon any such loose survey of the circumstances is like that practice so much deprecated among physicians of standing and real devotion to the highest interests of their important office—viz., making such a superficial examination as can only reveal enough to enable one to apply a temporary relief, where a thorough and radical remedy ought to be applied, so as to deal with the deep and hidden source of all the evil and "root it out."

### NEWSPAPER REPORTS AND PICTURES

are talked of and inveighed against as if they were responsible for the existence and growth of all the evil which they simply mean to expose! "Oh, don't tell anybody," doesn't get rid of the evil, but only ensures its safe continuance—underground—its unchecked and unobserved growth. Some deeper reason than the mere knowledge of the existence of any evil must be sought before we can hope to find an adequate remedy. We only waste time—like clumsy detectives—by running on the wrong scent. You may absolutely silence the newspapers without getting rid of the evil—but rather promote it by such ignorance in the community as to its existence. You might as well blame the sun for exposing the existence of a cesspool. The sun does not make or cause the cesspool, but only points it out for stern repression. No, would-be "censors of the press," you must take the trouble to seek for deeper roots to this "epidemic of crime" which has overtaken our country. The press will help you all it can by unearthing all possible information; but do not be so foolish as to turn upon your enlighteners and upbraid them. After all, what does the publication of details—even with wood engravings scattered liberally throughout—bring to pass,



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unless it be familiarity with the appearance of crime? But, then, crime is not attractive in its appearance, but rather repulsive when not clothed in the fictitious garb of romance. If "familiarity breeds contempt," surely our people should learn to despise crimes that are too common. Crime should be dragged into the light and all its hideous details exposed, in order to deter imitators. Newspapers have to counteract dime-novels.

#### DISREGARD OF THE RIGHTS OF OTHERS

is what we find when we search back beyond the first stage of the criminal exposure; an utter ignoring of a man's right to retain possession of his own property, or a female's right to retain her own virtue and purity intact—if some stronger person wishes to interfere and enjoy the personal rights of those who happen, momentarily, to be placed at a disadvantage, or naturally weaker. All this is, of course, only a development of selfishness. But then the question arises, How did this development come to take place? Why should the element of human selfishness not have lain a dead letter in the machinery of those particular specimens of humanity? After all, we must get down to the question, "Where does this evil course really begin?" There must be some one point where the thing begins, when it does begin. At the one end is murder—what is to be found at the other end? Trace back the action step by step, and where do we come to a standstill? It is like a long chain, perhaps, or a short one—length does not matter—what is the first discoverable link in that chain?

#### "THOU SHALT NOT COVET"

is the last of the Commandments, added as a final and absolutely conclusive word—we may infer—sweeping up remains of requirement, in order to a perfect life, morally speaking. But the thing itself is evidently an initial step—it does not require any argument to enforce that point, it goes without saying. It seems almost as if the Divine Lawgiver would say, "If you wish to stop the very first symptom of evil towards your neighbour, be careful not to allow any tendency to desiring other people's possessions to develop in your mind. It sets up just that very principle of regard for the rights of others which is almost ignored in practice at the present day over a large portion of the earth's surface. A certain neighbour of yours owns something—a wife, a house, a servant, anything, call it as you like, only it is "his." Leave that alone, hold it sacred from any interference; thou shalt not covet thy neighbour's. If this be true, how is it that there appears to be an utter want of connection between the Divine command and the people of this generation? It needs no argument to convince or prove that the 19th century—as we know it in Europe and America—seldom remembers the existence of the 10th Commandment, and when reminded of its words only faintly wonders why such a refinement of theology ever found its way into the popular statute book of religions—so very far-fetched does it seem to ordinary people of the day. The fact, then, is that the world of our day is not "in touch" with God. Where was that touch lost?

#### WE ARE NOT "EDUCATED" TO IT.

There is the whole thing "in a nut-shell"—we have drifted away from the anchorage of religion because a whole generation has been educated (?) up to the point of ignoring the necessity of remembering God and His will. People have got the impression, from the State's line of action in

educational matters, that religion is a kind of luxury or refinement, which we can very well do without, except for certain conventional points which are conveniently referred to it for the solution. The idea of extracting principles of practical life from the Bible seems to strike most people as supremely absurd—"unbusiness-like," to use the favourite fetish of the day and generation. The Bible is not recognized as one of the "text-books" under our national system—our "excellent educational system," don't you know!—so it can't be of much account or practical value; that is about the way the mental process runs in the average Canadian secular mind. Of course, those who are deeply religious look at the matter differently—but who are they? and where?

#### IS IT THE CHURCH'S FAULT?

Hardly! The Church does its best to utilize every moment that the world allows it to snatch. The whole staff of the ecclesiastical force is called out and made to "hustle" all day Sunday—but what can be done in a fraction of one day out of seven to counterbalance the evil influence, the dead-weight, of the other seven days? But then someone says, there is clause 7 of section 81, Public School Act, which gives to the clergy and others the right of imparting religious instruction "to the pupils of their own Church in each school-house at least once a week, after the hour of closing the school in the afternoon." A very pretty and effective provision—for making religion as distasteful as possible to the children generally! The act might just as well say, "the clergy, etc., of each religious denomination are hereby permitted to make Canadian children regard religion as an 'imposition' of the worst kind, by 'keeping them in after school hours,' and adding to their already too irksome, onerous tasks"—the "last straw" of an unmerciful "grind" upon the unfortunate mental "backs" of the little ones' brains. No better or surer plan could be devised to make our children hate religion than to put that clause in force. Fortunately, most parsons have sense enough to see through this cunning device, and avoid the snare. So the "net result" is that children are growing up inclined to "ignore" religion, without any active hostility; but it comes to the same end in the long run—covet, grab, steal, force, assault, murder. That is the natural chain and sequence of "our excellent educational system"—systematic shelving of religion!

#### REVIEWS.

THE ETUDE. T. Presser, Philadelphia.

The October number seems to have more numerous articles than is usual, and its subjects are of a variety to suit both family and student readers. The "Petit Bolero" is delightful music.

THE MUSIC REVIEW. C. F. Summy, Chicago.

A special paper in the October issue is "Wagner's Debt to the Greek Drama"; also "Organists and Hymn Tunes," by W. S. Pratt. The music is a Thanksgiving Anthem by J. A. West.

"Marching," a new song, by H. Trotter, composer of superior songs, has lately been published by the Anglo-Canadian Music Publishing Association, Toronto. It has the swinging, marching movement which always interests an audience, and is arranged in three keys. "Sing about Jack," by Ed. M. Chesham, is a well-written, cheerful, humorous sailor song, and has been copyrighted by this firm. The keys are B flat and C. "The Sweetest Song of All" is by J. Christopher Marks, whose songs are accepted favourites, and this one shows his usual careful work.

#### THE MISTAKES OF MODERN NONCONFORMITY.

Being a Paper read at the Grindelwald Conference, August 1, 1894.

BY REV. CANON HAMMOND.

(Continued from last week.)

4. Another mistake is that you maintain a separation from us when the reasons for which you separated no longer exist, and when it taxes all your ingenuity to assign any adequate reason for not rejoining us. I say, in the first place, that you have not the reasons for separation (assuming that separation is ever lawful) which your fathers had. The Brownists, for example, had an excellent reason for leaving the Church, namely, this, that it was not a true Church, and that its ministry was anti-Christian. You allow, on the other hand, that it is a Church and its ministry lawful, and yet you hold aloof from it—hold aloof when you have thus cut the ground from under your feet! So, at a later date, when the Independents had discovered that it was a Church, "though not so pure a Church as some others," they could still allege reasons for their attitude which you cannot. They objected to the surplice, to kneeling at the Lord's Supper, to architecture, to organs, to stained glass, to fixed forms of prayer, to Confirmation, to frequent Communion, to the observance of Lent, of Christmas Day, of Good Friday, and so forth. But you object to these things no longer; on the contrary, some of you eagerly adopt them; you allow that the Church was right on these points, and reproach your forefathers with groundless prejudices. And other matters, on which you retain their opinions—such, for example, as lessons taken from the Apocrypha, the exclusion of parents from being god-parents to their own children, pluralities, non-residence, the traffic in advowsons—these have either been removed by the Church or remedied by public opinion. Your fathers could allege, again, that the Church was asleep, that the clergy did not preach the Gospel, and so forth; but you cannot and do not say so now. You allow that there has been an unexampled revival of religion amongst us, and "the last charge," says Dr. Dunckley, "that anyone would now think of bringing against the Church is that it does not preach the Gospel." Yet you stand aloof as resolutely as ever; and if any Dissenter should by chance join us, he does it amid a loud chorus of lamentations and sometimes of cruel imputations. And if we ask what there is so very wicked about the Church, all you can mention is that we hold that infants are regenerated in baptism—some of you freely allow that, believing adults are—and that we are guilty of sacerdotalism. But the mention of that word leads me to speak of another mistake.

5. I suppose no accusation is so frequently brought against the Church as that of sacerdotalism. I question if the Congregational or Baptist Union, or the Wesleyan Conference, ever meets without copious philippics on the growth of "priestcraft," or "priestly assumptions" amongst us, and you assign this as a reason for "war to the knife." Well, you do right to resist us if you honestly think we are wrong; but you do us and yourselves an injustice if you fling at us this charge, so damaging in the eyes of an uninstructed public, without first being clear that we are guilty of the things whereof you accuse us. And you are not clear; you cannot define this sacerdotalism; if you can, I ask you to do it now. The definitions you would give, if you stooped to give any, are such as we should eagerly repudiate. Some of them are definitions which would fit your own ministers more than ours. If you say, for example, that sacerdotalism means that the priest claims to come between the soul and God, then we reply at once that the chapel minister comes between the soul and God no less than the Church's priest. His sermons do it even more than our sacraments. If you say that our priests come between the sinner and the Saviour, so as to hide the latter from view, we reply that this cannot be done in the services of the Church; and it may be done, and is done, in the ministrations of the chapel. No, you have never troubled to find out and to state clearly what our heinous sacerdotalism consists in, and you owe it to us to do so before you make the charge. At present all you do is to give the Church dog a bad name, hoping that the public will presently hang it. I appeal to you, therefore, my brothers in Christ, to deal more fairly by us in this particular. In the name of our sacred religion, in the name of Him Whose disciples we desire to be, I implore you to make it clear what it is we are guilty of. There are indelicate men amongst us, no doubt, as there are amongst you, and if they have made arrogant and unscriptural claims, we will do our best to bring them to a better mind. All we ask is that you should not call names; that you should not trade on public prejudice; that you should not injure religion by striking a left-handed blow at some of its ministers.

maintain a separa- is for which you when it taxes all equate reason for rst place, that you on (assuming that your fathers had. had an excellent amely, this, that it its ministry was ne other hand, that eful, and yet you en you have thus r feet! So, at a is had discovered t so pure a Church all-ge reasons for They objected to Lord's Supper, to ed glass, to fixed to frequent Com- ent, of Christmas . But you object contrary, some of w that the Church roach your fore- ics. And other r opinions—such, n the Apocrypha, g god-parents to on-residence, the e either been re- by public opinion. that the Church d not preach the annot and do not ere has been an amongst us, and ley, "that anyone ust the Church is . Yet you stand if any Dissenter es it amid a loud times of cruel im- there is so very can mention is erated in baptism elieving adults are otalism. But the speak of another frequently brought sacerdotism. I Baptist Union, or meets without of "priestcraft," agst us, and you ar to the knife." ou honestly think yourselves an in- e, so damaging in dic, without first e things whereof clear; you cannot can, I ask you to ould give, if you re should eagerly definitions which re than ours. If rdotalism means ven the soul and the chapel min- l God no less than s do it even more y that our priests Saviour, so as to y that this cannot urch; and it may nistrations of the ublished to find out ous sacerdotism to do so before t all you do is to , hoping that the eal to you, there- al more fairly by me of our sacred ose disciples we e it clear what it e indiscreet men re amongst you, and unscriptural ; them to a better ld not call names; ic prejudice; that y striking a left-

6. And the same remark applies to another charge which I observe a certain class of Nonconformists is never weary of repeating—the charge of persecution on our part, of making proselytes by unworthy means. I respectfully submit that it is entirely unworthy of you to make accusations of this kind without producing a shadow of proof, and I think you will agree with me that the proof never is produced. Yet, why should it not be—if it exists? If this is done it is so mean and so disgraceful that every good man will join with you in reprobating it. Believe me, Churchmen are not so lost to all decency and propriety as you sometimes suppose. Of one thing I can assure you, that they loath such methods of advancing the Church just as much as you can do, and if they do not join with you in decrying them, it is only because they do not believe they exist. I observe that Mr. Price Hughes, at the Wesleyan Conference last Wednesday, spoke of the persecution of Methodists by squire and parson. Perhaps when he lectures here on the "Achievements of Christianity" he will do us the Christian service of proving this achievement of our religion. I will give him one instance to begin with—his own sister, persecuted by Welsh Nonconformists. In fact, Churchmen, both in Cornwall and in Wales, declare that the boot is on the other leg. But, whether it is or not, we will not bring any such railing accusation against you without, at the same time, putting it into your power to disprove it.

7. I now come to my last point, and I approach it with some diffidence. I submit to you that it is a mistake on your part to join in the cry for Disendowment. About Disestablishment I say nothing now. What is called "Establishment" is so shadowy a thing—so very shadowy—that if it were carried out, as it may, you would hardly know the difference. No, Disendowment is what is really aimed at. "Disendowment," says the *British Weekly*, "is the great matter for which we are fighting. By its side Disestablishment is the merest trifle." I, therefore, venture—believing that you are open to conviction on this as on other points—to ask whether you are well-advised in demanding (if you do demand) that the Church should be deprived of its possessions? I shall only deal with one point, but I think that it is the main point. This money, whensoever and by whomsoever it was given, was given to God—was set apart for the services of religion. Is religion such a bad thing; is even religion as the Church professes and preaches it, such a bad thing that you are doing well to insist that this money must be taken away from it? Do you think you are serving Christ when you want to secularize, to devote to baths and wash-houses and similar purposes—perhaps to restoring evicted Irishmen—the modest endowments which the Church still possesses? Is it that you find money such a bad thing yourselves? Is it that we have too much of it and should be better off without it? If the Church were a mere social or philanthropic institution, you would never think of despoiling it: is the fact that it is concerned with religion and that its religion is in competition with yours, a reason for taking away monies given to religion, and applying them to (so-called) national purposes? I only ask the question, and I ask it because I think it worthy of your calm consideration. I ask it because I fear lest, if you should succeed in your endeavour, the day may come when you will bitterly regret having taken the things of God and given them to Cæsar; when you may wish that Christ's religion, in any form, had these resources for the struggle that lies before it.

Gentlemen, I thank you for the patient hearing which you have given me. I am afraid I have been a trial to you. Still, I hope I have not said one word to pain you. I am reminded of that illustrious Nonconformist, Robert Hall, who after one of his terrible paroxysms, would anxiously ask, "I did not complain, did I?" I thank him for that word. I, too, have been—in one sense—on the rack; there are many things I have had to accuse mine own brethren of, but "I have not given you just cause of complaint, have I?"

NEWS FROM JAPAN.

The following letter has been received by the General Corresponding Secretary of the Woman's Auxiliary from Miss Jernie Smith, medical missionary at Kobi, Japan: I cannot express my deep thankfulness for the way in which it has pleased God to prosper my work during the past year. As regards the outward indications of success, there is everything to encourage us, and the future of "St. Michael's Training School for Nurses" looks very promising. Before I begin my report, I wish to thank the W.A. for the very practical interest they have taken in this work, as shown by the generous contributions they have made towards it. This enabled us to begin the dispensary for the poor in connection with the school last spring, which has proved a blessing to many sufferers. I began work in Kobi Oct. 1, 1893, with only one assistant,

O Chicki Saw, whose sad death a few months after I came here was a great grief to me—for, besides being a most lovable companion, she was a true and earnest Christian, and possessed many of the qualities that are essential for a nurse. It was very sweet to hear this Japanese girl, on her death-bed, speak of the Saviour's love and her messages for her parents and relations "to be steadfast in their faith and to meet her in heaven." Soon after her death I was fortunate enough to procure the services of three graduates of the American Episcopal Mission School of Osaka, a city 20 miles distant. In another month these were joined by a young woman from Kobi, who had formerly been a school-mistress and now wished to learn sick nursing. Unfortunately she was taken from the school by her parents, who objected to the religious instruction; but we trust the influence of the other nurses, who were most anxious for her conversion, as well as the teaching she received, will bear fruit some day. Now I must tell you of the three Mission School girls whom I am training. Their names in English are Ren Tanaka, Sada Tanaka and Nami Hemeguchi; but in addressing them I always say, "O Ren San," "O Sada San," and "O Hami San" (that is Honourable Miss Ren, etc.) The first-named is my interpreter on all special occasions, and her thorough knowledge of English and general intelligence makes her a very valuable assistant. She has proved on many occasions to be a most trustworthy and capable nurse, and has taken care of a number of difficult cases. O Sada San, although not so bright and energetic, is a very thorough, reliable girl, and appears to be making satisfactory progress. The last, O Hami San, is a perfect treasure. Her sweet disposition and willingness to perform any duty that is assigned to her—pleasant or otherwise—has already made me love her very much. Indeed, I cannot speak too highly of these young women; all educated, intelligent, enthusiastic in their work, and proving themselves to be earnest followers of the Master. At the beginning of July I engaged a graduate of the Doshisha Training School for Nurses, of Kyoto, a Congregational institution under the management of American doctors and nurses. This girl, O Hanu San, is much older than those I have in training, and makes a suitable head nurse. For the sake of discipline she attends the Church service with the other nurses, and I think we shall like her very much. These four nurses, with the native Bible women, have together in St. Michael's Training School a comfortable, commodious Japanese building, just a few minutes' walk from my house. Downstairs is a waiting-room, school-room and dispensary, dining-room and Japanese matron's room; upstairs are two dormitories. At a little distance is the hospital we are connected with. I think I wrote you last autumn about our only being allowed to witness operations, visit patients with the attending physician, and nurse such cases as we were asked to. Well, that is all changed now, and all patients are under our care. In the winter there was a great deal of sickness here, and the hospital was crowded. The nurses were in constant demand, and were evidently appreciated, for a few months ago Dr. Acashi, the medical superintendent, came to me, and with many bows and compliments, asked if I would allow my pupils to attend all the cases. I very gladly assented, and O Hanu San stays permanently in the hospital, and the others go on duty with her, each a month at a time. You will rejoice to know that everyone of the officials of this institution takes a deep interest in Christianity, and, although only the house-surgeon is as yet a Christian, we hope it will not be long before the others will have declared their belief in the one true God and Jesus Christ, His Son. District nursing was a large part of our work until we had all the hospital cases. I hope to resume it when the new pupils come, the beginning of next month. In the past year I have paid 1,200 visits to patients myself, and the nurses have had 420 days' private nursing. Our work among the Japanese poor has so increased that I have had to refuse to nurse any "foreigners," for, of course, the Japanese must come first. Of the patients who came to the dispensary, I regret to say that an accurate account has not been kept, owing to my being called out so often to attend urgent cases. On the 1st of October I expect two new pupil nurses, one from the C.W.S. and the other from the American Episcopal Mission School. Our daily programme for the coming school year is: 8 a.m., prayers in the church, which all must attend; 9 a.m., religious instruction by native deacon; 10.30 a.m., lectures in the hospital, bandaging, etc.; 2.30 p.m., lectures in physiology and practical nursing. Of course, all the nurses cannot attend the lectures regularly, as they are liable to be called out at any time to do private nursing. No doubt you are all reading about the war between Japan and China. It is proposed to erect a temporary hospital in Nagasaki and Kobi for the wounded soldiers brought home from Corea, and the Govern-

ment authorities here and the president of the Red Cross society have asked me to give as many nurses as I can, and superintend the work myself in Kobi. It will probably be some months before this project is carried out, but I have promised to do what I can. Our church has been working up a heathen district of the city for some time, and hopes to have completed by Christmas a new mission house, which, besides containing a hall for preaching to the heathen and a residence for the catechist, is to have a room that can be fitted up as a dispensary. We hope to have a Christian doctor and nurse in charge as soon as the building is ready. Next year I hope to be able to tell you that a good opening has been made. I think that all foreigners are much impressed with the patience and self-control with which the Japanese bear suffering and poverty; and I, at least, can testify to the gratitude they show for kindness or relief extended to them. Never has a patient failed to come and thank me; often they bring some little offering, a few cakes, sweets or flowers. There is so much to love and admire in the Japanese—their refinement, culture and love of pure, simple pleasures cannot fail to endear them to a person who works among them, and makes us long to win them for the Saviour. I have noticed with deep thankfulness that my nurses never let an opportunity pass without speaking "a word in season" to those they work for, and I try to impress on them that while we try to give our patients the best nursing and treatment for their sick bodies, our first desire always must be to lead the sin-laden soul to the true Source of healing. I feel sure, dear friends, that I have your sympathy and prayers in my work, and the knowledge of it often strengthens and sustains me in many a weary hour. Work here is not all plain sailing, and many times I feel like being discouraged; but I remember that I have the dear Lord's assurance that "He will not leave me nor forsake me." Pray for me and that God may bless and prosper this work, begun for His sake. JENNIE CAMERON SMITH.

Home & Foreign Church News FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—St. Matthew's.—The Feast of All Saints has, for many years, been specially observed in this parish by the members of the Lay Helpers' Association, making it a point to attend, at least, one of the celebrations of the Holy Eucharist. Since the consecration of the church two years ago, it has also been kept as the Dedication Festival. This year was no exception to the rule, and there have been numerous services not only on the day itself, but also during the Octave. The services on All Saints' Day were, 6 a.m., plain celebration of the Holy Eucharist, Rev. G. H. Hibbard, celebrant; 7.30 a.m., a second plain celebration, Rev. F. B. Norrie, celebrant; 9.30 a.m., mattins; 10.30 a.m., full choral celebration, Rev. L. W. Williams, M.A., Oxon., celebrant and preacher. Large numbers attended all these services, but the remarkable feature of the latter service was, that while the church was crowded, only three persons left before the final benediction. What a glorious thing it would be if all congregations could realize that the Holy Eucharist is the one service established by our Blessed Lord Himself, and remain till the close, instead of leaving when the service is only half finished. At 8 p.m. there was full choral festival evensong. The special preacher was the Rev. G. H. Hibbard, and among the clergy in the chancel were the Revs. Canon Von Iffland, Balfour, Petry, Parrock, Dunn, Williams and Norrie. On the Sunday within the Octave the services were all of a festal character. At the choral celebration at 10.30 a.m., the Lord Bishop, who has just returned from England, was the celebrant and preacher. Very large congregations were again the order of the day. The Lord Bishop of North China had been expected to be the preacher at evensong, but was obliged to leave the city at 10.30 p.m. the evening before, so as to be able to reach Vancouver in time to take the C. P. R. steamer for his distant mission field. On the Monday evening within the Octave the annual re-union of the Lay Helpers' Association took place in the parish rooms. The attendance was very large. The Lord Bishop and the rector gave very interesting addresses. Several ladies and gentlemen entertained the audience with vocal and instrumental music, and refreshments were served. The rector announced that in future years St. Matthew's Day would be observed by the lay helpers, by special services, etc. He said the very prosperous condition of the parish was in a great measure due to the zeal and devotion of the many lay helpers. During the past year one new branch of work had been taken up, the Church Lads' Brigade, and he was pleased to say that it had already proved a great success. The most gratifying point in the Lord Bishop's address was, that while

it was said there was a slight decrease in the English speaking population of the diocese, he was glad to say there was an increase in the numbers of the Anglican Church.

**Trained Nurse.**—The latest contemplated addition to the many good works carried on in St. Matthew's Parish is the securing of a trained nurse, who will nurse the sick, and especially the poorer class, in their own homes. This will, indeed, be a great boon, and will, in many cases, prevent the poorer class from being removed to the hospitals, while they will secure much better attention.

**Church Home.**—The Church Home and Finlay Asylum, one of the best Church institutions on the continent, has lately received the handsome sum of \$40,000 from the estate of the late Senator J. G. Ross. They were offered a further sum of \$30,000 on condition that they opened the home to the dissenters, and in fact turn it over to them as a non-sectarian institution. This offer was very wisely refused, as besides making the institution a dismal failure, it would also have, to a large extent, defeated the intentions of the founder of the Home. Church people of the diocese cannot thank the gentlemen who spurned this offer too much. It was practically a case of selling Churchmen's rights for a few paltry dollars, and the Homes will prosper and continue to be a success without them.

**LABRADOR.**—During the Lord Bishop's late visit to Labrador, he saw the necessity for having another clergyman and teacher to minister to the people in the western part of Labrador. Some places he visited had not had a service for seventeen years. The missionary now there, Rev. Isaac N. Kerr, has already a distance of nearly 300 miles to travel over, and this he does systematically six times a year, four times by sail boat, and twice with dogs, and it would be quite out of question to add anything to his work. The people in the district agreed to contribute \$200 per annum; generous friends in the City of Quebec promised \$350 per year, and the Lord Bishop succeeded in raising the balance necessary (\$350) during his late visit to England. Before long, therefore, this promising missionary field will be occupied.

**Ordination.**—On Sunday, Nov. 11th, third Sunday before Advent, the Lord Bishop held an ordination in St. Peter's Church, Sherbrooke. Mr. John N. Hunter, B.A., who has been working with Canon Thornloe as lay reader during the past year, was ordained deacon. His future field of work has not yet been decided on.

**Appointment.**—The Rev. Josiah Ball, until lately missionary in the Magdalen Islands, has been appointed, by the Lord Bishop of Montreal, to the mission of St. Hyacinthe and Upton, P.Q. His successor in the Magdalen Islands will be appointed in a week or two by the Lord Bishop of Quebec, thus filling up the vacancy with as little delay as possible.

#### MONTREAL.

The Dominion Convention of the King's Daughters and Sons was held in Montreal, Oct. 17th-19th, 1894, in the Y. M. C. A. Hall. In writing of this convention, words fail in describing the love, harmony and enthusiasm that characterized it. The prevailing thought that marked each meeting was Christ and Him crucified. Mrs. Bottome's Bible talks each morning drew such immense crowds that it became necessary to adjourn to the larger hall set apart for public meetings. This hall did not begin to accommodate those who came to the public evening meetings, and hundreds were turned away. For the second evening an overflow meeting was announced, and the Convention Hall and parlors down stairs were crowded to excess, as well as the large hall upstairs being packed with people, all eager to hear the words that proved to many a power from on high, leading them to enlist in the service of the King, our Lord and Saviour Jesus Christ. The reports from the provinces showed a steady increase, and while in March, 1893, the order in Canada numbered 3,301, in October, 1894, it numbered 5,468. But it is not the growth in numbers that cheered those who met together, but the spirit of devout consecration to the Lord who bought them with His precious blood, as shown by the reports and testimony of the delegates. Among the letters of greeting sent to the convention was one from Her Excellency, the Countess of Aberdeen, in which she said, "From the moment I first heard of this society, it has appeared to me that its name was one of those beautiful inspired thoughts which go straight to the very soul of our inner life and lays hold of it, and consecrates it silently, but with constraining power, to a high and holy purpose. Its method of working is so simple, it has so little red tape about it, it is so elastic, that it comes as a revelation to those weary and worn with all the organization and turmoil of so much of

our religious and philanthropic work. It refreshes us by going down straight to the root of the matter and bringing us back to the motive power of our religious life. And yet its power of organization is mighty and far reaching, and unites not only those whose work and labour of love is seen and known, but also many and many a quiet worker in homes far removed from the din and battle of public life, and bringing together in one common bond the sons and daughters of many different churches of widely varying sections of society and thought in countries far separated one from the other. We must all rejoice at the great work it has been permitted to accomplish. It seems to me that those coming to attend this convention must bear, echoing in their hearts, the command, 'Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' The prevailing object of the society must be to deepen our spiritual life, to concern itself with the sources of Christ-like words and actions, rather than with the words and actions, and as such, I trust and pray, make itself felt in your convention with refreshing and uplifting strength, through the messages which will be brought by many of the King's Daughters." Lady Aberdeen has long been one of the King's Daughters and a wearer of the silver cross. The debates during the sessions were marked by orderliness and attention to parliamentary rules that helped in advancing the business and saved valuable time, but the most marked feature of all was, that when points of difference came up, and upon which many held *strongly defined* opinions, the spirit of gentleness and forbearance in differing from one another, showed forth the very presence of the Master Himself as the governing power, and all felt that "He was in the midst." During the discussion of reports, many facts were elicited about different branches of work, and among them was this, bearing on missionary work, that fifteen of the King's Daughters have gone as missionaries to Japan, one to Turkey, one to China, three or four to the North-West, and that the first circle formed in Canada was in the Church of England in Cobourg, Ont. For seven years that circle has supported a Bible woman in one of the zenanas in India at \$60 a year. Among the papers given was a most telling one on "Finance," drawing attention to the fact that God has always required a contribution or gift from His children, and further emphasized it by a command, therefore it is just as obligatory to obey this law as any other. There is a possible danger of employing questionable means of raising money. This is to be deplored. One may safely consecrate their needle, pencil, or any other talent to the Lord, and devote the money they produce to His cause. Yet, games of chance, fortune-telling, lotteries, anything that has a tendency to foster a gambling, speculative spirit, is objectionable. It is like offering a defective lamb for sacrifice. One without spot or blemish alone is accepted. Since He measures by His own perfect line and plummet, things we do must be done on the square. We have been looking at the question from a lower standpoint; let us glance at the higher. As King's Daughters, members of the royal household of faith, princesses of the blood of the everlasting covenant, having been adopted into the King's family, let us act as becomes our high descent. Since the King has done so much on his part, on ours let there be complete consecration to Him of self, our interests, our time, our talents, our purse. We believe in that religion that loosens the purse strings. Will the King's Daughters of Canada hesitate to break their alabaster box of spikenard to anoint the body of their risen Lord? There were many other good and helpful papers, and much, very much that was deeply interesting to those who are fighting the battle of life and seeking to hold out a hand to others who are wrestling with sin and evil, but time and space will not permit of more. The parting day of the convention came, and after re-electing Mrs. Tilley as Canadian secretary, and electing Miss Carrie Fewings, treasurer, both of London, those who had found such inspiration in meeting together to confer upon the King's business, were obliged to say farewell to each other, but we doubt not each will carry away new hopes and fresh plans for living nearer to the King and drawing others nearer to Him.

**ABBOTSFORD.**—At a recent meeting of the Bible Society, the secretary's report showed a gratifying increase in the amount of subscriptions solicited by the lady collectors. Rev. Mr. Gomery gave an interesting address on the work which has been and is being done by the society throughout this province. It is to be hoped that more Churchmen will assist in this work.

**CHAMBLY.**—Sunday, the 21st, appointed by the Bishop as a day of intercession for Sunday schools, was duly observed in St. Stephen's Church. A pleasing feature was the children's service in the afternoon, with a short address by Rev. R. D. Irwin, the rector, on "Word and Deeds, their Power and Influence for Good." The funeral of the late Mr. J.

Owens took place on Saturday, 27th ult., from his late residence, Chambly Basin, to St. Stephen's Church, and was largely attended by both French and English. The service, conducted by the rector, was very impressive, his text being taken from Cor. i. 3-4. Mr. Owens died after a very painful and lingering illness, borne with great patience and resignation. He was a genial and warm-hearted man who made many friends, irrespective of race or creed, who now mourn his loss.

**WATERLOO.**—The sessions of the Grand Division of the Sons of Temperance, which were held here recently, were not attended as well as they might have been. The reports showed that in this province there are ten divisions and about five hundred members. A public meeting was held Thursday evening, at which the Rev. Archdeacon Lindsay, rector of Waterloo, Revs. W. Blair, J. J. Strong and W. Williams spoke.

**DUNHAM.**—The missionary meeting was held in the Sunday School of All Saints' Church, on Thursday evening, being All Saints' Day, after the service. It was the most satisfactory meeting that has been held in years. The delegates were, Revs. Horsey, Abbotsford; Waterson, Rougemont; Strong, Waterloo; and Pratt, Dunham. The addresses were earnest and truly missionary in spirit. In September, the Dunham Ladies' College was reopened with the Rev. N. A. F. Bourne, B.A., graduate of the Montreal Diocesan Theological College, as principal. An efficient staff of teachers was secured. Already the reports are very favourable, as there are nineteen students in residence, besides quite a number of day pupils. More students have applied for admission and are expected in the near future. Many prophesied that it was useless to reopen this Church school, but His Lordship, Bishop Bond, and a large number of clergy of the diocese, saw the necessity for such a school. The present indications are that soon it will be second to none in attendance in this province. The Church in this diocese has received another benefaction from R. A. A. Jones, Esq. This gift is five acres of land at Brome Lake, Que. Last week the Ven. Archdeacon Evans accompanied the Right Reverend J. A. Newham, D.D., Bishop of Moosonee, to the Indian village, St. Francis, where His Lordship administered the rite of confirmation, for the Bishop of Montreal, upon six persons.

**MONTREAL.**—The list of preachers at the special harvest thanksgiving services in this city is as follows:—St. Martin's, Rev. E. Bushell, M.A., and the Very Rev. Dean Carmichael, D.D. St. Matthias, Rev. P. O. Troope and the Very Rev. Dean Carmichael. Grace Church, Rev. J. Ker, D.D., and the Right Rev. J. H. Newham, D.D. St. James', Rev. P. O. Troope and the Very Rev. Dean Carmichael. St. Simon's, Rev. Massey and Mr. Geo. Hague.

The 21st anniversary of the Ven. Archdeacon Evans' incumbency of St. Stephen's Church was celebrated Sunday, Nov. 4th, 1894. The preachers for the occasion were the Right Rev. Wm. Bond, D.D., Lord Bishop of Montreal, and the Very Rev. Dean Carmichael.

#### ONTARIO.

A general ordination will be held in the Cathedral, Kingston (D.V.), on December 21st, St. Thomas' Day. Candidates are expected to present themselves for examination on Thursday, Dec. 13th, at 3 p.m., in St. George's Hall. For any further information apply to the Ven. Archdeacon of Kingston, Examining Chaplain, Brockville.

#### TORONTO.

**St. Stephen's.**—At the request of the rector, the Rev. A. J. Broughall, the Canadian Sec. of the King's Daughters, Mrs. Tilley, organized a circle for Church work in this church. On All Saints' Day a large circle was organized for the same purpose in the Church of England in Simcoe. Rev. R. Hicks, rector.

Mr. W. E. Fairclough's second organ recital of the third series was given Saturday afternoon, Nov. 3rd, at four o'clock, at All Saints' Church. Mr. Fairclough played Bach's trio No. 2; Melody in A by Rousseau; Choral Song and Fugue in C, Wesley; Guilman's Funeral March and Hymn of Seraphs; Meyerbeer's Schiller March and Melody and Intermezzo op. 20, No 3, Horatio W. Parker. The programme was varied by several vocal selections.

#### NIAGARA.

**The Annual S. S. Examination.**—The Inter-Diocesan Sunday School Committee of the Provincial Synod, having now completed their arrangements for holding Inter-Diocesan S. S. Examinations, have authorized the representatives from the Diocese of

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Niagara to prepare the papers and to conduct the details of the Annual Examination for 1894, which will be based on the Canadian Church Sunday School Lessons of the past year, viz.: Teachings on the Church Year. The papers for the teachers will be based on the Teachers' Assi-tant for the current year; that for scholars on the Institute Leaflets. A sketch of a lesson will also be required from each teacher. The examination will be held in each diocese, wherever there are candidates, on Saturday, December 1st, 1894. The fee for each examination is twenty-five cents for each person; and the minimum fee for every Local Centre is \$1.00. On receiving one or more applications from any parish or mission, arrangements will be made by the Committee for the appointment of an examiner at such centre, to whom the printed papers will be forwarded. The local examiner will act as invigilator at the examination, and when the answers of the candidates are written, will seal them up and send them by post to the Chairman of the Examination Committee at Hamilton, by whom also applications from candidates will be received up to Wednesday, Nov. 21st. They should be addressed to the Rev. Canon Bland, 218 Macnab St., North, Hamilton.

PALMERSTON.—The Churchwomen of St. Paul's Church have now entirely paid for the re-modelling and refitting of the Church Hall. Always anxious to work for God's glory, they have now decided to buy a new organ for the church, which is sorely needed. They "lay by" in store each month as God prospers them, rather than give socials or entertainments for Church purposes. The Churchwardens are working hard to get rid of the debt on the church, and they are meeting with great success. Their only source of revenue is through the offertory. *Laus Deo.*

NANTICOKE.—The Bishop of Niagara visited this mission on Tuesday, Oct. 30th, when a class of twelve were presented by the incumbent, Rev. A. W. Garden, for the laying on of hands. This is the third confirmation held in Christ Church during the past year, making a total of thirty-seven confirmed in that time. In spite of a pouring rain and heavy roads, a fairly large congregation was present. The service was unusually solemn and impressive. His Lordship gave a most helpful and earnest address on the outpouring of the Holy Spirit, and the necessity of persistent prayer and study of the Word of God.

HURON.

INGERSOLL.—St. James' Church.—The Rev. Arthur Murphy, the new rector of this church, preached his first sermon last Sunday morning. The day was set apart as one of thanksgiving, and the sermon and services were appropriate to the occasion.

BRANTFORD—Lay Workers—Nov. 1st.—Holy Communion was celebrated in both the parish churches, in St. Jude's by the Bishop and in Grace Church by the rector. A large number were present. At 10 a.m. the annual meeting of the Huron Anglican Lay Workers' Association took place, when the annual report was read and the election of officers took place, resulting as follows:

President, the Right Rev. the Bishop, ex-officio; 1st Vice-President, the Very Rev. Dean Innes, ex-officio; 2nd Vice-President, Chas. Jenkins, Petrolia; Chairman Committee of Management, A. H. Dymond, Brantford; Secretary-Treasurer, J. M. McWhinney, London; committee, Brant, A. K. Bunnell, Brantford; Bruce, Richard Rivers, Walkerton; Elgin, W. Scarlett, St. Thomas; Essex, Jasper Golden, Kingsville; Grey, Jno. Robinson, Owen Sound; Huron, Henry Dennis, Brussels; Kent, Thos. Burnside, Bothwell; Lambton, J. B. Dale, Wyoming; Middlesex, Chancellor Cronyn, London; Norfolk, J. D. Christie, Simcoe; Oxford, J. Dent, Woodstock; Perth, S. R. Hesson, Stratford; Waterloo, James Woods, Galt.

The session proper resumed at 11.30 a.m., when Principal Dymond read several interesting and instructive extracts from "Dean Restarick on Lay Readers," with a running commentary thereon. The readings were listened to with marked attention. The paper was submitted to a short general discussion, after which the meeting adjourned.

Afternoon Meeting.—The session resumed at 2.30 p.m., and after the singing of a hymn, Principal Dymond said that an important question to be discussed was where they would prefer to hold their next convention. Rev. Canon Hincks, of Windsor, on behalf of his congregation, extended a hearty invitation to those present to hold their next convention at that place. The convention expressed a unanimous opinion in favour of Windsor.

The first paper of the afternoon was read by Rev. Alfred Brown, B.A., of Paris, on "Rural Deanery Meeting, its Objects and Uses." It said that in a well organized diocese, there will exist in full activity and co-operation, under the guidance and leadership of the Bishop, an archdeaconry or archdeaconries,

rural deaneries and parishes. Then all in intimate relationship will cover the whole field of diocesan work, and will extend a close supervision over the exercise of activity and energy in all parts of the Lord's vineyard included in diocesan limits. Rural deaneries are groups of parishes which, owing to their contiguity, are subject to similar connections, and the members of which can easily be brought together for mutual counsel and co-operation. The presiding officer is the rural dean, and his qualifications and duties were fully described by the paper, also the frequent confusion arising from the titles dean, rural dean, etc. The objects and uses of rural deanery meetings are anything and everything which will tend to the Church's edification and extension.

The author of the paper then suggested the following subjects for discussion by the rural deaneries:

1. The Sunday schools of deanery.
2. Openings for Church extension.
3. Employment of a travelling missionary.
4. Circulation of Church literature.
5. The raising of diocesan funds.
6. The development of local ability in missions.
7. The arranging of conferences of Church workers for the exchange of views as to methods of working and mutual help and co-operation generally.

The paper and the thoughts brought out in it were discussed by Rev. J. W. Hodgson, of Seaforth, and Rev. James Wood, of Galt.

Daughters of the King.—Miss L. Downie, of Watford, next presented a paper on the "Daughters of the King." The paper, in opening, spoke of the great opportunities for the prosecution of the good work at the present time. Encouragement and full scope, with opportunities, are given such as they never were before the present time. In this age all young folks realize that they have a work to do which none other can do, and if it is not done by them it will remain undone forever. At home and abroad, voices are heard asking for help, and the call is very strong for young ladies especially. The order of Daughters of the King took its rise in New York in 1885. Its object is the spread of Christ's Gospel, and the principles for each member are, daily prayer, an earnest effort to bring one young woman over to Christ's side, and also to give aid to the rector for the furtherance of God's cause. The committees comprise the Bible study committee, chancel committee, sick and needy committee, friends and flower committee.

The paper gave a very full description of the society and its workings, and was very interesting.

The question was asked whether the society, the King's Daughters, was the same as the Daughters of the King? The answer was that they are different, the latter being a Church of England society, and doing work in that Church exclusively.

Rev. J. Devine spoke in high terms of the society, the Daughters of the King, and the grand work done in his parish by them.

Rev. Mr. Ward, of Eastwood, Rev. Ridley, of Galt, and Rev. Rural Dean Mackenzie spoke of the paper which had been very ably prepared and read by Miss Downie, and the work done by the King's Daughters and the Daughters of the King.

A discussion then took place regarding merits of the King's Daughters or Daughters of the King and the Y.P.S.C.E. Some were in favor of one and some the other.

The Rev. David Williams, M.A., of Stratford, read an excellent paper on "The Ideal Parish." In opening he said that to have an ideal parish, we must first have an ideal priest, one who has a right conception of a minister of God, who will not only attend to the wants and needs of his congregation, but also try to encourage others to come into the fold. The pulpit is an important part of the ideal parish. Here is where we should receive edification. The Sunday school is another, as from here will be formed the rudiments of Christianity. The confirmation is next in importance to this, and it is not wise to put off this rite too long. In an ideal parish there should be a confirmation class, even though small, at least once a year. The keeping of the newly confirmed was also of importance, and a communion class should be held at least once a month. Parochial visitation should also be an important feature of an ideal parish, and a regular parochial visitation should be made at least once a year by the clergyman. The speaker touched upon frequent cottage and Sunday school meetings, and also outside parochial visiting, and also upon the duties of the rector to superintend all matters in connection with the societies of the church. It was not well to have two separate parishes in a town, if it was possible to have one under one head. Mr. Williams then spoke of the different societies in connection with the ideal parish, recommending the objects of the St. Andrew's Brotherhood and King's Daughters. Also in an ideal parish there will be a missionary society among the men and youths, serving the purpose of the W.A.M.A. Another society that should be present in this parish is a temperance one. Recreation societies are also advisable in an ideal parish, where the young people can meet together.

From the financial standpoint there should be no bazaars or anything of that kind. (Applause.) In an ideal parish there should be at least once a year a general gathering together of all the societies and congregation for social purposes.

A gentleman in the audience, while agreeing with the previous remarks, suggested a good plan to keep the young people in the Church after confirmation. It was that more simple and practical sermons be preached.

A general discussion followed in which the principles of the Christian Endeavor Society were pretty thoroughly discussed. The opinion of the meeting seemed to be pretty well divided. Rev. Mr. Moore thought that the constitution of the society, if carried out, would not tend to the improvement of the Church of England. Dean Innes said he must support the society, which had done a great deal for him. Various other delegates present expressed their views either in favor of the society, or one which they thought would be of better benefit to the Church of England. Session adjourned.

At Wickliffe Hall a very large number assembled at the evening meeting. After the singing of a hymn and prayer led by Dean Innes, proceedings opened with a paper, by Mrs. Grace Denison, of Toronto, on "How to teach the little ones."

Evening Session.—The first paper on programme on the subject "How to Reach the Little Ones" was by Mrs. Grace Denison, of Toronto. The writer of the paper first stated that in order to explain any subject well, it was necessary to have some experience in the matter. The best teacher is not too good for the baby class, a teacher with a kindly manner which wins the hearts of the wee pupils. Finger texts, that is texts with ten words with each finger to represent a word, were explained. The infant class room should be well ventilated, more particularly than any other room. No collection is taken in the class, but a bag is hung at the door and each of the little people deposit their collection as they pass in. They say that God never took any collection in His own church (the temple). The children in the speaker's class are never told of battle or bloodshed, as such things bear too heavily on the minds of the children, and timid ones would waken up in the night screaming and crying, remembering the bloody scenes, even in Biblical history. One child was taken in who was only twenty months old, and he is now one of the foremost pupils of the class. The children are given prizes of tickets and cards for good attendance, and recitation of verses. The children are taught to be reverential to everything which is worthy of reverence. The atmosphere of their various homes should be studied by the teachers, in order that many hints can be given to the individual pupils. The paper concluded with an expression of the great importance of the work, and the writer gave parts of songs, which were very useful in the infant classes. The songs all have the object of teaching the children that there is work for even them to do. The writer indicated her thorough knowledge of the work of teaching the little scholars, and in her short paper gave many useful hints on the subject. Bishop Baldwin complimented Mrs. Denison on the excellency of the paper, and made a few remarks on the subject of teaching the little ones.

Church Work in the Old Country.—Rev. Commander Roberts, R.N., Hamilton, then gave an address on "Church Life and Work in the Old Country." The position of the Christian churches of to-day is that of getting nearer to each other, as they get nearer to Christ. The Church of God is the congregation of faithful men where the Word of God is preached. The Education Act brought in in 1870 in England did not only the church, but the whole country good. Religion is not for Sundays only, but for every day in the week, and it is good that the different denominations are coming to this conclusion. The Bible should be in the schools, for the pupils learn certain portions of Scripture. In the work of education the English Church has in its schools 1,700,000 pupils every day, while all other denominations have only 600,000. The Church of England is doing a vast and noble work for her children in the sight of God. The expense of these schools to the Church is £600,000 per year, while other denominations only expend one-third of that sum. The work of God among the pupils in the Sunday-school is very great, and what has done a great deal for the great prosperity of England has been the Sunday school teacher. The little ones are raised to a higher state of education, and the teacher should be one of good knowledge, who has kept up to the times in learning and thus has the basis of the work. The children vie one with another in keeping up the missionary work, the work of the different circles and societies, and this is just bringing out the work of the Lord. Scripture reading is an important feature of lay work. The different branches of lay work were then detailed by the speaker, giving the audience a good idea of how the blessed work is carried on in England. The indoor and outdoor missions are great in their results, an

many very low characters are converted in this manner. Then there is the work which is going on in the navy. Years ago no man who called himself a sailor would be free from drunkenness, but now it is a rare occurrence to see a drunken sailor. There is no better church organization than on board a man-of-war. It is the gospel of God which has made the great difference in the conditions of the seamen. The speaker gave a few details of the Church work among the seamen, and concluded a very able address by referring to the work of the Lay-Readers' associations.

**Missionary Spirit.**—The Rev. F. DuVernet, Kingston, followed with an address on "Missionary Spirit." He said that he only wished to present a few facts on the subject. The Lord Jesus Christ was the greatest missionary that ever lived. He concentrated all His powers to do good; to do not His own will, but the will of the Father who sent Him. This is the true missionary spirit. The speaker led his audience from one famous missionary to another down to the present age. In closing his able address Mr. DuVernet impressed upon those present the importance of a proper missionary spirit and urged volunteers to enter upon this work. On motion, unanimous votes of thanks were passed to those who had so kindly entertained the delegates at their houses and also to those who had given such admirable papers at the convention. The Bishop said a few words as to the proper missionary spirit. They had had a very successful and he hoped profitable time. His Lordship spoke very highly of Mr. DuVernet's address and hoped the times would come when we would have more missionary spirit. We were constantly singing "Oward Christian Soldiers," and he wished that that hymn was not so commonly sung under the circumstances. We in Canada have sometimes six ministers in a very small town, while in China and other places there are thousands who never saw a missionary. This was a lamentable state of affairs and not at all in obedience to God's commands, "go ye into all the world and preach the gospel to every creature." The doxology was then sung, and the meeting closed with the benediction.

**INGERSOLL.—St. James'.**—Rev. Arthur Murphy, B.A., late of Chatham, took his charge of this church on Sunday morning, 4th inst. As it was the occasion also of the annual Harvest Thanksgiving, the chancel, pulpit and lectern were beautifully decorated with choice flowers, whose perfume was a breath of welcome to the incoming rector. "O give thanks unto the Lord, for He is good, because His mercy endureth forever," a true thanksgiving address, was ably treated, and appreciated by the large congregation present, as evidenced by the close attention given. The anthem and hymns were appropriate to the day, and excellently rendered by the choir. In the evening the rector explained his views and methods for what would insure the upholding of the church and its work—taking authority only from God to do His work; and urging the congregation to do its part of the work and prayer, when all would be well. On Monday evening a reception was held in the school-room of the church, which was tastefully arrayed as a parlor for the occasion, and was largely attended, and kindly words and pleasant speech was the order of the evening. Everything augured fair for the new rector, and Mrs. Murphy won over all hearts by her charming manner and gracious speech. And surely if the members of this church will do their part of the work and prayer, perfect harmony will exist; unhappy dissensions be relegated to oblivion; and the relations between pastor and people be pleasant ones.

#### ALGOMA.

**STURGEON FALLS.**—Mr. J. A. Hawkins, the popular C.P.R. agent at Verner, was united in holy matrimony on Thursday afternoon, Nov. 1st, to Miss Fannie McGrath, of Cache Bay. The ceremony was performed by Rev. Edward Lawlor, M.A. Mr. W. J. Harvey acted as groomsman, while Miss Lizzie McGrath gracefully performed the duties of bridesmaid. After the service the company were invited to the house of Mr. F. R. Dorries, whose son was baptized, and where the happy couple, with their friends, spent the evening. The newly married couple left for home on the evening train amid a shower of rice and the best wishes of their friends or a long and happy wedded life.

#### RUPERT'S LAND.

**WINNIPEG.**—The second annual meeting of the Archdeaconry of Winnipeg was held at Portage la Prairie. The proceedings were commenced with a celebration of the Holy Communion in St. Mary's Church; celebrant, the Rev. C. R. Littler, B.D., of St. Kirk, being assisted by the Rev. Herbert Dransfield, of Stonewall; about thirty clergy were present. Morning prayer was read at 11 a.m., by the Rev. Macadam Harding, of Brandon, the lessons being

read by the Rev. H. D. Cooper, of H. land. In the absence of the Ven. Archdeacon Fortin, his charge was read by the Rev. S. MacMorine, rector of Portage la Prairie. We should like to see the charge printed in the Church papers. The members met in St. Mary's Church at 2 p.m. for business. The Rev. S. MacMorine was elected chairman, in the absence of the Archdeacon through the death of his sister, Mrs. Matheson, and the Rev. C. R. Littler, B.D., was re-elected secretary.

The following resolution of condolence re the death of Mrs. Matheson was carried by a standing vote:— "That this meeting of the clergy of the Archdeaconry of Winnipeg, assembled in session at Portage la Prairie, learns with great regret the sad intelligence of the death of the wife of the Rev. Canon Matheson, and desires to express its deepest sympathy with the Rev. Canon Matheson and his bereaved family, and also with the Ven. Archdeacon Fortin in the loss of his sister, which to their great regret prevents his being present to deliver his charge and to preside over the deliberations of the conference to-day. This meeting prays that God will give them, by His Holy Spirit, those real consolations in their bereavement which alone can comfort the grief of the sorrowful."

At the early celebration on Wednesday morning the organist played the "Dead March," and during the time of the funeral the conference adjourned for ten minutes to engage in prayer for the comfort of the Rev. Canon Matheson and the Ven. Archdeacon Fortin in their bereavement.

The first subject for discussion was "The Preparation of candidates for the ministry." The result of the discussion, which was sent to the council of St. John's College, is as follows:—

1. A special course of lectures on parish work and organization in city and country parishes, to be given by experienced clergy of the diocese; on parish and sick visiting; personal dealing Sunday school work; the use and conduct of parochial missions; administration of the Sacraments and the use of daily services and occasional offices; the conduct of parish and vestry meetings, guilds, etc.

2. That special attention be given to the training of students in a thorough and practical knowledge and use of the Holy Scriptures, with special reference to the necessity for this knowledge in pastoral visiting.

3. Theological students should have some practical training in parish work under the close supervision of competent clergy of the diocese.

4. That special attention be given to the training of the students in the art of extemporaneous speaking. The Rev. Clement Williams read an excellent paper on "Co operation with other religious bodies; how far practicable?" We hope to send the paper for publication. The Rev. Macadam Harding dealt with the same subject in a loving, but masterly manner.

The Rev. G. A. W. Gill, of Minnedosa, read a paper on "Changes in the Burial Service that seem necessary under present conditions."

The general secretary of the diocese dealt with "The needs of the diocese as to funds, clergy and other needs."

The secretary, the Rev. C. R. Littler, read a paper on the "Best methods of increasing the loyalty of our people to the Church,"—a very important and practical subject. The Rev. J. G. Anderson, of St. Peter's, made an able speech in support of the paper.

**Notes.**—There was an early celebration every day. The next meeting will be in St. George's Church (Rev. J. J. Roy) Winnipeg.

The ladies of St. Mary's Church very kindly provided hospitality for the members.

The Rev. Canon O'Meara was unable to be present with his paper on "The benefits to be derived from the consolidation of the Church."

The Rev. J. Cowley, of St. James', Winnipeg, preached the closing sermon.

The Ven. Archdeacon, Revs. Littler, G. Rodgers and F. V. Baker were appointed a committee to prepare the programme for the next meeting; the clergy are invited to suggest subjects.

The Archdeacon in his charge suggested a fund to provide a prize for the best extemporaneous speaker in St. John's College.

**Points.**—A good visitor will always have a good congregation.

Our policy is aggressive and progressive—self-support must be urged upon our people.

By giving the Lenten offerings of the children to St. John's College, we train them to help the work of the diocese.

#### NEW WESTMINSTER.

**SAPPERTON.—St. Mary's.**—The usual harvest thanksgiving was held in this church on Sunday, Oct. 14th. The services throughout the day were as follows: Mattins, 7.30; Holy Communion, 8; Holy Communion (Choral), 10.30; Children's Service, 2.30; Evensong, 7. The church was very prettily decorated with fruit, flowers and maple leaves, the varied tints of the latter adding much to the general effect.

The offertory, which amounted to \$11 15, was divided between the fund for Church expenses and the Royal Columbian Hospital. It has been the custom in former years to donate the whole of the offertory to the hospital, but in consequence of the difficulty experienced everywhere at present in raising money, the churchwardens felt quite justified in acting as they did. On Friday, Oct. 9th, Rev. H. H. Gowan delivered his second lecture on "The History of the Church of England," dealing with the period extending from the Norman Conquest to the Reformation. It is needless to say that the lecturer was listened to most attentively, and although suffering from a cold, he succeeded in ably entertaining and instructing the large audience present. Mr. Gowan has generously promised to conclude his subject in a few weeks time, and we are looking forward to another treat.

#### THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The Bishop of Western New York (Dr. Cox) preached a remarkable sermon at the opening Eucharist of the Missionary Council. The right rev. prelate certainly proved his right to be called "one of the brightest jewels of the American Episcopate."

The House of Bishops have agreed to "transfer" the present missionary Bishop of Western Colorado (Dr. Barker) to the missionary jurisdiction of Olympia. Dr. Barker has, for the present, deferred his acceptance of the position. In this, we think, the Bishop is right, as it has hitherto been uncanonical and illegal to remove one missionary Bishop to another missionary jurisdiction.

President Seth Low, LL.D., of Columbia College, has just built a well-appointed hospital for our mission at Wuchang, China.

The Rev. G. C. Tanner has had the degree of D.D. conferred upon him by the well-known Seabury Divinity College, at Faribault, Minn. We trust he will live long to enjoy his well-merited distinction.

A most flattering reception has been accorded to the Rev. J. H. Townsend, rector of the Ascension, Atlantic City. Father Townsend's influence in spreading the Catholic faith is simply wonderful. He is well-known and highly respected throughout this Church.

The well-known Rev. Dr. Kinloch Nelson is dead. R.I.P.

Not one of the churches in Hartford, Conn., provided for an early celebration during the session of the recent Missionary Council.

The Bishops are likely to send out a strong declaration in reference to the "rationalism" existing in our Church. They cannot speak too soon. It is high time that those who hold the creed of our Church loosely should be given fair notice to earn their daily bread honestly elsewhere than in the Catholic Church.

It is very pleasant to know that there is a decided increase of students in attendance at the University of the South.

Let the higher critics take fair warning.

To this Church the Canonical Books of the Bible from Genesis to Revelations are God's Word written. This faith of our fathers is our faith; and, God helping us, we will hand it down to our children, though it be tried with fire, without the loss of a single grain of gold.

There are two books every priest should read, mark, learn and thoroughly grasp. The first is the "Life of Dean Hook," and the second is the "Life of John Coleridge Patteson."

The Rev. William H. Cokes, rector of Wellboro, has been made archdeacon of Williamsport, Pa. The new archdeacon is a most faithful priest.

The Right Rev. W. Lawrence, D.D., Bishop of Massachusetts, will preside at the 16th Church Congress, to be held in Boston on Nov. 13, 14, 15, 16.

#### PREFERMENTS.

The Rev. E. F. Massey, M.A. (Oxon), rector of the Holy Cross, Chicago.

The Rev. J. W. Barker, rector of St. Thomas', Reidsville, N.C.

The Ven. E. L. Sandford, rector of St. Mary's, Nebraska City, Neb.

The Rev. W. Cooke, rector of Oriskany, N.Y.

The Rev. M. O. Smith, B.D., Professor of Exegesis in Nashotah Theological College, Wis.

The Rev. J. D. Skene, rector of St. James', Danbury, Conn.

The Rev. D. Galloupe, rector of Anglica, N.Y.

The Very Rev. R. S. Barrett, D.D., for many years dean of Atlanta, Georgia, has been appointed General Missioner of the Parochial Missions Society.

Mr. A. C. Hardy, formerly a Methodist minister, has been ordained to the diaconate.

The important rectorship of St. Timothy, Philadelphia, has been conferred upon the Rev. W. W. Mix, M.A., who has done a splendid work at Ashland, Central Philadelphia.



Correspondence.

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

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

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

Can They Wear Hoods?

SIR,—Would you kindly allow me to enquire, have the graduates of Huron College the privilege of wearing a hood, and if they have, by what authority have they this privilege? I ask this question simply and solely for information.

ONE WHO WANTS TO KNOW.

Rev. Mr. Burns.

SIR,—If the person who wishes information concerning the Rev. Mr. Burns will write to the Rev. R. Lewis, of Maitland, he will hear of a Mr. Burns who officiated in the parish of Richmond near Ottawa about 1822. I may state here that this Mr. Burns had been a priest in the Church of Rome some years previously.

A Very Small Plea.

SIR,—May I ask room in your columns for a very small plea on behalf of the Blood Reserve Mission Schools at Omoksene, Alberta. An opportunity has offered to procure for their use an excellent knitting machine wherewith to make provision for the covering of the fifty pair of little feet which, without our aid, would certainly have to go bare. Who will help me by a small contribution to obtain not only this boon for these children, but also the price of a few pounds of yarn to set it agoing? Even postage stamps will be thankfully received and turned into money for the purpose.

H. A. BOOMER.

577 Dundas St., London, Ont.

What Algoma Wants.

SIR,—The difficulty which will face the Diocese of Algoma upon the resignation of the present Bishop will (in my opinion) be most satisfactorily solved in a dual episcopate. To avoid technical or legal objections to this, some simple, nominal boundary line might be agreed upon as the territorial limitation of either see. Practically the Bishops might regard their work as one—the one a source of sympathy, encouragement and strength to the other. Two earnest, able and practical men, in every respect fitted for their work, who would be contented with a salary of \$2,000 per annum, might be found from the ranks of the clergy. Nor should it be deemed an impossible or presumptuous thing that from among those, some of whom have given their life work to Algoma and the Church's cause, one at least might be found, who from his knowledge of Algoma's needs and familiarity with Algoma's work, would make a faithful and efficient pastor of Algoma's flock.

SIGMA.

A Warning to the Clergy.

SIR,—I have been requested by the Rev. R. H. Nelson, of Norwich, Connecticut, to warn the Canadian clergy against a young man giving his name as Ben Zein Zeinzeroff, and professing to be a convert to Christianity from Judaism. He was in Ottawa about ten days ago, and was successful in his appeals for aid to some of the clergy, referring them to Bishop Williams, of Connecticut, as the one who had converted him, and to Mr. Nelson who had baptized him, and showing a prayer-book given him by Mr. Nelson at his baptism. The former writes me that "he has no knowledge of the young man beyond some mention made to him by Mr. Nelson"; and the latter writes: "Ben Zein Zeinzeroff is undoubtedly an impostor. He deceived me by his earnest professions, and I baptized him. I fear that he sought this for no other end than that of giving him a means of appealing to the Church for aid."

J. J. BOGERT.

Church of St. Alban the Martyr, Ottawa, Nov. 5th.

The Eastward Position.

SIR,—Having lately settled in this town, I have noticed when attending St. Paul's Cathedral here, a marked peculiarity in the actions of some of the members of the choir. During the repeating of the respective Creeds some seven or eight members (one of them, by the way, always wearing a gandy hood) invariably adopt the "eastward position," while the

remaining 50 to 60 remain facing in the ordinary way. It appears to me that in this matter there is certainly a grave breach of Church etiquette involved, in not following the example of the officiating clergy, who I know are opposed to the "eastward position," and I think I may venture to add that the gentlemen in question show decidedly bad taste in their unique action, which surely is not warranted by any weighty promptings of conscience, but should this be the case, I should be very glad if any one of them would express his convictions thereon, as up to the present the only argument I have heard in defence of the "eastward position" is that it is the keeping up of an old custom.

ARTHUR J. HEWITT, 443 Ridout St. London, Ont., 8th Nov., 1894.

The Hymn "O! Paradise."

SIR,—Possibly because I am not "an original thinker," I quite agree with C. A. D.'s opinion of the hymn "O Paradise," so highly estimated as to be admitted into most, if not all, of our modern hymnals. R. P. C. objects to the expression "loyal and true" as being tautological. But the words are not identical in meaning. There seems to me to be a very clear distinction between "loyal" and "true," though the one overlaps the other too. The "loyal" man is he who is faithful to his King, the "true" man is he who is honest and exact in the discharge of his duties. Not that any one would ever imagine but that the "loyal" is always "true," and vice versa, just as in the expression "a godly and righteous life" reference is made to two phases of character and life, and yet a "godly" life is necessarily a "righteous" life, and vice versa. "Who doth not crave for rest?" "Tis weary waiting here." What poverty of quality or unwholesomeness of teaching is there here? The desire for rest is deeply implanted in the human breast and it is no "indication of cowardice." So far from being inconsistent with the "work" to which we are called, this desire gives rise to all the labours under the sun. And to the Christian eternal rest is promised after labour. "This is not our rest because it is polluted." Here, amid sore trials and bereavements, pains and sicknesses, annoyed by the corruptions of our nature, the allurements of the world and the assaults of Satan—here, where each "heart knoweth its own bitterness," what real rest can there be? Surely the toil worn Christian need not be ashamed, with an apostle, to "desire to depart and be with Christ"—"where Jesus is," or with the psalmist to wish to "flee away and be at rest," "crave for rest,"—not the rest of inactivity, but that of congenial work, doing God service in heaven, from which the redeemed "rest not day nor night." The reasonableness of the other expressions objected to by R. P. C. may also easily be shown, but—enough for the present. Lest R. P. C. should suspect "feminity" (sic) on my part, especially as I also (as well as C. A. D.), have given him cause for suspicion of my sex by quotation of Scripture (!), I subscribe my name.

WM. ROBERTS.

A Dominion Reformatory.

SIR,—Will you kindly allow me to ask if the Church of England in Canada has lost all her civil rights? It would almost appear so. According to the reports of the secular press just to hand, we are told that the Government of Canada is about to erect an institution for the "reformation" of criminal children and "first offenders" for the whole Dominion. This is a very good step for the Government to take and one for which we are most thankful. We are, however, surprised to find that this institution is to be erected at Alexandria in Glangarry (the borders of Quebec), where the Roman Church has full sway, and not in some central and neutral place such as Toronto, Sault Ste. Marie, Winnipeg, Peterboro', Hamilton or London. What are we to think of in connection with this matter? The Dominion Government, for the sake of a few miserable votes in the coming elections is about to perpetuate a monstrous injustice against all who are not Roman Catholics. I admire the Roman Church. It is always alive to its interests, and is always a power in whatsoever land it exists. It does not hesitate to have a platform and doctrines; it holds fast to its platform and proclaims its doctrines far and wide. It is consistent. Would, that the Church of England in Canada might take a lesson from it and never hesitate to proclaim its "Catholic" platform and its claims on behalf of the world by planting a "Church of Canada" in our midst and especially by looking after the "children" of the Church whether they should prove criminal or not. If we are to be compelled, together with the Dissenters, to send our juvenile thieves and vagabonds to Alexandria by any government whatsoever, then Canada is no longer a free country and the Church of England in Canada is a sham and a delusion.

O. A. FRENCH.

Feast of All Saints.

The Hymn "O! Paradise."

SIR,—I am sorry to trouble you again, but as your correspondent R. P. C. will not allow me and other of your readers, who prefer Dr. Faber's views on hymnology to his, to rest in peace, I must crave your indulgence for a few words in reply to his letter in the CANADIAN CHURCHMAN of the 1st inst., much of which both original prose and poetic quotation seems somewhat beside the mark. R. P. C. practically admits the conclusiveness of my observations in my former letter with respect to his objections to the lines, "Where loyal hearts and true" and "All rapture through and through," as he merely favours us with a few sarcastic and inconsequent remarks thereon, and he changes the special object of his attack, which I will endeavour briefly to meet.

1. "Who does not crave for rest?" and "Tis weary waiting here." This, he states, is cowardice, and that we ought to work while it is day, &c. Now who could be a greater worker in his Master's service than St. Paul, ye he writes that he had "a desire to depart and be with Christ"; the very idea expressed in the above quotations, and indeed the pervading spirit of the whole hymn. Was St. Paul a coward? I have no hesitation in asserting that in the present day they who crave most for the rest of Paradise will be found amongst the most indefatigable and self-sacrificing workers for their Lord and for the good of their fellow-men.

2. "The world is growing old." I cannot for a moment believe that R. P. C. is so obtuse as not to be able to see that Dr. Faber does not use these words to express a "scientific fact," but rather that the signs of the times are such as betoken the approach of "the end of the world" spoken of by our Lord in Matthew xxiv., and cause believers in Holy Writ to feel that their redemption draweth nigh.

3. "Where love is never cold" is another line to which R. P. C. objects. With reference to this I would merely refer him to our Saviour's words, "The love of many shall wax cold."

R. P. C. states that he first knew the hymn in 1870, and that then and since he considered it poor in quality and unwholesome in its teaching. I first heard it about eight years earlier than your correspondent at a most hearty and enjoyable evening service in the old country, and then and ever since considered it an admirable addition to our hymns, and its teaching most thoroughly in accordance with Scripture (as can be easily proved), and from this position it will require some much more forcible criticism than R. P. C.'s to move me, and, I trust, also the vast majority of my fellow Churchmen.

SUBSCRIBER FOR THE LAST ELEVEN YEARS.

Oakville, Nov. 5th, 1894.

Going to the States.

SIR,—I must beg you to be good enough to remember the first rule that stands at the head of this column, and to put it in force with all your correspondents, special as well as others, and when they make personal allusions, give their real name and address, so that we may know who we are dealing with. "Your special correspondent in the U.S.A.," in your issue of Oct. 25th, says: "It ill becomes men like Rev. J. J. Morton, who admits working over here, to write to your paper as he did." "Admits" it? as if the fact had been wrung from me under cross questioning by a criminal lawyer! I simply stated it. And pray, what is wrong with me? What is there to hinder my writing as the cause of truth requires? He is the one who has done the unbecoming thing, in going behind a fictitious signature to make a reflection on one who is not afraid to sign his own name. And your other correspondent, the frantic one with the long signature—"Priest and Oxford M.A.," who writes in the same issue. Priest he may be, but I venture to doubt that he is an Oxford M.A., and I challenge him to come out over his real name, and make good his claim to that honored degree. We find Oxford men dignified, scholarly, and gentlemanly in manner, even when they are lacking in Christian charity; but your correspondent does not even know when to use, and when not to use, the sign of quotation, but has them scattered all over his letter indiscriminately, like beads on an Indian's outfit. When he establishes his identity as a man worthy of notice, he shall have all the information he is entitled to regarding my movements, both in going to, and returning from, Michigan.

Your correspondent "Canadian Priest," writing in the spirit and tone of a Christian gentleman, heads his letter, "Let us know the truth." Yes, Mr. Editor, let us know it! Both sides of it! But is one to be roasted, and discredited, and impeached, for telling the other side of it? Was there anything contrary to fact in my last letter? Here are a few more facts which Canadians ought to know here and now, and not be left to find out for themselves after they go.

(1) In every instance almost, a larger stipend is what attracts Canadians over the border. But what

is there really gained, even financially, if, on his larger salary, one is required to put on an increase of expenditure out of all proportion to the increase in his income.

(2) Those who go there now have to abjure their British citizenship and become naturalized Americans, otherwise they will be amenable to justice (or injustice) under the provision of the "Alien Labor" Law. Are thorough-going Britishers prepared to do this?

(3) There is another difficulty of a more serious and delicate nature arising out of the loose notions that prevail in many States on the subject of marriage and divorce, and the orthodox position of the Church thereon, which I will leave your readers to work out each for himself.

(4) The Bishops of the American Church do not like this bringing in of priests from another country, for the reason that they have dozens of unemployed men of their own—good and learned men in every way, but the parishes will not have them, because they are not the "latest novelty." They must have "some new thing" as an attraction. The Canadian happens just now to be that attraction, and is "all the rage," so to speak. But let him not flatter himself, for in a few years he too will be an old story, and another attraction, fresher and more novel, will be imported to take his place. In the name of all these unemployed, let me appeal to my brother friends of Canada. Let us not be too eager to jump into their vacant places. Even if written to by some enterprising American Churchwarden or vestryman, we shall hesitate to entertain such a proposal, but rather refer them to their own unemployed; but by no means let any Canadian adopt the undignified course suggested by your special correspondent, and, taking the initiative, open the correspondence as soon as we see a vacancy reported in his column.

J. J. MORTON.

#### The Hymn "O! Paradise" should not be Wiped Out.

SIR,—The abrupt demand of one of your correspondents to wipe out the Church hymn "O! Paradise" so much annoyed me, and many more, that I took up my pen to defend both it and the author—though truly they will both hold their ground without any such feeble defence as mine—whereupon, a "Sunday School Teacher" comes forward to say that C. A. D. does not think the subject of great importance. This is a remarkable inference truly. Can one be surprised that he should feel himself beclouded when young ones look to him, but look in vain, for "sacred instruction" upon very plain and obvious matters? The whole phrasing of the letter has such an unchurch-like ring, that it is waste of your space, and my time, to say any more about it, except to assure S. S. T. that neither the beautiful tunes of H. Smart, nor of J. B. Dykes, nor of A. Sullivan (and I know of no others), have warped my judgment as to the meaning or breathings of the hymn in question. The incompetency of Sunday school teachers to give proper answers to enquiring scholars, is such a hackneyed peg whereon to hang peculiar stories, that this gentleman need not try to convince himself that he is singular in this respect. I dare say many will call to mind a choice story of Andrew Jukes' on this subject. To pass on, then, to R. P. C. and his replies to those who attack him. They are feeble indeed! Could anything be more irrelevant to the subject of *sacred hymns*, than quotations from "poor Chatterton," or even Southey—and who wants to be taken to Milton to learn the meaning of "rapture"? The jump from the cookbook to Milton is a very strained one, not to say that it is "excessively funny." What has R. P. C. to say about the Old Testament prophet, who "requested for himself, that he might die?" or of St. Paul? for "having a desire to depart, which is far better." Surely these express "Tis weary waiting here." Why need R. P. C. to ask to be treated with refinement, when he has shocked the feelings of so many? His own words elicited the reply he got—and now he brands Dr. Faber with "cowardice, pure and simple." Can a worse brand be placed upon any man? From this, we turn with relief to a master in Israel, Dean Church, to hear what he says of Dr. Faber: "Faber (Fredrick) was a man with a high gift of imagination, remarkable powers of assimilating knowledge, and a great richness, and novelty, and elegance of thought, which, with much melody of voice, made him ultimately a very attractive preacher. His name will live in some of his hymns and in some very beautiful portions of his devotional writings." I quote from the "Oxford Movement." I think I have a right to demand from R. P. C. that he verify his assertion, that I defend my position "by calling him names." Let us have one name that I have called him. A good deal more might be said, if one were not writing in a Church paper.

C. A. D.

Galt, Friday, Nov. 2nd.

Take K.D.C. for sour stomach and sick headache.

#### BRIEF MENTION.

An international telephone system to cover all Europe is talked of as a probability of the not far distant future.

Thus far this season eighteen tourists who set out to climb the Alps have lost their lives in the venture.

The fifth century is said to be the Golden Age of Biblical painting.

Rev. Canon Partridge, rector of St. George's, Halifax, N.S., has decided to accept the deanship of Fredericton cathedral.

In time of war France put 370 out of every 1,000 of her population in the field; Germany, 310; Russia, 210.

Scientists are now getting excellent direct photographs from the moon, which show mountains and craters with exactness.

The heart ordinarily beats about 70 times a minute, and throws about two ounces of blood at each contraction.

It is said that on Lord Holmes' estate in the county of Berwickshire, England, is a tulip tree that is known to have been planted over 200 years ago.

Rev. Rural Dean Hilton, M.A., McLeod, N.W. T., visited Bath on Sunday and preached concerning the missions of his western diocese, Calgary.

Reunion, a French island in the South Atlantic, is represented in the French parliament by a senator and two deputies.

Frank P. Bellew, of New York, the caricaturist, better known as "Chip," is dead of pneumonia.

The Rev. J. W. Cunliffe, of Estevan, N.W.T., has been appointed to Moosejaw, to succeed the Rev. W. E. Brown, who goes to Regina.

An international journal for African languages has just been started in Germany, aided by a liberal subvention from the government.

Orange diet is said to be a very effective remedy for inebriety. One orange before breakfast, another at 11 a.m., 3 p.m. and 6 p.m., with one just before retiring, is the proper dose.

Explorers declare that no flowering plant has ever been found within the Antarctic circle. In the Arctic circle seven hundred and sixty-two different kinds are known.

The Bishop of Huron, at the request of the vestry of Trinity Church, Port Burwell, has appointed the Rev. M. Shore, of Ailsa Craig, to the parish of Port Burwell.

London bridge is nine hundred and twenty feet long, fifty-six feet wide, and fifty-five feet in height. It has five semi-elliptical arches, the centre one being one hundred and fifty feet.

Eisleben, the birthplace of Martin Luther, is sinking into the moor upon which it is built. Measures have been taken in recent years to drain the bog, without avail, and the inhabitants are seriously thinking of abandoning the town.

At the door of every Chinese temple a bell is hung with a rope attached. When the worshipper enters he gives the rope a jerk to ring the bell, so that the deity of the place may be aware of the fact that a worshipper is present.

The late Mrs. Elizabeth M. Nugent, of Brantford, has left \$150 to be applied on the indebtedness of St. Jude's, Brantford; \$100 to the maintenance of missionaries' children; and a large sum to the support of the diocese of Algoma.

Every Japanese barrack has a gymnasium and the Japanese soldiers rank among the best gymnasts in the world. In half a minute they can scale a fourteen-foot wall by simply bounding on each other's shoulders, one man supporting two or three others.

The Princess of Wales has a tea service consisting of sixty pieces, and every piece has upon it a photograph taken by the Princess in Scotland. As a criterion of personal popularity the Princess may well rest upon the knowledge that 200,000 of her portraits were sold in England last year.

Rev. C. J. Hutton, Sharbot Lake, offered the rectorship of Christ church, has accepted and will take charge of the parish about December 1st. Rev. V. Price, curate, will remain in charge until Mr. Hutton arrives. Mr. Hutton was educated at Trinity, Toronto, and ordained in 1891.

Dr. Franz Stuhlman, in the heart of Africa, saw much of the people called pigmies. He thinks they are the remnants of a primeval race once occupying tropical Africa and southern Asia.

Rev. Dr. W. R. Huntington, rector of Grace church, New York city, has ordered a set of chimes for Grace chapel of the Meneely Bell Company. It will be the largest in New York city, weighing in all 11,000 pounds, the largest bell alone weighing 3,000 pounds.

The manuscript books of the ninth, tenth and eleventh centuries were all in the same style of handwriting. This was due to Charlemagne, who selected the style and ordered every scribe to follow it.

#### British and Foreign.

A notable absentee from the Church Congress was the Dean of Exeter. The latest accounts report steady improvement in Dean Cowie's health.

Archdeacon W. L. Williams has been elected by the synod as Bishop of Waiapu, in succession to Bishop Stuart. The new prelate is an Oxford graduate, who has spent his ministerial life in New Zealand and in missionary work.

The *Record* understands that an organized movement in the direction of linking poor parishes to well-to-do ones has been set on foot in the Diocese of Rochester, with its vast population of South London poor. The subject had been thoroughly discussed at two successive diocesan conferences, and the Bishop has now appointed a committee, consisting of well-known clergymen and influential laymen, with the view to promoting diocesan action and co-operation in this particular line.

It may be new to our readers to hear that in the State of New York the Quakers have discontinued silent services, peculiar dress, and "thee" and "thou," and that they have stated salaried ministers, each in charge of a particular "church," and that the service is hardly distinguishable from that of any Baptist, Presbyterian or Methodist church.

The Bombay Government have warned its subjects in Poona that the next time Hindus and Mussulmans cause a riot, it will not be suppressed by blank cartridges. The City of Poona has been in confusion because the worshippers of Ganpati, the elephant-headed god, insisted on playing their bagpipes when passing a mosque. This led at once to a fight, in which the mosque was gutted and a Mussulman killed.

A conference of Scotch Episcopal Churchmen was held in Aberdeen recently, followed by the annual meetings of the Representative Church Council. The Rev. Cosmo Lang, vicar of St. Mary the Virgin, Oxford, said that the streams of feeling in the Scotch Episcopal and Established Churches of Scotland were converging the one towards the other. "The absence of the idea of worship in the Presbyterian system had long led many within it to desire a fuller share of Catholic liturgy and observances."

The *Irish Ecclesiastical Gazette* has been publishing weekly statistics of the increase or decrease of Nonconformists in the various counties of Ireland. It is an interesting record. It shows that Dissent has filled its ranks, not by working among Roman Catholics and leading them to the truth, but by snatching those who are already in the truth to a new fold. The *Gazette* charges one section of Nonconformists with using contributions to foreign missions as a means of perverting members of other Protestant denominations to its own peculiar "ism." This is a serious charge, and should be frankly met by the accused.

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MR. H. M. STANLEY AND THE UGANDA RAILWAY.—  
The great African explorer recommends a railway  
to Uganda on the "Lartigue" system, which  
could be built in less than two years at a total  
expenditure of a million. He regards this system  
as the best and safest, as well as the cheapest, for  
pioneer railways. All the plant could be manu-  
factured in England. It has been tried in Ireland  
with success. The principle is a triangle of three  
rails. Mr. Stanley suggests the co-operation of  
England and Germany in the scheme, as the  
country could not support two railways.

Vases for Flowers.

To the average person a bunch of flowers in a  
vase must be harmonious and beautiful under all  
circumstances. The artistic and educated taste  
knows that it is quite as easy for the combination  
to be most unpleasing.

In a paper on the relations of vases to the cut  
flowers which they will hold, a writer shows quickly  
that the subject is worthy of consideration. "A  
flat, circular dish," he says, "is needed for water  
lilies, and, as the flowers are in this case large, the  
containing vessel must be ample in size, not  
merely to hold the flowers, but also to preserve  
a proper sense of proportion. Tall spikes require  
tall vases, which should not be cylindrical, but  
should be sensibly wider at the top than at the  
bottom. Roses and flowers, with comparatively  
short stems, require low broad vessels, flaring at  
the top, so as to admit of a graceful drooping  
which is so attractive with both leaves and flowers.  
Not more than four or five different shaped flow-  
er vases are really necessary, the types of form be-  
ing either flat, or low circular vessels, which may  
be widely fluted upon the edges to break the too  
great uniformity of a plain circular rim, or round  
vessels which spread more or less as the sides  
rise from the bottom, and which may also be  
widely fluted at the top. All forms which bulge  
below, or which are in the smallest degree bizarre  
in shape, must be rejected.

"If, with the Japanese, we consider a single  
beautiful flower enough at a time, a narrow con-  
taining vessel may be used. The Japanese use a  
piece of bamboo, which from its irregular surface,  
loses the stiffness of the cylindrical form. We  
have no bamboo to use, and imitations in glass,  
china or earthenware are, like all imitations, offen-  
sive to good taste. Flower vases should always  
be of some opaque material, and, all things  
considered, good unglazed earthenware is to be  
preferred, only it should be impermeable to water,  
and not coarse in texture. It should also be with-  
out ornamentation of any kind, and of a single  
and uniform tint of color."

A "pure neutral gray" best fulfils the condi-  
tions of color, "pale pure buff, not inclining to  
orange," coming next. "Opaque white" vases usual-  
ly present too strong a contrast, and all colored  
glasses are to be rejected, together with white or  
colorless glasses, which show the "usually un-  
sightly" stem of the flower. To this last rule, how-  
ever, there is an admitted exception.

Hood's Sarsaparilla, acting through the blood,  
reaches every part of the system, and in this way  
positively cures catarrh.

Salt Lake and the Dead Sea.

The water of the great Salt Lake varies greatly  
in its contents of dissolved solids, depending upon  
the relation between the supply of water through  
streams and the evaporation. A fair average of  
total solids dissolved in the water of the lake  
at its present mean level is from 19 to 20 per  
cent. by weight. But not all of this is common  
salt; for, besides this ingredient, the water con-  
tains sodium sulphate (glauber salts), magnesium  
chloride, calcium sulphate (gypsum), and potas-  
sium sulphate. A detailed analysis of water  
taken from the lake in August, 1888, was made  
by Dr. Talmage. This contained in all 19.56 per  
cent. dissolved solids, of which 15.74 was com-  
mon salt. Such water would yield of total solid  
matter 391 pounds to the ton, and of common  
salt about 314 pounds to the ton.

The Dead Sea contains a greater proportion of  
solid matter dissolved in its waters than does the

Great Salt Lake. Much discrepancy exists  
among published accounts of its contents, the  
fluctuations in composition being due to the same  
causes that prevail in our lake—viz., the relation  
between the supply through inflowing streams  
and loss by evaporation. A sample taken from a  
depth of 1,110 feet carries 25.4 per cent. of dis-  
solved solids. This corresponds to 528 pounds  
to the ton; but this is only 7.55 per cent. com-  
mon salt—or 151 pounds to the ton.

Therefore, though the Salt Lake carries a lower  
proportion of dissolved solids of all sorts than  
does the Dead Sea, the lake contains more than  
double the proportion of salt. The chief solid  
constituent of the Dead Sea water is not sodium  
chloride (common salt), but magnesium chloride.  
Strictly speaking, the water of our lake is much  
"brinier" than that of the Dead Sea, common  
salt being the chief solid dissolved in the lake.  
Nevertheless, the Dead Sea is much more highly  
saturated with solids.

Life.

Life is full of broken measures,  
Objects unattained;  
Sorrows intertwined with pleasures,  
Losses of our costliest treasures,  
Ere the heights be gained.

Every soul has aspiration  
Still unsatisfied;  
Memories that wake vibration  
Of the heart in quick pulsation,  
At the gifts denied.

We are better for the longing,  
Stronger for the pain;  
Souls at ease are nature wronging:—  
Through the harrowed soul come thronging  
Seeds, in sun and rain!

Broken measures, fine completeness  
In the perfect whole;  
Life is but a day in fleetness;  
Richer in all strength and sweetness  
Grows the striving soul.

For nervous headache use K.D.C.

The Great Sahara.

One-fifth of the whole African continent is  
desert, the area being estimated by Mr. Ravenstein  
at over two and a quarter million square miles, of  
which all but a small fraction is contained in the  
tract of land popularly known as the Sahara.

Except for some school children who know  
better, and school teachers who are instrumental  
in that being so, the misconception of the Sahara,  
which is wide-spread, would be practically univer-  
sal. The average man pictures the Sahara as a  
vast sea of sand, for the most part below sea  
level, across which the camel speeds before the  
poison blast of the simoom from oasis to oasis.  
Schemes for flooding the Sahara have come before  
the public, occasionally, and we have read accounts  
of the vast inland sea which might be formed,  
rivalling the Mediterranean in size, giving a  
southern seacoast to Morocco and Algeria, and  
admitting steamers directly to the wealthy states  
of the Soudan. The Sahara, as known to the  
geographer, corresponds badly with this conception;  
for, in fact, there is no risk of the "ship of the  
desert" ever being supplanted by the ships of the  
sea. Few parts are below sea level, and they are  
small and scattered. In the interior the desert is  
a plain high above sea level, covered with vast  
dunes of red sand in many parts; in others it is  
an elevated plateau with lofty mountain ranges of  
bare rocks intersected by stony valleys. It is arid,  
save where a spring bubbles up and gives rise to  
a small oasis of grass and palm trees. The Sahara  
proper is unknown, except for a few trade routes  
regularly traversed by Arabs, and occasionally by  
adventurous Europeans. These utilize the oases  
as resting places, stepping-stones, as it were, and  
keep up communication between the wealthy  
Mohammedan states round Lake Chad in the  
south, and Tripoli, Tunis, Algiers, or Morocco on  
the Mediterranean. Between the trade routes all  
is a bank of sand or barren rock. Exploration  
is only possible when water as well as food can  
be carried, and this condition has practically

stopped all attempts at discovery for the present,  
on account of the great expense and the purely  
scientific nature of the possible return. A railway  
running from the French possessions on the Medi-  
terranean across the desert to Timbuktu, the  
scarcely-known trade-centre near the Niger, is  
talked of. Such a line may be constructed in the  
future, but the difficulties are enormous, much  
greater than those overcome by the Russians in  
the Transcasian line through the deserts of  
Central Asia.—*Unknown Parts of the World.*

A Canon.

The deep ravines in the Rocky Mountains are  
called canons. Imagine a narrow gorge, with  
towering sides of rock, a tiny river rushing  
through, sometimes bright green from its depth,  
but oftener a mass of foam and spray, leaping  
over the rocks as it hastens down to the plain.  
The mountains on either side rise perpendicularly  
a thousand feet of bare rock, grey and brown and  
red.

Through the gorge, winding at every few yards,  
the train steams along, at the very edge of the  
river; indeed, there seems only just room for the  
railway lines and the river in the canon.

The crisp mountain air is full of sunshine,  
though when the rocks approach very close to  
each other there is no room for the sunshine to  
get down, and it looks dark and gloomy. Yet  
the scenery all through the Rocky Mountains is  
grander and more beautiful than any in the world.

In the October Woods.

The realization of the presence of autumn  
comes on by degrees, stealing along almost  
insensibly at first, and growing towards its full-  
ness with the ripening of the season. It never  
bursts into view with the changes of a single  
night, as spring sometimes does, when the start-  
ing of the buds upon the willows, the greening of  
the grass along the southern hillside, or the note  
of a robin on the morning air, tells us that winter  
has gone.

The year glides into its sear and yellow leaf by  
a series of gradations, slowly, as if autumn came  
with unwilling feet; then fast and faster, as  
though it would not longer lag superfluous. We  
see the meadows and grain fields lying bare and  
brown; a smoky haze pervades the air, the leaves  
of the maples flutter down, singly, then by twos  
and threes, finally in showers that make a  
rustling carpet under foot. Flocks of birds are  
seen flying south. The call of the katydid has  
fallen to the smallest possible chirp. Then on a  
grey day, when the sky looks cold, but while the  
warmth of a summer sun still lingers through  
the early afternoon, we say suddenly that autumn  
has come and almost gone, and so take ourselves  
to the woods for a last close look before nature  
lays her drapery of the leaves aside.

That we have come upon melancholy days, that  
this brilliant plumage is but a festal garment that  
the trees put on wherein to have one last fling  
before death comes, and which must be laid aside  
as they presently become in extremis, is arrant  
nonsense, and we will have none of it. These  
leaves about us, blown knee deep in the gullies  
and into the corners of the fence rows, making a  
carpet through all the woods, fluttering down  
through the mellow air, or still upon the trees,  
taking prismatic colours from the slanting rays  
of the sun, are not dead, but ripe—ripe as the  
apples are in Smith's orchard yonder, and their  
falling no more to be deplored than that ripe  
fruit should fall, or that sap should ebb and flow  
again for next year's leaves and fruit.

—Few people know the origin of the now com-  
mon colloquialism, "All the same." Like all  
familiar sayings it has gradually worked its way  
into popular favor, no one appears to know or  
care how. It is nevertheless a fact that it is of  
Chinese origin, and was known in California a  
quarter of a century ago. "Alle samee Melican  
man," a Chinese would say when he wanted some-  
thing done "a l'Americaine." With the advent  
of the Celestial in Gotham the expression came,  
and became Americanized to "All the same."

## The Communion of Saints.

All Saints!—the Unknown God that rest  
In God's still memory folded deep:  
The bravely Dumb that did their deed,  
And scorned to blot it with a name.  
Men of the plain heroic breed,  
That loved Heaven's silence more than fame.

Such lived not in the past alone,  
But thread to-day the unheeding street,  
And stairs to Sin and Famine known  
Sing with the welcome of their feet;  
The den they enter grows a shrine,  
The grimy sash an oriel burns—  
Their cup of water warms like wine,  
Their speech is filled from heavenly urns

About their brows to me appears  
An aureole traced in tenderest light,  
The rainbow gleam of smiles through tears  
In dying eyes, by them made bright—  
Of souls that shivered on the edge  
Of that chill ford repassed no more,  
And in their mercy felt the pledge  
And sweetness of the farther shore.

—Lowell.

## Ringing Noises

In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood.

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

## Decline of Oratory.

According to some persons democracy itself is the chief cause of the decline of oratory, which appeals, we are told, says the *London Chronicle*, only to the cultured classes, gifted with artistic appreciation and able to understand classical allusions. It is also said, and with more reason, that the diffusion of books and the universal power to read them has destroyed oratory. We do not, however, believe in either of these explanations. It would, indeed, be strange if democracy, which is largely the product of appeals addressed by gifted men to the popular heart and intelligence, had destroyed the power which gave it birth. The best speeches have been made in republican and democratic communities, public speech being a necessary instrument of democracy. We refer here not only to political but also to religious oratory, like that of John Ball to the Kentish peasants, of Whitefield to the Cornish ministers, of Savonarola to the Florentines. No community can permanently dispense with these powerful appeals in which every emotion of our nature is deeply stirred. And no matter how wide may be the diffusion of books, we refuse to believe that mankind will ever fail to respond to the charm of the living voice whenever that voice has a genuine message to convey. That is really, perhaps, the gist of the matter.

No oratory is possible without great convictions, and the trouble is that in our time convictions are weak. Amid the bewildering variety of opinions forced upon us on all hands, and the new mass of only half-digested knowledge, most of us find it difficult to reach an abiding conviction. As compared with the last century, ours is not so much an age of unbelief as an age of doubt and hesitation. These elements dominate our literature, our politics, even our religion, few escaping from their subtle influence. Another element fatal to oratory is the absolute predominance of material interests. Oratory, like other arts, does not flourish in the all-pervading presence of mechanical science and materialism of life. We need both greater leisure and some release from the perpetual strain of business and industrial problems. Meanwhile, perhaps, what oratory we can reckon will address itself precisely to these questions. It will not be oratory of the polished Ciceronian order, but ruder, simpler, more direct; and, as such, it will unquestionably in the near future play a great part in the world-wide conflict for better conditions of social life.

K.D.C. Pills, the best all round family pills on the market.

## A Plea for Wood Fires.

A wood fire on the hearth is said to be the very best preventative of malaria. Wherever the logs are kept blazing in the South-west the people are free from the shakes. Certain it is that in houses at the North where the wood fire is maintained for "sociability's sake," ventilation is assured, and a greater amount of health is the consequence. Wood fires are an expensive necessity, but the investment, for a steam-heated apartment, has a distinct advantage that cannot be overlooked. As a general thing, very little steam heat is allowed in the living rooms of flats. It is turned on in the hall, perhaps, sufficiently long to warm the other rooms, and then the janitor does the rest. He lets it down! Then the cosy little blaze on the hearth has its turn, and very soon the whole place is in a glow; the sweet odor of the pines mingling with the resinous odor of some forest tree that has gathered a mossy coat, which the flame now devours without delay, permeates the atmosphere and fills the lungs with anti-microbe air. It is true, the wood fire requires constant attention; but the charm of that is known to most nervous people who can never see a pair of fire tongs without wishing to use them in hastening the consumption of fuel. But one signal advantage of such a fire is it goes out when you do, and will respond at once to the friendly bellows when you return. If health is a consideration devoutly to be prayed for, it can be wooed and won by this germ-consuming warmth much more easily than the average theorist imagines. Nowadays, when everybody "talks" hygiene, it is strange one of its very first requisites should be neglected.

## Danger from Catarrh.

The most important feature about that very common complaint, catarrh in the head, is its tendency to develop into some other more serious and dangerous disease. The foul matter dropping from the head into the bronchial tubes or lungs is very liable to lead to bronchitis or consumption, that destroyer which causes more deaths in this country than any other disease. As catarrh originates in impurities in the blood, local applications can do but little good. The common-sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. The powerful action of this medicine upon the blood expels every impurity, and by so doing cures catarrh and gives health to the entire organism.

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

## Life's Journey.

Life is a journey. We are pilgrims here, sojourners as all our fathers were, having no continuing city—ever on the move—going along not alone, but in a mighty caravan, like the pilgrims on their way to Mecca; an endless procession of human beings, marching to the grave, the bourne from which no traveller ever returns. What a countless throng of human beings have been marching across the narrow plane of earthly existence during the past year! According to the usual estimate, not less than 31,500,000 of probationers since the 1st of January, 1894, have gone down to the grave and entered eternity! Place them in long array, and they will make a moving column of more than 1,800 to each mile of the world's circumference.

Think of it! Ponder and look upon these astounding computations. What a spectacle, to angels, to men, as they "move on," tramp, tramp, tramp—forward, upon this stupendous dead march, Nearly 100,000 souls in this vast cavalcade drop out, die, each day of the year.

Life is short, and time is fleeting,  
And our hearts, though strong and brave,  
Still like muffled drums are beating  
Funeral marches to the grave.

Rev. W. A. Newcombe, Thomaston, Maine, writes: "Suffering from indigestion when in Nova Scotia a year ago, a package of K.D.C. was given me. I cheerfully acknowledge that the effect of the remedy in curing the trouble was very marked and prompt, as well as lasting."

## Hints to Housekeepers.

**CRANBERRY SHORTCAKE.**—Make a shortcake as for any fruit. Stew the berries (they should be partially jellied). Split the shortcake, spread with fruit, and serve with rich sweet cream.

**CRANBERRY PUDDING.**—One and a half cups of sour milk; one teaspoon of soda; three-quarters cup of molasses; saltspoon of salt; three cups of flour. When mixed, stir in two cups of raw cranberries. Pour into a buttered mould and steam ninety minutes. Serve with a hard sauce.

**DUCK PUDDING.**—Split in half a rather large marrow, scrape out all the seeds, fill in each half with minced meat and onion and sage stuffing, place on a tin and bake for thirty or forty minutes. Serve hot with a nice brown gravy.

**GOOD SUET PUDDING.**—One pound of potatoes mashed, four ozs. of suet, two ozs. of flour, a little salt, a good dessertspoonful of baking powder. Mix all while hot with as much milk warmed a little as will give it the consistency of ordinary suet pudding. Put into a dish or roll into dumplings, and bake until a fine brown colour. Excellent with hot meat.

**GRAPE MARMALADE.**—This is made of ripe or green grapes. Pick from the stems, rinse well, cook gently in a porcelain kettle for ten minutes in just enough water to keep from sticking. Run through a sieve. To a pint of sifted pulp and juice, add three-fourths of a pint of sugar, and boil till of the consistency desired. A large quantity will need to cook two hours.

**SUNSHINE CAKE.**—Whites of eleven eggs, yolks of seven, one and a half cups of fine granulated sugar, sifted; a teacupful of flour and a level teaspoonful of cream of tartar sifted together three times. Beat the whites to the stiffest froth; add the yolks well beaten; whip in the sugar quickly and lightly, using a wire spoon; add any flavouring preferred; sift in the flour and mix it as lightly as possible; do not beat, but turn it at once into an angels' food pan (ungreased). Bake in a moderately hot oven for from forty to forty-five minutes; remove from the oven; turn upside down and allow the cake to remain in the pan until perfectly cold.

**RHEUMATISM CAN BE CURED.**—Hagyard's Yellow Oil has cured Chronic Rheumatism, Stiff Joints and Swellings of years duration after all other means had failed. In all forms of inflammatory and muscular pain it is a specific cure.

**POTATO SALAD.**—The orthodox potato salad is said to contain thirty-two ingredients, but you can make a "simple" potato salad with half the number as follows: Slice enough cold boiled potatoes to make a pint, cut up pickled beets, two teaspoonfuls after mincing; add a tablespoonful each of shredded anchovies, smoked herring and tomato catsup, a teaspoonful each of finely minced parsley, chervil, chives, capers, mushroom catsup and Worcester sauce; three tablespoonfuls of olive oil, two of vinegar, two of ice water, a saltspoonful of salt and half that quantity of pepper; mix all these thoroughly and set on ice for two hours.

**PLAIN FACTS.**—As a prompt, pleasant and perfect cure for coughs, colds, hoarseness, sore throat, pain in the chest, asthma, bronchitis, croup, whooping cough, quinsy, influenza and all throat and lung troubles, Norway Pine Syrup is the best remedy known.

**COCOANUT PUDDING.**—One cupful of milk, one-quarter of a pound of grated cocoanut, three tablespoonfuls of bread crumbs, three tablespoonfuls of powdered sugar, two tablespoonfuls of melted butter, one cupful of stoned raisins, the grated peel of a lemon, well-beaten whites of two eggs. Beat all until well mixed. Butter a cold pudding dish and pour the mixture in. Bake slowly one hour, then turn out on a flat dish and shake pulverized sugar over it. Serve hot.

**LIKE A NEW PERSON.**—*Gentlemen*,—I find your B.B.B. an excellent remedy for headache and dizziness. I had tried several remedies, but to no effect. I have taken three bottles of B.B.B. and feel entirely cured. In fact I feel like a different person. Miss E. L. Taylor, Holland, Man.

**Children's Department.**

**Only One Spot.**

"Tell me, Meg, are you sure you didn't touch my work after I left you last evening? I should like to know how those ink spots came upon it. If you upset the ink over it, tell me so; I won't be angry, dear, for I shall know it was an accident. It is too bad to refuse even to answer my question."

"Well, what right have you to suspect me, Connie? The idea of such a thing! I'm not the only person in the house, remember,"—and Meg tossed her head defiantly.

"You are the only person who was left in the room with my work, Meg; and as you locked the door when you left it and kept the key until this morning, it is clear that no one else could have touched it. I was completely astonished when I unfolded my cloth today! It is quite ruined; those red ink splashes can never be removed."

"What a fuss you make, Connie! Quite ridiculous!" returned Meg, impatiently. "Please don't bother me about your work. I can't remedy the evil."

"I know that, but you needn't be unjust. I'm not making a fuss; but surely I've a right to know how the present which I have worked so hard to get ready for aunt's birthday tomorrow, got ruined?"

"Well, it is of no good asking me about it"—and with flushed face Meg rose from her seat and left the room. But her cousin's words reached her ear as she turned to close the door:

"Ah, Meg, the mystery will be cleared some day, and in the meantime I can wait on the strength of the truth of an old proverb—you know the one I mean!" Yes—Meg knew, and the knowledge made her feel very uncomfortable.

"Please, Meg, will you give me back the handkerchief I lent you last week?" asked Meg's little brother the next evening.

**A Tonic**

For Brain Workers, the Weak and Debilitated.

**Horsford's Acid Phosphate**

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

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

Descriptive pamphlet free. Rumford Chemical Works, Providence, E.I. Beware of Substitutes and Imitations.

**That Tired Feeling**

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

**HOOD'S Sarsaparilla**

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"I'm busy, Bertie; you must wait till I next go to my room."

"But it's one of my new ones, Meg, and mother sent me to fetch it—she wants to mark it with the other five. Do get it, please."

"Oh, dear, you tiresome boy! It's in the pocket of my blue dress hanging in my wardrobe. I suppose you can't reach it?"

"Connie can; may I ask her?"

"Yes, if you like; there, run on, and don't come bothering me again." With this ungracious permission Bertie ran off to find his cousin, and as he went, a wish rose in his little heart, a sincere wish, that sister Meg might soon be more like his cousin Connie—dear kind Connie, who never called him tiresome, and who was always willing to do anything for him.

She heard his petition respecting the handkerchief, and willingly granted his request, and whilst he fumbled in the blue dress pocket for his precious property, Connie waited to replace the dress on its peg.

She was watching two little birds on a fir tree opposite the window, when a woeful exclamation from Bertie surprised her.

"Oh—oh dear! I say—look here, cousin Connie!"—and Connie turned to see the little lad holding up his prettily bordered handkerchief, gravely regarding a large red spot in its centre.

At that moment Meg entered the room hurriedly, and one glance at the handkerchief uplifted by her little brother's hands, was enough to cause her to betray great confusion—and guilt.

Bertie, who knew nothing of the ink-stained cloth, could not understand her perplexity, but was highly indignant at the damage done to his little property.

"You've spilt some horrid red ink on my lovely handkerchief, Meg, and I'll not lend you another! I'll tell mother you did it—that I will!"—and the little lad ran down stairs to fulfil the threat. Meg burst into tears, and kind Connie tried to soothe her.

"Never mind, Meg dear," she said tenderly; "don't cry. I know you are very sorry. Why didn't you tell me about the accident at first? I shouldn't have been at all angry, dear."

"Oh, Connie, don't! It wasn't an accident. You know I wouldn't take the trouble to work a birthday gift for mother; but when I saw the lovely cloth you had finished for her, I was so jealous that I determined to soil it."

Her cousin was much surprised to hear this sad confession.

"I only meant," said Meg, "to spot it just a little; but as I was going to put a drop on it I thought I heard some one coming, and my hand shook so that the bottle of red ink slipped, and the ink splashed all over your cloth and ruined it. Oh, Connie, what will mother say when she knows how wicked I've been?"

"She'll forgive you, darling, as freely as I do," said Connie comfortingly. "And I am sure you have quite made up your mind not to yield to such a temptation again."

"Indeed I have," sobbed penitent Meg. "I will never, never be so wicked again. Oh, I wish I were as good as you are, Connie!"

"I'm not good, dear," Connie replied humbly. "But I ask God every day to help me to love and do the things that are right, and to make me hate and keep from all that is wrong, and He does help me, Meg. And," she added earnestly, "you must ask Him to forgive you, dear, and to help you to resist all temptation to do wrong. You remember those lines—

'Oh! day by day each Christian child Has much to do, without, within; A death to die for Jesu's sake, A weary war to wage with sin.

"Yes—oh, yes," returned Meg. "And oh, Connie," she added, "I will hang that proverb in my bedroom—you know the one I mean—'Be sure your sin will find you out,' for it is so true; my sin was found out by one spot—only one spot."

**Pussy's Breakfast.**

The children had just finished their bread and milk, and were going out into the garden to play, when puss came in anxious for a share of the good things. Frank ran off to beg for a little more milk in his basin, and when he came back, Alice was holding puss on the table, carefully tying a bib round her neck.

"She ought to have a bib, because we do, and she is no older."

"Ha! ha!" laughed Frank, "how funny she looks!"

Puss blinked her eyes, and evidently was not very comfortable. She would not lap the milk at first, but tried with one paw and then another to undo the uncomfortable bib around her neck. But it was too tightly tied; so as the milk looked very tempting, puss gave up her struggles, and lapped up the milk in a very short time.

"We will take her for a walk in the garden," said Alice.

But the moment she was free, puss rushed off, climbed upon the roof of the house, and comfortably curled herself round in a sunny place, where Alice could not reach her. For though

the children thought it fun to dress her up, the cat did not like it at all.

**Happy and Sad.**

Little Mary Druce had lost her father; her mother was so ill she could not get up or do anything for her five little children. So Mary used to gather primroses, and having "bunched" them, carried them round to the neighbours and sold them for what she could get.

One day, wanting her mother to have something nicer than bread, Mary set off with some very fine flowers to the great house just out of the town, hoping to get a good price for her primroses. As she got near the great gates she grew frightened that the lodge-keeper would send her away. She came to a garden-door in the wall; she thought she heard talking inside (though it was only little Ethel holding wonderful talks with her dolly and pussy), and knocked at the door.

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One pound of potatoes et, two oza. of flour, a little nful of baking powder. Mix much milk warmed a little nsistency of ordinary suet ish or roll into dumplings. brown colour. Excellent

This is made of ripe or om the stems, rinse well, ain kettle for ten minutes keep from sticking. Run a pint of sifted pulp and of a pint of sugar, and boil leired. A large quantity ours.

Whites of eleven eggs, yolks lf cups of fine granulated ul of flour and a level ear- artar sifted together three s to the stiffest froth; add whip in the sugar quickly e spoon; add any flavour- flour and mix it as lightly t, but turn it at once into ungreased). Bake in a r from forty to forty-five be oven; turn upside down main in the pan until per-

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orthodox potato salad is wo ingredients, but you otato salad with half the enough cold boiled pota- up pickled beets, two tea- add a tablespoonful each ooked herring and tomato h of finely minced parsley, ushroom catsup and Wor- spoonfuls of olive oil, two ber, a saltspoonful of salt f pepper; mix all these for two hours.

rompt, pleasant and per- t, hoarseness, sore throat, hma, bronchitis, croop, influenza and all throat y Pine Syrup is the best

One cupful of milk, one- ed cocoanut, three table- s, three tablespoonfuls of blespoonfuls of melted ned raisins, the grated ten whites of two eggs. Butter a cold pudding e in. Bake slowly one- flat dish and shake pul- ve hot.

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