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[No. 37.]

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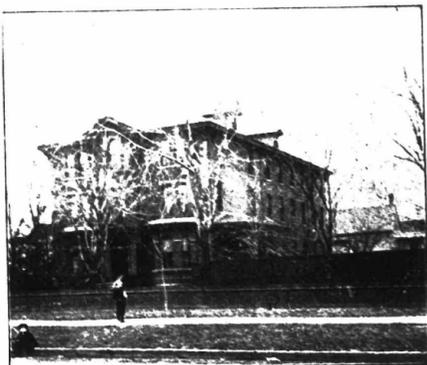
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Canadian Churchman.

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Lessons for Sundays and Holy Days.

Sept. 19th.—FOURTEENTH SUNDAY AFTER TRINITY.
Morning.—2 Kings 9. 2 Cor. 11, to v. 30.
Evening.—2 Kings 10, to v. 32; or 13. Mark 14, v. 53.

Appropriate Hymns for Fourteenth and Fifteenth Sunday after Trinity, compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. and M., but many of which are found in other hymnals:

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 262, 318, 322, 324.
Processional: 35, 215, 222, 242.
Offertory: 174, 203, 235, 523.
Children's Hymns: 231, 336, 346, 573.
General Hymns: 24, 201, 207, 210, 529, 544.

FIFTEENTH SUNDAY AFTER TRINITY.

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

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

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

Epistle for Fifteenth Sunday after Trinity.

Gal. vi. 17. "From henceforth let no man trouble me. I bear in my body the marks of the Lord Jesus."

St. Paul had many trials and disappointments—meets them in different ways. Finally lets it be known that he is crucified with Christ to the world, so that no earthly things can greatly affect him. He is stern, not harsh, speaks in sorrow, not in anger. Note here—

i. The statement respecting his own character and conduct, "I bear in my body," etc.

1. Allusion to the custom of branding slaves. "Paul a bondservant of Jesus Christ." Absolute property. Accepted all the consequences.

2. Perhaps a reference to the marks which Jesus bore. He, too, "in the form of a slave."

(1) Jesus asks none of His people to bear anything which He has not already borne, e.g., "Take My yoke." (2) Even in heaven He bears those marks. Lamb slain. If come after Him, take up cross.

3. Now St. Paul says: "I bear." (1) I am the slave of Jesus—no less. (2) A bondage of which not ashamed. (3) And bears the marks. Forewarned. (Acts ix. 16), and he tells (I. Thess. ii. 2). (4) Yet no complaint. Glories.

ii. What he builds upon this character of his life.

"Let no man trouble me."

1. He was greatly troubled. See his epistle to Galatians and to Corinthians.

2. Had met these difficulties with argument, Scripture, experience, Divine commission.

3. Now an irresistible appeal. (1) I belong to Christ. (2) I bear in my body. As though he said: Can you expect such a one to turn aside? I have reasoned, appealed. With what result? At least here is my own position: "One thing I do." "From henceforth," etc.

iii. A subject which has manifold applications. Emphatically to the Christian minister.

1. Chiefly of ministerial life that St. Paul speaks here.

2. And the work always essentially the same. (1) The same work to be done. (2) Same kinds of difficulties.

3. Only one way of meeting them. To be the bondservant of Jesus Christ. To be Christ's—to have His marks.

iv. An application to all Christians. All are witnesses and ministers. Let us ask them:

1. Do we bear the marks? Story of St. Francis of Assisi and the Stigmata. But a sense in which all. Our body signed with cross. Crucified with Christ.

2. What the consequence? "Henceforth," etc. One is my Master. Only one. Safest and happiest. A long time since St. Paul wrote these words. We know how truly he lived them. "I have fought." God grant us so to live, and then, "To him that overcometh," etc.

THE NEW BISHOP OF WAKEFIELD.

The Queen has been pleased to appoint the Right Rev. George Rodney Eden, D.D., Bishop-Suffragan of Dover, to the vacant Bishopric of Wakefield. The Bishop-designate of this northern diocese was born in Sunderland in the year 1853. On going up to Cambridge in the year 1872, he gained a scholarship at Pembroke College, and in due time took his B.A. degree, graduating in both the classical and theological triposes, in each of which he took second-class honours. In

the year 1878, in which year he was ordained deacon, he gained the Carus Greek Testament prize at Cambridge University. After serving for some years as domestic chaplain to the late Bishop of Durham (Dr. Lightfoot), at Auckland Castle, he was appointed by that prelate to the vicarage of Bishop Auckland, a position which he held until he was appointed by the late Archbishop of Canterbury to the Suffragan Bishopric of Dover, rendered vacant by the death of Bishop Parry. He was consecrated Bishop of Dover in October, 1890, by the late Primate in Canterbury cathedral, a position which he now vacates to take the more responsible post to which he has just been appointed. During the seven years of his episcopate he has greatly endeared himself to both the clergy and the laity of the Diocese of Canterbury, and he will be much missed by very many. In addition to the Bishopric of Dover, Dr. Eden held also the Arcidiaconry of Canterbury.

THE GRIEVANCE OF THE PARISH-IONER.

There are certain people and certain journals that are never weary of making known, generally with a considerable amount of embellishment and exaggeration, any instance that may come to their knowledge of want of tact, or of injudicious action, on the part of the parochial clergy. The failings of the parish priest are an open book to his flock, and a section of them prefer to peruse their volume in stentorian tones upon the housetop. It would be far from our present purpose to maintain that the clergy, being human, are not liable to commit errors of judgment, or even to be guilty of conduct which is reprehensible and blameworthy. But we do assert that the percentage is small, and that while undue prominence is usually given to what is deserving of criticism and censure on their part, their wisdom and patience and long-suffering are too often taken for granted or entirely ignored. Let it be assumed, for the sake of argument, that parochial life would run more smoothly if certain of the parochial clergy were less overbearing, were more tactful, were not so sensitive to the coldness and indifference of their flocks. Let us imagine an ideal parish priest, who could combine firmness and determination with an apparent concession to the opposing views of various members of his flock; who could so regulate the services as to suit each party in the church; who visited his parishioners exactly as often, or as rarely, as each might desire; who, in short, met the requirements, and came up to the standard, of fifty different and differing elements among the congregation; even then he would not escape condemnation. If it is asked how this can be, we unhesitatingly say that there are to be met with—not in all, but in many parishes—people who are never happy except when they are finding fault. They are like the Irishman who landed at New York, and at once asked if they had a Government there, and on being answered in the affirmative, said: "Then, I'm agin it." It

may be instructive for us to consider a few of the types of the parishioner with a grievance. It generally happens that the vicar of a parish, on first taking up the reins of government in his new sphere of work, is at a loss to know how to set about making the acquaintance of the members of his flock. Except in the case of his church officers, he will usually wait until those in his own social station have called before he visits them. This arrangement, especially if he is a married man, is accepted as the natural course, and is what the majority of the parishioners approve and expect. He must not, however, be surprised to find that in so doing he has given grave offence in several quarters. The old lady who prides herself on being the oldest resident, is indignant that he should not have paid his respects to her before he entered the house of her neighbour, who has only been a few years in the parish. She takes care to let him feel her displeasure on the earliest possible occasion. This reception is, to say the least of it, chilling, and does not encourage the priest (who feels that something is wrong, but is totally ignorant of the cause of offence) to go out of his way to call upon the lady again, until he has become acquainted with most of the other members of the congregation. Nor is the imaginary grievance of priority of visiting confined to the wealthier residents. The poor have a dignity in this matter which must be jealously guarded. The vicar, in the innocence of his heart, may decide to make a house-to-house visitation, commencing with the district of which he has the most complete report from the district visitor. He is warmly received, and the welcome afforded him is very gratifying. At length, when he least expects it, the thunderbolt falls. He enters a cottage with a friendly smile and a cheerful word of greeting. He is confronted with a reception which almost succeeds in petrifying him. After considerable circumlocution, it is conveyed to him that his predecessor had always paid frequent visits to that particular cottage, and that four months having elapsed since he was appointed, during which interval he has never been near the house (although it is less than half a mile from his own residence), he must not be surprised if his neglect is felt bitterly, and correspondingly resented. Another fruitful source of imaginary grievances is "curate-worship." The curate, an eligible bachelor, is a persona grata in many houses, especially where there is a quiverful of unmarried daughters. The daily invitation to lawn tennis or croquet is sometimes interfered with on account of a funeral which has to be taken, or sick people who must be visited. The fact that the vicar is at work in some other part of the parish, or in consultation with the churchwardens, or presiding over an important committee meeting, is entirely ignored. The indignation at the drudgery and uninteresting work thrown upon the assistant priest is very great. It is universally agreed that the young man is too good-natured, and that he ought not to allow himself to be "put upon." The result is shown in the diminution of friendliness towards the vicar at his next meeting with the family in question, which he is unable to understand, and for which he is totally unprepared. The

openly-expressed dissatisfaction with the young clergyman's ecclesiastical employer does not tend to improve their relations with each other, or to foster a spirit of loyalty. The experience of most parish priests, especially in country districts, is that the largest portion of the heavy work, in addition to organization, correspondence, etc., falls upon the vicar, and not upon the curate. The above are more or less imaginary grievances. But there are real grievances which are experienced by some parishioners, the most important of which is in regard to the services. Many people at the present day, more particularly the younger generation, are fond of a musical service. The old-fashioned methods, when the singing was confined to three hymns and possibly the canticles, are out of date. At the same time, a strong minority regard with genuine regret the slightest departure from the exact arrangement to which they have always been accustomed. How is this difficulty to be solved? The only course is to adopt a *via media*, to introduce as much music into the service as will make it bright and hearty, but, at the same time, to take care that the chants used are simple and well known, so that everyone will be able to join in the singing. This plan sounds much easier than it really is. There is a powerful factor to be reckoned with, about which little is known to the body of worshippers. The factor in question is the organist and choir. They demand the occasional encouragement of learning and practising an anthem or some piece that requires care and study. Again, it sometimes happens that a clergyman, after being instituted to a living, is unwilling to burden the parish with more branches of work than are absolutely necessary. There may be a general desire for at least occasional week-day services; there may be a growing wish for the establishment of a club and institute for workmen; a strong feeling may exist that some provision should be made for the youths and lads, to keep them from running wild in the streets during the evening. The suggestion, whatever it may be, is accompanied by the offer of voluntary help, both in workers and money, so that no responsibility will be entailed on the rector, and all he is asked to do is to accord his sanction and to include the venture in the list of his parochial organizations. Yet, for some reason or other, he is unwilling to take up the matter himself, and is averse to allowing others to take it up for him. Fortunately, such cases are now very rare, but where they exist they constitute a real hardship, and give scope for the highest exercise of Christian forbearance and charity. One more grievance may be mentioned—viz., the want of cordiality and welcome so frequently felt by those who visit a strange church. Who of us has not experienced the humiliation and discomfort of standing in the aisle until the service is half over, with no vergers or sidesmen to come to one's assistance, while a glance at the vacant places in the pews around calls forth an indignant frown from the occupants of the seats? If this grievance were removed, one of the greatest hindrances to the winning of "the masses" as regular church-goers would be overcome.—Illustrated Church News.

THE NEW ENGLISH COURSE AT TRINITY UNIVERSITY.

The subject of the establishment of a new course in English and of the foundation of a fellowship, lectureship or professorship in connection therewith has been under consideration by Corporation. At last a plan has been formulated and adopted, and it will be put in operation next term, but meanwhile it is to be worked out by present members of the staff, as sufficient funds have not been raised as yet to warrant the appointment of a new professor.

The Dean, who has been indefatigable in his efforts on behalf of the new departure, is for the present in charge of the department. To announce that the Dean has taken the matter up, even temporarily though it be, means that vigour and enthusiasm will both be displayed in abundance by the head of the department, and that the English prose works to be read will prove highly interesting. Professor Huntingford has offered to deal with rhetoric and composition, Professor Cayley has undertaken to deliver a course of lectures on the history of literature, and Mr. Young will lecture on the poetical works prescribed. Messrs. Bedford-Jones and White have also made offers of assistance in any form in which it may be required.

All of the gentlemen concerned are already well supplied with work and already have many demands upon their time, so that it is not to be expected that their offer can be taken advantage of for more than two years at the most. By the end of that time Convocation and Corporation will, it is hoped, be in a position to look about for a permanent member of the staff who will be able to devote his whole time to the department, for, good though the present arrangement may be, it is not the best possible.

Looking to the importance of the subject in itself, the necessity of catering to the demands of the public in the province, and to the requirements with which students of the university must comply if they wish to obtain specialists' certificates as teachers, Corporation has done wisely in establishing this new course. Looking to its successful working, Corporation must likewise get the best possible man to take charge of it. To get the best possible man means that money must be forthcoming to pay an adequate salary. A Fellow would probably do the work well, but a fellowship is necessarily anything but a permanency. It is easier to establish a professorship, sufficiently endowed, at the outset, than it is to raise either a fellowship or a lectureship to a professorship later on. Therefore, the aim should be to appoint a professor two years hence at a salary of not less than \$2,000, for, according to present appearances, professors seem to be forsaking Trinity's old-time ideal and to be becoming more and more charmed with the married state. It is a commonplace to say that the cost of living in Toronto tends to increase rather than to decrease.

As to the course itself, an outline of which is subjoined, it is evident at a glance that it has been drawn up on the sound scientific principle of working from the known, through the less known, to the unknown. Everybody knows something of Pope, Dryden, Swift, Goldsmith, Milton, and Shakespeare, but not everybody knows Burke, Johnson, Spenser, Marlowe, Bacon, Hooker, and the authors of the middle and early English periods. The nineteenth century is taken up in the third year, as it is considered more difficult to form sound judgments upon in our day than is the case with the eighteenth century. Besides, after the training received in the first and second years, students will be better able to appreciate the literature of their own century, as they will then understand the causes that produced it, and will be less likely, therefore, to

be led astray by prejudice or bias in forming their judgments.

As history and literature has an intimate connection the one with the other and mutually explain each other, history is made a necessary part of the course in the second and third years, while, to meet the views of those who hold that modern English by itself is not enough for an honour course, candidates for honours in English only are obliged to take extra pass work in the second year.

The following is an outline of the course :

General Regulations.—Pass.—English becomes one of the group of options in the first and second years, and a special department in the third year (see table in calendar, page 45.) A student may therefore select English as one of the optional subjects in the first two years and as his special department in the third year. The subjects of the examination will be for:

First Year.

(1) Rhetoric and Composition. (Students will be required to write at least two essays a term on subjects to be selected by the lecturer.)

(2) The general outline of the History of English Literature.

(3) Selected works of authors of the Eighteenth century. (Those marked with an asterisk must be studied critically, the others must be read carefully, but the examination on them will be confined to broad literary characteristics.)

The following are the selected authors for 1898 and 1899 :

Pope—*Essay on Man.

Dryden—*Song for St. Cecilia's Day. *Alexander's Feast, and the other selections given in Ward's English Poets.

Addison—*Selections from the Spectator (Macmillan's English Classics.)

Burke—*Speech on American Taxation; speech on Conciliation with America; letter to the Sheriffs of Bristol.

Johnson—Lives of Dryden and Pope.

Second Year.

(1) History of English Literature from the Accession of Elizabeth to the Restoration.

(2) Selected works of authors of the above period.

N.B.—Students will be required to write at least two essays a term on subjects connected with the work of the year, such subjects to be selected or approved by the lecturer.

The following are the selected authors for 1899 and 1900 :

Spenser—*Faerie Queene. Book I.

Marlowe—Edward II.

Shakespeare—*Julius Caesar, *King Lear, Love's Labour Lost, The Tempest.

Milton—*Paradise Lost, Books I. and II. Lycidas, L'Allegro, Il Penseroso. Ode on the Morning of Christ's Nativity.

*Areopagitica.

Bacon—Advancement of Learning, Book I.

Hooker—*Ecclesiastical Polity, Book I.

Third Year.

(1) History of the English Language.

(2) History of English Literature to the Accession of Elizabeth.

(3) Selected authors : (a) Of the period before Elizabeth. (b) Of the nineteenth century.

N.B.—Students will be required to write at least two essays a term on subjects connected with the study of English literature—such subjects to be selected or approved by the lecturer.

The selected authors for 1900 and 1901 will be announced in the calendar for 1898-99, and in all cases selections will be announced in the calendar preceding that of the year in which the examination is held.

Honours.

The student who gains at the matriculation examination the Burnside Scholarship in English, history, and geography, will be al-

lowed to proceed for honours in either English or history. Students who take honours in English will be subject to the same regulations as those who take honours in any other department. (See calendar, page 53.)

First Year.

Students will be required to take the work set down for the pass department in English, and in addition, the following:

History of English Literature from Dryden to Burns.

Selected works of authors of the eighteenth century.

The following are the selected authors for 1898 and 1899: Thomson, Collins, Gray, Cowper, Burns.

The selections from these authors given in Ward's English Poets. (The lecturer will specify the selections which are to be studied critically.)

Steele—*Selections from the Tatler, Spectator, and Guardian, in Austin Dobson's collection.

Burke—*Four lectures on the Proposals for Peace with the Regicide Directory of France.

Swift—Gulliver's Travels.

Goldsmith—The Vicar of Wakefield.

Second Year.

Students not reading for honours in another department will be required to take the pass Latin and pass German or the pass Latin and the pass Greek of the second year. Students will be required to take the work set down for the pass department of English in the second year, and the following in addition:

(1) English History (1485-1688.)

(2) History of the English Drama, with the study of selected plays of which notice will be given in the Calendar for 1898-99.

(3) Additional selected authors of the period from Elizabeth to Charles II. Notice of them will be given in the Calendar for 1898-99.

Third Year.

Students will be required to take the third year work of the pass department in English, and the following in addition :

(1) The Elements of Old and Middle English. Selections will be announced in the Calendar for 1899.

(2) Additional selected authors of (a) The period before Elizabeth; (b) The nineteenth century.

(3) English History (1666-1485.)

(Notice of the third year selections will be given in the calendar for 1899-1900.)

(4) Students of the third year will be required to write a dissertation on some subject to be selected by the professor in charge of the English department, and announced in the June of the year preceding the final examination. All dissertations must be in the hands of the professor in charge of the department by June 1st of the final year, and must state the authorities that have been consulted.

OBITUARY.

It was a deep shock which we received when we learned of the sudden death through surgical operation for appendicitis, of one of our most promising young clergy, the Rev. Frederick Robert Ghent, rector of Walkerville. He leaves to lament his loss a widow and young family and a sorrowing congregation. Conspicuous as a young preacher of ability and enterprise, he is cut off in the midst of a career of usefulness. Truly mysterious are the ways of Divine Providence. The son of S. H. Ghent, Esq., Hamilton, he was born on the 9th of March, 1862, and was thus only 35 years of age. He was educated in Hamilton, and at Huron College, London, was ordained deacon on Trinity Sunday, 1890, at St. George's church, Goderich, and priest

at St. James' church, London South, on the 24th of May, 1891. He was incumbent successively of the missions of Paisley and Pinkerton, Granton and St. Mary's church, Walkerville. He was personally popular, and his services and ministrations were received with great acceptance. We tender all the members of his family the expression of our sincerest sympathy. The funeral took place Sunday afternoon from his father's residence, Hamilton. It was largely attended, among those present being members of the deceased's congregation at Walkerville, also members of the Knights of Pythias and Canadian Order of Foresters. The Rev. Canon Bland, the Rev. George Forneret, the Rev. W. H. Wade, and other clergymen were present, and conducted the services at the house and grave.

R.I.P.

THE BROTHERHOOD OF ST. ANDREW CHURCH MISSIONS HOUSE, NEW YORK.

International Committee.

To the Members of every Chapter of the Brotherhood of St. Andrew throughout the Anglican Communion: Since our letter of March 1 arrangements for the first international convention of the Brotherhood of St. Andrew have progressed steadily. The convention will meet in the city of Buffalo, United States of America, Wednesday afternoon, October 13, and will continue until Sunday evening, October 17. Among the distinguished speakers who have accepted the committee's invitation to address the convention are these: From England—the Right Rev. Edward Stuart Talbot, D.D., Lord Bishop of Rochester, and the Rev. Charles Gore, D.D., Canon of Westminster. From Scotland—the Very Rev. Vincent L. Rorison, D.D., Dean of St. Andrew's. From the West Indies—the Rev. C. H. Coles. From Canada—the Right Rev. Maurice S. Baldwin, D.D., Lord Bishop of Huron; the Right Rev. J. Philip DuMoulin, D.C.L., Lord Bishop of Niagara; the Rev. Edward A. Welch, M.A., Provost of Trinity College, Toronto; and George R. Parkin, LL.D., president of Upper Canada College. From the United States—the Right Rev. William D. Walker, D.D., Bishop of Western New York; the Right Rev. Wm. Crosswell Doane, D.D., Bishop of Albany; the Right Rev. Henry C. Potter, D.D., Bishop of New York; the Right Rev. Thomas U. Dudley, D.D., Bishop of Kentucky; the Right Rev. Daniel S. Tuttle, S.T.D., Bishop of Missouri; the Right Rev. Davis Sessums, D.D., Bishop of Louisiana; and the Right Rev. Thomas F. Gailor, S.T.D., Bishop-Coadjutor of Tennessee. In addition there will be lay speakers from the Brotherhood itself. Delegates are expected from England, Scotland, and the West Indies, as well as from the United States and Canada. Letters have been received from Bishops in many parts of the world wishing the Brotherhood and the convention Godspeed, and regretting their unavoidable absence. Particulars concerning the programme, hotel and railroad arrangements will be found in "St. Andrew's Cross" for September and October. Besides affording means of acquiring new information and fresh courage for the work, which as a Brotherhood we have undertaken, this first international convention will give an unprecedented opportunity for laymen to testify to the essential oneness of the world-wide Anglican Communion. We ask every chapter of the Brotherhood throughout the world to spare no reasonable expense of time or money to be represented in this gathering. Silas McBee, chairman; John W. Wood, secretary; William C. Sturgis, John Seely Ward, jr., H. D. W. English, Eugene C. Denton, for the Brotherhood in the United States; George A. Spottiswoode, for the Brotherhood in England; Cyril H. Dunderdale, for the Brotherhood in Scotland; N. Ferrar Davidson, James L. Houghteling, R. Vashon Rogers, T. R. Clougher, for the Brotherhood in Canada; E. Jamaica, for the Brotherhood in the West Indies and South America; A. D. Fraser, for the Brotherhood in Australasia.

LAMBETH CONFERENCE.

The Report of the Committee on Church Unity.

The committee appointed to consider and report upon the subject of "Church Unity in its relation (a) to the Churches of the East; (b) to the Latin Communion; (c) to other Christian Bodies," was composed of the following:

Bishop of Aberdeen, Bishop of Argyll, Archbishop of Armagh, Bishop Barry, Bishop of Brisbane, Bishop of California, Bishop of Carlisle, Bishop of Colchester, Bishop of Coventry, Bishop of Delaware, Bishop of Dunedin, Bishop of Fredericton, Bishop of Georgia, Bishop of Gibraltar, Bishop of Glasgow, Bishop of Jamaica, Bishop in Jerusalem, Bishop of Llandaff, Bishop of London, Bishop of Marquette, Bishop of Maryland, Bishop-Coadjutor of Minnesota, Bishop of Newcastle, N.S.W., Bishop of North Carolina, Bishop of Perth, Bishop of Peterborough, Bishop of Pittsburgh, Archbishop of Rupert's Land, Bishop of St. Alban's (convener), Bishop of St. Andrew's, Bishop of Sodor and Man, Bishop of Southwark (secretary), Bishop of Southwell, Bishop-Coadjutor of Springfield, Bishop of Sydney, Bishop of Toronto, Bishop of Trinidad, Bishop of Truro, Bishop of Wakefield, Bishop of Western New York, Bishop T. E. Wilkinson, Bishop of Worcester, Archbishop of York (chairman).

The committee have thought well to entrust the work to three sub-committees for these sections, and to a fourth with special reference to the Scandinavian and Moravian Churches. Their reports, as amended by the main committee, are as follows:

(a) On Churches of the East.—The sub-committee appointed to consider the question of "Church Unity in its relation to the Church of the East," find themselves confronted by a subject so extensive in its range, that they can only hope to deal with it in outline, and to indicate some general principles which it is necessary to bear in mind. They would begin by recalling the reference to this subject which is found in the Encyclical letter of the Lambeth Conference of 1888.

"The Conference has expressed its earnest desire to confirm and to improve the friendly relations which now exist between the Churches of the East and the Anglican Communion. These Churches have well earned the sympathy of Christendom, for through long ages of persecution they have kept alive in many a dark place the light of the Gospel. If that light is here and there feeble or dim, there is all the more reason that we, as we have the opportunity, should tend and cherish it; and we need not fear that our offices of brotherly charity, if offered in a right spirit, will not be accepted."

The manifestations of friendly feeling referred to in this passage have been even more remarkable during the intervening period of nine years. It is enough to instance the cordial welcome given to the present Bishop of London when, as Bishop of Peterborough, he attended last year the coronation of the Tsar, and the still more recent demonstrations of brotherly regard which were manifested on the occasion of the late visit of the Archbishop of York to Russia. It is impossible not to see in these events a very hopeful indication of increasing desire on their side, as well as ours, to bring about a clearer understanding and closer relations between these two branches of the Church of Christ. They tend to emphasize and to confirm the numerous expressions of good-will which have been exchanged during a long course of years between prelates and other ecclesiastics of the Anglican and Eastern Churches. A cordial reception was given by the four Patriarchs of the East to the revival of the Bishopric which represents the Anglican Communion at the Mother-City of Christianity, and this attitude has been constantly maintained, and has been one of uniform good-will and helpfulness. The committee do not forget that it is easy to misunderstand and to over-estimate the value of such kindly words and friendly actions. But after every allowance is made there remains enough to strengthen the hopes and to gladden the hearts of those whose minds are set upon the promoting of closer relations between the Churches of the East and the Anglican Communion.

It is now the duty of the committee to suggest

some of the means by which this good work may be furthered, and, if God will, finally accomplished. One of the difficulties which stand most prominently in the way is the ignorance which prevails on either side as regards the position of the other. With a view to diminish or to remove this hindrance the committee are of opinion that a systematic effort should be made* to bring before the ecclesiastics of the Eastern Churches in their own tongue the services of the Anglican Churches, particularly the office for Holy Communion, along with such other statements of doctrine and of practice as may seem most likely to be helpful, and on the other hand to procure the translation into English of the liturgies and authorized catechisms of the Churches of the East. As regards the latter undertaking, the committee would call attention to the excellent work which has been done during the past thirty-five years, first by the Russo-Greek Committee of the General Convention of the American Church, and afterwards by the Ecclesiastical Relations Commission of the same body, as well as by more than one voluntary association working in connection with the Church of England.

Your committee would further suggest the appointment of a committee, with authority to communicate with the Orthodox Eastern Patriarchs, the "Holy Governing Synod" of the Church of Russia, and the chief authorities of the various Eastern Churches, in order to ascertain how far it may be possible, without sacrifice of principle, to take steps towards the promotion of such closer relations. There is reason to believe that a desire for such action exists on the part of not a few individuals among the prelates of the Eastern Churches, but it is important to know how far this feeling is shared by the ruling authorities of the Churches themselves. It would be the duty of such a committee to ascertain by careful enquiry and friendly communication, and by personal conference, where possible, how far there is any such desire on the part of the Eastern Churches; and further, in what light it would be regarded by the various branches of the Anglican Communion. Those who, on either side, are best acquainted with the important differences which exist between the teachings and customs of the Anglican and the Eastern Churches, will best appreciate the difficulties which appear to stand in the way of their reconciliation; but they will also most hopefully believe that when the origin and the character of these divergences are more accurately understood, many of them will be found to have no authority from the Churches themselves, and others to be not incapable of explanation and adjustment. Many of these divergences have their origin in the different characteristics of Oriental thought and expression, and in the differences of temperament which distinguish the Eastern nations from those of the West; and similar difficulties may no doubt exist on their side with regard to ourselves. The committee are thankful to recognize, and to bring to the notice of the Conference, the great regard and high reverence which are shown to the Word of God in the Orthodox Churches of the East, and the readiness which they have endeavoured to encourage and to promote the circulation of the Holy Scriptures among the people in their own tongues. Above all, the committee desire to express their conviction that by united prayer the happy issue will most surely be found, and they rejoice to know that both in East and West there are already a goodly multitude who are offering up such intercessory prayer. In such a matter as this there can be no room for faithless fears among those who truly "believe in the Holy Ghost" and in His willing power to draw together in the bonds of love the divided members of the Body of Christ.

(b.) On the Latin Communion.—As regards the Church of Rome, a series of documents has been issued by Pope Leo XIII., expressing his desire for the union of Christendom, but unfortunately asserting as its only basis the recognition of the Papal

* In this connection the following Renter message, dated St. Petersburg, August 7th, will be of interest:—"The Holy Synod will shortly send to England four students who have this year completed a course at the Ecclesiastical Academy here. Their mission in England will be to follow the movement of English ecclesiastical literature, to promote an active exchange of information regarding ecclesiastical matters between England and Russia, and to instruct, through the Press, the authorities on ecclesiastical matters in England regarding the principal doctrines of the Greek Orthodox Church."

supremacy as of Divine right. In the last of these documents the Pope proceeded to an examination of the position of the Church of England, and thus called forth an answer from the Archbishops of the English Church. Though controversy is rarely a method of promoting unity, there are grounds for thankfulness in the courteous tone in which much of this controversy has been conducted; in the abandonment by the Pope of much irrelevant and spurious matters which previously rendered discussion hopeless; in the limitation of the sphere of courtesy to definite points; in a large amount of subsidiary literature, embodying the results of much research; and in the desire shown on both sides to understand, and not consciously to misrepresent one another. If this spirit increases, even controversy will not have been in vain; and we await the issue of such controversy with entire confidence.

The committee do not propose to submit any resolution to the Conference on this branch of their subject. They desire to adopt, as the substantial expression of their own opinion, the words of a Committee on Home Reunion of the Lambeth Conference of 1888:

"The committee with deep regret felt that, under present conditions, it was useless to consider the question of reunion with our brethren of the Roman Church, being painfully aware that any proposal for reunion would be entertained by the authorities of that Church only on condition of a complete submission on our part to those claims of absolute authority, and the acceptance of those other errors, both in doctrine and in discipline, against which, in faithfulness to God's Holy Word, and to the true principles of His Church, we have been for three centuries bound to protest."

I.—(c.) On Other Christian Bodies.—The question of unity with Christian bodies, other than the Eastern and Roman Churches, is one which has awakened among the members of this Conference a deep and most affectionate interest, and has led them to consider once more on what basis such unity might be established.

At the Lambeth Conference, 1888, the following important resolution was passed on the subject:

That in the opinion of this Conference the following articles supply a basis on which approach may be, by God's blessing, made towards home reunion—

(a) The Holy Scriptures of the Old and New Testament, as "containing all things necessary to Salvation," and as being the rule and ultimate standard of faith.

(b) The Apostles' Creed, as the Baptismal Symbol, and the Nicene Creed, as the sufficient statement of the Christian faith.

(c) The two sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unvarying use of Christ's words of institution, and of the elements ordained by Him.

(d) The historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

And now to-day we can only reaffirm this position as expressing all that we can formulate as a basis for conference.

It may be well for us to state why we are unable to concede more.

We believe that we have been providentially entrusted with our part of the Catholic and Apostolic inheritance bequeathed by our Lord, and that not only for ourselves, but for the millions who speak our language in every land—possibly for humanity at large. Nearly a century ago the Anglican Church might have seemed to many almost entirely insulated, an institution, in Lord Macaulay's language, "almost as purely local as the Court of Common Pleas." Yet at that time an eminent Roman Catholic (Count Joseph de Maistre) declared his conviction that the English Church was endowed with a quality analogous to that possessed by chemical intermediates of combining irreconcilable substances.

This quality of our Church we cannot forget, and dare not annul. We feel we should not be justified in placing "new barriers between ourselves and the ancient historical Churches." Nor, in a different direction, do we believe in mere rhetorical calls to unity. Nor would we surrender in return for questionable benefits the very elements of the

peculiar strength and attractiveness of our own system—its quiet adherence to truth, its abstinence from needless innovation, its backbone of historical continuity. We cannot barter away any part of our God-given trust, because we feel that such action would involve an amount of future loss and forfeiture which we cannot estimate at the moment.

For these and other reasons we cannot concede any part of our essential principles.

II.—Yet, if this, our inevitable attitude, seems discouraging to many loving hearts, those who are watching for the day of reunion to whiten upon the clouded sky are not without tokens of the coming dawn.

Let us glance for a moment at our four principles. We rejoice to see:

1. The general and loving acceptance of the Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

2. It is cheering to find that not only the Apostles' Creed, but also the Nicene Creed is received by so many holy and gifted minds among our separated brethren. In the Nicene Creed—that lasting safeguard against all forms of speculation which call in question either the perfect manhood or the true Godhead of our Blessed Lord—they acknowledge the essential Christianity necessary for eternal life, more particularly the full truth concerning the person of our Lord Jesus Christ.

3. As to the two sacraments ordained by Christ Himself: many to whom the question has been referred not only assent to the necessity of the unailing use of Christ's words of institution and of the elements appointed by Him; but, in accordance with our Prayer Book, see in the one ordinance the sacrament of life, in the other the sacrament of growth.

4. The historic Episcopate not unnaturally raises graver difficulties. Yet in America many of our Presbyterian brethren appear to have been not unwilling to remember that in England in 1665 their forefathers would have been prepared to accept episcopacy with such recognition of the laity as now exists in the United States and in the Irish and many of the colonial Churches. We naturally turn to the Established Church of Scotland, which approached us at the beginning of the present Conference with a greeting so gracious and so tender. That body has amongst its sons not a few who are deeply studying the question of the three orders in their due and proper relation.

III.—As we approach the conclusion of our task, we wish to advert to two subjects which should stand out high and clear above all else:

(1.) The Divine purpose of unity; (2) the existence of conditions in the Church and spiritual world. The first as our authority for working, the second our encouragement to work.

(1) We are thankful that the subject of Christian unity is gaining an increasing hold upon the thoughts, and, we believe, upon the prayers, of Christian people. The day is passed in which men could speak of the Church of God as if it were an aggregate of trading establishments, as if our divisions promoted a generous rivalry, and saved us from apathy and indolence. Men of all schools of thought are realizing the grievous injury which has been done to Christianity by the separations which part holy men and women of various Christian bodies from each other.

(2) We find an ever growing hope of reconciliation in the historical phenomenon of circumstances generating a condition in the world of thought.

Such condition-crises sometimes occur. Their history is this. For a long period, two strains of thought, two currents of opinion, two sets of ideas, exist in a community. Of these, one at the outset is greatly in excess of the other; but that other has in it the true principle of growth, and so at last the two elements stand in equilibrium. Then the balance turns irresistibly, and the hopeless minority of one century becomes the triumphant majority of another. At the present time we are led to believe that this principle may be applied to "Home Reunion."

Circumstances, which are but God's preparation, produce the condition which is God's advance. We

look forward in faith and hope to the sure coming of a time when this condition will arise by the anti-sectarian and conciliating work of God the Holy Ghost in the life of Christendom.

The circumstances of our Christendom are rapidly producing the condition which is antagonistic to separation. The circumstances to which we refer are such as these: Larger and more liberal views of the interpretation of Scripture; movements which enlarge and correct men's knowledge of primitive Church history; the overthrow of metaphysical systems which deprave and discolour the attributes of God; belief in and love of the living, ascended Christ, giving earnestness and beauty to Christian worship; thought critical, ethical, aesthetic—these things are bringing about the condition in which union will be as natural as disunion has been for some centuries.

In this renewed spirit of unity we trust that our beloved Church will have a large share. We speak as brothers to these Christian brothers who are separated from us. We can assure them that we fail not in love and respect for them. We acknowledge with a full heart the fruits of the Holy Ghost produced by their lives and labours. We remember the fact, so glorious for them, that in evil days they kept up the standard at once of family virtue, and of the life hidden with Christ in God. We can never forget that lessons of holiness and love have been written upon undying pages by members of their communions, and that the lips of many of their teachers have been touched with heavenly fire. We desire to know them better—to join with them in works of charity. We are more than willing to help to prevent needless collisions, or unwise duplication of labour. We know that many among them are praying like many of ourselves, that the time may be near for the fulfilment of our Master's prayer that "they all may be one." Surely in the unseen world there is a pulsation of joy among the redeemed; some mysterious word has gone forth among them that Christ's army still on earth, long broken into fragments by bitter dissensions, is stirred by a Divine impulse to regain the loving brotherhood of the Church's youth. May we labour on in the deathless hope that, while in the past, unity without truth has been destructive, and truth without unity feeble, now in our day truth and unity combined may be strong enough to subdue the world to Christ; and the Muse of the Church's history may no longer be hate, but love. May He grant us (in Bishop Jeremy Taylor's words) "uniting principles, reconciled hearts, and an external communion in His own good season."

Time ripens, thought softens, love has a tender subtlety of interpretation. Controversy in the past has been too much the grave of charity. We have much to confess and not a little to learn.

IV.—When we come to consider the practical steps which are to be taken towards re-union, we feel bound to express our conviction as to the magnitude and difficulty of the work which lies before us, a work which can only be accomplished by earnest, and, so far as possible, united, prayer to our Heavenly Father for the help of the Holy Spirit that we may be delivered from all hatred and prejudice, from everything that can hinder us from seeing His holy will, or prevent us from accomplishing His Divine purpose.

The Lambeth Conference of 1888 adopted the following resolution:

"That this Conference earnestly request the constituted authorities of the various branches of our Communion, acting, so far as may be, in concert with one another, to make it known that they hold themselves in readiness to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other Christian communions in the English-speaking races, in order to consider what steps can be taken, either towards corporate reunion, or towards such relations as may prepare the way for fuller organic unity hereafter."

We consider, however, that the time has now arrived in which the constituted authorities of the various branches of our communion should not merely make it known that they hold themselves in readiness to enter into brotherly conference with representatives of other Christian communities in

the English-speaking races, but should themselves originate such conferences, and especially arrange for representative meetings for united humiliation and intercession.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

Montreal.—His Lordship Bishop Bond's appointments for the Iberville Deanery visitation in the latter part of the month are:

Sunday, Sept. 19, 10 a.m., Noyan, the Rev. Rural Dean Robinson; 3 p.m., Clarenceville; address, the rectory, Clarenceville, Que. Sept. 20, 10 a.m., Lacolle, the Rev. W. C. Bernard. Sept. 21, 10.30 a.m., Edwardstown, the Rev. T. Y. Ball. Sept. 22, 10.30 a.m., Havelock, the Rev. W. M. Beattie; Sept. 23, 10.30 a.m., Franklin Centre; address, Franklin Centre. Sept. 24, 10 a.m., Huntingdon, the Rev. T. B. Jeakins.

Point St. Charles.—Grace Church.—Large congregations worshipped at this church last Sunday. Amongst those present at the morning service were Sir Charles Rivers Wilson and Lady Wilson, Sir Charles Freemantle and Mr. Reeve, of London, England. The lessons were read by Sir Charles Rivers Wilson, and the sermon was preached by the Rev. Dr. Ker, the rector, from the Gospel: "He took him aside from the multitude." In the afternoon Sir Charles and Lady Wilson, accompanied by Sir Charles Freemantle, visited Grace Church Sunday school. The proceedings were commenced by Mr. Harry Powles, superintendent, opening with prayer, Sir Charles Rivers-Wilson then briefly addressed the scholars, nearly five hundred in number. He assured them of his deep interest in their welfare, congratulated them on the prosperity of the church and school, and urged them to love duty for duty's sake. At the conclusion of Sir Charles' address a little girl from the infant class presented Lady Wilson with a very pretty bouquet, for which her Ladyship expressed her acknowledgements to the school in a very graceful little speech. It was a pleasure to her to come amongst them, and she would look forward to the pleasure of meeting them again. At the evening service there was again a very large congregation present. Dr. Ker preached upon the power of kindness, taking for his text the words: "So the bands of Syria came no more into the land of Israel."

Back River.—On Friday night last the new hall of St. Andrew's church was filled to overflowing with an enthusiastic audience, who enjoyed one of the best concerts and entertainments that have ever been given in that place. The whole affair was entirely the work of the summer residents, under the leadership of Messrs. Radford and Gurd, and the aim in view was to raise money for the building fund, while at the same time affording the audience an evening of wholesome pleasure. This summer has been one of great encouragement to the Church people of St. Andrew's, and they appreciate very much the cordial feelings exhibited by the summer residents.

ONTARIO.

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

Tweed.—Harvest Thanksgiving services were held in St. James' church on Thursday, 26th ult. The church was tastefully decorated with a profusion of fruits and flowers. The services were three in number, viz.: Holy Eucharist at 8 a.m., evensong at 3 p.m., with sermon by the Rev. Edward Costigan, Queensboro., second evensong at 8 p.m., when Canon Muckelstone, rector of Perth, preached an able sermon on "Thankfulness and Sincerity." The services were all well attended, the church, especially at the concluding service of the day, being

well filled. The offertories throughout the day amounted to \$134. The Rev. C. F. Lewis deserves the congratulations of his brother priests in this diocese for the splendid example he has set in his manner of conducting harvest festivals. For the wretched system of harvest dinners he has substituted the truly Eucharistic one of free-will offerings. The results so far are that the contributions have nearly trebled, and the financial condition of the mission is improving steadily. Four years ago the mission was saddled with a debt of \$1,200. Today, in spite of deaths and removals from the mission, and the continued pressure of hard times, this debt has been reduced to about \$600. It is to be hoped that the time is not far distant when the energetic missionary in charge and the people who have for four years so loyally seconded his efforts, will be rewarded by seeing the present debt entirely removed, and a new and beautiful church crowning the hill on which the present structure stands.

Lansdowne Rear.—As a mark of their appreciation of the faithful services of their rector, the members of the congregations of Trinity church, Lansdowne Rear, and St. Paul's church, Delta, presented to Rev. Wm. Wright, last week, a new covered buggy, two rugs and a whip. Messrs. A. W. Johnston and M. J. Johnson had the matter in charge, and made the presentation on behalf of their brethren.

Athens.—The members of the Church in Athens and the Dobbs Settlement presented the Rev. Mr. Wright with a splendid set of new single harness and a very liberal purse of money, to take a well-earned holiday in Toronto and vicinity. We understand that Mr. John Dockrill was largely instrumental in gathering the money and purchasing the harness.

TORONTO.

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

The Bishop and Mrs. Sweatman will sail from England on the 16th inst., and will arrive in Toronto about the 26th.

The Rev. C. B. Clarke, incumbent of Metcalfe and Russel, preached in St. Alban's cathedral morning and evening on Sunday, the 4th inst.

The Rev. Prof. Clark, Mrs. Clark, and Master Colin, sailed from England on the 11th inst.

The Rev. Rural Dean Loucks, of Picton, has been visiting in the city during the past week.

The Rev. Wm. Wright (and Mrs. Wright), rector of Lansdowne Rear, have been guests of their brother-in-law, the Rev. Du Pencier, during the past week. The Rev. W. Wright preached a very instructive and impressive sermon in St. Alban's cathedral on Sunday morning last.

The Rev. Mr. May, who has been appointed one of the masters to Trinity College School, Port Hope, assisted in the services at St. Alban's cathedral last Sunday.

Rev. Dr. Body, formerly Provost of Trinity University, and now of New York, and Mrs. Body are staying in town with Mr. and Mrs. John Cartwright, of Avenue road.

Mr. Walter H. Robinson, choir-master of the Church of the Redeemer, having decided to remove to New York, the position has been offered to and accepted by Mr. Adam Dockray, at present choir-master and tenor soloist at the Church of the Ascension. Mr. Dockray is highly regarded in musical circles, and has demonstrated his ability as a choir-master by the marked success he has achieved with his late choir.

Woman's Auxiliary.—The Toronto Diocesan Board held its first meeting for the season in St. James' school house on Thursday, 9th inst., at

10.30 a.m. There was a good attendance, and much interest was evinced throughout. After the president had opened the meeting with the Missionary Litany and special petitions, and after a few words of greeting from the president, the business of the day was taken up. The recording secretary having read the minutes, they were confirmed. The corresponding secretary reported having visited the Shingwauk Home, and finding everything in perfect order, was perfectly satisfied as to the management. The Bishop of Algoma's promised visit is expected during the third week in October. The resignation of Miss Cayley, superintendent of Girls' Branches, was also received. The treasurer reported receipts \$721.30, expenditures \$718.53. The Dorcas secretary-treasurer, 11 bales ready to go off, and a balance on hand of \$184, refunded freight. The parochial missionary collections amounted to \$909.37 since Mrs. Morgan, secretary-treasurer P.M.C. had received the moneys. Extra-cent-a-day treasurer reported \$50.20. This sum was subsequently given by resolution to Mr. Sheppard, of Haliburton, in our own diocese. The Juniors' treasurer reported \$10, and the Literature Committee \$24. Interesting letters were read from Rev. Mr. Hines, Mrs. Young (wife of the Bishop of Athabasca), Mrs. Dyke Parker, of Halero, Sask.; Miss Paterson, Japan; the Bishop of Lucknow thanking the W.A. for the donation sent in February last. In connection with the Queen Victoria Jubilee Hospital, and the work there, letters were read and discussed, and the board appointed a committee with full powers to make all building alterations and other improvements necessary to make the hospital habitable for the staff, and better equipped for the treatment of the sick, on condition that the Government will undertake to refund the amount expended. The number of cures is most encouraging. Out of 14 cases, 9 were completely cured, 3 were much improved, and only one incurable. The board endorsed the action of the Executive in appointing Miss Gibson to be matron of the Blackfoot Home, as she is thoroughly capable, and the necessity for an immediate appointment being imperative. After some minor matters were disposed of, and the next meeting appointed for St. Simon's school-house, October 14th, the meeting was closed with prayer.

West Mono.—St. Luke's congregation celebrated the gathering in of the harvest on Sunday and Tuesday, the 5th and 7th September. Services in the church were at 10.30, 3, and 6.30, and the choir, under the guidance of the student lay reader, Mr. MacDonald, of Trinity College, had so far improved that the canticles were sung at evensong. The church was beautifully decorated with the fruits of the earth, and white hangings. On Tuesday a Harvest Home supper was provided, the proceeds of which have completed the payment of the organ, which was purchased last Easter.

Sutton West.—One of the most impressive services ever held in this village took place on Thursday morning in St. James' church. The occasion was the performing of the Apostolic rite of Confirmation by his Lordship Bishop Sullivan. The church was crowded to the doors to witness the ceremony. The incumbent, Rev. A. M. Rutherford, presented to his Lordship 47 candidates to receive the laying-on of hands, the largest class in the history of the parish. At Christ church, Roache's Point, on Wednesday evening, Sept. 1st, his Lordship held a confirmation service, at which 17 candidates were confirmed, thus making in all 64 candidates in the parish who received the apostolic rite. The Bishop's address at both places was very much appreciated by the large congregations present.

HURON.

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

Courtright.—On Wednesday, the 25th ult., a union S.S. excursion and picnic was held to the beautiful Stag Island, lying some seven miles north in the St. Clair River. The Sunday schools and congregations united with us were those of Moore-

town and St. Paul's church, St. Clair, Diocese of Michigan. The rector in charge of the latter church is Rev. A. Corbett, who is on leave of absence from this diocese. Some 200 joined the excursion, which was a complete success in every respect. It was, however, a matter of regret to all that the rector of Courtright, Rev. R. S. Howard, was unable to be with us, owing to a severe cold which he had contracted.

Port Dover.—Early on Monday morning, the 6th inst., the G.T.R. station-house at Port Dover was burnt to the ground, with all its contents. On the Saturday previous two bales of goods from the W.A. of St. Paul's church for the North-West mission fields, were unloaded at the station, and had not been sent forward when the fire occurred. At the lowest estimate the bales were valued at \$183.

Ingersoll.—St. James'.—The rector, Rev. A. Murphy, has tendered his resignation. He has spent three years of successful effort as rector of the church, and has made himself thoroughly popular with the citizens of the town, as well as beloved by his congregation in a manner attained by few. Mr. Murphy's resignation is caused by his appointment to a larger field of labour, and one in which he will prove eminently successful. He has been appointed by the Bishop as mission preacher for the Diocese of Huron.

Atwood.—Rev. S. R. Asbury, B.D., will not make the exchange reported in these columns a few weeks ago, but has decided to stay at Atwood.

London.—Executive Committee meets next time on Thursday, Sept. 23rd, at 2.30 o'clock, in Cronyn Hall. During the week beginning October 25th the Lay Workers' Congress will meet in London with a strong array of talent. In the earlier part of the same week there will be a meeting of Huron College Alumni Association and the Western University Convocation.

Gadshill.—Rev. D. Williams, of Stratford, has a successful mission at this point. A very enjoyable picnic was held here recently for the Sunday school children, and a new church is talked of in the early future.

ALGOMA.

GEORGE THORNELOE, D.D., BISHOP, SAULT STE. MARIE.

Gravenhurst.—The Rev. Rural Dean Machin sailed on Saturday last on the "California" from Montreal. Mr. Machin will remain in England until May next. During his absence the Rev. Mr. Burt, of Port Carling, will act as "locum tenens."

British and Foreign.

The parish church of Sheffield, in Yorkshire, is now lit throughout by electricity.

The ancient Abbey Church of Llanthony, Monmouthshire, has been reopened after undergoing a very beautiful restoration.

The decoration of the choir, quarter-domes and whispering gallery of St. Paul's cathedral will require an expenditure of £16,000.

The Right Rev. George Rodney Eden, D.D., Bishop-suffragan of Dover, has been appointed to the vacant Bishopric of Wakefield.

The work of restoration at Peterborough cathedral is progressing satisfactorily. Attention is now being given to the north-west tower.

Nearly 850 seven-day parochial missions have been held in England during the past six months, free of charge, by the van missionaries of the Church Army. Thirty-three vans are constantly at work moving about from village to village in the rural districts of the Motherland.

The opening services of the Church Congress will take place on the 28th inst. The Congress is to be held in Nottingham this year.

Over £4,300 has been raised for the purpose of erecting a memorial to the first Vicar of St. Mary Magdalene, Paddington, the Rev. R. T. West.

Mr. E. T. Hooley has invested the large sum of £400,000 for the permanent relief of the poor in the parliamentary division of Ilkeston, Derbyshire.

A new English church is to be erected at Lucerne as a permanent memorial of the sixtieth year of her Majesty's reign. It will cost about £7,000.

About £13,000 has been paid or promised for the Church House which is to be built in Liverpool, which will be for the use of the clergy of that diocese.

The Rev. Canon Streatfield, Vicar of Emmanuel church, Stratham, has accepted the living of Clifton, Bristol, in succession to the Rev. Neville Sherbrooke.

It is very probable that the Rev. Canon Winnington-Ingram will be appointed by the Lord Bishop of London to the vacant suffragan-bishopric of Stepney.

There are 17 native students now in training as evangelists at the C.M.S. Institution at Oyo, in West Africa. Oyo is a heathen town of some 60,000 inhabitants.

The commercial travellers of the Chester and North Wales districts have lately presented the Very Rev. Dean Howell with an address of congratulation on his recent preferment.

A lady has presented to the Church Army, in memory of her husband, a mission and colportage van for the Diocese of Truro. This new van will be used in the Bodmin Archdeaconry.

Bishop Billing, formerly Bishop of Bedford, is very seriously ill. He has been a complete invalid for some two or three years past, and has been living in retirement near to London.

A training house for women missionaries was opened recently in Upton Park, East London, by the Right Rev. A. C. Hall, Bishop of Vermont, by permission of the Lord Bishop of St. Alban's.

In connection with the C.M.S. Tamil Coolie mission in Ceylon, there are at present 2,749 Tamil Christians, of whom 929 are communicants, and 54 schools, with an attendance of 2,138 children.

The picturesque old parish church of Twickenham is about to undergo a thorough restoration. It is intended to preserve carefully, however, many of its quaint features and historic monuments.

The jubilee of the establishment of the Church of England in the colony of Victoria, Aus., has been celebrated with solemn service and public rejoicing in Melbourne during the past summer.

The Churchmen in Cape Colony hope to have the foundation stone of their new metropolitan cathedral at Capetown laid in 1899, which will be the 25th year of the present Archbishop's episcopate. The cathedral will cost £100,000, will be over 250 feet long, and will be an imposing building when complete.

A magnificent new peal of bells were lately rung for the first time in the belfry of St. Patrick's cathedral, Dublin. The peal has been placed in the tower at the sole expense of Lord Iveagh, and were recently dedicated by the Archbishop of Dublin. They are the largest peal of bells in the whole of Ireland.

A memorial to the Rev. John Wilder, late Vice-Provost of Eton College, which has been subscribed for by a number of old Etonians, has just been erected in the ante-chapel of the College. The memorial consists of a tablet of white marble.

The ancient parish church of St. Mary, Gosforth, in Yorkshire, is at present undergoing restoration, and in carrying out the work some rich antiquarian discoveries have been made. It is not many years since the mythological character of the cross in the churchyard was elucidated. It is believed to be the tallest ancient cross in Britain, and is pronounced "one of the costliest olden roods in Europe." Of red sandstone, elaborately carved with mystic figures in bas relief, it has withstood the storms of twelve centuries, and is in excellent preservation. The Rev. W. S. Calverley, Vicar of Aspatria, made out the carvings on the four sides of the cross to be illustrative of legends in Scandinavian mythology. It is a Christian monument, and not a heathen pillar surmounted by a cross; but it is curious for its representation of northern myths and Christian doctrines, and for the way in which one bears testimony to the other. One of the sculptures represents the Crucifixion. The remains of three other crosses, apparently of about the same age, have also been found at different times in the churchyard. A correspondent of the "Yorkshire Post" states that during the recent alterations two hog-back or coped tombstones, supposed to be one thousand years old, have been found. One was under the foundation of the north wall, built probably in 1125. Another was found at a corner of the nave, forming the foundation of the pillar supporting the chancel arch. The one found in the north wall is in two pieces, and is 5 ft. 6½ in. long. On one side are carved interlaced ornaments of four patterns, on the other there is a battle scene representing two hostile armies. At the head of one group stands a chief, armed with a spear, a circular shield in his right hand; behind him are thirteen warriors, all bearded, and with spears over their shoulders. Opposite stands the chief of the opposing army, holding upright a pole or lance, at the top of which is a triangular flag, and behind him also there are thirteen men. The second hog-back is in three pieces, and is 5 ft. 1 in. long. It has quite a different character. At the apex there is a rope or twist much worn away, and between the rope is the plaited body of a serpent with the head of a wolf, open-jawed, and like those on Gosforth Cross. It gapes upon and seems to do battle with smaller serpents. In a panel four feet long there is a design in bold relief of two wolf-headed serpents in fierce conflict with a human figure, which subjugates or rides upon a smaller serpent, and holds one of its jaws in each hand. Hog-backs, whole or in fragments, exist at Bongate (Appleby), Aspatria, Cross-Canonby, and Millom. They are undoubtedly Scandinavian.

BRIEF MENTION.

Never interpret duty by success. The opposition which assails us in the course of obedience is no evidence that we are mistaken.

During Queen Victoria's reign the taxes in Great Britain have doubled, and trade has increased sevenfold.

Samony, the most powerful chief in the French Soudan, is reported by French authorities to be dead, and to have been succeeded by his son.

Naples is to be connected with Mount Vesuvius by a direct railroad line, which will connect with the cable line running to the top of the volcano.

The consecration of All Saints' Anglican church, Redan, on Tuesday, September 14th, at 10 a.m., was followed by a confirmation by the Bishop of Ottawa.

The resurrection plant, a native of South Africa, becomes withered and apparently lifeless during dry weather, but after rain begins to fall it quickly revives.

Nearly every man, woman, and child in Egypt is a smoker of cigarettes, and a pipe is hardly ever seen in the mouth of a native.

Mudie's Circulating Library has 3,000,000 books constantly in circulation, and employs 178 people.

The average time it takes a letter to reach Shanghai, China, from London is 33½ days.

The organs of smell in the turkey and vulture are so delicate that they can scent their food for a distance of 40 miles.

The Roman swords, before Cannae, B.C. 236, were pointless and sharp on only one side; after Cannae the short Spanish sword, for cutting and thrusting was adopted.

One hundred and thirty miles of the Beira railroad into Rhodesia have been completed, carrying the line beyond the tsetse fly belt. It has taken five years to build, and for every mile of road two English lives have been sacrificed.

A postage stamp exhibition, which is said to be the most scientific and elaborate ever gotten up, is now open in London. The exhibits are valued at \$1,250,000.

Everyone has the right to use the experience of every other one. When called to some new conditions and duties he has a right to take the grace of God to others in like circumstances, as a pledge that he will be given the same grace as he needs it.

Herodotus says that Croesus was the first sovereign to make coins of gold.

Rev. Dr. Mockridge, late general missionary secretary at Toronto, has been in charge of Grace Episcopal church at Watertown, N.Y., for some time, with great acceptance.

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.

CHRIST AND THE CHURCH.

Sir.—On reading the quotations made in Mr. Symonds' "Replies to his Critics," of your issue Aug. 26th, I feel impelled to offer some remarks, although perforce desultory. I have not read "Latham's Pastor Pastorum," from which the extracts are made, and it is sometimes difficult to get the real sentiments of a writer from a few extracts of his works. But if the quotations were written to prove that our Lord did not found His Church, I think they fall wide of the mark. To fully quote the extracts will make this letter too long; reference must be made for such to Mr. Symonds' letter. Latham writes: "Our Lord is not founding a sect at all," etc. "He never baptized, never instituted rites, laws, or fasts," etc. Who in their senses would think of His doing so, when a member of the Jewish Church, and thus be guilty of the sin of Jeroboam, of setting up altar against altar? It would be the same, and the same is an answer to the other quotation: It may be asked, "why did not our Lord do as St. Paul did? Why did He not ordain elders in every city?" This is part of the wider question, "why did not our Lord found a Church Himself?" When living on the earth as the God-man, a member of the visible Church of God on earth, subject to its laws, perfecting His human life by His obedience, He would have failed in that same perfection, if He had done any such an act of disobedience, while as the Church of God was in full organization, albeit corrupt. "Christ glorified not Himself to be made a high priest." Heb. v. 5. But He was legally and ritually set apart as such high priest at His baptism. When He had fulfilled the shadow types, and performed the act of high priesthood in the sacrifice of Himself, which self He perfected through obedience for sacrifice without blemish, and when all power and authority had been given into His hands after His resurrection. It was then quite a different thing for Him to act, and He did act, though not as He did before as man, under law, but as God. The Father

having given to the Son all authority and power in heaven and earth, sent Him with authority to send others. He did send others with the same powers of transmission as the Father had sent Him with. John xx. 21. Consequently they sent others as need required, He promising to be with them to the end of the world.

Thus did He as God organize His Church. "I build my Church" upon the foundation of the Apostles and Prophets, Christ Himself being the chief corner-stone. Such a building must be organized. "I organize my Church." And it was intended to "bar all human intervention in matters ecclesiastical," that is so far at least as the founding of such Ecclesia is concerned, and the faith of St. Jude doubtless is the system "once for all delivered." And whoever attempts to alter the polity then established by Christ, to suit the exigencies of the time, and teach men so, "will," I fear, "be called least in the kingdom of heaven." Matt. v. 19. Nor would I care to be in his shoes. Are Christ's words, "I build my Church," without meaning? What if He does it by Apostles, guided infallibly by His Spirit, so that they all everywhere teach and practice the same thing! In this ordering, surely there is a command, a law, as also are Baptism and Holy Communion ordinances, "laws?" the latter, if not a "fast," is a feast. Christ's acts before His resurrection were those of a son under obedience. Heb. v. 7-10. Those after, were acts as God, and these "laws and institutions," orders, etc., were given after His resurrection, and woe will be to those who teach men to interfere with them or any of them. With regard to the quotation from Dr. Hort, "the true way," etc., I would ask, which was first, the Ecclesia in any locality, or the seed, i.e., the Apostle, the one sent to plant, and which did form the Ecclesia by admission thereto through Holy Baptism, either by himself or by deputy, be that deputy Bishop, presbyter, or deacon? Again, "no trace in New Testament that any ordinance," etc. What in the name of common sense is the meaning of the many warnings against schism, if there is no organization "permanently binding," something not to be tampered with, nor to leave? The Epistle to the Philippians, to me at least, utterly refutes Dr. Hort. "Of offices higher than elders we find nothing." Professor Sanday's words, "The Church has passed through a congregational stage, it has passed through a presbyterian stage" I deny it, i.e., in the ordinary acceptance of those ideas to-day. A congregation never set over itself its chief officer, nor was any Church or portion of it, either formed, or without the control and oversight of an Apostle, or Apostolic man, that is, one invested by the Apostles, as the Apostles were invested by Christ with authority. "That which cometh upon me daily, the care of all the Churches." If the ideas of the polity of the Church of Christ, as are in these writings implied, should become general in English theology, substituting change for certainty, as change demands, the English Church will then be doomed, in my opinion. Men outside the Church are seeking for something more stable than their ever-shifting schemes. And that stability is Christ and the Church. But because it is the way of some in public positions to write and say such things as these, to please a changeful age, it is not necessary that all should swallow it, or blindly follow. The principles for our guidance are few, and true, and as needful for man now in the 19th as in the 1st century. Nothing new can take their place either, let the exigency be what it may. And such teaching, conceding the very citadel, viz., Divine authority, will never win the various divisions to unity, either. The fracture was caused by putting off of episcopal, i.e., Apostolic authority, and the uniting again can only take place by the acceptance of the same. There are many agencies to-day at work which prevent that acceptance.

FREDERICK J. H. AXFORD.

UNTRUE ON THE FACE OF IT.

Sir,—A well-known Catholic layman, residing in Toronto, has, on the authority of an equally well-known Romish priest, made the statement publicly that since the publication of the Pope's letter, in which his Holiness denies the validity of

Anglican orders, 15,000 clergy and laymen of the Anglican body have seceded to Rome. What proportions the clergy bore to the laity the gentleman did not say. Both of the narrators of this story are men of unimpeachable integrity, and themselves believe what they have stated. I do not, nor will the public, without strong proof.

5 Aberdeen Chambers. E.E.C.

WORKMAN'S REPLY TO REV. H. SYMONDS.

Dear Churchman, I suggested as a sidelight on that Synod sermon, the general attitude of sectarianism towards the Church. As an introduction, let me write a few sentences on schism in general. In doing this I shall make use of the writings of others. One author's works I have before me. He writes regarding the temper and proceedings of the separatists of his day. I give the substance: "It was nothing else but spiritual pride which made them disdain to submit to the discipline of the Church. From thence this spiritual pride brought them to despise and turn their backs upon the Church's established worship. The sober, grave, and primitive plainness of the services began to be loathed by such brainsick, fanciful opinionists. They should please themselves in nothing but novelty and the ostentation of their own extempore, senseless effusions. These effusions were fit to proceed from none but such as have the gift of talking in their sleep, or dreaming while they are awake. They first ran out into classes, Presbyterian, from thence into independent congregations. From Independents they improved into Anabaptists, and from Anabaptists into Quakers." There the writer had to cease, but the end was not yet. To-day we may say the end is not by-and-by, and we may well ask when shall the end of these things be. New sects are shaping themselves into bodies which they regard as Churches every day. Now, coming back from by-gone days to the recent, we can arrive at no conclusion other than this—the general attitude of the sects towards the Church is hostile, decidedly if secretly, hostile. Let me give a few amusing instances. I have these upon indisputable testimony: About half a century since a protracted meeting or a revival meeting was being held in a part of Ontario. Matters were beginning to boom. A local preacher was brought from a distance of fifteen or twenty miles. The man was a shoe-maker. He was mighty in the throat and lungs. He invited all to go forward and get religion. After a sneer at Presbyterians about election or predestination, one of their doctrines then, and at the Baptists regarding immersion, the fellow proceeded to say: "If any belong to the Church of England they will be able to throw away their armful of prayers, as they will be able to pray without a book, and to walk without crutches." More recently still, a graduate of Trinity College, having a more intimate acquaintance with books than men, was sent to one of the missions in Ontario. Before long he met one of the dissenting ministers of the place, who blandly, and without being asked, said that he would be glad to assist the new-comer with his work. In a short time after a new family came to the village. The preacher was soon at the house. The man told him that he was a member of the Church, the preacher replied, "There are only a few of them here; you had better join us. They are very weak." Such the help the Church receives from the sects—efforts to pervert her members.

Further still, not very long ago, in a Canadian city, at a meeting of a Ministerial Association, a fresh member spoke of vestments, such as clergy ordinarily wear, as night garments. Sprightly, wasn't it? Now, a bit of testimony from a book, Bonar's "Light and Truth." I transcribe Bonar's words: "All rites and ceremonies, whether old or new, are man's ways of getting rid of Christ. They get rid of real religion by means of that which looks like religion, but which is not religion at all. What can all these things do? Can they save? Can pictures save? Can dresses?... Can music save? Can architecture save? Can cathedrals save?

Now, can they even point the way to Jesus? Do they not lead away from Him? Do they not make void the cross, and trample on the blood." That is a sectarian contribution to the Synod preacher's "rich stream of English literature." Stars above us always in order, what tangles are possible in the minds of good men! That is a fair sample of a good deal of sectarian oratory, and it is not inviting. It is unfair, unmanly, un-Christian, horrible.

WORKMAN.

REV. H. SYMONDS' REPLIES TO HIS CRITICS.

Sir, In answering the numerous letters which have appeared in The Canadian Churchman since I wrote last, it is obviously impossible for me to follow my critics into the various bypaths of the main question at issue, into which they make sundry excursions. The question under discussion may be thus stated: "Is there any evidence in the New Testament that our Lord defined the orders of the ministry? Does not such testimony as there is lead rather to the conviction that forms of government, like forms of worship, have shaped themselves out of the free life of the Church?" Therefore (to give one example) I cannot consider the frequent quotation of the Preface to the Ordinal at all to the point. Neither the authorities I have quoted, nor I myself have ever denied that from the time of the Apostles there have been Bishops, priests, and deacons in the Church of God. Still less can I touch upon the personalities of Mr. Workman, who will, I think, feel rather ashamed of his letter when he has recovered from his alternate "faint and furious" spells. Neither can I quibble about words. One thinks "repudiate" is too strong a word in which to describe St. Paul's attitude towards any claim of dependence upon the twelve Apostles. St. Paul's own language is: "Whatsoever they were, it maketh no matter to me," and he further tells us that on one occasion he withstood Peter to the face because he was to be blamed. Another critic, when the word "business" is employed of the work of Christ, cries: "What an expression!" Yet our Lord once said, "Wist ye not that I must be about My Father's business." "Old-Time Reader" does not think that Acts vi. contains the account of the institution of the diaconate. Although the great mass of authority is against him, yet there are some—the Lutheran Mosheim, for example—who take his view of the matter. But this does not help his argument, but mine, if he will carefully consider what mine is. The same writer says: "So that wherever a Christian community existed there were found the bishop, priests and deacons." But Lightfoot has shown (and may I ask "Missionary" to note that his testimony here, as everywhere, is drawn from Scripture and ancient authors), that "we are driven to the conclusion that episcopacy did not exist at all among the Philippians," when Polycarp wrote his letter to that Church, long years after the death of St. Paul. Corinth had no Bishop at the end of the first century, whilst of Rome he says: "The attempt to decipher the early history of episcopacy here seems almost hopeless." When "Old-Time Reader" tells us that our Saviour's commands on questions of worship and government were not committed to writing, I must beg to remind him that it is the doctrine of the Church of England that what is not committed to writing in the Holy Scriptures, nor may be proved thereby is not to be required of any man that it should be believed as an article of the faith. More than one of my critics seem to be labouring under the strange delusion that their case can be strengthened by diminishing the authority of the New Testament.

It is very surprising to me to find that such an excellent Churchman as "Hoosier" is, should think there is no practical difference between saying that "these things shaped themselves" and "these things shaped themselves out of the free life of the Church." But I am sure there are very few of your readers who will agree with him on this head, and so I may pass on to a more important point. The same writer says very truly, "Now, God the Holy Spirit is the very life of the Body of Christ,"

but when he concludes from this truth that "What ever proceeds out of this essential life is unchangeable, and shaped by the mind of the Spirit," he simply begs the question, at least in the first half of the sentence. Were his arguments expressed in the form of a syllogism it would run thus:

1. Whatever the Holy Ghost ordains is unchangeable.
2. The ministry was ordained by God the Holy Ghost.
3. Therefore the ministry is unchangeable.

Thus "Hoosier" calmly assumes his major promise, which is just the point at issue. Must everything that has been Divinely ordained be unchangeable? That is a question easily and certainly answered in the negative. What of the Jewish law? Or to take the question of the Christian ministry. Where can we find clearer statements of the Divine origin of ministerial offices than the following? "And He gave some to be Apostles, and some prophets, and some evangelists, and some pastors and teachers," and, "God hath set some in the Church, firstly, Apostles, secondly, prophets, thirdly, teachers," etc. Upon which passages I remark: 1. These offices have changed; and, 2. How strange that there is no mention in either of these passages of either Bishops, priests or deacons. The explanation of both the omissions of bishops, priests and deacons, and the disappearance of prophets, evangelists, teachers, is given in High Church books on the ministry. The latter were orders of a travelling, the former of a stationary ministry. When the stationary ministry established itself, then the need of the travelling ministry ceased. In other words, these things were not unchangeably ordained by the Holy Spirit, but shaped themselves under His guidance out of the free life, and according to the varying needs of the Church.

"Workman," in your issue of Sept. 2nd, quite unconsciously, I do not doubt, puts the central point of the discussion very excellently, without any "mist or intricacies of words and sentences," as is my poor manner of writing, when he says: "The three orders—Bishops, priests and deacons—were to be found as soon as we should expect to find them, as soon as there was need of them." Exactly so.

With Mr. Craig, who thinks my sermon bad, and my letters worse, I have but small dispute. The end of his column of argument is that detailed instructions and commandments of our Saviour are not to be found in the Acts of the Apostles. In this conclusion I concur. But I do not agree with him that when the Acts of the Apostles were written the organization of the Church was practically complete, for this I suppose is what he means by the extraordinary sentence: "Whatever organization there was, was more or less complete." Unless Mr. Craig is in accord with those critics who think the Acts a very late document, he will find my reason for demurring to his statement in an earlier part of this letter. Certainly there is not to-day any writer with a reputation for scholarship worth having, who will say that the organization of the Church was practically complete about the time of St. Paul's first imprisonment.

I am unfeignedly grieved that "Missionary" should find my sermon "painful and unwholesome reading." But may I remind him that many things that now seem to be helpful and wholesome, appeared to be painful and unwholesome when first written. New teachings, new ways of looking at things, are always painful at first. Even the Prince of Peace was forced sadly to bid His disciples to think not that He was come to send peace upon the earth, but a sword. Whilst not a point to be argued about, it is one to be much considered in silence, that Our Lord was found guilty of heresy and blasphemy, by the Divinely ordained Church of His day.

In conclusion, sir, let me say that whilst the exigencies of controversy have given a negative appearance to my argument, it is in reality positive. My plea is for a larger fellowship, because out of fellowship springs love, and where love is, there God is also. Is there no need to-day of a Moses who shall lift up a voice that will win consent, and

cry as we contend, together: "Sirs ye are brethren; why do ye wrong one to another?"

HERBERT SYMONDS.

Family Reading.

SOME TIME.

Last night, my darling, as you slept
I thought I heard you sigh,
And to your little crib I crept,
And watched a space thereby:
And then I stooped and kissed your brow,
For oh! I love you so—
You are too young to know it now,
But some time you will know!

Some time when, in a darkened place
Where others come to weep,
Your eyes shall look upon a face
Calm in eternal sleep;
The voiceless lips, the wrinkled brow,
The patient smile will show—
You are too young to know it now,
But some time you will know!

Look backward, then, into the years,
And see me here to-night—
See, O my darling! how my tears
Are falling as I write;
And feel once more upon your brow
The kiss of long ago—
You are too young to know it now,
But some time you will know.

—Eugene Field.

A GOOD OLD FIRM—ALWAYS MAKING AN ADVANCE.

One of the oldest firms in Toronto is that of the well-known boot and shoe house of H. & C. Blachford. It is more than thirty-five years since they first established themselves here, by opening a store east of Church street, in 1864. Finding trade prosper, and patrons more numerous, they removed to larger premises, 83-85 King street east, where they remained upwards of twenty years, at the end of which time they found themselves occupying the adjacent stores. The name of Blachford is synonymous throughout Ontario for the finest and highest-grade footwear—a name that has taken firm foothold with the oldest and most aristocratic families of Upper Canada, who not only deal with H. & C. Blachford year after year, but who look upon this firm as old friends, from the unexcelled reliability and trustworthiness of their goods. To meet the requirements of constantly increasing patronage this firm has now removed from its well-known premises on King street to newer and more fashionable quarters, 114 Yonge street. The writer had the pleasure of being shown through the premises, and found it one of the handsomest and best-equipped stores on the street, and worthy of its high-class patronage. A large window, with a door on either side, adds greatly to the attractiveness of the surroundings. This window has a charming effect by day from the new prismatic glass employed in its construction. By night it is even more pleasing, being illuminated by thirty or forty electric lights, whose silvery shades lend a brilliant lustre. The fittings of this elegant store are all handsomely finished in polished oak, while the ceiling is of metal of very tasteful design. Bicycle ladders are one of the many new improvements. Lady patrons are pleased to note that there are no tiresome stairs to mount, for the business is wholly conducted upon the ground floor—the gentlemen's department at the front, the ladies' at the rear, which is furnished with a dressing-room, well equipped in every particular. We predict, under these conditions, an even greater

increase of society trade for this popular firm in their new and elegant home. Patrons of either sex appreciate reliable goods at reasonable figures, and they are confidently aware that no trashy footgear ever left the store of H. & C. Blachford.

SOME FAMOUS OLD MAIDS.

Look at the list: Elizabeth of England, one of the most illustrious of modern sovereigns. Her rule over Great Britain certainly comprised the most brilliant literary age of the English-speaking people. Her political acumen was put to as severe tests as that of any other ruler the world ever saw. Maria Edgeworth was an old maid. It was this woman's writings that first suggested the thought of writing similarly to Sir Walter Scott. Her brain might well be called the mother of the Waverly novels. Jane Porter lived and died an old maid. The children of her busy brain were "Thaddeus of Warsaw" and the "Scottish Chiefs," which have moved the hearts of millions with excitement and tears. Joanna Baillie, poet and play-writer, was "one of 'em." Florence Nightingale, most gracious lady, heroine of Inkerman and Balaclava hospitals, has, to the present, written "Miss" before her name.

SOME ALWAYS DISSATISFIED.

The Jews, in our Lord's time, found fault with every teacher whom God sent among them. First came John the Baptist, preaching repentance, an austere man—a man who withdrew himself from society, and lived an ascetic life. Did this satisfy the Jews? No! They found fault, and said, "He hath a devil." Then came Jesus the Son of God, preaching the Gospel, living as other men lived, and practising none of John the Baptist's peculiar austerities. And did this satisfy the Jews? No! They found fault again, and said, "Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners." In short, they were as perverse and hard to please as wayward children. It is a mournful fact that there are always thousands of professing Christians just as unreasonable as these Jews. They are equally perverse, and equally hard to please. Whatever we teach and preach, they find fault; whatever be our manner of life, they are dissatisfied. Do we tell them of salvation by grace and justification by faith? At once they cry out against our doctrine as licentious and Antinomian. Do we tell them of the holiness which the Gospel requires? At once they exclaim that we are too strict, and precise, and righteous overmuch. Are we cheerful? They accuse us of levity. Are we grave? They call us gloomy and sour. Do we keep aloof from balls and races and plays? They denounce us as puritanical, exclusive, and narrow-minded. Do we eat and drink and dress like other people, and attend to our worldly callings, and go into society? They sneeringly insinuate that they see no difference between us and those who make no religious profession at all; and that we are not better than other men. What is all this but the conduct of the Jews over again? "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." He who spake these words knew the hearts of men! The plain truth is, that true believers must not expect unconverted men to be satisfied, either with their faith or their practice. If they do, they expect what they will not find. They must make up their minds to hear objections, cavils, and excuses, however holy their own lives may be. Well says Quesnel, "Whatever measures good men take they will never escape the censures of the world." The best way is not to be concerned at them.—John Charles Ryle, D.D.

THE BRIGHT SIDE

There is many a rest in the road of life
If we only would stop to take it,
And many a tone from the better land
If the querulous heart would wake it
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green, and the flowers bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through
When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jewelled crown
Or the miser's hoarded treasure,
It may be the love of a little child,
Or a mother's prayers to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

OUR BURDENS.

We are bidden, writes the Rev. H. J. Wilmot-Buxton, M.A., to cast our burden upon the Lord. That does not mean that it will be taken from us, but that Jesus will help us to carry the load, when it is one of His own appointing. There are some burdens, you know, which we must carry for ourselves, because we have chosen them and placed them on our own shoulders. Sometimes people make a foolish or wrong choice, and suffer for it; if we select a dirty path, we must expect to have soiled feet; if we play with fire, we must expect to be burned. In this case every one must bear his own burden. But when this burden is our cross, a load laid upon us without our seeking, then we may cast our burden upon the Lord, and He who gave it will help to bear it. Our cross may be poverty or disappointment or uncongenial work, but whatever it is, let us remember that it is Christ's legacy to us. Remember, too, that as our day so is our strength; we must not try to bear the burden of the future now; sufficient unto the day is the evil thereof, and the load thereof.

HAVE FAITH.

If you were drowning in deep water, writes the Rev. H. J. Wilmot-Buxton, and some one came to you and said: "Take hold of my hand and I will save you," what would you do? Would you say, "No, I cannot trust you, because I do not know all about you, and there are many questions I should like to have answered; I cannot take your hand until all is made clear to me?" No, I think you would take that friend at his word; you would clasp his hand, rather than perish in the deep waters. So, there are many mysteries in religion that we cannot understand now, just as there are mysteries in Nature far beyond our comprehension; but one thing is clear enough—Jesus Christ came into the world to save sinners. We are all in danger by reason of our manifold transgressions, and Jesus says, "Come unto Me." He holds out His hand to us; shall we not take Him at His word; shall we not trust Him, and say, "Lord save me, I perish"? Gather out the stones of doubt from your own path and the path of others. Let those who are troubled by religious difficulties pray to be as little children, who do not fret themselves about what is doing in this great world, but just keep hold of their Father's hand, and feel safe.

"FORGIVE US OUR DEBTS"

We are all debtors. We owe to God that which we can never pay for ourselves. What we need, therefore, is a remission of the debt. If we bear this well in mind we shall look upon sin and death with truer eyes. Exemption from any penalty supposed to be incurred by non-payment of the debt could not benefit us. "Forgive us our debts, as we forgive our debtors." Here the word debtors is clearly used for all who have failed to pay us our due, whether that due be money or the commoner obligations of every-day life. Every time an offence is committed against us, it is a debt that is incurred. Our friend owes us something which he has not paid. The language of the Lord's Prayer, as recorded by St. Matthew, strictly accords with that of the parable of the two debtors. A friend does us a wrong. It is for us either to retain or remit the debt he has incurred. We are willing to remit his debt if he is willing that it should be remitted. It is impossible to forgive where forgiveness is not desired. I cannot remit the debt of sin which my brother has incurred unless he is willing that it should be remitted. His debt is love, and no suffering or penalty could restore that broken link. Reconciliation is a bond of righteousness. The offender cannot be forgiven without penitence on his side. If it pleased God to save us from hell fire, still He could not save us from an avenging conscience. It is idle, and worse than idle, for us to murmur against a revelation of hell. If there is a heaven, there must be a hell. If the pure in heart see God, the vision of the impure must be sin and Satan.

THE RESPONSIBILITY OF LIFE.

In the light of the-resurrection, life is seen to be worth living, for the stone of a purposeless and brief existence is rolled away, and with its new aims and responsibilities and functions and motives this life on earth has a new meaning and force. There is its stupendous responsibility, for some day we shall rise to receive the things done in our body—that is, their results, whether they be good or bad. There is its universal jurisdiction. For the resurrection of the race, like its inevitable mortality, is generically bound up with the resurrection of its head: "As in Adam all die, even so in Christ shall all be made alive." There is its potential grace: "If ye then be risen with Christ, seek those things which are above." There is its majestic consecration: "Render your bodies a living sacrifice, which is your reasonable service." Now we may make ties, for death cannot dissolve them; now we may scatter the seeds of goodness, since we shall not be sowing them on the waves of a remorseless sea; now, as we rear our children, and win our friends, and grasp our duties, and pursue our studies, the chilling taunt does not come to mock us: "You are all of you but as the shadows of the clouds on the mountain side." Now we feel it worth while to try for humbleness and purity, for great tasks and meek virtues, for steady effort, and patient love. All shall not be in vain, all shall have its sure and happy recompense for Jesus is Lord and Christ.—Bishop Thorold.

THE CONSCIENCE.

In ordinary times our consciences seem to us no more than one of the faculties of the soul. The guidance that they give does not seem very much to differ in kind from the light given by the understanding, from the influence exerted by the feelings. But every now and then we know that this is not so. Every now and then that spiritual voice which we call the conscience seems to rise up into a separate being, seems to command, to forbid, to warn us, with an awful authority; seems to assert a claim to obedience even to the death; seems to

sting and pierce, or else to inspire or uplift the soul with a power altogether beyond the power of earth. This is assuredly nothing else than the revelation of the Holy Spirit which we read in the pages of the New Testament. Then, if we have eyes to see the truth, we shall recognize that the voice which speaks to us is the voice of the Divine Person who has promised to guide all Christians.—Archbishop Temple.

TRUE RICHES.

The true riches, given through God's mercy in Christ as a reward for our faithfulness in these mean, earthly things, are the very joy and glory of heaven itself, that joy and that glory of which it is written, that when He was rich in it, for our sakes He became poor, that we through His poverty might be rich. Nothing here can be truly called our own; it is only lent for a short time, just to see how we will employ it; how can it be our own, indeed, seeing we must so soon part from it? We may call it ours as little children call things their own which are put into their hands as playthings for a time; but really and truly that only is ours which we shall meet with in the other, the eternal, part of our being; that which we have committed in faith and love to the keeping of our Lord Jesus Christ, that is ours, and will be so for ever. Our time, our money, all that we will call ours, is in reality His time and money, to whom we ourselves belong. To Him we must account for all. None of them have passed away for ever; they will one day surely find us out.—J. Keble.

HINTS TO HOUSEKEEPERS.

Squash Pies.—A quart of squash, a quart of milk, three eggs, a teaspoonful of flour, 2 teaspoons of ginger, 1 of cinnamon, butter size of a nutmeg, 1 cup of sugar, and a small teaspoon of salt. This will make two good-sized pies.

Mushrooms may be dried either in the sun or oven and put away for future use. They should be peeled, washed and folded dry in a towel. After they are once dry, a portion may be pulverized in a mortar, and sifted, then put away in well-corked bottles for use in flavouring soup, gravies and broths. Dried mushrooms should be thoroughly soaked in cold water, until quite well softened, before their preparation is undertaken for the table.

Ginger Pears.—Of hard autumn pears take, after paring, five pounds; parboil until slightly tender, in one and a half pints of water. Lift them out of the water and chop them to pieces the size of dice. Return them to the syrup and add four pounds of sugar, one ounce green ginger cut fine, three lemons sliced very thin. Boil until clear; seal while hot in air-tight jars.

Snow Cakes.—Half tablespoonful butter, one tablespoonful sugar, whites of two eggs, one and one-half cups of flour, one saltspoon salt, one and one-half teaspoons baking powder, one cup milk. Sift flour, salt and baking powder together four times. Cream the butter and sugar with a little of the milk; add the whites of the eggs well beaten, and the rest of the milk, and, last, the flour. Bake this batter in hot buttered gem pans from twenty-nine to thirty minutes, or you can bake in small earthen cups. These cakes are delicious eaten hot for lunch or tea.

Sweet Pickles.—To five hundred small cucumbers, take three quarts of cider vinegar; add two ounces each of cinnamon, allspice and cloves, three pounds of light brown sugar and a few small peppers. Let the pickles stand over night in salt and water, then put them in the cold vinegar and let come to a boil, and boil two or three minutes. If the vinegar is too strong add one quart of water.

Children's Department.

WISHING.

One day a lonesome hickory nut,
At the top of a waving tree,
Remarked: "I'd like to live in a shell,
Like a clam, beneath the sea."

And just at that time a clam observed,
Way down in the tossing sea,
"I'd love to dwell in a hickory nut
At the top of a lofty tree."

Then both of them wished, and wished, and wished,
Till they turned green, yellow, and blue;
And that, in truth, is just about what
Mere wishing is likely to do.

AN EXAMPLE TO AMERICAN YOUTH.

Probably nowhere in the world are such opportunities held out to the youth of a country as in our own land. Whatever may be said of the decay of the apprentice system, of the domination of the "money power," and of the pernicious influence of unrestricted immigration, it is nevertheless true that a young man has more and better chances for advancement from even the lowest rounds of the ladder in this country than elsewhere. The biographical sketches of noted men who have died, or of men who have achieved positions of distinction, as they are exploited in the daily papers, furnish abundant and convincing proof of this. The Presidents of the United States have been for the most part men who at some stages in their lives had hand-to-hand struggles with poverty and other adverse conditions, and who achieved success in spite of difficulties before which men of less determined spirit would have quailed. Perhaps it is not wide of the truth to say that the majority of the men who are being denounced by a certain class of persons because of their wealth, were numbered only two or three de-

Delicious Drink

HORSFORD'S ACID-PHOSPHATE

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

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

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

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"My health failed entirely and paralysis stared me in the face. My limbs were so weak that I could scarcely walk, and heart trouble was one of my ailments. I had no appetite and suffered with constipation. My voice failed me in the pulpit, and life had become a burden to me. I began taking Hood's Sarsaparilla and very soon saw a great improvement. In the winter I was attacked by the grip which left me in a bad condition. I was weak and prostrated. I went back to my old friend, Hood's Sarsaparilla. After taking a few bottles I felt like a new man. Hood's Sarsaparilla seems to be the thing for me, and I find Hood's Pills the best corrector of the liver and stomach." REV. C. S. BEAULIEU, Lowellville, Ohio.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1; six for \$5. C. I. Hood & Co., Lowell, Mass.

Hood's Pills

cure all Liver Ills and Sick Headache. 25c.

decades ago among the poor boys of their respective places of residence.

A CROUPY COUGH WAS SOON DRIVEN AWAY BY DR. CHASE'S LINSEED AND TURPENTINE.

"My little boy had a bad croupy cough," says Mrs. Smith, of 256 Bathurst street, Toronto. "My neighbour, Mrs. Hopkins, recommended me to try Chase's Syrup of Linseed and Turpentine. I did so, and the first dose did him good. One bottle completely cured the cold. It is surprising, the popularity of Chase's Syrup in this neighbourhood. It appears to me it can now be found in every house."

PULLING WEEDS.

"A penny for your thoughts, Roland."

"I was thinking, Lill, of Jack Reynolds, and wondering why, with almost everything a fellow could wish for, he should be the most disagreeable, the meanest, and the most unhappy boy in school."

"Have you solved the problem?"

"No; not exactly; but I have decided that I am more fortunate in one way than he. I have a sister I would not exchange for all of his things. I don't believe if he had one like mine he could be so disagreeable."

"Suppose you invite him here some evening. Perhaps I can help explain your riddle."

And so it happened that Jack Reynolds, who was so disagreeable that no one ever thought of inviting him anywhere, spent an evening with Roland and his sister.

"Don't believe I ever had a better time in my life," he said the next day. "That sister of yours is fine. She looks as though she could not help being happy if she tried. Is she always so?"

"Yes, always."

"What makes her?"

"The truth is," said Roland, "she is always trying to make others comfortable and happy, and never thinks of being so herself."

"Humph! That's it, is it?"

"That's a good deal of it, yes."

Would you like to know what she said about you?"

"No. It would not be anything good."

"But it was. Lill often says our characters have to be cared for just as a beautiful garden is looked after; and now she says you have the making of a splendid man in your character, a man we might all be proud to know some day, if you would only cut down and pull up the weeds that are choking out the beautiful flowers."

"Did she really say that, Roland? May I come again?"

He did come again and again, and before long a great change was noticed in him. He grew cheerful, happy, and contented, and began sharing his good things with others.

It was hard to change all at once, but Jack persisted till the boys were proud of him, and told him so.

"The credit," he would always say, "is due to the girl who taught me how to pull weeds. I suppose I will have to go on rooting them out as long as I live, but it is easier work now."

CHASE'S KIDNEY-LIVER PILLS.

Chase's Pills have gained popularity because they are a specific for the uric acid condition, prevent Bright's Disease, cure Rheumatism and all Catarrhal conditions of the Kidneys and Bladder. They do this because they possess remarkable alterative, tonic and diuretic properties, exerting a wonderfully soothing influence on irritated or inflamed mucous membranes of the Kidneys or Bladder. One pill a dose, 25c. a box. The cheapest medicine in the world.

—Faith and hope cure more diseases than medicine.

—Goodness is the weapon with which to overcome evil.

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- " " Catarrhal Deafness
- " " Cold in the Head in 10 minutes
- " " Foul Breath caused by Catarrh.

25 cents secures Chase's Catarrh Cure with perfect blotter enclosed in each box. Sold by all dealers.

—"The cost of love is always sacrifice."

—"Don't worry about the opinions of others, but live so that you can always respect yourself."

We know that Cod-liver Oil is a fat-forming food because takers of it gain rapidly in weight under its use and the whole body receives vital force. When prepared as in Scott's Emulsion, it is quickly and easily changed into the tissues of the body. As your doctor would say, "it is easily assimilated." Perhaps you are suffering from fat starvation. You take fat enough with your food, but it either isn't the right kind, or it isn't digested. You need fat prepared for you, as in Scott's Emulsion.

—"Have you ever noticed how fast God's mercies multiply when you try to count them up?"

ONE SAFE FRIEND.

Grover C. Connelly, of Richmond Corners, N.B., says of Dr. Chase's Catarrh Cure: "I am pleased I used Dr. Chase's Catarrh Cure. I had it in a very severe form for nearly five years. I used several so-called cures, but got no relief. None of them did me any good. One box of Dr. Chase's Catarrh Cure completely cured me."

There is one safe friend for every maiden. It is her mother. Whom should you trust, in whom repose confidence, if not in her? No one else loves you so unselfishly, and no one else has loved you so long. It is a pity when girls are not confidential with their mothers. There are times when every young woman needs an old woman to guide and help her, and her mother is at these times her natural counsellor and guardian. If she has no mother, let her pour out her troubles and unfold her perplexities to some motherly woman, aunt, sister, friend, in whom she can believe. Many a heartache would be soothed, many a vexation rolled away, and many a mortification saved, if girls would remember that they have not the dignity of Deborah as yet on their unwrinkled brows. Situations which baffle them would be plain to more experienced eyes, and they would be guided over bad places.

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COURTESY TO BROTHERS.

Not all sisters realize what powers for good they may be in the lives of their brothers. They also forget or ignore the fact that courtesy is as much a brother's due as to any other young man.

An incident which came to my notice will serve as an illustration. A brother and sister, both students of a university, received invitations to an entertainment, and the brother offered himself as his sister's escort. Later, she received a like offer from a young gentleman whose company was both acceptable to herself and considered desirable by her young friends. She declined, saying "she had a previous engagement." The matter chanced to come up in family conversation, not in presence of her brother, and instead of regretting her engagement to him, she said, "I like to go with Charles; I always have a good time!"

It is pleasant to be able to add that when the young gentleman saw, on the evening of the entertainment, for whom his invitation was declined, he honoured her for her courtesy to her brother, but took care a second time to be earlier in his invitation. How many sisters would have considered a like engagement to a brother one that could not be broken, or at least excused?

A sister's influence may be second only to a mother's; in individual cases not even second. Sometimes common interests, congenial tastes, similar pursuits, make it possible for her to be first.

The best mother, of necessity, has lost something of her early enthusiasm, forgotten a part of her early ambitions, hopes, and fears. The daughter, because of her youth, may be an invaluable assistant to her mother. She may enlighten the mother's understanding as to the needs of the son and brother. Together they may plan measures for his good, which neither could either plan or execute alone. Brothers of such sisters, in after years, will not only in the words of the wise man, "Rise up and call their mothers blessed," but their sisters also. Girls, do you covet the blessing? Then go and do likewise.

PRACTISE ECONOMY

In buying medicine as in other matters. It is economy to get Hood's Sarsaparilla because there is more medicinal value in Hood's Sarsaparilla than in any other. Every bottle of Hood's Sarsaparilla contains 100 doses, and will average, taken according to directions, to last a month, while others last but a fortnight.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

WINDFALLS, RED AND YELLOW.

Nat Peavey is lying under an apple tree gold and red with its autumn fruit. He looks up longingly. He wishes he had one of those gold and red beauties. Let him get up, stir round, climb the tree. No, he waits. Suddenly an apple, round and plump, drops near him. "How lucky!" he thinks, and promptly he sinks his teeth into its yielding pulp. Looking into the next orchard he sees Bob Shirley squirming into an apple tree.

"Unlucky Bob!" he murmurs. "He works hard for his apple. Let him wait! A wind will come along and help him. Yes, and that will be a good way through life. Just wait for things to turn up, or come down. What's the use of worrying and working? There will be a windfall some time."

There are many young people relying on windfalls in life. They are hoping for windfalls by way of professional success. You can imagine Nat under the apple tree dreaming of his big success as a doctor, lawyer, or clergyman. Windfalls, though, don't make great men at the bar or in the pulpit, or anywhere else. Brains, character, and a lot of hard work will insure success, and nothing less.

Then again the windfall of a great, heroic name may be coveted. Nat has been dreaming of his development as a hero. Some great deed he will surely do. Hero? Let him bestir himself and show the spirit out of which heroes will come. Let him get up from his nest on the ground promptly, and carry his mother an armful of wood from the shed, or go to the cool, deep well and draw her a pail of water, or hill a row of corn for his father. Heroes are not made for the dreaming or wishing. They are made out of daily work and daily sacrifices. So for girls, heroism grows out of the heroic toiling at the end of a broom-handle for mother's sake, or for home's sake lugging a well-worn shopping bag in the morning to her place of work. In this humble, steadfast way character is built up. After this fashion are brought together the materials from which at God's directing the great deeds of humanity are evolved.

Then there are windfalls of money. We sometimes hear of the unexpected inheritance of money; that a windfall has come to so-and-so. Those instances are rare and not worth waiting for. The usual and reliable way to get money is to make it, work early and late, and to save all the time. By such piece-meal work fortunes are built up.

And look out! Windfalls sometimes happen because a worm has been gnawing at the stem, or there has been a stunting of the growth, a weakening of the hold upon the tree; and there is a windfall some day of inferior fruit. We knew of a minister who received one day a present, and in it was a barrel of windfalls, shrunken fruit, and they had been raked up, leaves with them; and the minister got them as part of a present. You would not have given them. They were inferior fruit.

If you want something superior by way of money, earn it. Have the satisfaction of getting it yourself. Climb the tree for it. It will be hand-picked fruit. Try that for eating!

SHATTERED NERVES AND PARALYSIS.

Shattered Nerves Developed Nervous Prostration—Nervous Prostration Developed Total Paralysis of one side—Great South American Nervine in the Teeth of most Adverse and Complicated Circumstances Overcomes all, and Restores Wife and Mother in good Health to her Family—these are the Written Words of Edward Parr, Surrey Centre, B.C.

"My wife was taken bad last August with nervous prostration, which later on developed into paralysis of one side. We tried many remedies, but all in vain. I thought I would try South American Nervine, having seen it advertised in the New Westminster, B.C., papers, and I am glad to be able to say that the result after taking three bottles was an astonishment to myself and family. It worked wonders for her and we cannot speak too highly of this great remedy." No case too acute or of too long standing to defy its wonderful merits.

THE DEPTH OF THE SEA.

Small boys often ask their parents, "How deep is the sea?" The answer depends entirely upon the sea. The following table compiled by one who has investigated, may help to the solution of the small boys' problem: Average depth in yards—Pacific 4,252; Atlantic, 4,026; Indian, 3,658; Antarctic, 3,000; Arctic, 1,690; Mediterranean, 1,476; Irish, 240; English Channel, 110; Adriatic, 43; Baltic, 43.

—After serious illness Hood's Sarsaparilla has wonderful building up power. It purifies the blood and restores perfect health.

—Discontent is the want of self-evidence: it is infirmity of will.

—The Church grows by tears and withers by smiles.

—"We should know no fear except the fear of doing wrong."

—"Many a man whose intentions are good, lacks the will to carry them out."

—"Do to-day what you would do on your last day."

—"When duty bids, love hastens to obey with willing heart."

—"A living, loving Christian!—there is no stronger power on earth—no power can withstand him."

—Affliction opens the Bible at the right places.

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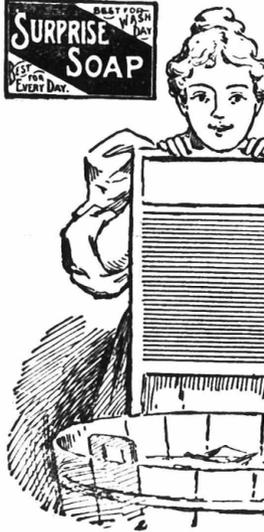
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 use. See for yourself.

NOT COUNTING THE COST.

A man met a little fellow on the road carrying a basket of blackberries, and said to him, "Sammy, where did you get such nice berries?"

"Over there, sir, in the briers."

"Won't your mother be glad to see you come home with a basketful of such nice, ripe fruit?"

"Yes, sir," said Sammy; she always seems glad when I hold up the berries, and I don't tell anything about the briers in my feet."

The man rode on. Sammy's remarks had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briers.

THREE WEEKS IN AGONY.

Inflammatory Rheumatism so acute he could not attend to his daily duties—Lived Three Weeks in Agonizing Pain when that "Good Samaritan" of all Cures, South American Rheumatic Cure, Passed his way—It Helped in a few Hours, and Speedily cured—Cost 75 cents.

Mr. E. A. Norton, a well-known citizen of Grimsby, Ont., was severely attacked with inflammatory rheumatism some 20 years ago—after a time he recovered, but five or six weeks ago the dread disease returned so violently that he had to give up work. For nearly three weeks he lay in bed suffering terrible agony. Another resident of the town who had been cured by South American Rheumatic Cure, persuaded him to try it, and, to his great surprise after using the medicine but one week he was so far recovered as to go about town. From the first dose taken he felt marked improvement, and to-day he is most enthusiastic in singing its praises. No case too severe for South American Rheumatic Cure to check in six hours, and cure permanently.

THE LITTLE BEGGAR.

In a pretty country village, about six miles from London, where, on a bright summer's morning, every thing looked gay, peaceful, and happy, little children might be seen, with bright smiling faces, running to school clean and neat. There were many wealthy inhabitants, who were much interested for their poorer neighbours, and provided schools for their little ones, so that they might be able to read, and know the truths of the Bible, and other good books.

They also instituted saving clubs for the parents, where they might deposit one penny or twopence per week, by which means their children, as well as themselves, were respectably clothed; and these halfpence, with what the ladies added to them, were of great assistance to industrious mothers, at the end of the year.

You might observe them, about Christmas time, when the cold winds blew, and the rain fell heavily, with good new shoes, to keep their feet warm and dry, and their children still going to school warmly clothed.

But there was one very poor boy, whom we shall call ragged Jack, who was very often to be seen wandering about this pretty village without shoes, and with such clothes as would scarcely hang upon his poor shivering limbs, they were so torn and old. This poor boy called often to offer his bundle of matches, and beg a little bread at the house of a kind-hearted lady, who intended, if he came again, to inquire into his case; and finding that he had no parents or friends to look to, she determined to enable him to provide for himself; for it is always better to help ourselves than to depend upon others.

Hood's Pills

Should be in every family medicine chest and every traveller's grip. They are invaluable when the stomach is out of order; cure headache, biliousness, and all liver troubles. Mild and efficient. 25 cents.

For this purpose she procured a large basket, purchased an assortment of cotton, needles, tapes, pins, and other suitable things, procured of the friends some decent clothing, and sent him round, from house to house, to sell what he could. Sometimes he was very successful, and would gain generally from one to two shillings a day. Every night he brought his money to his kind benefactress, who used to stock his basket again ready for the morning; and she had the pleasure of seeing the spirit of independence growing in the bosom of this poor motherless boy, who was now clad in such apparel as he never before could call his own.

But you will say, what became of him at night, and through the cold days of winter? In this village there was a kind, aged widow, with one only son, living in a neat, pretty little cottage, with a nice garden at the back and front. This kind widow took care of him. But he was no longer the little beggar. It would have cheered you to see him after the labours of the day, seated by her comfortable fireside, learning to read, by the kind assistance of the widow's son, while she adopted him in some measure as her own. He was now able to repay her for her kindness, and entirely support himself from the profits his basket produced; and, while he kept steady and honest, he gained the esteem of those who knew him, and, it is hoped, did not fail to raise his heart in gratitude to the Almighty, who had bestowed such blessings upon him.

We must ever remember, my dear little children, that all our blessings and comforts come from God. He it is that inclines the hearts of those who have it in their power to help the needy, the destitute, and the afflicted; and even very little children are invited in the Bible to pray to God, in the name of their Saviour, to protect and bless them, and the more grateful we daily feel for past mercies, the more likely they are to be continued to us.

KIDNEY PAIN.

John Snell, of Wingham, Ont., was in a Maelsrom of Pain and Agony from Diseased Kidneys—South American Kidney Cure was the welcome "Life Preserver"—It Relieves Instantly and Cures Surely.

"Five years ago I had a severe attack of La Grippe which affected my Kidneys and caused intense pains in my back urinary organs. I suffered untold misery, at times I could not walk, and any standing position gave me intense pain. I became worse so rapidly that my family became alarmed. Just at that time I noticed South American Kidney Cure advertised. Although I had little faith left in any remedy—having tried so many worthless ones—but 'a drowning man will grasp at a straw, and I procured a bottle. In a few days it had worked wonders, and before half a bottle was taken I was totally relieved of pain, and two bottles entirely cured me."

LESSONS ON TIME.

"Can you tell me how many seconds there are in a minute, and how many minutes in an hour?" Mrs. Marsh asked her little son Harold.

Harold was seated on a stool at his

mother's feet: he considered a little while, but he could not quite remember.

"I think you are old enough to learn something about the divisions of time," said his mother; "so I will tell you what they are, and you must repeat them after me."

"Sixty seconds make one minute."

"Sixty minutes, one hour."

"Twenty-four hours, one day (which means day and night)."

"Seven days, one week."

"Four weeks, one month."

"Twelve months, one year."

"In the year there are three hundred and sixty-five days."

"And one hundred years make a century."

"It will be some time before I remember all that," said Harold.

"Perhaps you can learn it quicker in verse," said his mother; and she took a paper from her work-basket, and read as follows—

Sixty seconds in a minute,
Sixty times the clock ticks in it:
Sixty minutes make an hour,
To stay its flight we have no power;

Twenty-four hours one day and night,
Some hours of darkness, some of light;

Seven days there are in every week,
To keep the seventh day holy seek;

In every month the weeks are four,
And some have two or three days more;

And twelve months make up the whole year,
Spend well each one God grants you here.

Harold thought he could remember the verse much better than prose; he repeated the four first lines several times after his mother, and then found he knew them quite well.

"That will do for this morning," said Mrs. Marsh. "If you remember these lines to-morrow, I will teach you some more. Now tell me the days of the week."

Harold repeated, "Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday."

"You know, my dear Harold, why we keep the seventh day (Sunday) holy?"

"Yes, mamma, 'In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.'"

"Quite right, Harold: and be sure if the day of rest is truly valued, and rightly used, it will bring a blessing to body and soul. You may go to play now, and we will talk about the time again some other day."

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