

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY NOV. 10, 1887.

[No. 45.]

A Desponding Lady

RESCUED.

A. W. Adams & Co., 318 Spadina Avenue, dealers in all kinds flour, feed, grain, groceries and St. Leon Mineral Water.

DEAR SIR, Last summer I was down in a low typhoid fever, was sent by my medical adviser to the General Hospital. After one month's treatment I returned somewhat better, but remained in very poor health, unable to stand straight up; as I had a constant pain in my stomach. Got your St. Leon Water one week ago, drank freely, felt it do me good at once; three days pains all gone; to-day, sixth day, feeling well and can stand straight up.

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BY

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REV. H. FLEETWOOD SHEPPARD, M.A.

With music, cloth 50 cents.

Of late years Messrs. Sankey and Moody, and later still, the Salvation Army, have introduced religious songs, which have at once become favourites because the airs have been secular, and, in some cases, the words rollicking. The result has been a distinct lowering of the reverence of the people for holy things and holy words. In compiling the collection now presented, the authors have done their best to insist on definite truth, and to make the songs a vehicle for impressing some facts necessary to salvation on the minds of those who sing them. The songs in this collection are adapted both as to words and tunes for use at mission services, social gatherings and in processions." Preface.

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FALL CIRCULAR, 1887.

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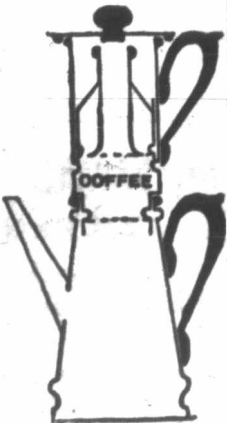
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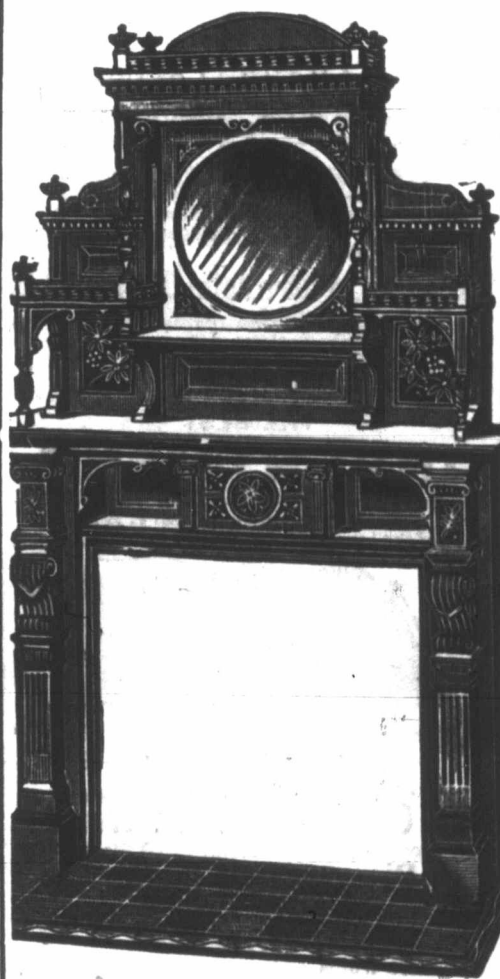
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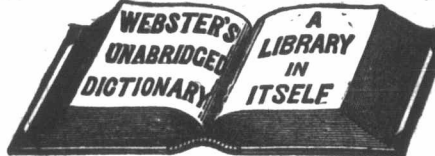
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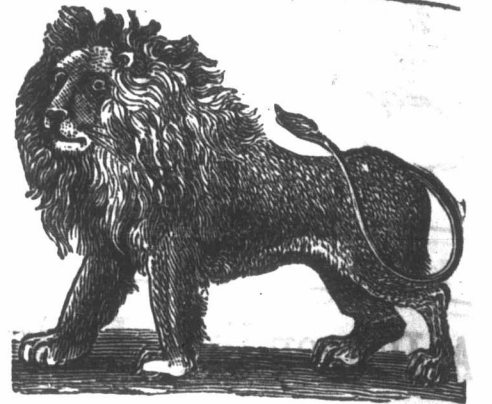
When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed I have no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. H. G. ROOT, Branch Office, 37 Yonge St., Toronto.

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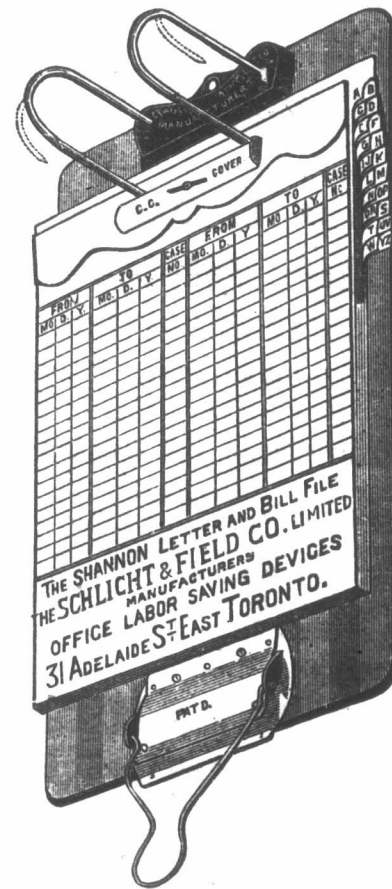
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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

Frank Weston, Proprietor, & Publisher, Address: P. O. Box 2640. Office, No. 11 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto.

FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 15th, TWENTY-THIRD SUNDAY AFTER TRINITY.
Morning.—Hosea xiv. Hebrews vi.
Evening.—Joel ii. 21; or lit. 9. John iii. 22.

THURSDAY, NOV. 10, 1887.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

To CORRESPONDENTS.—All matter for publication in any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

ROME A MOTHER NOT THE LORD OF CHURCHES.—Bishop MacLagan at the Church Congress quoted a passage from St. Bernard's letter to Pope Eugenius to the effect that Rome is a mother, not lord over other Churches. The *Tablet* has tried to turn the edge of this weapon by a false translation in the Roman manner: "Consider before all things that the holy Roman Church, over which by God's power thou rulest, is the mother of Churches, not their mistress, and that thou deem thyself not the lord of Bishops, but one of them." This is the *Tablet's* translation; but the very words of St. Bernard are—"Consideres ante omnia, sanctam Romanam Ecclesiam, cui Deo auctore prees, Ecclesiarum matrem esse, non dominam; te vero non dominum episcoporum sed unum ex ipsis." From the Church's first connexion with the Empire ecclesiastical writers got into a sad habit of paying fulsome compliments to the great; and probably no one ever went much further than St. Bernard in this very letter has done, but the few words which Bishop MacLagan has quoted are a kind of scale by which to measure their exact force—"Thou art the High Priest, the Supreme Bishop, the Prince of the Bishops, the Heir of the Apostles, but remember thou art not their lord, but only one of their number." Just as Lord Salisbury might say to the Lord Chancellor, "Thou art the Keeper of the Queen's Conscience, the first of peers, the President of this assembly, the Fount of legal knowledge," and so on, "but remember that thou art only the junior Baron, and thy vote is no better than that of any other peer." St. Bernard does not say, "Although you are the Prince of Apostles, behave as if you were not;" or, "although the

Church of Rome is the mistress of Churches, let her act as if she were only their mother;" his words are distinctly that Rome is not the mistress of Churches, and the Pope not the master of Bishops. We are greatly indebted to the *Tablet* for supplying Churchmen, who do not happen to be deeply read in the Fathers, with a compendious way of dealing with partristic quotations which seem to make for Rome.

GETTING HOLD OF THE MEN.—The *Rock*, with much wisdom, is calling attention to the fact that men are being drawn largely to bright services. Speaking of Ritualists it says: "Among other things is the excellent system that prevails among them of enlisting the sympathies of men. Seeing that that system is of recent growth, it would be well for Protestants to ascertain the cause of their success in this matter, and to inquire if there is anything in their *modus operandi* not opposed to Protestant principles. We recently attended an extreme Ritualistic church, as also a fashionable Irvingite service, and counted in each upwards of fifty men and boys who were taking a more or less prominent part in Divine service. In this number were included the organist, the choir, the acolytes, the sidesmen, vergers, and so on. Each of these fifty men and boys are more or less brought under the personal influence of the minister. He knows them, calls on them, invites them to his home, lends them books, and in many other little ways brings to bear an influence for good or for evil on them. Assuming that each one remains for a period of five years under the influence of an earnest-minded Ritualistic clergyman, whose ministry commences at the age of twenty-five and continues to the age of seventy-five, by means of this method of influencing boys and young men he will have inculcated his principles, with a greater or lesser degree of success, into the minds of five hundred persons. It is commonly said that there are about four thousand clergymen in our Church holding extreme views. At this rate, within three-quarters of a century about two million men will be inculcated with Ritualistic heresies! If the calculation be even approximately correct, need we be surprised to find many more men attending Ritualistic services than was formerly the case? It is no use for Protestants to shut their eyes to these facts, and then to cry out when it is too late. We feel it our duty, as the organ of the Protestant section of the Church, to raise the note of warning, and to direct attention to the success of the Ritualists, with the object of adopting tactics which have been so eminently successful."

ENGAGE THE LAITY IN SERVICES.—The *Rock* says: "The Ritualists begin by having bright, attractive, musical services, which they know will attract the fair sex. Speaking generally, men do not care so much about music as women do. We are not a musical nation, and consequently very little attention is paid at school to giving boys a musical education. If they learn at all it must be during the hours allotted for recreation, when cricket and football prove far more attractive forms of pleasure. At ladies' schools this is not the case, and a musical training forms part of their education. Consequently, allowing for many exceptions, ladies are more inclined to music than men, and thus it is that the fair sex is first attracted to Ritualistic services on account of the "lovely music." Then the ladies play the part of the decoy bird in attracting a large number of gentlemen, in the capacity of fathers, brothers, and friends, to church. If a young brother he is soon secured for the choir, and undergoes the five year process to which reference has already been made. If too old, not sufficiently musical for such a training, he is invited to play some other part in the ordinances. If an elderly gentleman is induced by a lady friend to attend church he is asked to take round the bag. If a

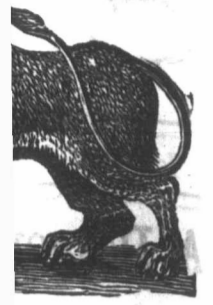
middle-aged man he is invited to stand at the door to welcome strangers in. Thus, in one way or another, hands are laid on every available gentleman. Now we are honestly bound to admit that we have not a word to say against petticoat influence, nor is there anything opposed to Protestant principles connected with such methods. On the contrary, the lesson we would learn from them all is that we Protestants have not sufficiently followed the example of our opponents in enlisting the sympathies of the men in our services. We ought to give the men and boys something to do in connection with our public places of worship. If we wish to enlist the men and to influence them, we must in some way or other set them to work." All of which is sound advice. It does seem anomalous that our evangelical friends who insist so much on the priesthood of the laity, are so jealous of laymen sharing in Divine service save as part of the congregation!

Mr. FRITH, the painter, in his charming volume of autobiography and reminiscences just published, adds another good story to the inexhaustible 'ana' of Bishop Wilberforce. 'When the Lord Chancellor sat for me,' says Mr. Frith, 'his eye caught the form of the Bishop of Oxford, and he said: "Ah! Sam of Oxford. I should have thought it impossible to produce a tolerably agreeable face, and yet preserve any resemblance to the Bishop of Oxford." And when the bishop saw my portrait of Westbury he said: "Like him? yes; but not wicked enough."

The Rev. A. G. Legge, writing from the Vicarage, Elmham, to the editor of a Norwich paper, gives the following extract, copied from the inside of the cover of one of the Register books of East Lavant, Sussex:—

"29th of October, 1658. Richard Betsworth, of ye parish of East Lavant, was approved of and sworn to be parish minister for ye said parish according to an Act of Parliament in yt (that) case made and provided.—" Rr. BOUCHRON.
"He was a man of low stature, very violent for ye Rebels and a Plunderer of ye Royalists, particularly of ye Morley family (who lived in the parish at that time). He had some learning, a great deal of Chicanery, tho' seldom more than one Coat, wch for some time he wore ye wronge side out, only on Sundayes its right side was seen, 'till it was almost worn out, and then he had a new one wch he us'd in same manner.
"He & his Bror after ye Restoration rented ye Parsonage together of Doctor Gumble at 200."

FROM BAD TO WORSE.—The friends of the Hon. Edward Blake have been much distressed at his throwing in his lot with the murder and outrage gang in Ireland, by openly showing himself amongst the supporters of Mr. O'Brien, who is now happily in prison. Mr. Blake has also shocked all honest Canadians by declaring it to be a crime for a landlord to be rich while his tenants are poor! This declaration is rank socialism. When Mr. Blake, after offering a reward for Riel's capture, during one rebellion, championed that blood-stained scoundrel after he had again stained his hands with the blood of his fellow countrymen, Canada declared that he was not fit to control her destinies. Now that Mr. Blake has gone from bad to worse by openly preaching socialism and treason in Ireland, there are grave doubts being expressed amongst his most intimate friends, we speak of what we know, regarding his mental sanity. We heard one of his most zealous political supporters express a hope that he would be kept from further committing himself in Ireland by being committed for using seditious language! How easy is the descent to Hades; first comes disregard of Church authority, then follows naturally Rielism and contempt of the State authority, then comes Socialism, which is war against social authority and order! We had better hopes of Mr. Edward Blake.



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THE PAPAL CLAIMS.

NO one will imagine that we pretend to give in a single article anything like a complete account of the Papal claims. But we are so often asked to say something on this subject that it may be convenient to set down plainly, and in the most condensed form what those claims are, and why we cannot accept them.

The Roman theory then, is, that our Lord Jesus Christ made St. Peter the chief of the Apostles, and gave to him supreme authority to teach and rule the Church, including the other Apostles; that St. Peter became Bishop of Rome, and that, by the will of God, he transmitted to his successors in the see of Rome the same rights of teaching and government. These are tremendous claims, but they are quite intelligible, and the honest man who believes them *must* be a Roman Catholic, while the honest man who *disbelieves* them *cannot* be one.

Upon what grounds do the Romans base this belief? They say that it is clearly implied and declared in the New Testament; that it was recognised in the early ages of the Church in the East, until the time of the Greek schism, and in the West until the time of the Reformation. We, on the contrary, assert that it has no place in the New Testament, that it was not recognised in the early Church, that it was a gradual usurpation, sometimes stealing silently on, sometimes advancing by leaps and bounds, but constantly resisted in some part of the Church.

"Thou art Peter." Here is the classical text. But so far is it from being true that there is a patristic consensus as to the meaning of those words, that they have three or four different significations attributed to them by different fathers. One thing, however, will seem a fair argument, namely, that if the words did confer upon St. Peter a supreme right of teaching and governing, that right will be found to have been recognized by the Church, and we shall find traces of that recognition in its history, as recorded in the New Testament.

Now, there is no trace of any such recognition to be found. St. Peter was, undoubtedly, the foremost man among the Apostles and, at the beginning, a man of peculiar influence. But he did not preside, although he was apparently the first speaker at the first Christian Council at Jerusalem. The president then was St. James, who summed up the result of their deliberations and formulated their decisions. There is no special deference shown to St. Peter's opinions. There is certainly no hint that his judgment was decisive.

A difficulty no less great in the way of the Petrine supremacy, is found in the case of St. Paul. According to the Roman theory, St. Paul ought to have submitted all his opinions to St. Peter for confirmation or amendment. The facts are the very reverse. St. Paul is careful to say that he had his Gospel from Christ, and even when he went up to Jerusalem to see Peter he tells us that he

added nothing to his knowledge. It is true St. Peter is spoken of as a pillar, but so are St. John and St. James. And St. Paul is so far from deferring to St. Peter that "he withstood him to his face."

St. Peter, then, has no place of supreme authority over the Church assigned to him in the New Testament, nor is there any trace in the writings of the sub-Apostolic age of any such position being conceded to the Bishop of Rome. One of the earliest Christian records that what we possess is an epistle universally accepted as having been written by Clement, one of the first bishops of Rome, to the Corinthian Church, probably before the end of the first century. Roman Catholic writers refer to the tone of authority which characterizes a passage near the end of the epistle. No doubt, there is something of the old Roman style here, and it may help us to understand how the Roman Bishop derived his authority from that of the great city over which he had presided, and not that the see gained its authority from St. Peter. In the letter of St. Clement there is no allusion to any authority as possessed by him as Bishop of Rome, and, of course, not the slightest reference to St. Peter as the source of any authority supposed to be possessed by the Church in its bishops.

The only passage of importance quoted by Roman Catholics in support of the Papal pretensions in the first three centuries, is in Irenæus, Book II., ch. iii. St. Irenæus was Bishop of Lyons at the end of the second century, and wrote against the heresies of the age, arguing that the Catholic faith could not consist of the novelties thus taught, but of the doctrines held and handed down in the various churches where the succession of those bishops was well known. But, he says, as it would be tedious to go through all the churches we may take the great and illustrious Church of Rome.

Now, what reasons does Irenæus give for this selection? Does he say, he takes it because it is the See of Peter? because the Roman Pontiff is infallible? or even because he has a right to hear all cases of appeal? or because he is the prince of bishops? These are the answers that would be given by a modern Roman divine; but there is not a trace of them in Irenæus. He takes Rome not as a matter of duty, but as a matter of convenience. He says it is very great and very ancient, that it was founded and established by the two most glorious Apostles Peter and Paul, without the slightest concession of superiority to Peter, without a hint of any authority being transmitted by Peter to the Roman Bishop. And the special reasons which he gives for believing that the Roman doctrine is true are: first, that the Church of Rome holds the tradition which it has from the Apostles (like the other orthodox Churches), and secondly, that "in this Church the tradition which is from the Apostles has been preserved by those who are from all parts (*undique*."

This is a very remarkable testimony, and it is a proof of the boldness of the Roman controversialist that he can quote it as favouring his own view. St. Irenæus tells us that the

Roman testimony is valuable, not because Rome has received communion and authority to teach the whole Church, but because Rome is the receptacle into which the testimonies of all the other Churches are continually flowing. It is impossible that Irenæus could have written as he did, if he had even heard of the Roman claims. Most certainly his statements are quite irreconcilable with those claims. And so we have come to the end of the second century, and have found no trace of the pretensions of the Roman See being put forth, and still less (if less were possible) of any concession of those pretensions.

It would be easy to show that there is no passage in the writings of the first four centuries which will support these claims. There are many phrases which may seem, until they are more closely examined, to lean that way. When, however, we consider them in their context, we find that, although they declare the high importance and the wide influence of the Roman See, they stop far short of the assertion of the supremacy of the Roman Bishop.

We cannot, at present, follow up the subject in detail; but, in order to show that the first beginnings of papal usurpation were resisted, we may refer to the case of St. Cyprian and the African Churches. Cyprian had the highest regard for the Roman See, and speaks of it as "the chair of Peter, the principal Church, whence the unity of the priesthood took its rise." But this did not mean, in the least, that the Bishop of Rome had any authority over other Churches; on the contrary, Cyprian convoked synods and passed canons, at them which were directly at variance with the expressed judgements of the Roman Bishop, Stephen.

The resistance to these judgements is expressed most energetically by a contemporary of St. Cyprian, Firmilian, Bishop of Caesarea, in Cappadocia. The Bishop of Asia Minor had accepted the African decrees, and Stephen had let loose his wrath upon them. Here is Firmilian's reply, in a letter to Cyprian (Ep. 75): "Let these acts of Stephen's be passed over, lest, while we remember his audacity and insolence, we bring upon ourselves a larger sorrow on account of the things which have been wickedly done by him." In another place he speaks of the "open and manifest folly of Stephen." St. Cyprian was made Bishop of Carthage in the year 248. So we have reached the middle of the third century, and still we find no recognition of the Papal claims. Indeed they are not even asserted in their modern form; but the very beginnings of Roman arrogance are resisted.

One other point may be noted. The Council of Sardica, of uncertain date, but after Nicæa, passed a canon giving priests a right of appeal to Rome. The Roman Bishop, either through ignorance or by design, attached the Sardica canons to those of Nicæa, and quoted this particular canon as being Nicene. The African Bishops denied this character to it, and resisted its impositions. But the dispute brings out another argument against the papal claims.

If the Bishop of Rome was supreme governor of the Church, there was no need to pass a canon empowering him to hear appeals. Such a power would have been inherent in his supremacy.

We are now in the fourth century, and may safely say that any opinions that sprang up at a later period cannot be regarded as Primitive and Catholic. We may return to this subject again, in the meantime we can recommend, as accurate and sober, a small volume entitled "The Papal claims considered in the light of Scripture and History," published in London and New York.

CONGREGATIONALISM NOT THE KINGDOM OF GOD.

SCRIPTURE constantly speaks of the Church as a kingdom; we are consequently bound to assume that the inseparable marks or notes of a kingdom will be found in it—a common sovereign, a generally binding code of statutes (not incompatible with local by-laws), and a body of officers deriving their commission and authority from the crown. But the Congregationalist model is not merely unlike the monarchial pattern, it is the precise antithesis and contradiction of it, for it consists of an indefinite number of tiny republics, which are not even federally united to one another by any constitution, or possessed of any machinery for joint action; since the Congregational Union is in no sense whatever a legislative or administrative body, and bears no sort of resemblance to the Presbyterian General Assembly or the Methodist Legal Hundred. We have a perfectly analogous theory in the political sphere, namely, the Commune. The essential distinction of this theory is the separate independence of each local community, city, town, borough, village, hamlet, whatever it be, in respect of all its affairs, and the explicit denial of the competence of any central government, of whatever kind, or howsoever deriving its powers, to exert control outside the limits of the single commune where it is itself located. Now, this is, of all modes of government which can be imagined, the nearest to mere anarchy, it is the express negation, not of monarchy alone, but of the state and of the nation. It is profoundly anti-national in spirit, it is absolutely incompatible with patriotism, it narrows the horizon upon all manner of social, moral and political questions, and it has found no sterner reprovener than Mazzini himself, although one of the most ardent of republicans. Every political fault which can be laid to the charge of the Commune just matches with a spiritual fault of Congregationalism, which is the negation and abolition of the Church, as the Commune is of the nation.

A further point wherein Congregationalism is in opposition to the divine kingdom, is that popular constitution of ministers already spoken of. In a certain sense, ministers of state are popularly elected, even under the British monarchy, for the party which secures

a majority in the House of Commons holds the reins of government, and the most powerful member of that party becomes Prime Minister, and has the chief voice in nominating all the other ministers. But the largest majority at the back of a statesman would not give him legal possession of the most trifling office under the Crown. The formal assent and nomination of the sovereign is an essential preliminary of lawful status and authority, and it is part of the sovereign's prerogative to withhold such recognition. If this were otherwise, it is plain that the sovereign would be a mere figure-head without a particle of monarchial power, and the republic might as well be proclaimed at once, for all the practical difference it would make. And if we suppose the case of each county, and each hundred in each county and each parish in each hundred, claiming severally to nominate their own officers, judicial, civil and military, and denying even the competence of parliament to interfere, it is plain that not only the monarchy, but the state would be abolished. It would be obvious nonsense to allege that officers so appointed were officers of the crown, or even of the nation. Now, the fact that the Church is the kingdom of Christ makes it essential that the officers of the Church should have Christ's commission, just as it is necessary in Great Britain that magistrates and officers of the army and navy should have the Queen's commission. There are only two conceivable ways by which Christ's commission can be received: His own direct and immediate appointment, as in the case of the apostles, or appointment by persons deriving delegated authority from Him. This is how the matter was arranged in New Testament times: Our Lord commissioned and sent out the apostles: the apostles ordained elders in every city; and the apostle St Paul ordained certain other persons, as Timothy and Titus, to some higher grade than that of elder, which conferred wider powers, including that of ordaining elders, and may be conveniently called Apostolic Vicar or Legate. It is certain that in the time immediately after the close of the New Testament Canon, these wider functions are found exercised by an order of ministers named Bishops, whose title is alleged to derive in regular line of succession from the apostles, and this polity continued to be that of all Christendom down to the invention of Presbyterianism in the sixteenth century. Some element of popular choice entered into the mode of appointment, but while its extent and character have not yet been fully ascertained, this much is beyond question, that it never passed the limits of the example set in the appointment of the seven first deacons, who were indeed elected by the laity at Jerusalem, but derived their commission from the laying on of hands by the apostles. (Acts vi, 5, 6). This is in direct antagonism to the Congregationalist polity, wherein the commission comes from below, and the persons who hold it are thus only man's ministers, not God's, and their undertaking to officiate at all is thus an implicit rejection of His authority.—*Church Times.*

PRIVILEGES OF THE ANGLICAN COMMUNION.

IN continuation of the address from which we quoted in a recent issue, the Bishop of Argyle said:

But let us now turn from negative considerations to those positive privileges for which as members of the Anglican communion, we have to give thanks, and especially in the present day. For, as in the case of individuals, so also with Churches, it is a duty to call to mind God's many mercies, and to beware lest his benefits are forgotten.

Now, what are those positive advantages for which we should give thanks? Foremost among them I would place the privilege of living in an age of religious revival. During the last century there were, it is true, in the Church of Scotland, and especially among the Bishops, remarkable tokens of faithfulness to Catholic tradition, and notably with regard to the doctrine of the Holy Eucharist. But taking into consideration our whole communion, in those days much more limited in extent than at present, and not forgetting many stirring instances of individual piety of learning, the eighteenth century appears to have been one of much spiritual deadness and decline. Though there were not wanting books in defence of the Orders of the Christian ministry in general, or of the Anglican Church in particular, though, moreover, Apostolic authority existed and was asserted, little progress seems to have been made, and in the struggle between godliness and ungodliness, between the Church and the world, the world, rather than the Church, seemed to have the advantage.

But, since then, two great religious movements have taken place in our midst, and the results of both are still going on. The first of these, which began before the last century had run its course, has been called the Evangelical revival; the second, which began less than sixty years ago, went by the name of the Oxford movement. Both of these revivals have been connected with the names of prominent preachers or writers of the two periods, belonging, according to popular estimate, to different or even to opposite schools of thought. And yet there was no real opposition. The two movements were, I am persuaded, the work of one and the same Holy Spirit. The first prepared the way for the second, the second was the necessary complement of the first.

The Evangelical leaders of the last century were foremost in awakening our Church from the spiritual torpor into which, at that age, she had sunk. Filled with a holy "enthusiasm," a word which, at that date, was almost a term of reproach, they taught that true Christianity did not consist in the mere cold performance of a round of secular and religious duties, but rather in the exercise of that living Faith, the gift of the Holy Spirit, which finds its object in the Person of a Crucified Redeemer, the only Saviour of lost and ruined sinners. Well did they deserve the name of Evangelical, who preached such a Gospel. May we walk

in their footsteps, and have some part in their reward!

But a living faith in Christ must bear fruit, and find outward expression, both in Christian life and in Christian worship. True religion cannot end with merely giving the right answer to the momentous question, "What must I do to be saved?" It will go on unto perfection. That union with Jesus Christ, which has its first origin at the moment of regeneration, needs to be maintained and strengthened by the devout reception of His Blessed Body and Precious Blood. And as the soul can only live in the Light of Christ, Who is the Sun of Righteousness, it craves through His appointed ministry of reconciliation for the frequent clearing away of those mists of sin, which are ever gathering round it in its passage through this miserable and naughty world. And moreover, as the constant aid of the Holy Spirit, the Guide and Protector of the faithful, is increasingly realized, the ordinance of Confirmation is proportionately valued.

Through such considerations as these there came with fresh force before the mind of the Anglican Church those Sacramental doctrines, upon which renewed stress had been laid by the leaders of the second revival.

And a realization of Sacramental grace led to a due estimate of the Christian priesthood, and of the office of those who are chosen to be ministers and stewards of the mysteries of God. And further, from faith in Jesus Christ as Incarnate God, there arose a higher estimate of Christian worship, and little by little that holiest of all services, in which He as the Propitiation for our sins is specially present, began once more to take that ancient and rightful place as the central act of Christian worship.

Mark then the privilege of our present position, living as we do in this period of the history of Anglican Christianity. We have been freed from manifold corruptions, and we also inherit the fruits of two great religious movements. But with regard to these two revivals let us see to it, that we do not separate their blessed results. For, as I ventured to remind you last year, all sacramental teaching must be based upon the Gospel—that is, upon the setting forth of the Person and work of our Incarnate God, Jesus Christ.

Let us then shun that popular but mistaken use of the word "Evangelical," which would identify it with an erroneous, or, at any rate, with a defective system of theology. To be "Evangelical" is one thing: to be "Protestant" is another. The two attitudes of mind denoted by these two words are not only dissimilar, they are frequently opposed. Evangelicalism is that which we have heard from the beginning; Protestantism is a religion of yesterday. Only those whose teaching is based upon the truths defined in the Catholic Creeds can be Evangelical. Anyone can be a Protestant so long as he is loud enough in his condemnation of the Catholic Church as a whole, or of any branch of it in particular.

BOOK NOTICES.

The constant success of The Illustrated London News (American edition) is not by any means a surprise when even the contents of a single week is considered. Take for instance the issue of October 29th, now on the market. The supplement alone, giving an excellent colored portrait of Prince Bismarck, is a valuable souvenir to possess, while in addition there are pictures of the Nizam of Hyderabad, two pages devoted to illustrations of the State of Ireland, another page of Our Troops in Burmah, one of Border Sketches in Kelso, one of Bristol Cathedral, one of the Death of Cæsar, and a most attractive picture of a little girl and a dog entitled Speak! The reading matter is as interesting and complete as ever, while the price for all is only ten cents. All newsdealers have it, and the New York office is in the Potter Building.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

Ontario Synod.—The Synod of Ontario at its late session authorised the appointment of a committee to make an investigation into the scandal in the mission of Hillier. The Bishop selected as such committee Canon Pettit, of Cornwall, and Judges Macdonald, Senkler and Reynolds. They were to meet at Belleville on Thursday, 26th Oct., to proceed with the business. The circular calling the synod showed that there were only five vacant missions, viz., Parkham, Mountain, Marysburg, Madoc and North Hastings. To the latter, it is said, the Rev. H. Farrar, of Lanark, has just been transferred, while the Rev. I. W. Weatherdon, B.A., of Beachburg, has been appointed to Parkham. The clerical additions to the diocese since the last synod number ten, whose names and positions are as follows:—Rev. G. S. Anderson, curate of Augusta, Rev. W. M. H. Quartermaine, curate of Brockville, Rev. James Robinson, missionary of Combermere and Rockingham, Rev. David Jenkins, incumbent, Newington, Rev. J. F. Green, incumbent, Osgoode and Russell, Rev. Sloggett, curate, St. George's, Ottawa, Rev. W. W. Burton, incumbent, Queensborough, Rev. John Partidge, incumbent, Roslin, Rev. J. P. Smitheman, incumbent, Stafford, Rev. W. H. Smythe, incumbent, Wellington. A general ordination is to be held in the ensuing season of Advent, when it is understood four or five young men will be ordained deacons, so that within the year all vacancies may be filled. At no time since the organization of the diocese in 1862 have there been so many applicants for aid from the Divinity Students' Fund, all of them first class men; but the Synod having mistakenly swept away, contrary to the Lord Bishop's wishes, the annual collection for this fund, the number likely to be assisted from the interest of the invested capital will be necessarily few.

KITLEY.—The Dack's congregation has sustained great loss by the death of M. George Coghlan, on Tuesday, Oct. 25th, in the forty-seventh year of his age. Deceased, who was a good Churchman, being a faithful communicant and a devout worshipper, bore his illness, which continued about a year and a half, with great patience and cheerful resignation. The interment took place at the Forbes cemetery. A very large concourse of friends and neighbours testified by their presence to the high esteem in which the lamented member was held by all who knew him.

PRESOTT.—The annual Thanksgiving Service was held in St. John's Church, on Sunday, October 30th, when the church was re-opened, after having been cleaned and painted. The church was beautifully decorated with appropriate harvest symbols. The decorations were under the charge of Mrs. French and Mrs. Hoag, assisted by some of the young ladies of the congregation, and were beautiful and effective. The Rev. Rural Dean Carey, Rector of St. Paul's, Kingston, was the preacher both morning and evening. Both sermons were forcible, vigorous and eloquent. In the morning, the subject was the dedication of holy places to the worship of Almighty God as shown in the Holy Scripture. The evening sermon was on Thanksgiving services, clearly and eloquently illustrated by the Feast of Tabernacles as ordained by God and described in Holy Writ. The musical portion of the

service was rendered with exquisite taste by the efficient choir of the church. That rendering reflected the greatest credit on the industry and ability of the choir. It would be invidious to mention the names of individuals, when all the members of the choir did so well, and what is still more, did it heartily as unto the Lord. The offerings of the day were above four hundred dollars. The congregations both morning and evening were very large, and, as will be seen by what has just been said, gave of their substance liberally. Like the Apostle of old, they have reason to thank God and take courage.—*Prescott Messenger.*

DESERONTO.—The Lord Bishop of the diocese administered the holy rite of confirmation to forty-one candidates in St. Mark's Church, on twentieth Sunday after Trinity. His Lordship also preached in the evening. The congregations were very large and the offerings liberal.

St. Mark's Guild.—At the general meeting of the Guild held in the basement of the church on Oct. 14th, Mr. W. G. Egar, a very prominent supporter of the Church, was elected to the office of president. The Revs. Rural Deans Stanton and Robert Atkinson are vice-presidents, *ex officio*, and Mr. E. S. Pooler is the secretary. St. Mark's Guild has two branches, viz., the Ladies' Aid Branch and the Literary Branch. A very large majority of the congregation are members of this organization and pay an entrance fee of 25c., and a subscription of 5c. per month. The money raised by the Guild is devoted to the general fund of St. Mark's Church.

OTTAWA.—Three fine stained glass windows have just been placed in Christ Church, typical of the three Christian graces, "Faith, Hope and Charity." They are excellently designed and finely executed. "Charity" has been presented to the church by the members of the Ladies' Benevolent Society as a memorial of the late Miss Christie, who was one of the most active members. The other two are gifts of the members of the Christie family.

JANVILLE.—Recently the corner-stone of a new Anglican church, to be called St. Margaret's, was laid. The new building is situated a few hundred yards beyond Cummings' bridge on the Montreal Road. It will be a stone structure with a circular apse and side tower and spire. More than half the amount needed for the construction has already been subscribed by residents of the locality, and the brotherly co-operation of the people of Ottawa is invited in raising the balance. It is hoped that the church will be opened free from debt, as the seats are to be free. An opportunity of contributing towards the building fund was afforded to those who attended the laying of the corner-stone.

Upper Ottawa Mission.—At the evening service in Christ Church, on a recent Sunday, the Rev. Foster Bliss, of the Upper Ottawa Mission, preached. He took for his text, St. John iv. 35—"Lift up your eyes, and look on the fields; for they are white already to harvest." After deprecating on the nobility of the missionary's work, he proceeded to instruct his hearers as to the extent, the wants and the work done in his own mission—that of the Upper Ottawa. There are now three churches and seven stations attended to by the mission priest and his associate lay readers, all living together at Mattawa. At one place service is held in the railway waiting room, at another in a log shanty, at others in the school houses. The churches built are each of them distant twenty-two miles from Mattawa, in opposite directions, east and west. The speaker described the severe physical labor entailed upon the missionaries consequent upon the want of roads and the failure of the railway to run on Sunday, most of the travelling having to be done on foot on that day. The Church of England was well to the fore throughout the mission, being, with the exception of the Church of Rome, by far the strongest religious body. The services at out stations have been increased this summer, and the attendance at them is regular.

TORONTO.

GRAFTON.—St. George's church in this village has been greatly improved in the interior during the past summer. From a dingy, barn-like structure it has been converted into a neat and comfortable parish church. The seats have been so arranged as to give a centre aisle and two narrow side aisles. The old west-end gallery removed, vestibule under the tower, and better heating and lighting accommodation secured. These alterations have been effected in connection with erection of the new memorial chancel, which was consecrated by the Lord Bishop of the diocese on Sunday, Oct. 23rd. At 11 o'clock, after robing in the vestry, the Bishop, the Ven. Archdeacon of Peterborough

(who is rector of the parish), the Rev. Dr. Bethune, Head Master Trinity College School, Port Hope, and the curate, Rev. E. J. Harper, proceeded to the church door, where the request to consecrate was read. Then commenced the service of consecration, the bishop and clergy reading alternately the 24th Psalm as they moved up the centre aisle and took their seats in the chancel. After the sentence of consecration was signed, morning prayer to the end of the third collect was taken by the curate. The bishop celebrated the Holy Communion and preached a sermon appropriate to the occasion, at the close of which he congratulated the congregation in their possession of the new church, and pointed out the analogy which the chancels of the Christian churches bear to the Holy of Holies in the ancient Church of God. A large number of communicants partook of the Holy Eucharist. In the evening the Rev. Dr. Bethune preached, and it is much to be regretted that many were prevented from attending the service, owing to the rain which began early in the afternoon. Both services were bright and hearty, and much credit is due to the organist, Miss Drake, and to the members of the choir for their creditable rendering of the canticles and hymns. The offertory amounted to \$20 and was devoted towards the improvements in the church.

The new chancel, which has been erected by the Ven. Archdeacon Wilson, in memory of his wife and daughter, is a very important addition to the church. It is 18 ft. deep by 16 ft. wide with lean-to organ chamber and vestry. The choir is raised one step above the nave, and is provided with sittings for about twelve. The sanctuary is elevated two steps above the choir. The floor and steps of both are covered with a carpet of neat ecclesiastical design. A want hitherto unsupplied is provided by a small credence niche in the south wall. The east end of the chancel contains a handsome memorial window, erected by Mrs. Vernon, of Peterborough (a former parishioner), to the memory of her late husband, Chas. Henry Vernon, Esq. This window, executed by the well-known firm of Spence & Sons, of Montreal, is divided into three sections. The centre contains a panel representing the Saviour blessing little children, with sacred monograms above and below. The side sections have emblems of the Sacraments of Baptism and the Holy Communion, represented by a font with dove descending upon the water, and chalice with ears of wheat and clusters of grapes in north and south sections respectively. The spaces formed by the spring of the arches are filled in with angel heads—silent witnesses of the worship offered to Almighty God in His Church on earth. The effect of the whole is very pleasing and much admired. The altar has been remodelled, and the expense of enlarging it and providing an altar cloth has been generously met by Mrs. Dr. Halliday, of Peterboro, (also a former parishioner). The work on the altar cloth itself is a labour of love by the same deft hands, that two years ago did a like service for the new church at Centreton. To these good ladies, Miss Barnum, the Misses Cameron (2) and Miss Drake, the church is now in possession of a very handsome altar cloth. The altar linen, too, which has been in use for upwards of 40 years, has undergone a transformation at the hands of Miss Drake and her sister, Miss Lizzie Drake, rendering it more chaste and becoming for the sacred purpose for which it was required. A very nice lamp has recently been suspended in the chancel. This is the gift of Mrs. Clitheroe, of Grafton.

The Rev. J. Fielding Sweeny, B.D., the Rector of St. Philips, has removed from No. 41 D'Arroy Street, to No. 140 St. Patrick Street, exactly opposite St. Philips School House door.

NIAGARA.

The Bishop of Niagara visited several parishes in the deanery of Welland during the last week of October. The rite of confirmation was administered in the following places:—Welland, Fort Erie, Stamford, Drummondville and Thorold. The congregations in each instance were very large, and deeply impressed with the solemn service and the bishop's addresses to the candidates and people.

NIAGARA FALLS.—The religious ceremony of laying the corner stone of a second church in this growing parish was conducted by the Bishop of the diocese, assisted by the rector, Canon Houston, and Canon Bull, at 2 p.m., on Monday, 31st ult. His Lordship declared the name of the new church to be St. Stephen, and spoke of that evangelistic deacon and first martyr of the early Church. The opening of the new church ground is nearly always commenced by a few faithful and thoughtful hearts, but the work of earnest faith is sure to prosper. The good attendance of men and women at the first service indicated their warmest interest in this section of Canon House-

ton's parish. Already great encouragement is evident by several liberal donations for the purchase of the lot and building fund.

THOROLD.—*All Saints' Day.*—The bishop of the diocese was celebrant here at the early service, 8 a.m., when a large number of communicants was present, including many of the newly confirmed.

DRUMMONDVILLE.—*All Saints' Day.*—After the early service at Thorold on this festival day, the bishop of the diocese proceeded to the next parish of Drummondville, to be present at the church service there at 11 a.m. The bishop preached most instructive and comforting words to a large congregation from the text, Heb. xii. 1. The rector, Canon Bull, was celebrant. In the evening of All Saints' Day in Drummondville, the annual parish festival was held in the public hall. For twenty-five years and more this goodly custom of Church members and their friends has been most successfully observed here. The late rector, Rev. C. L. Inglis, warmly commended the custom which so impressively reminds us of dear departed ones, and admonishes us as to what manner of persons we ought to be in our life and Christian citizenship. The festival is strongly established in this parish. The attendance is always very large, and is as happy as it is free in social intercourse.

BARTON.—*Holy Trinity Church.*—The clergy of the Rural Deanery of South Wentworth and Haldimand held on Thursday and Friday, the 27th and 28th ult., their regular quarterly meeting at this church. The following parishes were represented: Caledonia, Rev. Rural Dean Mellish; Dunnville, Rev. P. W. Smith; Cayuga, Rev. A. Boulton; Jarvis, Rev. G. Johnstone; Ancaster, Rev. W. R. Clark; Tapscott, Rev. T. Smith; Barton and Glanford, Rev. C. R. Lee; Stoney Creek and Bartonville, Rev. F. E. Howitt. On Thursday evening a very interesting service was held in Holy Trinity Church, which was well filled on the occasion. An excellent sermon was preached by Rev. Prof. Clark, of Trinity College, Toronto, from John xv. 27: "And ye all shall bear witness, because ye have been with me from the beginning." The Professor is a graceful and fluent speaker and treats his subject in an able and pleasant manner. His sermon was listened to with great attention throughout, and was of deep interest to both clergy and laity. The service was of a bright and hearty character. The prayers were said by Rev. C. R. Lee, incumbent of the church, and Rev. S. Bennetts, of Watford, and the lessons were read by Rev. Rural Deans Mellish and Forneret. The choir sang the anthem, "How Beautiful Upon the Mountains," and special psalms and hymns suited to the occasion. Friday morning the Holy Communion was celebrated at 9 o'clock, after which the business meeting of the chapter was proceeded with, and various matters of interest to the clergy and their people were discussed with advantage to all present. The meeting adjourned yesterday afternoon. The occasion was a pleasant as well as a profitable one. The visiting clergy were most hospitably entertained by the members of the congregation resident on the brow.

HURON.

LONDON.—*Peace River Mission.*—The lecture by Rev. Mr. Brick, on Wednesday evening in Cronyn Hall, was attended by a large audience, and was most interesting. Rev. Canon Innes, rector of St. Paul's Cathedral, presided, and introduced the reverend lecturer. The subject of his lecture was the mission work in that portion of the Athabaska Diocese, known as the Upper Peace River. He pointed out on a map the boundaries of the different dioceses in the Canadian North-west, stating that two or three of them extended 14,000 miles. Bishop Bompass, of Mackenzie River, no doubt, had spiritual authority to the North Pole, and if ever that point were reached by the diocese, he might expect to hear that next that energetic man had gone off to preach the gospel to the inhabitants, if there were any. The Canadian North-west contains about 300,000,000 acres, ten times the size of England, and he regarded it as a glorious heritage from God to the nation, which would provide homes for millions from the older and more crowded countries of Europe. The Upper Peace River district where he is stationed was a country of surpassing glory of scenery, and rich in agricultural possibilities. The climate is the finest and healthiest in the world, and when as in due course of time it would come about, the railway to the Hudson Bay was built, and short communication with Europe was effected, that district would be one of the finest and most progressive in the world, and the healthful climate would be taken advantage of by invalids from all points. There the winter only lasts from about December 10th till some time in February. It is very cold while it does last, but he stated emphatically that he had felt he

could more in Toronto with the thermometer 10 degrees below zero, than at Peace River when it was 40 degrees below zero. They are 11 degrees north of us here. The two great drawbacks of the country, the mosquitos, and the summer frosts, which, however, do not occur every year. The Indians away from civilization are a better class than those who had experienced the deteriorating influence of the white man. They are perfectly honest and truthful, and anything lost is sure to be returned to its owner. He told some wonderful facts of the Hudson Bay Company's operations up there, and held that they went in for too big profits in their dealings with the Indians. Large game is almost exterminated, and the small game on which the Indians chiefly exist was plentiful for three years, and then very scarce for three years, alternating in that way for three years for some unknown cause. This was driving the Indians to agriculture for a living, but he was not a willing worker and was very unsteady. The hope of the missionaries is to get hold of the young people and train them upon farms of instruction, such as he is starting now, and which would soon become self-sustaining. The lecturer, in his very interesting address, demonstrated the fact that industry and social instruction are best promoted by the missionary, declaring the glad tidings as proclaimed by them was primarily commissioned by the Royal Commission—"Disciple all nations." Rev. Mr. Brick has received in contributions for his industrial school at Dunvegan, in the Peace River, in behalf of which he has been pleading, \$160. A quantity of goods has also been given, and more contributions have been promised. The building will be commenced, and, it is hoped, finished next summer. Mr. Brick left this city for Brantford on Saturday. He will not return to the North-west until the spring.

ST. THOMAS.—*Deanery of Elgin.*—Rev. Canon Richardson of the Memorial Church, London, preached in Trinity Church, Sunday the twentieth after Trinity. A special Sunday School service was held in the evening, and a collection for the school funds taken up.

PETROLIA.—Rev. Charles O'Meara, incumbent of Christ Church, Forest, has been appointed to Christ Church, Petrolia, temporarily vacant by the departure of Rev. B. Pierre De Lom for the mother country.

LONDON.—*Chapter House.*—Tenders have been let for the erection of the new Church of St. John the Evangelist on the corner of St. James and Wellington Streets. The structure will cost \$9,500, and be built of white brick with Credit Valley stone facings. Ground was broken on Monday, Oct. 25th, to the great joy of the Chapter House congregation.

WOODSTOCK.—Twelve candidates for Holy Orders are writing at the Huron College examinations this week. The Right Rev. the Bishop of Huron will ordain them, if they succeed in their examinations at Woodstock, on November 7th.

TYRCONNELL.—At the close of the meeting of the Tyrconnell branch of the W.A.M. Society, on Thursday last, Mrs. Stephen Backers, on behalf of the ladies of the congregation of St. Peter's Church, read an address to Mrs. Chance and presented to her an expensive astrachan jacket, as a small token of the great esteem which they entertain for her, and of their appreciation of her valuable services in the parish and Sunday Schools, and the address further expressed a hope that she would long be spared to them. Mrs. Chance was completely taken by surprise, and was overpowered by a sense of their kindness, but she made as suitable a reply as possible under the circumstances.

LUCAN.—One of the most notable events that have occurred for some time in this parish was the Harvest Home service held in Trinity Church, on the 5th of October. The congregation cordially joined with their new rector, the Rev. John Downie, B.D., and I do not think that there are many congregations in our land that would assemble in such goodly numbers, without any special attraction in the way of festival concert, or other amusement, but simply to attend a church service of Thanksgiving to God for the bountiful harvest. Of the 167 who attended the afternoon service, and the 260 and upwards who were present at the evening service, the majority seem to have remembered the injunction given to the Israelite on such occasions, "Thou shalt not appear before the Lord empty." The large number of envelopes (marked with the object of the gift and the name of the donor) containing the free will offerings of the people included a sum upward of \$120. There were two services, one at 8 o'clock p.m., the other at 8 p.m., at each of which special praises and forms of

thanksgiving were read by the rector and the Rev. H. A. Thomas, of Ailsa Craig. At the earlier service, a very able and suitable sermon was preached by the Rev. Canon Richardson, M.A., of London, the text being:—"Neither say they in their heart, 'Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: He reserveth unto us the appointed weeks of the harvest.'" The hymns and canticles at both services were heartily sung by the choir and congregation, all conspiring to "sing with the spirit and with the understanding also." At the later service, the rector, in an address of much power and practical direction, showed what a large provision was made in the Book of Common Prayer for praise and thanksgiving, and defended the book from the detractions of ignorant blasphemers. The incumbent of Ailsa Craig (who was preceded by a suitable hymn), gave a very interesting and forcible address upon the duty we owe to God, to consecrate our whole being to the blessed service of Him who had, not only provided bread to nourish our bodily life, but also had given Himself as the "true bread that cometh down from heaven" for the sustenance of the life of the soul.

BRANTFORD—St. Jude's Church.—The Harvest Thanksgiving service was this year held conjointly with the re-opening of this pretty little parish church, which has been re-decorated in good taste, the colouring of the walls and ceiling being harmonious, and warm in tone, contrasting favourably with their previous cold and bare appearance. Perhaps the greatest improvement is the alteration of the seats, formerly curiously adorned with high carved backs, and painted a most inappropriate grey colour, but now made lower and straight, painted and grained, and furnished with book racks, instead of the old-fashioned book-ledge. An opening, effected in the wall of the north transept, is another great improvement, for till it was made, it was impossible to do full justice to the very sweet-toned organ in the chancel. The Thanksgiving services were well attended and hearty, the decorations, composed principally of flowers, were simple, but all sufficing; on the super-altar were the emblems—wheat and grapes,—and a white floral cross. The font was wreathed with a long trail of senlak, put on the water,—for the sacrament of Holy Baptism was administered in the afternoon,—floated a cross of white flowers. The sermon was preached by the Rev. Canon Innes, of London, in the morning, and by the Rev. W. T. Wade, of Woodstock, in the evening. The offertories were devoted to the Church-remediation fund, in regard to which it may here be stated, that this fund has been raised entirely by voluntary subscription, no entertainments or money-raising devices of any kind having been resorted to—a fact which is a source of great satisfaction both to the rector and his people, and an earnest of a near future, when all those who truly love our mother-Church, shall give to God as God gives to them, lovingly and willingly.

An eight day's mission will shortly be held in St. Jude's Church, the Rev. J. C. Farthing, of Durham, will be the missionary.

Church Worker's Convention.—A new and commendable departure was suggested in the rural deanery chapter of Brant at its last session, which was happily consummated in a very successful convention of church workers, held in the school room of Grace Church, Brantford, on Thursday last, Oct. 27th. The aim was to get the comparatively isolated workers representing every department of religious activity, come together from every parish in the deanery for mutual encouragement, that combined wisdom might suggest to each one the more excellent way. This was accomplished to all the extent we might reasonably expect from a new effort, only a few of the manifold activities of the Church could possibly be touched in a brief conference, but every worker was invited, and was intended to be made to feel that whether able to come or not, that he had co-workers sympathizers. The conference was preceded by a celebration of the Holy Communion in Grace Church at 11 a.m., at which a goodly number were present. The offertories at the Holy Communion and at the evening session more than covered the incidental expenses of the Convention. The business sessions were held in the school-room in the afternoon and evening, under the presidency of the Rural Dean, Rev. G. C. MacKenzie. The following papers were read in the order stated, viz.:

1. How to extend the Church in the rural districts, by Rev. R. Ker, Mitchell.
2. Lay help. Principal Dymond, Brantford.
3. Church guilds, their organization and mission. Rev. A. Brown, Paris.
4. Giving and how to give. Rev. I. Ridley, Galt.
5. The Sunday School as the nursery of the Church. Mr. W. Plant, Paris.

A paper on Sunday School organization and management was promised from Mrs. Douglas, Brantford, but circumstances prevented its preparation.

All the papers were exceptionally good, and an animated and uniformly good-natured discussion followed each paper.

The key-note of the Convention:—The co-operation of the laity in the work of God, was given by the rural dean in an excellent opening address, and was emphasized throughout the Convention. As the papers were equally divided between the clergy and the laity, so a number of earnest laymen took a very helpful part in the discussions. Special mention is due to a lady-worker from St. James Church, Paris, who in response to a personal invitation from the chairman during the discussion following the paper on "Church guilds," modestly and very earnestly testified to the pleasure and personal profit in working for the Lord Jesus when constrained by a realization of His great love, and experience of His salvation. The impulse from her earnest words will not soon be forgotten by those who heard them. Lay co-operation is the want of the Church, and may God's blessing rest upon this and every effort to obtain a larger measure of it in our Church. We trust this Convention of church workers in the deanery of Brant will be the first of many here and elsewhere.

GALT.—The Rev. John Ridley, rector of this parish, has taken a most decided stand in the diocese upon the subject of 'Christian giving,' and in this respect is following the noble example of Bishop Baldwin. The rector strongly condemns many of the present methods, and while upholding social gatherings and re-unions, is opposed to such for the purpose of raising money for the church. He refuses to receive money by means of grab-bags, election cakes, raffles, etc., and seeks to elevate 'giving' to its proper scriptural standard as an act of worship, by making the 'offertory' the proper channel through which all our offerings to God should come. He advocates that wherever there is 'Divine service' there can be an 'offertory,' and that the frequency of such services affords ample opportunities for all such gatherings—viz., 'the poor,' 'missions,' 'church debts,' 'Sunday School,' and for parochial and diocesan work in general. So far his efforts and teaching are meeting with encouraging success.

ALGOMA.

GORE BAY.—The Rev. Chas. A. Eaton, acknowledges with thanks, toward horse, &c., for his mission:—E. H., Parkdale, \$5; H., Niagara, a thanks offering, \$5; T. C. C. Bayfield, \$1 09.

FOREIGN.

Canon Wilberforce is going to Spain for the winter, for the benefit of his health.

The Chicago churches have received into membership during the last twelve months twenty-two Chinese converts.

A beautiful new church, built at Dundrum, County Down, has been consecrated by the Lord Bishop of the diocese. The church has been erected as a memorial to the late Marquis of Downshire.

The income for the past year of the Woman's Auxiliary for missions, in the Diocese of Minnesota, was \$3,600.

Christ church, Springfield, Mass., is erecting a parish house at an expense of \$14,000.

The rector of Llanididan is taking active steps for the restoration of the parish church, which is very old, and almost the last of the unrestored churches in the Vale of Clwyd.

The most Rev. Robert Bent Knox, D.D., Archbishop of Armagh and Primate of the Church of Ireland, has just entered upon his eightieth year.

Lord Radnor has undertaken to complete the erection of Trinity Church, Folkestone, at a cost of about £5,000.

On Whitsun Day, at Onitsha on the Niger, Bishop Crowther ordained another native deacon in presence of a congregation of 436 persons, of whom 54 communicated. On Trinity Sunday Archdeacon Johnson, at the same place, baptized nine adults, and the bishop confirmed 20 candidates.

The late Mr. Richard Quain, F.R.S., who died last month, bequeathed almost the whole of his fortune, amounting to about \$375,000, to University College,

London, subject to certain annuities to family connections.

The Bishop of Ripon has re-opened, after enlargement at a cost of \$70,000, the ancient Gothic parish church at Dewsbury, which is said to stand on the spot where Paulinus, the first archbishop of York, preached the gospel to the heathen.

Mr. John Pearsons, of Golborne Park, Newton-le-Willows, has left \$4,000 towards the erection and endowment of a church at Lower Ince, being the balance, unpaid at the date of his will, of the sum promised for that purpose by him and his partner, the late Mr. Knowles, M.P.

The London Missionary Society has a fleet of five vessels plying between mission stations. Three are in Polynesia and two in Africa. The money for their support is raised by young people.

Ten missionaries, including four lady workers, one fully-qualified medical missionary, three ordained men, and two missionaries' wives, have recently departed to China and South Africa, in connection with the London Missionary Society.

Part of the Bishop of Chester's scheme for church extension in the Stockwell Rural Deanery included the erection of two or three mission churches in St. Thomas's parish, Stockport, which is by far the largest in the town. The foundation-stones of one of these churches has now been laid.

A church has just been erected in Cardiff for the Roath district, at a cost of £2,500, nearly the whole of which has been borne by two ladies residing in Roath, who do not desire their names to be known. There are now three stone churches, one of which seats 1,200 persons, and three iron churches in the parish of Roath.

By cable is announced the death of the Rt. Hon. Alexander J. Beresford Hope, Liberal Conservative member of Parliament for Cambridge University, and very highly distinguished as an energetic supporter of the Church. As president of the Royal Institute of British Architects, of the Ecclesiological Society and of the Architectural Museum he has done much to revive the taste for the Gothic in Art, which is so noticeable a feature in modern England. St. Augustine's college, at Canterbury, and the famous All Saints' church, in London, were built under his superintendence, and at the former he founded an institution for missionary clergy.

An Edinburgh gentleman, having addressed a letter to Canon Liddon on the subject of the reunion of the Churches of England and Scotland, has received the following reply:—"Anything that could lessen the existing divisions of Christendom must be welcome to a serious servant of our Lord. On this point Christians must be agreed. The difficulties begin when we approach the discussion of details. The principle which is embodied in the Episcopate is much more than, as the phrase goes, a question of Church government; and, on the other hand, Presbyterians have historical traditions of their own which they would not lightly abandon. I should be very glad to find that I am wrong in supposing this, but as at present informed, I see nothing to be done beyond an increase of mutual and earnest prayer to our Lord that he would teach us the secret of that blessing of unity which He has Himself taught us to think so precious."

The Church Missionary Society's baptized native Christians in Ceylon are 6,378 (2,861 Singhalese and 3,517 Tamils). The adult baptisms last year were 126 Singhalese and 81 Tamils; and there are 278 adult candidates for baptism, 142 Singhalese and 136 Tamils. There are six Singhalese and six Tamil native clergy; 156 Singhalese and 187 Tamil native lay teachers, and 9,785 scholars in the 192 schools, 5,841 being Singhalese and 3,944 Tamils. The Society's work among the Coolies from India and China employed on the sugar estates in Mauritius is carried on by four English and four Indian (Bengali and Tamil) clergymen. The Christian adherents exceed 2,000—viz., baptized 2,047; catechumens, 47. There were 83 adults last year, eight of them Chinese. The Rev. H. D. Buswell, Secretary of the mission, reports growth in all departments. In particular, he speaks thankfully of the volunteer evangelists—converts who give leisure hours to direct evangelistic work. One of these volunteer helpers specially won over and prepared for baptism sixteen native coolies. The Gleaners' Union, founded last year in connection with the C. M. S., has now enrolled 7,000 members. It has stirred up many to fresh prayer and effort in behalf of the society, and in several places local branches

have been found to be the best way of promoting missionary interest and zeal.

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.

TARSUS AND TORONTO.

SIR,—Tarsus and Toronto are far apart, geographically and ecclesiastically. Toronto is asked to assist Tarsus, and one of the motives presented is the "desire to keep alive the memory of the Apostle Paul." With all my heart, say I; but not by the means proposed. The proposal is to establish a Protestant Training Institute at Tarsus for the education of native preachers and teachers, who shall do, what is called evangelistic work, throughout the Turkish Empire. To assist the down-trodden Christians of the east, who have so long groaned under Turkish misrule, to assist their aspirations after "more light," to help their ignorance with the presence of learned teachers, and their deep poverty out of our more happy state—this would indeed be work most Christian and commendable. But this is not the whole of the charity meant. It is meant to introduce, or more widely spread the sects and schisms of Protestantism in the western world, so as to still further disable and, if possible, destroy the native churches, who have maintained to this day the lamp of Christian faith, though too dimly burning. Our answer to the American and Canadian promoters of this scheme is, "God is not the author of confusion but of peace, as in all churches of the Saints." Characteristically is this work of confusion patronized by two Toronto churchmen, one as chairman and the other as committeeman. Our mother Church of England is extending a helping hand to those ancient sister churches, venerable for age and sacred for their sufferings. Whatever their faults, their misfortunes are more, and they "bear in the body the marks of the Lord Jesus." Learned English churchmen are at this moment devoting themselves to the help of Copts, Nestorians and Greeks, and valuable pecuniary aid is given. But this is done with no air of superiority, with no assumption of authority; but with tenderness, humility, and a scrupulous care to avoid all seeming to interfere with their internal order, while proselytism is not so much as thought of. Most grateful are those venerable churches, who, in spite of their general degradation, have amongst them men of cultivation and theological learning, that would shame our western conceit. Let me quote the learned and liberal Bishop of Durham, in his sermon at the opening of the Church Congress just over at Wolverhampton:—"With the ancient churches of the east, our relations are becoming every day more intimate. With the greater and more flourishing communities we are exchanging friendly intercourse; while the feebler churches, in Syria, in Assyria, in Egypt, are looking to us for instruction and for help. . . . We shall draw closer our intercourse with the enfeebled churches of the east, not too carefully scanning their faults, whether in doctrine or in practice, but striving by education and by sympathy to raise them to a higher level." That is said like a Christian and a churchman, and I think that our people in Toronto will more safely follow the Archbishop of Canterbury and Bishop Lightfoot, than the two gentlemen of our communion who so naturally patronize Sectarianism in Syria. It is to be hoped that not a cent will be given by faithful men to transplant the faults of the west in the east. Yours,
Port Perry,
26th Oct., '87

MISSIONS IN TORONTO.

SIR,—Having had occasion this week to visit the west end of Toronto, I availed myself of the opportunity of being present at one or two churches, which are now enjoying the ministrations of clergymen who are of note as missionaries; and my object in writing a brief account of what I saw and heard, is to encourage church people in the country as well as in towns to hold such services, both for their own good, the good of others, and for the greater glory of God. My first visit was to an afternoon service in St. Matthias Church. There was a fairly numerous congregation present, considering the hour—8 o'clock. I went again in the evening when I found the Church filled to overflowing, seats being needed for accommodation in the passages. The singing, as in the afternoon, was purely congregational, led only by the organ. All sang—both "young men and maidens, old men and children." They seemed neither afraid

nor ashamed to sing; and they praised the name of the Lord with a heartiness and fervour such as we seldom find in the country. The prayers were very earnest, consisting of collects from the Prayer-book adapted to the occasion. Prayer was offered for a husband and wife at variance, for a person in great trouble of mind, for teachers of religion, for church workers, for sisterhoods, and specially for the blessing of God on the services being held. The services both afternoon and evening were conducted by Rev. A. C. A. Hall, of Boston, U.S. His sermons and instructions were simple, earnest, and deeply impressive, riveting the attention of all who were present. The place seemed pervaded by an atmosphere of reverence, solemnity, and earnest devotion. At the conclusion of each service when the benediction was given, it was noticeable that the congregation was in no hurry to leave, but silently lingered longer than usual on their knees. What may have been passing in their minds and during those silent moments, only God who searches the heart could know. Doubtless the Holy Spirit was present in his power giving testimony to the truth of the gospel, convicting sinners of their sins, and leading them to the Saviour. Some of those silent worshippers were doubtless thanking God for his pardoning and strengthening grace, consecrating themselves anew to his service, and interceding for those who were living without hope and without God in the world.

The following afternoon I went to St. Mark's Church, Parkdale, but no services were being held at the time, nor would be till 4 o'clock, an hour which prevented my attendance. I learned, however, on good authority, that a work of divine grace is progressing there similar to that at St. Matthias. Here the congregations are increasing in attendance. Early communion every morning, and service at 10 a.m., and at 4, 4.45, and 8 p.m. There is an increasing attendance at the Holy Communion. The deep impression made by these services is manifest by the earnest, solemn, and reverential demeanour of the people. The missionary is the Rev. E. P. Crawford, M.A., of Brockville. Besides his sermons in the Church, he has visited and addressed inmates of the Hospital for Incurables, the workmen in the India Rubber Factory, and on two occasions the workmen in the blacksmith's shop of the Canadian Pacific Railway. In conversation with an intelligent and influential layman, who has been attending various mission services, he expressed a desire that such services were more frequent, and stated that church people generally, are now feeling more and more the need of them. This is surely a good sign of spiritual awakening, and comes from God from whom all holy desires do proceed, "and who generally makes us know what we are, before he makes us what we ought to be." In hope that this desire for higher attainments in the Christian life may come to all our country parishes, to the honour of Christ, and the good of His Church. I remain, yours faithfully,
A COUNTRY PARSON.

SKETCH OF LESSON.

28RD SUNDAY AFTER TRINITY. Nov. 13TH, 1887.
A Parting Charge.

Passage to be read.—Deut. xxx. 11-20.

Our lesson to-day describes a solemn parting, and gives an interesting account of a very affectionate charge given to the Israelites by their faithful Leader. The Israelites are still encamped in the low lands of Moab, near the Jordan, over which they must pass ere they enter Canaan. Soon they will reach the Promised Land. But one will not be permitted to enter there. Moses, on account of his disobedience, must take his farewell of the people, for God has said that he shall not pass over Jordan. His chief thought is for the welfare of the people whom he has led from Egypt; that they may be faithful to God, and may continue obedient to His law.

We shall find three principal things in his parting address.

I. *Repetition of the Law.*—You remember that shortly after Israel had left Egypt, God brought them to Sinai. His object in so doing was to tell them what they must do in order to fulfil His will. At the time of which we are now reading, however, many of those who heard the people promise to obey God, had passed away. Since then, forty years had elapsed; and now the present generation must also be taught God's law. So, before the end comes, Moses solemnly repeats the Law (chap. v.), adding thereto some account of the duties which they must observe when settled in Canaan (chaps. xii.-xxvi.). Then the promise made by their fathers is renewed, and is solemnly accepted by the people. [Compare this with your Confirmation vow, which is a renewal of your Biblical covenant].

II. *Exhortation to Obedience.*—Why must the people promise that they would keep these commandments? Not because they would not be allowed to enter

Canaan if they refused to do so. No; for God had promised them this Land, and it would be given them, not for their merit or deserving, but because of His own promise. They were exhorted to obedience, that they might live as God's people—as those who loved God would desire to do—as a holy people, zealous of good works. So Moses describes the land, as we read in the 6th, 8th and 11th chapters of this book. He speaks of its rich pastures, and fruitful vineyards; of its goodly cities and houses, and its woods dropping with honey. He tells them it is a good land, because God Careth for it; and that they will indeed be happy there if they are obedient to their Heavenly Father, and will keep the solemn covenant into which they have entered as His people.

III. *Warning Against Sin.*—Notice how very solemnly Moses warns them against two temptations. The inhabitants of the land were to be gradually destroyed. They were not to be swept out of existence all at once (vi. 22). So Moses reminds them that many nations would be round about them; and that these idolaters would tempt them. He warns them to have no intercourse with these heathen tribes.

He shows them, too, how they will be surrounded with plenty. They will no longer be dependent on God daily for their wants. But this also would be dangerous. And so he solemnly warns them against forgetfulness of God and ingratitude (viii. 10-20).

IV. *A Blessing and a Curse.*—Had all necessary directions been given now? No; one thing yet remained. Before all is done, Moses must remind them of the consequences of obedience and disobedience. These he very solemnly speaks of. It is his final charge—the last words they will ever hear from their great Leader's lips. And these words are to be carried over Jordan, and placed where all may see them, written up in a narrow valley between two hills. So he pronounces those solemn words of blessing and cursing. You can readily imagine how the sound of his earnest voice would linger in the ears of the people whom he loved.

Family Reading.

THE NEGLECTED LETTER.

Young Fred looked forward hopefully
A post of trust to fill,
And by and by he manager
And partner in the mill.

And then there was a little girl,
Whose smile was sweet as May;
Perhaps—perhaps she might be his—
His partner, too, some day.

Alas! when came the time to choose
A partner in the mill,
He saw another take the place
Which he had hoped to fill.

Next morning Fred had disappeared,
'Twas not for many a day
Thereafter that his parents knew
To list he'd gone away.

But so it was; his hope made vain,
A reckless man was he,
And glad to be on service sent
Afar across the sea.

Yet grief went with him where he went,
He was not happy there,
And tried in vain in foolish ways
To ease his heart of care.

One day the post from home came in,
"A letter for you, Fred!"
A betting game at cards was on—
The letter was not read;

But thrust into the pocket of
The undress that he wore:
He went on with the game at cards,
And thought of it no more.

The letter thus was quite forgot—
Forgot for many a day—
Discovered only at the last,
When months had passed away.


"What can this paper be," he said,
"In this old undress suit?
A letter this; from home!—from home!"
The man stood pale and mute.

Within it was a banker's draft
To buy him off, and pay
The money that he would require
Upon his homeward way.

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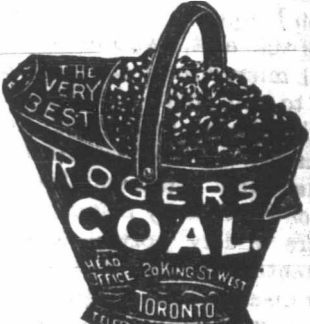
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An offer also from the mill
Of partnership at last;
Two months they'd wait for his reply—
Two months twice gone, were past.

"Too late!" He flung the paper down,
"Too late," O, sad despair!
But for his careless of home,
To-day he had been there.

Installed within the post he sought,
And happy as the day;
Within the dear old fatherland,
Which now was far away.

Too late. What came of Fred at last
It is not mine to tell;
I know he never more returned
To those who loved him well.

I know that one young cheek grew pale,
Because he never came;
And the old folks, the neighbors said,
Had never been the same.

I know of graves, that now are green,
Beside a dark yew tree;
And broken hearts lie buried there—
The broken hearts of three.

A story sad enough, in truth,
This I have told to you—
About the ill that recklessness
And carelessness may do.

I tell it not to cause you grief,
But for the lesson taught;
By what we see in this sad case,
That thoughtlessness has wrought.

Has thou not wandered from thy home?
Hast thou not gone astray?
Hast thou not left thy Father's house,
To sojourn far away?

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A WORD ABOUT RAPHAEL TUCK & SONS, WHOSE
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If a dozen ordinary men were asked to name the
greatest painter now living, the chances are that
they would give a dozen different answers. Any-
body, though, particularly any artist, will tell you
that the house of Raphael Tuck & Sons are the
greatest art publishers in the world. There can be
no doubt of that. Their publications are before
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establishment. Their largest house is in London,
but they have others almost equally extensive in
Berlin, Paris, Leipzig and New York. Their head-
quarters in this city, by the way, is in charge of
Mr. Samuel Gabriel, at No 298 Broadway, where
the firm's latest productions can be viewed. The
collection there displayed of reproductions of the
most noted works of all the modern masters is
worth going far to see. So extensive have Messrs.
Raphael Tuck & Sons' operations in America be-
come, that Mr. Adolph Tuck will visit the New York
agency about the middle of next month and make
arrangements for still further extensions.

The factories of Messrs. Raphael Tuck & Sons at
Leipzig employ an army of more than three hundred
experienced designers, lithographers and transferers.
Besides this they have their own paper and card
board mills, where are prepared the materials for
their art printing. Altogether the firm employs
more than one thousand people in their printing,
cutting, embellishing, finishing, packing and ship-
ping departments. They send their publications
all over the world. These consist of large and
handsome oleographs for framing purposes, artistic
studies for painting and drawing, circular and shell
plaques, wall pockets, &c., for wall, mantel and
cabinet decoration; Christmas and New Year

cards, and a thousand and one artistic notions
designed to beautify the homes of those who have
learned to appreciate the beautiful. Messrs.
Raphael Tuck & Sons may truly claim to have
done more to render art popular than any other
publishers in the world. They have reproduced
and sold at popular prices all the paintings in the
world-famous Berlin gallery, and the works of
some of the eminent foreign and American artists.
In Christmas and New Year cards alone Messrs.
Tuck & Sons annually print more than 2,000
designs. Among their latest novelties is an ex-
quisite line of Porcelain Studies of superior quality
and thickness and bevelled, and each inclosed in a
wooden safety-box, guarding it against risk of
breakage in transmission through the mail. All
the designs are by well-known artists, and the best
that has been thus far brought out is the portrait
of Mrs. President Cleveland, generally acknow-
ledged to be the best picture of her extant. * *

**REPLIES TO A VERY IMPORTANT
QUESTION.**

At a social gathering some one proposed this
question: "What shall I teach my daughter?"
The following replies were handed in:

Teach her that one hundred cents mak. a dollar.
Teach her how to arrange the parlor and the
library.

Teach her to say "No" and mean it, or "Yes"
and stick to it.

Teach her to wear a calico dress, and to wear it
like a queen.

Teach her how to sew on buttons, darn stockings
and mend gloves.

Teach her to dress for health and comfort as well
as for appearance.

Teach her to cultivate flowers and to keep the
kitchen garden.

Teach her to make the neatest room in the house.
Teach her to have nothing to do with intemperate
or dissolute young men.

Teach her that tight lacing is uncomely as well
as injurious to health.

Teach her to regard the morals and habits, and
not money, in selecting her associates.

Teach her to observe the old rule: "A place for
everything and everything in its place."

Teach her that music, drawing and painting are
real accomplishments in the home, and are not to
be neglected if there be time and money for their
use.

Teach her the important truism: "That the
more she lives within her income the more she will
save and the further she will get away from the
poorhouse."

Teach her that a good steady church-going
mechanic, farmer, clerk or teacher without a cent
is worth more than forty loafers or non-producers
in broadcloth.

Teach her to embrace every opportunity for
reading, and to select such books as will give her
the most useful and practical information in order
to make the best progress in earlier as well as later
home and school life.

WHY I AM A HEATHEN.

An American Chinaman has been travelling
about Canada and the United States delivering a
lecture with the above title, wherever he was
likely to get a good paying audience at 25 or 50
cents a head. An American contemporary refers
to the lecture in these terms:—We fear that Pro-
fessor Wong Chin Foo, of the Celestial Flowerly
Empire, has here been guilty not of ignorance, for
which sometimes there may be excuse, but of wil-
ful, deliberate, malicious slander, for which even
heathenism can offer no suitable apology. Whilst
exalting the beautiful love and practice of justice
for which the heathen Chinese, in his own land, is
distinguished, he forgot to tell us what Dr. Henry
M. Field tells us to be the actual case in China,
viz., that the people there are so absolutely desti-
tute of truthfulness as to make a court of justice
an impossibility, since witnesses could be pur-
chased by the thousand for ten cents apiece, to
swear to anything whatever desired by the pur-
chaser. But perhaps it was not needful for Wong

Chin Foo to tell us this Chinese characteristic,
since he has exemplified it so glibly in the article
before us. This article being witness the writer
has ample reasons to remain a heathen until he
shows a slight disposition to welcome light, honesty
and truth.

THE BROKEN VASE.

The owner of the famous Wedgewood potteries,
in the beginning of this century, was not only a
man of remarkable mechanical skill, but a devout
and reverent christian. On one occasion a noble-
man of dissolute habits, and an avowed atheist,
was going through the works, accompanied by Mr.
Wedgewood, and by a young lad who was employ-
ed in them, the son of pious parents. Lord C—
sought early opportunity to speak contemptuously
of religion. The boy at first looked amazed, then
listened with interest, and at last with evident ap-
proval.

Mr. Wedgewood made no comment, but soon
found occasion to show to his guest the process of
making a fine vase; how with infinite care the
delicate paste was moulded into a shape of rare
beauty and fragile texture, how it was painted by a
skilful artist, and finally passed through the fur-
nace, coming out perfect in form and pure in qual-
ity. The nobleman exclaimed with delight, and
stretched out his hand for it, but the potter threw
it on the ground, shattering it into a thousand
pieces.

"What can you be thinking about?" said Lord
C— in amazement. "I wished to take that
cup home for my collection! Nothing can restore
it again."

"No. Yet you forget my lord," said Mr. Wedge-
wood, "that the soul of that lad who has just left
us is of priceless value; that his parents, friends,
all good influences, have been at work during his
whole life to make him a vessel fit for his Master's
use; and that you, with your touch, have it may
be, undone the work of years—so that no human
hand can bind together again what you have
broken."

Lord C—, who had never before received a
rebuke from an inferior in station, stared at Mr.
Wedgewood in silence. Then, "You are an honest
man," he said, frankly holding out his hand. "I
never thought of the effect of my words."

There is no subject which young men who
doubt are more fond of discussing than religion,
too often parading the crude, half-comprehended
atheistic arguments which they have heard, or
read, before boys to whom such doubts are new.

Like Lord C—, they "do not think." They
do not probably believe these arguments them-
selves, and they forget that they are infusing poi-
son into healthy souls which no after efforts of
theirs can ever remove. A moment's carelessness
may destroy the work of years.

—PETLEY & Co.'s big sale began yesterday. The
store was crowded. Ladies were on the alert for
bargains, and they found them. Anxious papas
and mamas came for ready-made clothes for their
boys, and they got them, too, cheaper and better
value than any other house in town. In carpets
Petley can out do any one. Splendid value, all
marked at lowest prices. Housekeepers who want
to spend money carefully should see the stock at
Petley's.

IS IT TOO LATE?

It may be too late, quite too late, to set right
mischief once done, to avert consequences, to stop
the working of the evil that we have set in motion.
But it is not too late, it is never too late, to come
back to God. If you can't be what you might have
been, yet you can still be something that Christ
will love and value—a humble, penitent soul. If
you cannot serve God as you might have done—
nay, if you have done harm that you can never undo
—yet you can still give him what he values more
than all service—a will surrendered to his will. If
it is too late for everthing else, it is never too late
to join the service of Christ.—Bishop Temple.

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A WORD ABOUT WORDS.

Ah me! these terrible tongues of ours!
 Are we half aware of their mighty powers?
 Do we ever trouble our heads at all
 Where the jest may strike, or the hint may fall?
 The latest chirrup of that "little bird,"
 That spicy story "you must have heard,"—
 We jerk them away in our gossip rash,
 And somebody's glass, of course, goes smash.
 What fames have been blasted and broken,
 What pestilent sinks have been stirred,
 By a word in lightness spoken,
 By only an idle word!

A sneer, a shrug, a whisper low—
 They are poisoned shafts from an ambushed bow;
 Shot by the coward, the fool or the knave,
 They pierce the mail of the great and brave.
 Vain is the buckler of wisdom or pride
 To turn the pitiless point aside;
 The lip may curl with a careless smile,
 But the heart drips blood, drips blood the while.
 Ah me! what hearts have been broken,
 What rivers of blood have been stirred,
 By a word in malice spoken,
 By only a bitter word!

A kindly word and a tender tone,
 To only God is their virtue known!
 They can lift from the dust the abject head,
 They can turn a foe to a friend instead;
 The heart close-barred with passion and pride
 Will fling at their knock its portals wide,
 And the hate that blights, and the scorn that sears,
 Will melt in the fountain of child-like tears.
 What ice-bound griefs have been broken,
 What rivers of love have been stirred,
 By a word in kindness spoken,
 By only a gentle word!

ANON.

THE SCEPTIC AND THE QUAKER.

A sceptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker, "Does thee believe in France?" "Yes, for, though I have not seen it, I have seen others that have; besides, there is plenty corroborative proof that such a country does exist." "Then thee will not believe anything thee or others have not seen?" "No, to be sure I won't." "Did thee ever see thine own brains?" "No." "Ever see anybody that did?" "No." "Does thee believe thou hast any!" The young man was seized with a fit of silent thought.

HOW TO MAKE A GOOD WIFE.

Be attentive and courteous to her.
 Be cheerful when you enter your house.
 Don't be afraid to praise her neat room and bright fire.
 Don't be afraid to praise her mending, and her skill in fashioning and making.
 Don't fail to give her words of approbation when you can conscientiously approve.
 Never deceive her. Be ever true to her.
 Let your conduct be such that she will be proud of you.
 Be so upright that she will be happy in teaching your children to honor you.
 Do not sit silent all the evening absorbed in reading your book or newspaper.
 Give your family some of your attention. Tell them the amusing things that have brightened your day's labor.
 Speak kindly to the children.
 Play and talk with them a few minutes after supper.
 Interest yourself in your wife's employment.
 Encourage her when she is down hearted. Be glad with her when she is happy.
 Let her know by words and actions that she is appreciated and you make her happier as she walks by your side.
 Don't wait to tell the world upon marble that which will be so grateful to her loving heart to hear from your lips.
 Share with her your good fortune as unselfishly as you do your ill.
 Let her walk by your side your honored companion, your strong hand helping her over the rough places, and sustaining her when wearied, lest she faint.

THOUGHTS OF MANY HEARTS.

When men regard not the manner of doing holy things, God regards not the matter.
 He that makes no conscience of secret sins will easily fall into open sins.
 Thank him who labours by good counsel to keep you from any evil course.
 It is the character of a good heart to desire converse with one better than itself.
 It is the wrong time to get grace, when we should have it to use.
 When man spares no sin, God spares all.
 Grace is the gate, and glory is the pasture.
 No garden without weeds, no Christian without faults.

It is the policy of the Evil One to bring the true faith into reproach by sending false religions into the world.

God often brings His children home by a long painful and round-about way.

We have often more reason to praise God for crosses than for comforts.

That which is not enjoyed with too much pleasure, is given up without too much grief.

The test of repentance is when we turn not only from sin but to the contrary good.

We may oft thank our ill in doing for our ill in suffering.

God often delivers from a great ill by means of a lesser one.

As men cast seed upon fruitful ground; so the more we do, the more opportunities of good are offered to us.

The sooner a sinner repents, the easier he will find it.

The sun does not always shine; the love of God is not always manifested.

God makes us fit for work, and gives us work to do.

Those that are not made better by the means of grace are made worse.

It is a Christian's glory that grace makes him humble.

If we are to be saved, we must humble ourselves or be humbled.

Say what you can to God when you mourn for sin; broken hearts speak broken words.

THE LIFE OF FAITH.

By the late REV. S. W. O'NEILL, of the Society of St. John the Evangelist, Cowley, Missionary in India.

"Yea, I believe. This is my only comfort that when I come to the last day I will plead His infinite mercies, which even I, sinner that I am, could not exhaust. But still I hear of some who say that they have freed themselves from all sin; and living this life of faith, never offend the Holy God, but live a perfect life, though yet in the flesh. O delightful condition! Why am I so far off from that to which they have attained?"

Be not deceived. They have not attained. If a man think himself to be something, when he is nothing, he deceiveth himself (Gal. vi. 8). It is not our own judgment that justifies us, but He that judges us is the Lord (1 Cor. iv. 4). If we say that we have no sin, we deceive ourselves, and the truth is not in us (1 St. John i. 8).

"But am I never to know the joy of living a perfectly spotless life? Cannot Jesus save me from sinning, and uphold me when I am about to fall?"

Yes, assuredly, He is both able and willing, and that you ever sin is your own fault. Truth requires you to confess that you do sin, and in that very confession you admit that you were not compelled to sin, that you might have avoided sin, for if it had been inevitable, and not voluntary, your act had not been sin. Jesus is always willing and able to save you from sin; and in proportion as you live the life of faith with Him, you will be kept free from sin.

"But is there no better remedy than what you speak of, no more rapid road whereby I may attain that which I desire?"

What else can there be? To whom will you go, or what will you do? There is no remedy for sin except faith in the Saviour. One sin may, indeed,

drive out another sin. Pride may conquer sensuality, or sensuality, pride. Avarice may drive away sloth, or sloth, avarice. But only faith in Jesus can save you from all sin. Temptation has little effect on you. The wicked one toucheth you not; you fear nothing, you desire nothing, save what Jesus hates and what Jesus loves. Your mind is filled with the thought of Christ. The wicked one when he cometh, findeth nothing in you. As often as you are with Jesus, you are free from sin. When you begin to sin again, it is because you leave Jesus. In proportion as you live the life of faith in the Son of God, in that proportion your life is free from sin.

HUNDREDS GIVING THEIR LIVES.

At a recent meeting in London, the Rev. W. Wyatt Gill, a missionary from the south Pacific, gave a brief statement of the work there and its results. His work since July, 1851, has been amongst eleven islands of the Hervey group. He spoke of the condition of the natives at the time—of their love and revenge and human sacrifices, of the blood feuds that existed among them, of the rule followed by all of keeping alive two children, and no more, in every family, and of the whole aspect of life as something fearful; all this has been changed through the influence of Christianity. The spiritual work has been most interesting. To see a people who once were cannibals partaking of the Lord's Supper has been truly delightful. At the New Year's gathering it has been the custom for all the members of the church at Baratonga to assemble together for worship. Looking around upon this gathering, the family history of all known to him, he had seen the bread administered by one to a man whose father that man had murdered, or the reverse. The work of evangelization in these islands has been done almost entirely by the natives whom it has been Mr. Gill's object to train for this purpose. It is perfectly wonderful what they have done. *Hundreds have sacrificed their lives to carry the Gospel to their brethren. At least sixty of Mr. Gill's own church have been killed while acting as missionaries.*

MULTIPLIED EXCEEDINGLY.

A grain of mustard seed! Can anything be smaller? Well, but when Count Zinzendorf was a boy at school he founded among his school-fellows a little guild which he called the "Order of the Grain of Mustard Seed," and thereafter that seedling grew into the great tree of the Moravian Brotherhood, whose boughs were a blessing to the world. The widow's mite! When they laughed at St. Theresa when she wanted to build a great orphanage, and had but three shillings to begin with, she answered: "With three shillings Theresa can do nothing; but with God and her three shillings there is nothing Theresa cannot do." Do not let us imagine, then, that we are too poor, or too stupid, or too ignorant to do any real good in the world wherein God has placed us. Is there a greater work in this day than the work of education? Would you have thought that the chief impulse to that work, whereupon we now annually spend so many millions of taxation, was given by a poor, illiterate Plymouth Cobbler—John Pounds? Has there been a nobler work of mercy in modern days than the purification of prisons? Yet that was done by one whom a great modern writer sneeringly patronized as "the dull, good man, John Howard." Is there a grander, nobler enterprise than missions? The mission of England to India was started by a humble, itinerant shoemaker—William Carey. These men brought to Christ their humble efforts, their barley loaves, and in His hand, and under His blessing, they multiplied exceedingly.—*Archdeacon Farrar.*

—There are many ways in which it would be well for us to carry our childhood with us, even into old age, if it were possible, in its trustfulness, not only to love, but to show that we love, as well. Why that last alone would cure many a heart-ache of to-day.

THE OPIUM HABIT.

THE MOST OBJECT OF SLAVERIES—IS THERE ANY EMANCIPATOR ?

The New York papers lately published a very pathetic story about a very popular emotional actress. It was to the effect that she had become a confirmed victim of the opium habit, involving an almost total loss of physical and mental powers, and actual destitution.

The story was at once denied by her friends, who say she has suffered simply from nervous prostration, is in no need of pecuniary aid, and is on the way to speedy recovery.

Opium victims are usually hopeless, helpless slaves, mind weakened, lacking energy for any effort toward recovery, rapidly drifting into imbecility and untimely graves.

A peculiar feature is that victims craftily conceal it from their nearest friends. A young lady at school near Philadelphia was recently found to be secretly addicted to it, keeping her "medicine" in a school-room inkstand, and injecting the fluid into her arm with stylographic pen!

In the Chicago Farm, Field and Stockman, September 24, 1887, is this letter signed S. T. O., from Barstow, Ky.: "I missed the paper that had my letter in, so I did not know that you made the request to know what it was I used to break up the morphine habit, until I got a letter from a gentleman asking information. I should have answered sooner. It was Warner's safe cure. I should have given it when I wrote the letter, but it looked too much like an advertisement."

This voluntary statement goes to confirm the claim made by the proprietors of Warner's safe cure, that it is the only remedy in the world which has any decided power over diseases of the kidneys and liver, and that this terrible habit cannot be cured until these organs have first been restored to full health, because they are the ones chiefly affected by this drug.

Editor Wm. A. Bode, of Alton, Ill., was completely cured of the opium habit, acquired by long use in a painful malady, with Warner's safe cure. It cannot be cured at all if the kidneys and liver are diseased.

It is not claimed that there is anything in Warner's safe cure, alone, which will do away with the habit, except that it puts the kidneys and liver in a healthy condition, giving the whole system that strength and tone, without any attempt to throw off the habit, would be vain.

It is because physicians have discovered that no other remedy is so beneficial in restoring health to the liver, kidneys and general system as the one stated, that it has come into general use in connection with the special remedies for the cure of the dreadful opium habit.

One of the worst features of the opium habit is the deadening of mental and moral sensibilities in proportion as it weakens the physical system and the will power.

RELIABLE REMEDY FOR RHEUMATISM.—Procure a bottle of Hagyard's Yellow Oil from your medicine dealer, and use according to directions. It cured Ida Johnstone, of Cornell, Ont., of that complaint, and she recommends it as a sure cure. For 25 years it has never failed to give satisfaction.

GREAT CLEARING SALE

—OF—

Dry Goods, Carpets & Clothing, NOW GOING ON.

We will offer Big drives in Millinery and Mantles, Mantle Cloths, Flowers, Feathers, etc.

We will offer Big drives in Silks, Satins, Dress goods, Velvets, Plushes, etc.

We will offer Big drives in Hosiery, Gloves, Underwear, Corsets, Ribbons, Laces, etc.

We will offer Big drives in Blankets, Quilts, Sheetings, Table Linen, Towels, etc.

We will offer Big drives in Axminster, Brussels, Wilton, Tapestry and Two and Three-Ply Carpets.

We will offer Big drives in Linoleums, Floor Oilcloths, Matting, Mats, etc.

We will offer Big drives in White, Cream and Coloured Lace Curtains, Chenille, Ottoman and Coran Curtains, Cornice Poles, Stair Rods, Window Blinds, etc.

We will offer Big drives in Men's Youths' and Boys' Overcoats and Winter Suits.

We will offer Big drives in Cloths, Tweeds, etc., and Special Prices for Custom Made Clothing.

The people of Ontario, as well as Toronto, should take advantage of the present opportunity to make their purchases for the coming winter, as we want money, and the goods must be sold.

PETLEY & PETLEY

128 to 132 King St. East,

Opposite the Market, TORONTO.

N.B.—Nearly all cars from Railway Station pass our Stores.

THE LAST WORD SPOKEN A KIND ONE.

See that the last word spoken at home before going out for the day, either to studies or work, is a kind one, for long after your form has vanished from sight the memory of those words will linger.

Many a home-worker has had the duties of the coming hours lightened and gilded by just these words; and many, too, have had them added to and made all the more difficult to be done.



FOR BABY'S SKIN & SCALP CLEANSED PURIFIED AND BEAUTIFIED BY CUTICURA.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an excellent Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.

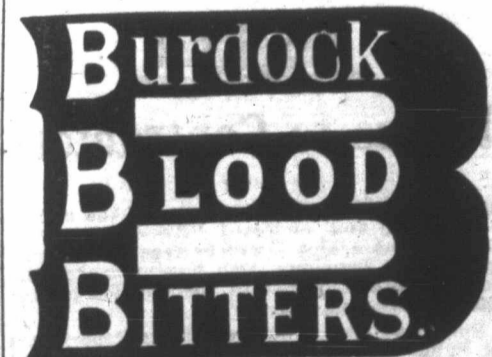
CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from all poisonous ingredients. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by the Potter Drug and Chemical Co. Boston, Mass. Send for "How to Cure Skin Diseases."

BABY'S Skin and scalp preserved and beautified by CUTICURA MEDICATED SOAP.

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Telephone to 101, J. L. BIRD, FOR CARPENTERS' TOOLS, CUTLERY, PLATED WARE, EVERYTHING, ANYTHING, ALL THINGS IN GENERAL HARDWARE, 313 Queen St. W., Toronto.

IMPERIAL HAIR COLORING. To any one sending us 25c. with sample of hair, we will forward Imperial Hair Regenerator with guarantee that hair which is partially or wholly gray will be instantly restored to its original color and beauty. Absolutely Harmless, Odorless, and Lasting. PAMPHLET FREE. Imperial Chemical Mfg. Co., 54 W. 23rd Street, New York. MENTION NAME.



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Oxford and New Glasgow Railway. SECTIONS.

- 1st.—Birch Hill Road to Pugwash Junction, 13 miles. 2nd.—Pugwash Junction to Pugwash, 5 miles. 3rd.—Pugwash Junction to Wallace Station, 7 miles. 4th.—Wallace Station to Mingo Road, 17 miles.

Tenders for Grading, Bridge and Culvert Masonry, Fencing, &c.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Oxford and New Glasgow Railway" will be received at this office up to noon on Friday, the 18th day of November, 1887, for the grading, bridge and culvert masonry, fencing, &c.

Plans and profiles will be open for inspection at the office of the Chief Engineer of Government Railways at Ottawa, and also at the office of the Oxford and New Glasgow Railway at Wallace, Cumberland Co., Nova Scotia, on and after the 10th day of November, 1887, where the general specification and form of tender may be obtained upon application.

No tender will be entertained unless on one of the printed forms, and all conditions are complied with.

This Department does not bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 29th October, 1887.

WANTED

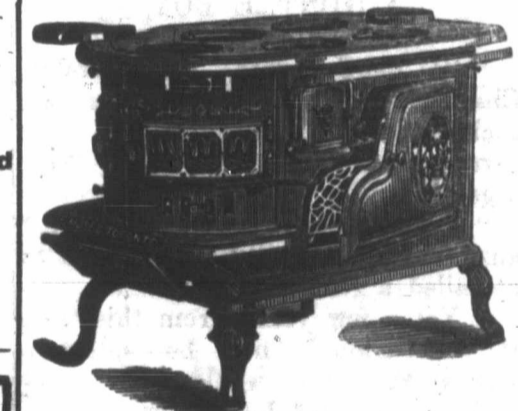
BELL WANTED, must be cheap; weight from 300 to 300 lbs.

APPEAL

Will some kind friend of the Church make a present of an organ to aid a poor Mission, address office

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OF ALL THE COMBINATIONS Of Manufacturers in producing a good Cook Stove, there is none to equal



MOSES' Combination Stove.

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HOME WORK FOR GIRLS.

Learn to darn stockings neatly, and then always see that your own are in order. Do not let a button be off your shoes a minute longer than needful—it takes just about a minute to sew one on, and oh, how much neater a foot looks in a trimly buttoned boot than it does in a lop-sided affair with all the buttons off. Every girl should learn to make the simple articles of clothing. We knew a little miss of seven who could do all this, and who also made the whole of a new calico dress for herself and pieced a large bed-quilt. She was not an overtaxed child either, but a merry, romping, indulged, only daughter. But she was "smart," and she did not die young either. Indeed, we have seldom known children "too smart to live." Very few die of that complaint, whatever their grandmothers may think. So never be afraid of overdoing the business. Help all you can, and study over the business daily. Once get in the habit of looking over your things, and you will like it wonder fully. You will have had an independent feeling that you need not wait for any one's convenience in repairing or making, but that you can be beforehand with such matters. The relief to your weary mother will be more than you can ever estimate.

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A GENTLE BOY.

"Be gentle with little Gracie, Charlie," said his mother as she tucked up the little girl in her carriage, all ready for a ride. "Be a gentle boy."

"O mother, boys are never gentle," answered Charley. "I don't want to be called a gentle boy."

"Yet a few years from this time if you should not be called a gentleman you would feel very badly," answered his mother. "And you cannot be a gentleman unless you are a gentle boy first; kind and considerate to all around you, gentle to the weak, and courteous to those whom you meet every day. You are forming your character now, my boy, and it will be too late for you to change when you are grown up. You will want to be considered a gentleman then so try to be a gentle boy now. There is nothing unmanly in being gentle and

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courteous. Now, think about this while you are giving Gracie her ride, and don't think it is not manly to be gentle to your little sister."

I hope that all the little boys that read this paper will remember that gentlemen are made of gentle boys.

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Notice to Contractors

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Post Office, Trenton, Ont." will be received at this office until Thursday, 17th November, for the several works required in the erection of Post Office at Trenton, Ont.

Specifications can be seen at the Department of Public Works, Ottawa, and at the office of G. W. Ostrom, Esq., M.P.P., Trenton, on and after Saturday 29th October, and tenders will not be considered unless made on form supplied and signed with actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender.

By order
A. GOBEIL,
Secretary

Department of Public Works,
Ottawa, 29th October, 1887.

PREMIUM LIST.

The "DOMINION CHURCHMAN" will give to the organizers of Clubs, \$10,000 worth of presents in premiums.

We are desirous of increasing the circulation of the Dominion Churchman to 30,000. We want it extensively circulated in every city, town, and village in the Dominion. As an inducement we will give the above magnificent amount in premiums to those who will undertake to get up Clubs on the following plan:

CLUBS OF THREE.

CLUB NUMBER 1.

Any person sending us the names of three new subscribers to the Dominion Churchman with three dollars, will be entitled to either one of the following premiums: Seekers after God. Early Days of Christianity. The Life of Christ. All by F. N. Farrar, D.D. Note book of an Elderly Lady. Round the World. Grandfather's Chair. Our Girl's Chatterbox. Our Boys Chatterbox. Bellford's Chatterbox. Twice Told Tales. Tom Brown's School Days at Rugby. Dora Thorne. Daniel Dorondo. Yolande. Shandon Bells. Shadow and Sunbeams. Young Foresters. Maledon of Dare. Hunting in the Great West. Called Back. Dark Days. A Daughter of Heath. Deep Down. Dickens's Story Teller. Complete Letter Writer. Ivanhoe. Gent's Pocket Knife. Ladies Pen-knife. Ladies Evening Fan. Boy's Knife. Two Silver Napkin Rings, handsomely engraved, gold lined. Solid Silver Scarf Pin, plain or engraved. Solid Silver Ear Drops. Two Misses Solid Silver Brooches. Gold Front Collar Button, very handsome. Ladies Pearl Handle Pocket Knife. Boy's best Hickory Lacrosse. Ivory Fruit Knife, closing. Pair Solid Steel Nickled Dressmakers Shears, 7½ inches. Pair Gold-plated Sleeve Buttons. Magic Fan with Bouquet. Choice Flower and Garden Seeds to the value of one dollar and fifty cents. See List on another page.

CLUBS OF FIVE.

CLUB NUMBER 2.

Any person sending us the names of five new subscribers to the Dominion Churchman, with five dollars, will be entitled to either one of the following premiums: Relations between Religion and Science. By Bishop Temple. Female Characters of Holy Scripture. By Rev. Isaac Williams. The Characters of the Old Testament, same author. Sermons preached in English Churches. By Rev. Phillip Brooks. Chantry House. Nuttie's Father. The Three Brides. The clever Woman of the Family. Hopes and Fears. The Heir of Redcliffe. By Words, a collection of tales new and old. Love and Life. Stray Pearls. The Young Stepmother. Exiles in Babylon. In the Wilds of Florida. Twice Lost. Old Jack. Voyage round the World. In the Wilds of Africa. On the Banks of the Amazon. The Sea and its Wonders. Ladies' Solid Gold Gem Ring, set with pearls and garnets. Half a dozen, Tipped Silver-plated Teaspoons, A 1 quality. Half a dozen Newport Silver-plated Teaspoons. Half a dozen, Lansdowne Silver-plated Teaspoons. Quarter of a dozen, Lansdowne Silver-plated Tablespoons. Quarter of a dozen Lansdowne Silver-plated Dessertspoons. Set Lawn Croquet. American Knotted Hammock. Gent's Pearl Handle Pocket Knife. Ladies new, long shape, all leather Pocket Book.

CLUBS OF EIGHT.

CLUB NUMBER 3.

Any person sending us the names of eight new subscribers to the Dominion Churchman with eight dollars will be entitled to select any one premium from Club No. 1, also any one premium from Club No. 2.

CLUBS OF TEN.

CLUB NUMBER 4.

Any person sending us the names of ten new subscribers to the Dominion Churchman with ten dollars, will be entitled to either one of the following premiums: Macaulay's Essays and Poems, 3 vols. Plutarch's Lives of illustrious Men, 8 vols. Smiles' Biographical series, 3 vols. The Legend of the Wandering Jew. Imperial quarto volume, finely printed, richly bound, gold title and ornamentation. Poems, Stories and Essays. By Henry W. Longfellow and others, with 75 illustrations, one handsome volume. Ladies Solid Silver Set. Boy's Watch, good time-keeper, strong and serviceable. Half a dozen Silver-plated Tablespoons. Half a dozen, Silver-plated Dessertspoons. Half a dozen, Silver-plated Dessert Forks. Half a dozen, Silver-plated medium Forks. Half a dozen, medium, Solid Steel-plated Knives, (Rodgers). Half a dozen solid Steel Plated Dessert Knives, (Rodgers) Ladies' Companion. Ladies' Work Box. Writing Desk. Large Illuminated Album. Large Plush Album. A Cabinet Album. Leather Jewellery Casket. Card Case (pearl and silver). Rolled Gold Brooch. Meersham Pipe in leather case.

CLUBS OF FIFTEEN.

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Any person sending us the names of fifteen new subscribers to the Dominion Churchman with fifteen dollars, will be entitled to either one of the following premiums: Macaulay's History of England, 5 vols. Green's History of England, 4 vols. Knight's History of England, 4 vols. Gibbon's Roman Empire, 5 vols. Rawlinson's Ancient Monarchies, 3 vols. Smiles' Self-help, series 4 vols. Smiles' Biographical series, 3 vols. Milton's Paradise Lost; Richly bound, imperial quarto. Dore's Gallery of Bible Illustrations and Stories. Treasures New and Old, or many thoughts for many hours. Quarto richly bound. Filled Gold Set. Ladies' Solid Gold Brooch. Silver-plated Pickle Caster. Silver-plated Five Bottle Castor. Silver-plated Cake Basket. Set Professional Lawn Croquet. Ladies' Opera Glass.

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Any person sending us the names of twenty new subscribers to the Dominion Churchman with twenty dollars will be entitled to select any one premium from Club No. 2, and also any one premium from Club No. 5.

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Any person sending us the names of thirty new subscribers to the Dominion Churchman with thirty dollars, will be entitled to either one of the following premiums: Eight vols. of Miss Sewall's books. Eight vols. of Mrs. Carey Brook's books. Eight vols. of Charlotte M. Yonge's books. Eight vols. of the Gilt Edge Edition of the Poets; Handsomely bound in cloth. Backs Works, popular edition of seven vols. Library of familiar quotations from the English, American, French, Italian, German, Spanish, Latin and Greek authors. By the Rev. C. F. Ramage, LL.D. and J. C. Grocott, 5 vols. Geikie's Hours with the Bible; or the Scriptures in the light of modern discovery and knowledge, with illustrations—Old Testament series, 6 vols. The first three vols. of the Dictionary of National Biography, edited by Leslie Stephen. English Plate Communion Service (3 pieces) price \$15.00. Ladies' handsome Gold Watch, price \$15.00. Set Lawn Tennis Rackets. Ladies Opera Glass, (Lemaire's celebrated.)

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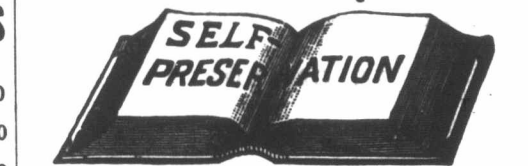
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