

TS' BANK
CANADA.

\$5,799,200
2,335,000

DIRECTORS.
sq., President.
Esq., Vice-President.
John Duncan, Esq.
H. Montagu Allan, Esq.
J. P. Dawes, Esq.
unn, Esq.

General Manager.
Chief Superintendent.

ONTARIO AND QUEBEC.
Quebec,
Renfrew,
Sherbrooke, Que.
Stratford,
St. John, Que.,
St. Thomas,
Toronto,
Walkerton,
Windsor

MANITOBA.
Brandon
York, 61 Wall St.

Bank, as to the amount of
plus, is the second in the

Business is transacted.
Interest rates upon deposits
Department, where sums of
are received. Deposit
bearing interest at

Wellington St. West.
F. HEBDEN, Ass't Mgr.

ERS & CO.,



ATES. WOOD

PHARMACY,
t, Toronto,

Homopathic Medicines, in
bottles. Pure Sugar of
and Family Medicines
are refitted. Vials re-
s and Books promptly
phlet.

Pharmacists.

THE

Publications

Office of the
Churchman
Street East,
O.

AND COMPANY
N. Y., BELLS
to the public since
School, Fire Alarm
o. Churches and Pools

Water Engine
or Blowing Church
Organs.

THE MOST
onomical
And Perfect
In the Market.

Further particulars
address

G. GEDDES,
09 Main St., E.,
MILTON, Ont.

St. Mary's Cathedral,
Patrick's Church,
St. Mary's Cath-
edral Presbyterian

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, NOVEMBER 13, 1890.

[No. 46.]

JOHN STARK & CO.,
26 TORONTO ST.,
Stock Brokers and Real Estate Agents.
Moneys carefully invested in Stocks, Debentures,
Mortgages, Etc.
Members Toronto Stock Exchange.

STRICKLAND & SYMONS,
ARCHITECTS.
11 and 12 Masonic Hall, Toronto Street,
TORONTO, - - - - - ONT.
WALTER R. STRICKLAND. WILLIAM L. SYMONS.

R. GILDAY,
FELT AND GRAVEL ROOFER.
Sparham Cement Fire-Proof Roofing.
New Roofs Guaranteed For Ten Years.
Old Leaking Tin Iron and Zinc Roofs Coat-
ed, Made Tight, and Guaranteed.
Fire-Proof Paint. Orders Promptly Attended to.
16 LOMBARD ST., TORONTO.

R. C. WINDEYER,
ARCHITECT.
R. C. WINDEYER, Canada Permanent
Church Work a Speciality. Buildings, Toronto

John M. Gander,
PLASTERER, ETC.,
237 OSSINGTON AVE., TORONTO.
Estimates Furnished for Every Description
of Plastering.

H. WILLIAMS & CO.,
SLATE AND FELT ROOFERS
4 Adelaide Street, Toronto,
DEALERS IN ROOFING MATERIALS.
Proprietor of Williams' flat slate Roof,
a superior roof for flat surfaces.
TRINIDAD ASPHALT LAID ON CELLAR BOTTOMS.
STABLE FLOORS, WALKS, &c.

A. GARDNER & CO.
Eureka Concrete Sidewalk
FOR
STABLES, CELLARS, FLOORS, COW HOUSES, ETC.
Room D, Yonge St. Arcade,
TORONTO.
TELEPHONE 2147.

Our Communion Wine
"ST. AUGUSTINE,"
Registered.
"Chosen by Special Committee Synod of
Ontario, assisted by Analysts Inland Revenue
Dept., Ottawa, for use in all the Parishes of the
Diocese." For sale in cases, 12 quarts, \$4.50.
Purity and quality guaranteed. Catalogues of
all our brands of wines on application.
J. S. HAMILTON & CO.,
BRANTFORD.
Sole Agents for Canada.

GEORGE EAKIN, ISSUER OF MARRIAGE
LICENSES, COUNTY CLERK
Office—Court House, 51 Adelaide Street East.
House—138 Carlton Street, Toronto.

10 lbs. in Six Weeks

ACCORDING to Dr. Porter (in an
article on "Maltine in Phthisis."
in the *Quarterly Epitome of Medicine*
and *Surgery*) a gentleman from Ala-
bama, with all the physical signs of
consumption, and rapidly losing health
and strength, made the remarkable
gain above recorded by the use of

Maltine with Cod Liver Oil

Men's Furnishing Department.

We call special attention to this department, which will be found to comprise every-
thing conducive to comfort, necessary to proper dress, and partaking of elegance and
beauty, in the attire and outfit of a gentleman.

LINEN GOODS.
Dress Shirts, English and American Collars
and Cuffs.
UNDERWEAR AND HOSIERY,
Scotch L. W., Shetland, and Natural Wool,
Merino, and Cashmere.
GLOVES.
A Splendid Range of Dent's Best Goods,
Lined and Unlined. Reliable Goods.
Prices Right.
NECKWEAR,
Four-in-Hands, Derbys, Puffs, Windsors, &c
From WELCH, MARGETSON & CO., just received, Dressing Jackets, Silk Mufflers,
Suspenders, Windsors, Derbys, Collars, &c.

GEO. HARCOURT & SON,
57 King Street West, Toronto.
TELEPHONE NO. 2468.

CHAS. P. LENNOX, WELCH & BLACHFORD,
DENTIST, JEWELERS,
Yonge Street Arcade, - Toronto.
Have a Large Stock of Watches, Jewelry, Etc., Always
on Hand and Manufactured to Order for
the Retail Trade.
Headquarters for all kinds of Repairing.
Give us a Trial.
171 YONGE ST., - - - - - TORONTO.
TELEPHONE 892.

MUSIC FULL SIZE.
10 CENTS Per Copy.
Less than Cost.
Instrumental
Le Chant du Bivouac
Woman's Love
Glass in Hand
Toujours ou Jamais
In Flowering Grove
Home, Sweet Home
Le Passage du Regiment
Ye Merry Birds
Everybody's Darling
Black Cook's Dance (from Billie Taylor)
Austrian Hymn
Ave Marie
Heart's Longings
Send me an Answer from Over the Sea—Song
Hush, my Darling, do not Weep
A Sunbeam in the Storm
Don't Blame Me, for I Didn't do it.
Dost Thou Love Me, Sister Ruth
Ever, Ever Thine
Coast is Clear
When the Clouds go Rolling by
Oh, After Many Happy Years
Chant D. au Boccage
ESTABLISHED 1856.
P. BURNS & CO.,
Only Importers of the Celebrated
SCRANTON COAL.
Special Rates for Cut and Split
Summer Wood for One
Week.
OFFICES: - Head Office, 38 King St. E.,
TORONTO,
Also 546 Queen West, 390 Yonge. Office and Yard,
Yonge St. Docks Front Street near Corner
Bathurst St. Telephone communications be-
tween all offices.
Orders promptly attended to.

THE Styles of the Season

LADIES look and feel dressy in our
Fur Jackets and Shoulder Capes,
and they are particularly comfort-
able at this season, when chest and shoulders
should be well protected. The special claims
that are made for our styles in these garments
are perfect fit, elegant finish and guaranteed
workmanship. They are made up with our
usual care and good taste, and all the new sug-
gestions of Fashion in the shapes of Collars,
Sleeves and Shoulders and in Trimmings are to
be seen in the large and elegant variety of these
Jackets and Capes in our Fur Show Parlors.
Ladies are especially well pleased with our
moderate prices.

W. & D. DINEEN
Cor. King and Yonge Sts.

R. J. HUNTER'S
AUTUMN OPENING
ANNOUNCEMENT.

Stock Complete, Large, Select and
Comprehensive.

Woollens and Gentlemen's Furnishings
CLERICAL STOCKS A SPECIALTY.

R. J. HUNTER,
MERCHANT TAILOR,
Corner King and Church Sts.

MACDONALD & CHITTENDEN,
(Successors to J. J. Cooper & Co.)
MANUFACTURERS AND IMPORTERS OF
MEN'S FINE FURNISHINGS,
COLLARS, CUFFS,
SCARFS, TIES, UNDERWEAR, GLOVES, ETC.
The Archbishop, Rector, Oxford, and Priest
Clerical Collars, in stock and to order.
Special Discount to Clergy and Students.
109 Yonge St., Toronto.

Rowsell & Hutchison's List.

A HAPPY HOLIDAY,
A TOUR THROUGH EUROPE.
BY GRACE E. DENISON.
234 pp. 4to, in Artistic Binding. Price, \$1.25.

THE WORLD AND THE MAN,
The Baldwin Lectures for 1890. 12mo, cloth \$1.25.
JUST OUT.
A series of brilliant lectures. The titles of the
several lectures are: The Outlook, Led Up,
Tempted, Bread, Kingdoms, The Law of the
Case, The End. The book is unusually vigorous
and refreshing.

JESUS THE MESSIAH,
Being an abridged edition of "The Life and
Times of Jesus the Messiah."
BY ALFRED EDERSHEIM, D. D., ETC.,
Sometime Grinfield Lecturer on the Septuagint
in the University of Oxford.
1 Vol. cr. 8vo., 645 pp. \$2.25.

ROWSSELL & HUTCHISON,
76 King Street East, Toronto.

ELECTRICITY IS LIFE!



THE ONLY
Electrical Appliances
HAVING ABSORBENT QUALITIES.

A Certain Cure Without Medicine.

ALL HOME REFERENCES. NO FOREIGN OR MANUFACTURED TESTIMONIALS

RHEUMATISM.—Isaac Radford, 35 Adelaide St. east—Butterfly Belt and Insoles cured him of Inflammatory Rheumatism in four weeks. Samuel W. Abbott, Millichamp's Building, cured in six weeks, Rheumatism in Knees and Feet—Knee Pads and Insoles. A. E. Caldwell, Engraver, 71 King street, City, Rheumatism in the knee cured.

DYSPEPSIA.—Geo. H. Lucas, Veterinary Dentist, 168 King street west, had Dyspepsia for six years, entirely cured in eight weeks—Butterfly Belt and Insoles. R. Austin, 84 Adelaide street West, City, Dyspepsia six years; Butterfly Belt did him more good than he expected.

SCIATICA.—W. J. Gould, Gurney's Stove Works, City, not able to work for three weeks, cured in four days—Sciatica. Mrs. J. Swift, 87 Agnes street, city, cured of Sciatica in six weeks. Jas. Weeks, Parkdale, Sciatica and Lame Back, cured in fifteen days.

NEURALGIA.—Josiah Fennell, 287 Queen St. East, City, could not write a letter, went to work on the sixth day—Neuralgia.

LIVER AND KIDNEYS.—Mrs. Geo. Planner, City, Liver and Kidneys now free from all pain, strong and happy. Mrs. Hatt, 349 Clarence Ave., cured of Blood Poisoning. H. S. Fleetwood, a wreck mentally and physically; cause, nightly emissions, perfectly cured.

CATARRH.—E. Riggs, 290 Adelaide St. West, city, Catarrh cured by Actina. Miss Annie Wray, Manning Ave., finds Actina invaluable. Richard Hood, 40 Stewart St., City, used Actina three months for a permanent cure—Catarrh.

EYE.—John Thompson, Toronto Junction, cured of Tumour in the Eye in two weeks by Actina. Miss Laura Grose, John St., City, Constitutional Sore Eyes, cured in one month.

LAME BACK.—C. C. Rockwood, 16 Bulwer St., City, cured of Lame Back in a few days.

NERVOUS DEBILITY.—Thomas Guthrie, Argyle, Man., says our Butterfly Belt and Suspensory did him more good than all the medicine he paid for in twelve years. Thos. Bryan, 541 Dundas Street, Nervous Debility—improved from the first day until cured. J. A. T., Ivy, cured of emissions in three weeks. Your Belt and Suspensory cured me of Impotency, writes G. A. I would not be without your Belt and Suspensory for \$50, writes J. McG. For General Debility your Belt and Suspensory are cheap at any price says S. N. C. Belt and Suspensory gave H. S. Fleetwood a new lease of life. K. E. G. had no faith, but was entirely cured of Impotency. W. T. Brown, 73 Richmond St. West, Varicocele, cured in 4 weeks—Butterfly Belt and Suspensory. John Bromagem, 17 Farley Ave., varicocele, Butterfly Belt and Suspensory cured.

MISCELLANEOUS.—Miss Flora McDonald, 21 Wilton Ave., City, reports a lump drawn from her wrist. Miss E. M. Forsyth, 18 Brant St., City, reports a lump drawn from her hand, twelve years' standing. L. B. McKay, Tobaccoist, cured of Headache after years of suffering. Mrs. Wm. Bennett, 14 King St. West, City, after years of sleeplessness now never loses a wink—Butterfly Belt. Alex. Rogers, Tobaccoist, City, declared Actina worth \$100, Headache



Any Belt Requiring Vinegar or Acid will Burn the Skin. No Vinegar or Acid Used.

CATARRH

Impossible Under the Influence of

ACTINA.

GIVEN ON 15 DAYS' TRIAL.

\$3.00

Send for Illustrated Book, "HEALTH JOURNAL" and List of Home Testimonials, free.

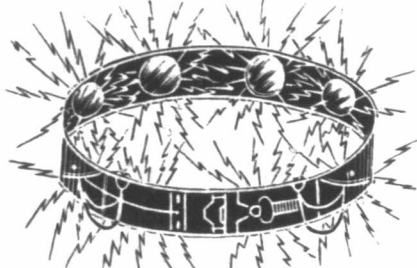
W. T. BAER & CO.,

171 Queen St. West, Toronto.

Butterfly Belt and Suspensory only \$7.

Mention this Paper when you Write.

THE DORENWEND Electric Belt and Attachments.



The Dorenwend is the only legitimate Electric Belt made, which fulfils the requirements of Electro-medical science. It is a complete Body Battery, it has an independent battery which generates a mild continuous current of Electricity (without shocks), and can be regulated to suit the strongest man or weakest child. It is a successful treatment for Indigestion, Rheumatism, Neuralgia, Sciatica, Lumbago, Liver and Kidney Troubles, Weak Back, Spinal Disease, Heart Troubles, Nervous Debility, Paralysis, Vertigo, Female Complaints, Impotence, Sexual Decline, and all diseases of the Nervous and Muscular Systems. Remember that the Dorenwend Belt is the very latest; it was invented by a competent electrician and ranks as the best in the world. We defy any one to bring proof to the contrary. Do not class this belt with the humbug combination of leather and metal with which the country is being flooded. If you wish to experiment with cheap, useless articles, buy them, but if you want to procure a genuine electric belt and one that will be of benefit, get a Dorenwend Belt. Send name and address for illustrated book on Home Electro-Medical Treatment, and mention this paper.

THE DORENWEND

ELECTRIC BELT AND ATTACHMENT Co.

C. H. DORENWEND, ELECTRICIAN.

103 Yonge St. - Toronto, Can.

The Dorenwend Belt is the only one that will stand expert examination. Others keep clear of it while we solicit it.

THE Accident Insurance Company, OF NORTH AMERICA.

HEAD OFFICE, - - MONTREAL.

Issues policies on the most liberal terms. No extra charges for ocean permits.

MEDLAND & JONES,

General Agents Eastern Ontario, Mail Buildings, King St. W., TORONTO.

Bates & Dodds, UNDERTAKERS,

931 Queen St. west,

Opposite Trinity College.

SPECIAL.—We have no connection with the Combination or Ring of Undertakers formed in this city. Telephone No. 513.

LADIES' FALL BOOTS

Fine and Medium Qualities.

Newest and Most Improved Shapes.

Widths and Half Sizes a Specialty.

Our Own Make and Imported.

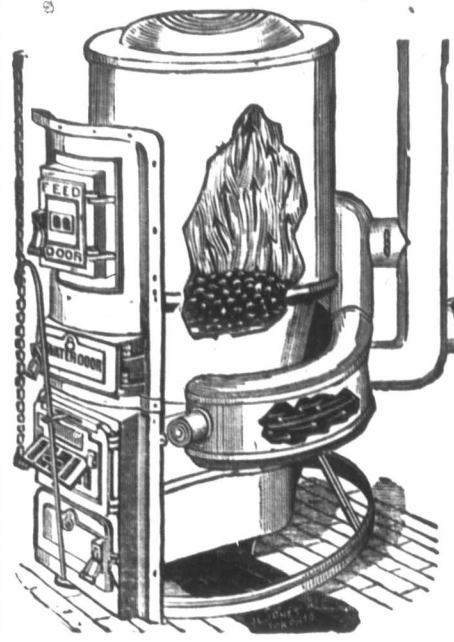


Prices Moderate.]

79 King Street East, Toronto.

I CURE FITS! THOUSANDS OF BOTTLES GIVEN AWAY YEARLY.

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 is 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 it will cure you. Address:—H. G. ROOT, M.C., Branch Office, 186 WEST ADELAIDE STREET, TORONTO.



Clare Bros. & Co.,

PRESTON, ONTARIO,

MANUFACTURERS OF

COAL AND WOOD

HOT AIR FURNACES

And Registers.

10 STYLES.

35 SIZES.

Write for Illustrated Descriptive Catalogue and Testimonials of the largest variety and best Hot Air Furnaces manufactured in Canada.

Mention this Paper.

Toronto Pressed Brick & Terra Cotta Co., -:-

R. C. DANCY, Managing Director.

ROOM 5, QUEBEC BANK CHAMBERS.

One Million Bricks now in Stock

PLAIN, MOULDED & ORNAMENTAL PRESSED BRICK.

GREAT VARIETY OF

Fancy Brick from \$3 to \$10 per 100.

Facing Brick from \$10 to \$18 per 1000.

Hard Building Brick \$8 per 1000.

These prices are F. O. B. cars at Milton, Ontario

CATALOGUES AND SAMPLES ON APPLICATION.



St. James' Cathedral, King St., Toronto, contains 500,000 cubic feet of space and is successfully heated with four of our Economy Heaters.

THE ECONOMY

WROUGHT STEEL

HEATERS

Are Especially Adapted for Heating Churches, Schools and Private Residences.

ECONOMY Warm Air Furnaces, Steam and Warm Air Combination Heaters, Hot Water and Warm Air Com. Heaters.

Our Heaters are the Most Durable, Most Economical and are constructed on the Most Scientific Principles of any on the market.

We make a specialty of Perfect Ventilation in connection with all of our heating systems.

Send for Catalogue and list of churches and schools using our heaters.

Estimates Gladly Submitted on Application.

J. F. PEASE FURNACE CO.,

189, 191, and 193 Queen Street East, Toronto.

MAGUIRE'S SEWER GAS PREVENTIVE,

Flushing and Self-Cleaning Trap.



SEWER PIPES,

Chimney Tops,

FIRE BRICK, FIRE CLAY.

Portland and Native Cements

Always on Hand.

Lowest Prices!

—NOTICE.—

Particular attention is directed to the formation and construction of the **MAGUIRE TRAP**. Sanitary experts, engineers, architects, plumbers and builders, after subjecting it to the severest tests, have declared it to be worthy of their unqualified approval. Leading physicians also declare that where it is used, typhoid fever, diphtheria, and other infectious diseases are much less prevalent. In the city of Toronto there is a very large and constantly increasing number of these traps being used, and in every instance they are giving perfect satisfaction.

Call or write for pamphlet at office, 84 Adelaide St., West, Toronto.

Canadian Churchman.

TORONTO, THURSDAY, NOV. 13th, 1890.

Subscription, - - - - - Two Dollars per Year.

(If paid strictly in Advance, \$1.00.)

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

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

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

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

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

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

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,

FRANK WOOTTEN,

Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

November 16.—24 SUNDAY AFTER TRINITY.

Morning.—Amos 3. Heb. 10 to v. 19.

Evening.—Amos 5; or 9. John 5 to v. 24.

STEPS are being taken to erect, at a cost of about £2,000, a seamen's church and institute at Middlesborough.

LORD TREDEGAR has given the site on which a new church is being built at Cardiff, exclusively for Welsh services. The church will cost £5,000.

ARCHDEACON FARRAR has been offered by the Speaker, and has accepted, the chaplaincy of the House of Commons, rendered vacant by the death of the Rev. Henry White. As St. Margaret's is the church of the members of the Lower House, there is a sort of fitness about the appointment.

THE Bishop of Rochester has received a donation of £2,000 towards the restoration of St. Saviour's, Southwark, from Mrs. William Weller-Poley, the lady who a few days ago sent £4,000 towards the Hall fund for the Church House. We hope that this bright example will be followed largely, for there are many who can quite as readily afford to do as much.

MR. DE LACY READ, one of the promoters in the suit brought against the Bishop of Lincoln, is much troubled in mind at the long time taken by the Archbishop in considering his judgment. In alarm he writes to the papers to ask whether there is any truth in the rumour that there is to be no judgment at all. Mr. Read is a mere tyro in ecclesiastical litigation, and his friends in Buckingham Street might very well have advised him to exercise a little more patience. The delays of the law are proverbial, those of ecclesiastical law particularly; but Mr. Read may be glad to know that the final meeting of the Archbishop and his assessors was held on Wednesday last, and it may be concluded that his Grace will soon be prepared with his judgment.

CONSECRATION OF THE BISHOP OF DOVER.—The Feast of St. Luke witnessed the consecration of the Rev. George Rodney Eden (late vicar of Bishop Auckland, Durham), as Bishop-suffragan of

Dover, in Canterbury Cathedral. The Archbishop was assisted by the Bishops of Durham, Rochester, and Gibraltar, and by Bishop Mitchinson. The procession entered the cathedral by the great west door, there being a large attendance of the clergy of the diocese. The Mayor of Canterbury (Mr. W. W. Mason), the Recorder (Mr. F. Meadows White, Q.C.), and other civic dignitaries also joined in the procession. During its progress the hymn "The Church's One Foundation" was sung. The Rev. R. L. Ottley preached from 2 Tim. i. 7. The Bishop designate was presented by the Bishops of Durham and Rochester.

IMPERIAL FEDERATION.—The Bishop of Manchester, speaking upon the topic of Imperial Federation, says: We must, he urged, safeguard the fields where our food is grown, since we cannot cultivate enough for ourselves in this little island. He hoped that the representatives of both political parties would make federation a plank in the platform. He wanted not a mere Conference, like the old German Bund, but an Imperial Assembly for Imperial purposes, like the German Reichstag, and that the House of Commons should be confined to England's affairs only. This, he imagined, would solve the Irish Home Rule question, about which indeed the two political parties were really not far apart. This would prevent any section of the Empire sundering itself away. He was afraid of the aristocratic proclivities of the present House of Commons. It knew itself supreme, and would too probably resist encroachment upon its absolute power and supremacy. If some such constitutional change was not inaugurated, he feared for the integrity of the Empire.

A CALL TO UNITY.—Is it not high time that all these isms and distinctions were buried with the dead past? The time has fully come for men to throw away their long-cherished theoretical rushlights and stand in the all-searching light of the Sun of Righteousness. Furthermore, the Christianity that will permeate and regenerate the millions of China must present a "visible unity." The Chinese mind is inquiring and critical, therefore it is not to be wondered at that native Christians fail to understand our profession that "we are all one" while we are yet divided, or that they find it difficult to reconcile our preaching of harmony with the many divisions that remain amongst us. To obtain real organic unity we must have less of "isms" and hair-splitting distinctions, and more of Christ. The flagrant scandal of Protestantism is and has been its divisions, or rather not so much these as the competitions and hostilities to which they have given occasion. All true Christians must regard with more or less pleasure the recent reunions of various sections of the great representative bodies of Christianity. But no earnest Christian believes in doing things by halves, therefore these reunions will be looked upon as insufficient and unsatisfactory.

THE LATE CANON LIDDON.—A short time before his death, Canon Liddon wrote to a correspondent in Melbourne a letter which finally disposed of the idle gossip that was at one time current as to his personal relations with the Queen:—"June 3, 1890, 3 Amencourt, St. Paul's, E.C.—Dear Sir,—Certainly I should advise you to believe very little of the personal gossip which is retailed from London. It is true, when Mr. MacColl was at-

tacked on the score of his account of the impaled man whom he saw on the Save, I thought it my duty to bear witness to his accuracy. But I have no reason to suppose that the correspondence which followed ever attracted the notice of the Queen. . . . The only occasion on which I ever preached before her was eight years before it. On that occasion I did not 'imitate Bossuet,' or use any such words as 'And you, Madame, must also die,' nor did the Queen leave her seat before the conclusion of the service. I have no means of knowing what she may have said to the late Dean of Windsor. But I was staying with the Dean at the time, and what he said to me was quite inconsistent with the words quoted as having been used by the Queen." "I have the best reason for knowing," added the Canon, "that the Queen does not entertain towards me any feelings less kindly and gracious than towards others of her subjects." In confirmation of which he stated that her Majesty had offered him the See of S. Alban's, which he had been compelled "to decline on the ground of health."

THE BISHOP OF CHICHESTER ON THE LINCOLN CASE.—Speaking at the Diocesan Conference at Eastbourne a short time ago, the Bishop of Chichester closed his presidential address with a few words on the Bishop of Lincoln's trial. His lordship said:—The Church is anxiously awaiting the judgment of the Archbishop of Canterbury in the trial of the Bishop of Lincoln. The judgment from the eminent station of the judge, from his proved research and knowledge, and from the qualities of uncorruptness, moderation, and sincerity which all recognize in his character, must carry great weight. But it will be a judgment in the case before the court. It would be premature and even presumptuous to attribute to it a wider scope until we hear from the mouth of the judge himself that such is its purpose. The wisest judges are careful to restrict their judgments to the case immediately before them. If the judgment should be generally accepted as the end of the controversy, great would be the relief to the Church, and great the joy of all who desire her peace, her truest welfare. Such an issue should be sought in our prayers, and promoted in our social stations by mutual forbearance and the spirit of obedience and humility. Meanwhile I must express my regret that the Archbishop has been constrained alone, and without his suffragans (for his assessors exercise only the functions of advisers), to sit in judgment on a Bishop of his province charged with offences against the doctrine and discipline of the Church. I see the danger of such a course, and I feel its injustice, for if this be sound law, then the Bishops of the Church of England alone of all British citizens are deprived of the right of being tried by their peers. Such is my impression, and it is not confined to myself. Two hundred and ninety clergymen of this diocese have presented to me an address embodying in respectful terms the same sentiments.

THE ENGLISH CHURCH CONGRESS.—The success of the late session of the English Church Congress may not have been brilliant, but it has been much greater than its best friends anticipated. From one cause and another a suspicion was abroad that the machinery of the Congress had fallen or was falling into the hands of a single party in the

Church; and an institution professing to be impartially inclusive of all schools and parties, but actually under the control of one, would be an anomaly not easily comprehended by the English mind. The outcry on the subject was loud enough to be heard by those who have the management of the Congress, and all cause of suspicion disappeared in time to ensure an enjoyable and profitable session at Hull. Lacking as it does the element of immediate practical purpose, a church congress can be little more than an unusually large and interesting debating club, unless its debates are addressed to the solution of practical problems. At Hull the most important discussion was on Socialism, and by far the most striking paper was read by Bishop Westcott. Practical subjects, such as that of gambling, were among the most popular, though, strange to say, the debate on "The Limits of Ritual," which one might have expected to be about as fresh as a debate on the corn laws, attracted an immense audience. The discussions of Faith and of Inspiration, the latter being really a discussion of *Lux Mundi*, were clearly out of place at such a meeting. The debate on brotherhoods might have been of some practical interest if it had appeared that any of the speakers had any thought of starting one, or had any practical knowledge of his subject. A rhetorical denunciation of the wicked tricks of trade seems to have stirred up a good deal of bad blood; but as it gave never a hint of the way to purify trade, it was of little importance. To the ideal success of a church congress two things are necessary: first, that its governing body shall be so absolutely non-partisan that no suspicion of partisan control or partisan influence in its administration shall be reasonably possible; and second, that the topics of discussion shall be well chosen. Failing in either of these two essential features, the Congress must fail.

OVER THE MOUNTAINS.

BY REV. RURAL DEAN LANGTRY, D.C.L.

THE CONFERENCE.

In the descriptions I have given of our journey to the Pacific Coast, I have dwelt almost exclusively upon the physical aspects of that journey—the fertile plains, the rich valleys, the rushing rivers, the towering mountains. This has seemed to many of your readers, I know, to be too secular for a church paper. But it has its spiritual side. God speaks to us in the majesty, the sublimity, the beauty, and the fertility of nature. We see all around us His bountiful gifts. And the rich provision which His fatherly goodness has made for hundreds of millions of men in this vast land that is ours, ought to awaken the profoundest gratitude to the Father of all. True, I have not called attention to this, but have left it to spring up spontaneously in the minds of others, as I have described as well as I could what I was privileged to see. I do not think that I ever felt so sorry before, that there are so few people in the world who ever see, or can see, the most majestic and beautiful things in the world. I have done with all that now, and will probably never look upon it again. I am thankful, however, that the memory of that vision of majesty and beauty will remain a joy forever.

And so I hasten to redeem my promise, to say a few words about the Conference, at Winnipeg, or the consolidation of the Canadian Church, which first suggested that journey, and by the reduced fares, which it secured, made it possible.

The Church in Canada has heretofore been

very much in the position of the Church in England during the Heptarchy; planted by missions from different lands, it was one in faith and doctrine, in worship and general discipline, but it had no other bond of union, and no way of speaking with one united voice or of acting as one united body for the good of the whole. It was made up of so many "*Membra disjecta*" which had not yet been combined into one body. That state of things was brought to an end under the able administration of Archbishop Theodore, 150 years before England was England, by the felt need of a national Church that could take counsel together and act together in all matters of faith and practice affecting the whole land.

Our position has been very similar. The Church in the Maritime Provinces, in Lower Canada, in Ontario, in Rupert's Land, in British Columbia, has been founded by independent missionary effort, and, until lately, each of these divisions has just been looking after its own interests and doing nothing to help the others. The need of combination and united action has, however, been felt for some time with growing intensity. This led to the action of the Provincial Synod of Canada in 1886 and 1889, and this to the assembling of the Conference, at Winnipeg, on the 15th of August, 1890. I need not dwell now upon the action of that Conference. There was a good deal of difference of opinion when we met as to what ought to be done, but all were of opinion that such action ought to be taken as would secure a national synod, and therefore there was the greatest good will and readiness to be guided by the general opinion. The result was the adoption by a unanimous vote of the desirability of establishing a national synod; the conservation of the provincial system; proportionate representation; and in general outline the subjects to be referred to the General Synod. Two objections have been made against these conclusions of the Conference. The first, that the existence together of Diocesan, Provincial, and National Synods is contrary to catholic usage and ought not to have been sanctioned. And secondly, the inadequacy of the representation recommended by the Conference.

The first objection is evidently too hastily taken. It has the ring of a section of men who pronounce everything uncatholic which differs from their own opinion or practice. Synods are not divine institutions, but have been adopted by the Church to supply her need of mutual counsel. And it is evident that they were of various kinds, and varied in number and kind in different parts of the Church, according to her needs. There were Diocesan or Consistorial, Provincial, Patriarchal, National, and Ecumenical Synods, all existing in the same territory and being in well understood subordination the one to the other. So that the only objection that can lie against the continuance of the Provincial system in subordination to the National, is one of expediency, and that is one about which men living in different localities will naturally and legitimately hold different views.

The other objection, that the representation recommended is inadequate, deserves more serious consideration. I am inclined, on further reflection, to think that the General Synod will not be large enough to give it that weight which ought to attach to its decrees. There is, no doubt, a great deal of force in the objection urged by the Rev. A. H. Baldwin, of this diocese, and by some of the western men, that the limited number of representatives does practically destroy the elective representative character of the General Synod.

And for this reason: In a diocese where only two representatives are sent from each order, one can determine, before the elections take place, who those delegates will be. Official position, or prescription, or age, will determine the result. And those thus chosen may not furnish any representation of large sections in any diocese. It will, however, be observed that the Conference was not vested with any legislative power, that its decisions were only recommendations. The General Synod, when it meets, will have to adopt its own constitution, and may alter the recommendations of the Conference as it sees fit. The great thing is to get that General Synod organized and established. The Conference was guided in limiting the representation, as it has done, solely by the question of expenses, and I take it that if the Diocesan Synods decide that a larger representation is desirable, and will provide, out of their own funds, for the expenses of their delegates over and above those recommended by the Conference, it will be legal. Only the first Diocesan Synod that may assemble ought to discuss and decide this matter tentatively for the guidance of the other synods. I do not know whether my fellow delegates to the Conference will not feel that this suggestion is opening the flood-gates of danger. If all constitutional questions were decided by dioceses, that would avoid any danger that might arise from any diocese sending a larger number of delegates than the Conference has recommended. I do hope, however, that no difference of opinion of this kind will be allowed to frustrate the work of the Conference. If the land of which I have been speaking is vast, and has in it vast possibilities for the future of the world, so does it bring with it vast responsibilities for the Church. The future of that unfolding territory will determine the future of this country, and will mightily affect the future of the Empire to which we belong, and, so, the future of the whole world. And what that future shall be morally, intellectually, spiritually, will depend largely upon the way in which the Church provides for the needs of the incoming populations. Now, it is at once evident to anyone who reflects upon what those needs are going to be, that the united and combined efforts of the whole Church will be taxed to the utmost to supply the demands that will be made upon her. We ought to learn wisdom from our neighbours and rivals in the field, the Methodists and Presbyterians, who have had long practice in legislative government. They each have a General Synod embracing the whole Dominion. And it is a matter of profound surprise to them that we have been able to get on so long without such representative assembly. The result has been the fragmentary and piecemeal character of our work.

AGNOSTICISM.

It is the melancholy mark of the age in which we live that it is everywhere proclaiming its belief that the noblest efforts of all the leaders of thought in the ages gone to know God, have not only failed, but that they ought never to have been made. That man was never meant to know God, and cannot know Him. All around us reason is in full retreat; it is surrendering problem after problem, it is abandoning position after position. It is shutting itself up within the narrow limits of its own unexplained experiences, and refusing to venture out a step beyond the walled fortress of its senses. It fears to trust itself; it makes no claim to know anything. It names itself Agnostic, and that means that it throws up the cards, that the

se where only two
sh order, one can
take place, who
position, or pre-
the result. And
sh any representa-
ese. It will, how-
ference was not
r, that its decisicns
he General Synod,
t its own constitu-
mendations of the
great thing is to
and established.
mitting the repre-
by the question of
Diocesan Synods
tion is desirable,
vn funds, for the
and above those
e, it will be legal.
at may assemble
natter tentatively
ynods. I do not
tes to the Confer-
restion is opening
all constitutional
ses, that would
e from any dio-
delegates than
ed. I do hope,
nion of this kind
rk of the Confer-
e been speaking
ibilities for the
ing with it vast
he future of that
e the future of
ect the future of
d, so, the future
hat future shall
lly, will depend
Church provides
ulations. Now,
no reflects upon
that the united
Church will be
e demands that
o learn wisdom
in the field, the
have had long
t. They each
ng the whole
f profound sur-
le to get on so
assembly. The
and piecemeal

age in which
iming its belief
ders of thought
have not only
to have been
to know God,
l us reason is
problem after
after position.
rrow limits of
d refusing to
fortress of its
akes no claim
Agnostic, and
urds, that the

game is lost. All its ancient heroic ventures into the unseen, the true, the absolute, these are over. It resigns itself to accept its own ignorance. Nothing it says can be known as it is. And yet men talk of the progress of intellect; surely the intellect of to-day is in full retreat out of all the country it once claimed to occupy. It is openly professing its defeat. It can find no road, as it once hoped, out of its own limited horizon, out beyond the range of its local and earthly faculties. Man was not made to know, and so it is refusing to accept whatever reaches out beyond the range of its senses, or cannot be proved by its logical processes.

THE CHURCH—IS IT A VISIBLE OR INVISIBLE SOCIETY?

COMMUNICATED.

The great question of the age in which we live is just this, what is the Church? The whole question of union centres around this. Our separated brethren tell us pretty well with one voice that the Church of the New Testament, the Church for which Christ prayed, "is not a visible society, is not a mixed body made up of all sorts of men, good and bad." It includes, we are told, none but believers. "There are no hypocrites and no reprobates in this Church." It is a congregation, they say, of the members of Christ, that is, of the saints who do truly believe and rightly obey Christ. This they call the Protestant view of the Church, and tell us that it is derived from a careful examination and induction of the teaching of Scripture direct and indirect bearing upon it. We can only say that there is nothing more astonishing in the history of human opinion than the fact that people think they find in the Bible, or may deduce from it, that which is manifestly not only not contained in it, but which is altogether excluded by many of its plainest statements. And, to our mind, there is no more astounding illustration of this phenomenon than is supplied by the notion that the Bible teaches that the Church of the New Testament, to which the promises are made, and to which the privileges of the Gospel belong, is an invisible, unorganized association of all true believers; all who are predestinated to eternal life, as the Calvinists put it, or of all who are truly converted, as modern sentiment would prefer expressing it.

Whatever else may be affirmed of it, it is beyond dispute that that thing to which the name Church is applied in the New Testament is a visible organized society, with its visible officers and laws, and mode of initiation and badges of membership. We go further, and affirm, without the fear of contradiction, that the name Church is never applied to anything that is not a visible organized society. The word *Ecclesia*, which we translate Church, was not a new term invented by our Lord or His Apostles. It was familiar to the ears of His hearers. It was employed in the Septuagint version of the Scriptures, which was in common use at that time, to describe the Jewish nation, the chosen race (see Ps. xxii., 22). It is used by S. Stephen (Acts vii., 38) to describe that people as a whole. S. Paul applies it to them (Heb. ii., 12.) Now it will not be pretended that God's ancient people, the Jewish nation, were an invisible unorganized community. Nor will it be contended that they were true believers—truly converted men and women—amongst whom no hypocrites and no reprobates were to be found. Here then is a term in familiar use employed by everyone to describe a visible organized society. Surely if its meaning was now to be wholly changed; if it was to be henceforth employed to describe a different kind of society altogether from

that to which it always had been applied—surely, surely, in very mercy, the merciful Lord, to say nothing of His Apostles, would have told his hearers plainly of this change and the reasons for it. But not a hint of any such change, intended or accomplished, is to be found anywhere.

But further, the word Church occurs over a hundred times in the New Testament, and there is no one passage in which it occurs which either by direct statement or fair induction can be made to convey the idea of an invisible Church, made up only of true believers, or of those who have been "predestinated to eternal life." There are many passages which altogether exclude any such meaning. The Church at Pergamos had amongst its members those who held the doctrine of Balaam, and others who held the doctrine of the Nicolaitans. Were these true believers predestinated to eternal life? The Church at Thyatira had that woman Jezebel, who set herself up to seduce God's servants to commit fornication and eat things offered to idols, for a member. Was she truly converted? Was she not manifestly either a hypocrite or a reprobate? The Church at Sardis had many members whose names were going to be blotted out of the Book of Life (Rev. iii., 5). They were surely not all predestinated to eternal life? The whole of the members of the Church at Laodicea were so lukewarm that they were only fit to be "spued out of the mouth of Christ." Were they truly converted people? The Church at Corinth had in it one member who was guilty of foulest incest; many members who showed that they "were carnal and walked as men by the parties and divisions that had sprung up among them"; many members who were utter sceptics, denying the fundamental doctrine of the Resurrection; many who were guilty of gross profanation of the Lord's Supper. The Church in Galatia had been bewitched, and had all but apostatized. Were all these members of these churches, in spite of the Apostle's condemnation, "true believers, who were truly obeying our Lord Jesus Christ?" Again, if the Church be invisible how could anyone obey the Lord's command, "Tell it unto the Church?" Where could we find an invisible Church, or how could the offending brother hear or refuse to hear the Church if the Church could nowhere be found to hear the complaint or speak to the offender. How, again, could the discipline commanded be exercised? How could you cast a man out of an invisible Church? If he were a good man you could not cast him out of your invisible Church, for all good men are members of it by virtue of their goodness. And if he were a bad man you could not cast him out, for he did not belong to this invisible Church, and never could according to popular teaching. How, again, could a great persecution come upon an invisible Church (Acts viii., 1)? How could the persecutor find it? Or how could the Apostles have assembled with an invisible Church? How could they have ordained elders in every church if the Church was invisible (Acts xii., 27)? Or how could they be brought on their way by an invisible Church? Or how could those at Rome salute an invisible Church? Or how could Saul make havoc of an invisible Church? or Diotrephes cast men out of an invisible Church? or Timothy take care of an invisible Church? Were the Churches to which S. Paul wrote his Epistles at Rome, Corinth, Galatia, Ephesus, Colosse, Philippi, and Thessalonica, invisible Churches? How, again, could the members of an invisible Church "obey them that have the rule over them"? Who would they be? where could they find them?

There is no sin more sternly denounced in Holy Scripture than the sin of schism, the dividing the Body of Christ. But if the Church be invisible, how could parties be formed in it or schisms from it? You might set up as many sects or parties as you liked, and yet you could not, by any act of visible, external separation, divide an invisible community, made up of true spiritual members; and so it would follow not only that many parts of Holy Scripture were written in vain, but are positively chargeable with the fraud of trying to confound a visible society with the one true invisible Church. But no. This modern notion that the Church which Christ said He would build upon this rock, and which S. Paul tells us He did build upon the foundation of the Apostles and prophets, Jesus Christ himself being the head corner-stone, is an invisible thing, is a manifest fiction invented to hide from men's eyes the enormous guilt of the sin of schism with which the Christian world is afflicted and humiliated to-day, and which Holy Scripture everywhere so sternly condemns.

It is surely manifest at once that if the Church of the New Testament be an invisible fellowship, then every visible thing on earth calling itself a Church is unscriptural and wrong; is in fact nothing less than a wicked attempt on the part of a mere human and unauthorized society, by appropriating a name which does not belong to it, to delude people into the notion that by joining it they will secure to themselves the promises and privileges which belong to another society altogether. It would hardly be honest for a new firm to take the name of an old and well-established house in order to gain for itself the credit and custom that belonged to the ancient and secure establishment. Or, to take another illustration still fresh in men's minds, it was surely not right, it was most wicked and wrong, for the butcher Arthur Orton to take the name of Roger Tichborne that he might be able to appropriate as his own the rich estates of the Tichborne family. And yet this theory about the Church being invisible obliges us to believe that any visible thing on earth calling itself a church is guilty of just such a crime as that.

But what then, you ask; do you deny that there is an invisible Church? And we answer yes, in the sense described above we do. The company of those who have passed out of the body into the presence of their Lord is invisible to us now, but it is not another Church, it is part of the same. It is also true that those who belong to Christ, not in name and by profession only, but in spirit and in truth, are invisible to us, and known only to God; but neither of these is ever called the invisible Church in the New Testament. That Church is a visible organized body, made up of good and bad members, tares and wheat, wheat and chaff, good fishes and bad, foolish virgins and wise, branches of the true vine, some living, some withering, some dead.

To all the members of this visible Church—this one Body of Christ—as far as God's intention and gift and act can make them so—all the promises of the Gospel, all the privileges of the Church—membership in Christ, adoption and sonship, and inheritance among the saints—are pledged and do belong. Only, as in other matters, a gift has not only to be given but to be taken. A privilege must not only be conferred but accepted. An estate bequeathed must also be claimed and taken possession of before it benefits him to whom it has been given. But many, alas, to whom these high privileges belong, like Esau, despise their birthright, do not claim or seek to

appropriate as their own these unspeakable gifts of God, and so forfeit and lose them. And yet they are gifts which God conveys in and through the visible Church to all who will receive them.

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 20.

The rubrical note at the close of the Communion Office calls for more than a passing remark. It is introduced by the phrase "And note," which is evidently a commendation, no longer of ritual conformity, but of personal duty. Every parishioner is called to a *minimum* of Communions, and also to other duties. By the corresponding rubric in the First Book "every man and woman" is bound to attend the parish church, "there to pay their duties, to communicate once in the year at least, and there to receive and take all other Sacraments and Rites in this Book appointed." In 1552 the revisers introduce several noteworthy changes, "And note, that every parishoner shall communicate, at least three tymes in the yere: of which Easter is to be one; and shal also receyve the Sacramentes, and other rytes, according to the order in this boke appointed. And yerely at Easter, every parishoner shall reken with his Person, Vicare, or Curate, or his, or their deputie or deputies, and paye them or hym all Ecclesiastical duties, accustomedly due, then and at that tyme to be payde." Our present rubrical note varies but little from that of 1552.

This note speaks of a condition of things that is different from the present, and we are at a loss to know why the direction, which is now really inoperative, has been allowed to remain where it is. Ecclesiastical archaeologists fail to discover what these dues and duties are, and why the rule is given in such a precise and legal form. In many different ways attempts have been made to give the closing part of the note a practical meaning, but the special offerings have been for the note rather than the note for the offerings. That it has been left in its place is probably owing to the conservative feeling of the clergy, and perhaps even more to the long, legal terminology. There has been a hesitation in touching it, lest there be more in the obscure legalities than appears on the surface or has yet been found in it. It does no harm, and appears to be in favour of the clergy, and thus it remains as a survival.

These "Ecclesiastical duties, accustomedly due" for payment at Easter are clearly different from "the alms for the Poor, and other devotions of the People." They seem to be compositions for many former payments that the clergy received for their maintenance. The First Book contemplates offerings in kind that will supply the Altar and in some measure the needs also of those who minister at it. The Reformation wrought at the outset immense hardship upon the clergy, who were brought face to face with a new condition of things: the whole system was dislocated, and thousands had lived by the superstitions that were then swept away. The best had to suffer with the worst, and it is possible that the Reformers are trying by such rubrics to solidify the new work and secure to the clergy a decent livelihood. In the pre-reformation times the laity were in no elysium, if we remember the four offering-days, the heavy mortuaries, the bead-rolls, baptisms, churchings, banns, marriage-fees, offerings at weddings and funerals, oblations and bequests for wax-lights, masses for the living and dead, dirges, wakes, month's-minds, peace-minds, annuals,

trentals, indulgences, Peter's pence, &c. As Tyndal, who suffered death in 1536, describes his time, with perhaps a tinge of bitterness: "The parson sheareth, the vicar shaveth, the parish priest polleth, the friar scrapeth, and the pardoner parreth: we lack but a butcher to pull off the skin." Tithes, of course, have survived the Reformation, and both habitual usage and the Church's needs were likely to maintain so many of the direct payments as could be kept, when the collections by the weekly offertory were an innovation. These Easter payments were probably some definite charge in 1552, but are now only a name. Outside the English Office there is no allusion to the Easter or other dues.

In all the alterations made upon the Office and its rubrics there is one feature prominent: the revisers have always desired to see reverence, charity, and the fear of God. In the Office itself there is clearly present the central truth, that however times may change the conception as to what form is best, the Sacrament is of the Lord, and is to man the point of union between heaven and earth. We are inclined to weigh all the changes in our own pair of scales, but the First Book was compiled three hundred and forty years ago, and how many phases of thought has the world passed through since then? We cannot measure the forces that were then moulding thought, and the men of King Edward's day could not see the issue of their labours in Queen Victoria's reign. If there is one lesson we learn from our survey it is charity in dealing with our fellow-churchmen; and if there is another it is dependence upon the guiding hand of Almighty God. Cranmer did his best, and so did Laud, and so did the different men in their day: we can do no more and the result may be worse. God has given us the Sacrament for our spiritual food and sustenance: it is ours for use as the gift of God. But its place is in the midst of the great congregation, where we all meet as one in the unity of the Son of God, where with psalm and solemn thanksgiving we meet with the Lord at His feast, plead for the sick and afflicted, and become one with the Lamb that we offer.

REVIEWS.

STORIES FOR THE CHRISTIAN YEAR.*

It is a most desirable thing that children should be interested in the successive seasons of the Christian Year and in their teaching; and it needs more skill than most teachers or parents possess to do this. It is an excellent plan to present these lessons under the form of stories, and this work is very well accomplished in the little volume now before us.

"Being an English work," the Editor remarks, "the liberty has been taken of adapting its language to our own, the American Book of Common Prayer, and the wants of the children of the new world generally. These alterations will not make it less useful to Canadian children. The differences in the Prayer Books are very slight, and the conditions of Canadian life resemble those of the United States quite as much as those of England.

THE PERSON AND WORK OF THE HOLY SPIRIT.†

The qualities of Principal Moule as a devotional writer are so well known and so highly appreciated that the reader will expect much from a work of his on the subject of the Holy Ghost, the Com-

*Short stories and lessons of the Festivals, Fasts, and Saints' Days of the Protestant Episcopal Church. Price \$1.00. Whittaker, New York; Rowsell & Hutchison, Toronto.

†*Veni Creator*: Thoughts on the Person and Work of the Holy Spirit of Promise. By the Rev. H. C. G. Moule, Principal of Ridley Hall. Second edition. Price \$1.50. Whittaker, New York; Rowsell & Hutchison, Toronto. 1890.

forter, and he will not be disappointed in the present volume. It has been the special merit of Mr. Moule that, although a thorough Evangelical, he has largely emancipated himself from the somewhat narrow theology of his school. In particular, he has recognized the place of the Incarnation and the office of the Second Adam, in a manner to which previous writers of that school have not accustomed us.

His present volume is, in some sense, a continuation and amplification of his previous works, such as that on Union with Christ, and the one on Outlines of Christian Doctrine. The importance of the subject needs no enforcement; and Mr. Moule remarks quite truly that it has become a special subject of our time. Readers of Hare's "Mission of the Comforter" will remember the illustrations which he gave from commentators of the last century of the want of perception then prevailing in regard to the work of the Holy Spirit. Not only Evangelicals and High Churchmen, but Irvingites as well, have contributed not a little to a better and fuller understanding of this great subject.

Mr. Moule speaks of the fragmentary character of the book, and this is quite true if he means that it is not a complete treatise from either the historical or the theological point of view. Yet there is a certain relative completeness in the work, so that we do not miss what perhaps might be added with advantage. In regard to the place held by this subject, the author remarks: "Before the first Advent the great testing truth was the 'oneness of God's nature and His monarchy over all,' with special respect to the Person of the Father. At the first Advent the great question was whether a Church orthodox on the first point would now receive the divine Son, incarnate, sacrificed, and glorified, according to the promise. And when the working of this test had gathered out the Church of Christian believers, and built it on the foundation of the truth of the Person and Work of the Lord Jesus Christ, then the Holy Spirit came in a new prominence and speciality before that Church as a touch-stone of true faith."

The treatise very properly begins with the subject of the Personality of the Holy Ghost, the ruling passage considered being S. John xiv.-xvi. At the end of this chapter there are some very satisfactory remarks on the blasphemy against the Holy Ghost. The second chapter takes up the very important subjects of (1) The Dual Procession, and (2) The work of the Spirit in relation to the Human Nature of Jesus Christ. The third chapter treats (1) of Union with Christ by the Spirit, (2) of the Spirit's work in relation to the Scriptures. Then we have the Holy Spirit as the interpreter of Scripture, the Spirit convincing of sin, the Spirit glorifying Christ to the soul. Then the representation of the work of the Spirit in S. John xiv. xvii., in S. John vii. and xx., and in the writings of S. Paul, is further considered.

Many of the passages treating on the above mentioned subjects are admirable both for instruction and for edification; and it would not be possible for any one to read the book with even ordinary attention, without receiving much benefit from it. But, as the author remarks, it is, as a treatise, fragmentary, although it may be read, as we have said, without any sense of incompleteness.

There are three different methods in which this subject may be studied, the historical, the biblico-theological, or the simply theological. Neither of these methods is entirely adopted by Mr. Moule, although we may, in his work, trace the influence of all the three. For this reason, perhaps, we grievously miss the work of the Holy Spirit in the creation of the Church and the attendant doctrines. Mr. Moule has quite properly insisted upon the work of the Spirit in the constitution of the Person of Christ. But surely the work of the Spirit in the organization of the Church is equally prominent in the New Testament; and how can we understand the grafting by the Spirit of members into the mystical Body of Christ, unless we have firmly grasped the truth of the relation of the Holy Ghost to that Body?

We are the more disappointed in this respect from the fact of Mr. Moule's clear teaching concerning the Second Adam having led us to expect more from him. It is quite true that in his treatise on Union with Christ he fails to bring out clearly

the corporate character of our relations to one another and the virtue of the Sacraments; but we hoped that a treatise on the Holy Spirit would go deeper into this subject. Principal Moule has given us a treatise of value; but we hope the day will come when he will make every point in his inquiry lead up to and radiate from the Day of Pentecost and the Work of the Spirit on that day.

We wish we could give some extracts. We will, however, in conclusion, draw the reader's attention to some excellent remarks, true and well-balanced, on the illumination afforded to the individual student of Holy Scripture in the fourth chapter.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

QUEBEC.

QUEBEC.—*S. Matthew's*.—Saturday, November 1st, being All Saints' Day, and which is always observed in this parish as the anniversary of the Lay Helper's Association, there was an early choral celebration of the Holy Eucharist, which was attended by a good number. The choir and organist deserve great credit for the able rendering of "Merbecke's Service," which was the first occasion, for a long time, on which Gregorian music has been used, and it is safe to say that all who heard it prefer it to any other. At 10.30 a.m., there was a second celebration, and an address by the Lord Bishop to Lay Helpers, and at 7 p.m. there was choral evensong, at which a large congregation was present. The clergy taking part were the Revs. L. W. Williams, rector; T. A. Williams, curate; Canon Thos. Richardson, and A. J. Balfour. Canon Richardson delivered an eloquent and very appropriate address. At 8 p.m., the members of the association and their friends assembled in the parish room to hold their annual reunion. The rector gave a short address on the objects of the Association, stating that it was organized in 1872, and that in the roll of that year appeared quite a number of those who are now active workers in the parish. He also invited others to join and take up some kind of work in the parish, with the result that about 25 new names were added to the roll. During the evening songs were given and refreshments served, and at the close the boys of the surpliced choir were treated to bags of sweetmeats, &c.

LABRADOR.—Since the Rev. Mr. Sutherland went to this out-of-the-way mission, this summer, he has performed 18 baptisms and married 10 couples along the coast. In several places he has organized readings and concerts, and, in one or two places, Sunday schools for the children. Mr. Sutherland belongs to Danville, P.Q., and was for a short time missionary at Lake Beauport.

LAKE BEAUPORT.—The pretty little church which was erected at this place during the past summer has been appropriately furnished, the floors of nave and sanctuary have been covered with matting and carpet respectively, and all the windows filled with stained glass from the studio of Spence & Sons, Montreal. The seats, as should always be the case in the house of God, are entirely free and unappropriated. A very handsome brass alms dish, from a well-known London firm of church furnishers, has just been sent out by the Rev. J. Edgar Hatch, M.A., late curate of S. Matthew's, with charge of Lake Beauport. The funds for the erection and furnishing of the church have mostly been raised by a Quebec lady, who spends the summer at the lake. A harvest thanksgiving service was held on the 7th inst., at which several of the city clergy assisted.

Obituary.—On the 24th ultimo, there passed away, at the ripe age of 91, the oldest clergyman in this diocese and probably the oldest in Canada, the Rev. E. W. Sewell, son of the late Chief Justice Sewell, of Lower Canada. Mr. Sewell was, years ago, chaplain to Her Majesty's forces stationed in Quebec, and was the owner of Trinity Church. His funeral took place the following Tuesday, and was attended by nearly all the city clergy, as well as by a large number of citizens. The interment took place in Mount Hermon cemetery.

Appointment.—The Rev. J. Edgar Hatch, M.A., Hertford College, Oxon, who was ordained deacon by the Lord Bishop of Quebec, two years ago, and afterwards acted as curate at S. Matthew's, was, at the last ordination of the Lord Bishop of Worcester, held in Worcester cathedral, ordained priest, and His Lordship has just licensed him to the curacy of Lapworth, Eng.

MONTREAL.

HOCHELAGA.—*S. Mary's*.—Rev. A. Bareham, of Trinity church, Quebec, has been appointed rector of this parish.

S. Luke's Church.—The Lord Bishop has been pleased to appoint Rev. T. E. Cunningham, M.A., of Aylmer, an experienced clergyman, to this important sphere. The church is to be congratulated that the Bishop is not merely a returning officer in the election of a rector, but that, as in this case, the weight of his mature judgment is felt in giving the preference, between two candidates, to experience and fitness, rather than to mere popularity.

S. George's Parish Hall.—*Band of Hope Concert*.—Some four hundred persons, with a large proportion of juveniles, listened with great enjoyment to an excellent programme of vocal and instrumental music on Tuesday evening, the 14th inst. In the absence of the Dean, Rev. Mr. Tucker filled the chair. We believe this effort is especially directed by the ladies, and Mesdames Carmichael and Tucker were both present. Mr. Tucker said that six of the performers had been members of the Band of Hope, and that the ladies wished to give a monthly concert for the benefit of those who had outgrown the society and become young men and women, and so to widen the circle of influence for the work. Mr. Sumner (interim organist), and three gentlemen choristers, assisted in the programme, together with a numerous staff of ladies and gentlemen, girls and boys. Mrs. MacLagan and four of her young children gave a chorus (a la kindergarten); Miss Smith, piano solo; Master Stephenson, violin; Mr. Yarker, bones; Mr. Holden, flute; and Professor Woodim, in wig, amused the audience with two comic songs, and topped off by removing his peruke. "Coming thro' the rye" was sung in a bewitching manner as could be desired by Miss O'Brien; but memory fails to complete the long list. A collection was made to cover expenses, and the evening closed by singing God save the Queen.

The Diocesan Lay Helpers' Association attended communion service in Christ Church Cathedral last Sunday morning at eight o'clock. The Rev. G. Osborne Troop preached.

The eighteenth anniversary of the Ven. Archdeacon Evans' pastorate was celebrated last week at S. Stephen's church. The Rev. Canon Mills filled the pulpit in the morning and Bishop Bond in the evening.

TORONTO.

The Rev. Leonard Dawson, rector of Regina, in the diocese of Qu'Appelle, is now in Toronto trying to collect donations towards a new church proposed to be built in that city. After leaving Ontario he purposes going to Ottawa and Montreal, and from thence to England, where he will remain some months.

CASTLEMORE.—*S. John's*.—This congregation has again to mourn the loss of a faithful member and diligent churchwarden, this time in the person of William Wiley, Esq. On Monday, October 27th, Mr. Wiley was engaged in his vocation all day, and in the evening partook of a hearty meal. He had just left the table, and took a seat by the fireside, when, all of a sudden, without a moan, he passed away from the scenes of his earthly labours to the rest of Paradise. Heart disease was the cause of death. Mr. Wiley was an Englishman by birth, but came to this country at an early age, and soon afterwards moved to Toronto Gore, where he lived until his death, having resided on the same farm for nearly 40 years. He was at one time a member of Toronto Gore council. The funeral, which took place on the Wednesday, was largely attended. The service at S. John's was very impressive. The sacred edifice was deeply draped. The rector of the church, the Rev. G. B. Morley, officiated, and delivered a sermon of forty minutes duration on the immortality of the soul, basing his remarks on Phil. i. 23, "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." When the reverend gentleman, at the close of the discourse, spoke of the deceased, and depicted the sudden and peaceful departure of the soul from its earthly tabernacle, and enumerated his many noble qualities, and as Mr. Morley dwelt upon his own close friendship for the deceased, both priest and people wept. Mr. Wiley left a wife and seven children, all of age, to mourn the sudden termination of a useful life on earth.

Brotherhood of S. Andrew.—It is very probable that the coming convention of the Canadian chapters of the above organization, which takes place in January

or February, will be held in Toronto. Chapters desirous of procuring a copy of the annual report of the American Brotherhood may obtain the same from the General Secretary, S. James' Cathedral, Toronto. As only ten of the thirty Canadian chapters have applied for charters and sent in report of organization, the council particularly requests that the remaining twenty will apply as soon as possible.

HURON.

HAMILTON ROAD.—The new Mission Chapel of All Saints was opened Sunday, 2nd inst., by special services. Three years ago the mission was established by the Rev. Canon Richardson in the brick chapel, corner of Adelaide Street and Hamilton Road, formerly occupied by the Primitive Methodists. A Sunday school was formed in May, 1888, and the progress gained has been so encouraging as to warrant the erection of a mission chapel for the permanent carrying on of the work. The new chapel was commenced early in last summer upon a lot presented for the purpose by the Imperial Oil Company. The rector devoted himself to the undertaking, and received substantial aid from the members of Memorial church congregation and others towards the building. The chapel is a neat brick structure of gothic design, well heated and fitted up in a very attractive manner. It is capable of accommodating some 200 people, and the seating arrangement is very good. The opening services were largely attended, and proved most successful. The Rev. Canon Richardson preached in the morning from Gen. xxviii., 17, on "The Gate of Heaven as a figure of the House of God." In the afternoon the chapel was again comfortably filled, and the Bishop of Huron preached with his characteristic power from 2 Tim., ii., 19. A third service, largely attended, was held in the evening, when Rev. Richard Hicks, of S. Paul's cathedral, officiated. His sermon was based on 2 Sam., vii. 5:—"See now how I dwell in an house of cedar, but the ark of God dwelleth within curtains." He spoke of the necessity of a place of worship even in the wilderness. The erection of such buildings as this broadens religious sympathy and shows its purpose world-wide. Our churches must not be the meagre expression of a narrow heart. There must be the sacrifice of a free-will offering in all church extension, but a united purpose makes possible great things. The day was an auspicious one in the history of the Hamilton Road mission work, which promises permanent success.

ALGOMA.

HUNTSVILLE.—On Wednesday, October 22nd, the Rev. L. Sinclair preached the harvest thanksgiving sermon in All Saints' church at 7.30 p.m., and the Rev. Rural Dean Lloyd read the prayers. There was a good congregation and the preacher congratulated the people on the magnificent decorations, which he considered to surpass anything he had seen in the adjoining towns on the line. The harvest festival on the succeeding evening was very successful. Speeches were delivered by the Rural Dean, the Rev. L. Sinclair, and Mr. Scarlett. Some music from other friends filled up the programme.

QU'APPELLE.

There was a rumour lately that Bishop Anson was shortly about to resign. The clergy petitioned him to reconsider his resolution. It is satisfactory to know that his Lordship, in his reply, assured his clergy that though he felt the work of the diocese almost too much for him, yet he did not purpose resigning till after the meeting of the first general synod in 1898. The Rev. Mr. Cartwright of Alameda is about to take charge of S. Paul's, Regina, during the absence of the rector (the Rev. Leonard Dawson) in England. The Rev. W. G. Lyon will shortly leave Medicine Hat and take charge of S. Alban's, Moosomin.

BRITISH COLUMBIA.

VICTORIA.—The fifth Synod of the Diocese of British Columbia was opened in the cathedral on the morning of October 15th, when divine service was read. His lordship the Bishop was present, and the sermon was preached by Rev. J. A. Leakey, who took for his text Isaiah lxi. 1. After service the synod assembled in the schoolroom, for the transaction of business. Those present were:

His Lordship the Bishop presiding.
Clerical delegates.—Ven. Archdeacon Scriven, Revs. A. G. Beanlands, D. Holmes, G. W. Taylor, J. A. Leakey, H. Kingham, M. C. Brown, W. D. Barber, Canon Paddon, E. G. Miller, J. W. Flinton and T. J. Christmas.

Lay delegates—Cathedral—Sir Joseph Trutch, Mr. Justice Crease; S. James', Col. Wolfenden; S. Saviour's, Messrs. J. S. Bailey and T. B. Norgate; S. Barnabas', Messrs. E. Baynes Reed and Rout

Harvey; Lake, Mr. H. E. Croasdale; Cedar Hill, Mr. Lidley Crease; Conno, Mr. Justice Drake; Saaich, Mr. J. J. Downey.

The following is the official list for the ensuing year: President, the Rt. Rev. Geo. Hills, D.D., Lord Bishop of Columbia; chancellor, Mr. Justice Drake; registrar, Mr. L. Crease; clerical secretary, Rev. G. W. Taylor; lay secretary, Mr. H. E. Croasdale; treasurer, Sir Joseph Trutch; auditors, Messrs. Rout Harvey, W. C. Ward.

His Lordship then delivered his charge and said: Since we met in October, 1889, three ordinations have been held, admitting the Rev. Frederic Lambert Stephenson to the priesthood, and Mr. John William Flinton and Mr. Ernest George Miller to the diaconate. In the same period two clergy have left the Diocese, viz.: The Rev. F. L. Stephenson and the Rev. J. C. Brenton. The following seven have been added to our list: The Rev. W. F. L. Paddon, Rev. F. G. Christmas, Rev. M. C. Browne, Rev. G. W. Taylor, Rev. W. D. Barber, Rev. J. W. Flinton and Rev. E. G. Miller.

Five new missions have been formed, namely, Salt Spring, now separated from Chemainus, being the electoral district of thirteen islands, excepting Kuper; S. Barnabas, Spring Ridge; S. Saviour's, Victoria West; North and South Cedar, with south part of Nanaimo; and the Wellingtons and Northfield collieries. The Islands mission of Salt Spring would, we had hoped, by this time have been provided for, but the clergyman who engaged to come was prevented at the last moment. The other four new missions are all most important, and their occupation by us a necessity if the Church of England is to do her proper part in making provision for the spreading tide of immigration. Our neglect of the two last has been a reproach. I have appealed to the S.P.G. for these and other neglected settlements and work in this Diocese, but hitherto in vain; still, I have hope of help from Churchmen in England towards the spiritual needs of their countrymen emigrating hither, who are unable, for some years at least, to contribute more than a small portion of the incomes of their ministers.

The Mission and Endowment Funds.—Much encouragement has been afforded by the assistance of the Clergy Endowment Fund. The arrears due to the clergy at our last meeting have been paid by it. We have been enabled to resume the work which had been dropped at Chemainus for lack of funds. Some grants to the clergy have been increased in view of the expensiveness of this colony. Confidence has been given to the recipients by the prospect of more punctual payments of their small stipends, and congregations, we trust, have been stimulated to do their part.

We must bear in mind that the Society for Promoting Christian Knowledge promises £500 further for the Endowment Fund whenever we can meet that grant by £2,000 raised on our part.

Canada's Women's Auxiliary and Girls' Friendly Society.—We have been much favored by the visits this year of earnest and intelligent lady workers in Christian missions and of charity: A deputation from the Canadian Women's Auxiliary for Domestic, Diocesan and Foreign Missions was the first of these. Mrs. Cummings and Miss Paterson afforded not only valuable information as to the extensive work of their society, but left a deep impression that it is our duty and privilege here to co-operate with them in raising and distributing help to both the Home and Foreign Missions of the Church of England in the Dominion. That we shall soon see our Churchwomen here inaugurate such co-operation. The other visitor was the Hon. Mrs. Joyce, a lady widely known for her practical and unselfish benevolence. The object she carries out is the emigration of female servants. These are in the first place carefully selected and must all be of unexceptionally good character. Each party are then sent forth over ocean and rail attended by a trustworthy matron. They are commended to the watchful kindness of a committee of Churchwomen in the town or district to which they go, and also to the spiritual care of the clergy. This is the plan of the Girls' Friendly, which is a distinct Church of England Society. The British Female Emigration Society is of like nature, and both are operated with wonderful administrative ability by their kind and gifted president, the lady I have named. This labor of love on her part must be of great advantage to this province, and I heartily commend it to the clergy and laity and their families as a work we ought to take up, and to assist by co-operation and support.

A New Cathedral.—I am sure you will not consider this occasion unsuitable for allusion to the proposal to erect a stone cathedral on the magnificent site close by where we are to-day, and which we hope will be of such proportions and beauty as to be an ornament and pride of the city of Victoria. The increase of population, the demand for additional accommodation, and the impossibility of sufficient enlargement of the present building, make plain and urgent the necessity for a new cathedral.

A General Synod.—At our diocesan synod of Oct., 1889, in reference to a conference proposed to be held at Winnipeg the present year, it was resolved:

"That this synod will welcome with satisfaction any well considered measures tending to promote closer communion of the dioceses of the Church of England in the Dominion of Canada, without impairing the autonomy of the diocesan and provincial synods."

The conference, at which this diocese was not represented, took place at Winnipeg, Aug. 15, 1890. It resulted in the adoption of the constitution of a General Synod to consist of all the Bishops of the Church of England in the Dominion of Canada and Newfoundland, and of delegates from the clergy and laity elected by the provincial and independent diocesan synods, to be superior to the provincial and other synods, not to exact coercive canons or resolutions, but "to have power to deal with all matters affecting in any way the general interests and well being of the Church within its jurisdiction." This same conference has decided that the general synod shall be called by the Senior Metropolitan, to meet at Toronto on the second Wednesday in Sept., 1893. There must be some mistake in this, as it can hardly be supposed that the delegates to Winnipeg were authorized to settle the whole business of a very novel experiment in the normal administration of our Holy Church, without first referring the results of their consultation to every diocese in the Dominion of Canada, that we may say whether we shall adopt a new system, or adhere to the universally recognized and well tried organization of diocesan and provincial synods, unfettered by any higher rule of synod or primate.

I observe the promoters of this movement appear to be under the impression that the Anglican Church of Canada is broken up into fragments, so much so that "unification," "corporate unity," "consolidation" is necessary. These expressions are surely misleading. The Church in Canada is just as much united as the Church in the British Isles. We have full intercommunion, the same apostolic ministry, sacraments, creeds, and book of common prayer. Our bishops and clergy can interchange pulpits, and our communicants and members be freely received from one part of the Dominion to the other. I will mention a few objections which appear to me to lie against the scheme for a general synod.

1. Even if such were practicable and desirable, we are not sufficiently numerous, strong or organized to attempt so radical an alteration. Our provincial system is not yet complete.

2. Inasmuch as the constitution and objects of the proposed higher synod are the same as belong to the provincial, by which all that is needed for the affairs of the Church can be done, the creation of a general synod is *superfluous and unnecessary*.

3. Doubtless higher synods than provincial there were and are, such as patriarchal, national, ecumenical, but these have not ordinarily been resorted to except in some great emergency, and such a necessity does not in our case exist.

4. Our Mother Church of England has not found such a higher system necessary.

5. Not only would a general synod as proposed be unnecessary, but it would tend to impair the influence of the provincial by treating of the matters usually and sufficiently dealt with by the latter. Several speakers at the Winnipeg Conference admitted that either this injury to the lower synods would happen, or that the influence of the general synod would be nullified.

6. To have one general synod for the whole Dominion would be inconvenient, on account of having to draw its members from distances of 2000 and 3000 miles, and of the great expense thus needlessly incurred, and the time taken in transacting or discussing business belonging to all sections of British America, whereas, under the provincial system, dioceses are grouped together as most convenient for their different localities.

7. A good deal has been said of a general synod, enabling the Church to speak with one voice on moral and religious questions, having greater power to influence governments and fostering the idea of unity; whereas governments in these days are not moved by ecclesiastical authority, but by public sentiment, which must be influenced not once in three or five years, but continually by sound teaching of the clergy and Christian example and conversation of faithful lay members of the Church, creating not one voice, but many voices, everywhere in furtherance of the pure, the good and the true.

8. An instance has been adduced favoring the proposed Synod of the General Convention of the Episcopal Church of the United States, attended by all bishops and selected clergy and laity every three years from all parts of the States, but the following resolution is a testimony that the system is inconvenient and needs amendment in the direction of provincial organization.

New York, October 5, 1889.—General Convention—"The Bishop of Central New York offered the following resolution, which was adopted: 'Re-

solved, the House of Deputies concurring, that a committee consisting of five members of this House, including the presiding bishop, with five clerical members and five lay members of the House of Deputies, be appointed to consider and report to the convention of 1893: (1) whether a territorial division of the whole Church in the United States and the territories is expedient; (2) by what changes in the constitution and canons of the Church a system of provincial legislation and discipline could be established, and (3) on what general plan such a division might be effected.'

Still, closer union may well be fostered by us, and may be accomplished by extending throughout the Church of the whole Dominion institutions in which all may have a common interest, and also by joint committees from time to time upon subjects on which united and similar action may be desirable. It might be well for each diocesan and provincial synod to have a standing committee on mutual relations, with a view to a practical closer action of the Anglican Communion in British America.

Upon the conclusion of His Lordship's address, the synod adjourned until 2:30 p.m.

On reassembling, the first business considered after routine was the reception of reports:

The Executive Committee.—The executive committee reports that grants of £1,000 from the S. P. C. K. and of £300 from the S. P. G., to the clergy endowment fund having been paid, the Bishop handed over to the incorporated Synod the balance of the fund on the 6th May, 1890, and transferred to the Synod the securities and mortgages thereof.

A conference on the union of the Anglican Church in B. N. A. was held in Winnipeg in August, but the representatives from this diocese were unable to be present.

Rev. Arthur Beanlands moved "That the following gentlemen be appointed representatives in conference for the formation of a provincial Synod, and that they be also representatives for this diocese in such provincial Synod if formed: Ven. Archdeacon Scriven, Rev. A. Beanlands, A. B. Good, G. W. Taylor, W. H. Barber, J. A. Leakey, Justices Crease and Drake, Major Dupont, Sir Joseph Trutch, Messrs. F. Baynes Reed and H. E. Croasdale."—Carried.

Ven. Archdeacon Scriven moved: "That this Synod, while sympathizing with the desire to draw together in closer union the various branches of the Anglican Church in British North America, is unable at present to agree in the scheme for the formation of a general Synod."

As far as Major Dupont understood the question, it appeared that this Synod alone had control over Church matters in this diocese. He asked whether there was any authority in England which interfered with the action of the Synod here?

His Lordship—We pledge ourselves and our constitution to act in accord with the principles of the Church of England.

Major Dupont, continuing, said it is very desirable that some attempt should be made towards affiliation with the Church generally; that there should be a general Synod which should have some control over the action of the Synods, so that there might be no possibility of a lapse of the doctrines of the Church of England, or any eccentricity cause a change in the prayer book from the principles of the Church of England. At present we are entirely alone, and apart from the good to be derived by the control of a general Synod, it would do the Church good to have the benefit of the best intellectual ability of the Church. Another very desirable change which the speaker was in favor of, was that instead of looking and deferring to the Archbishop of Canterbury in important matters, we should look to our esteemed Metropolitan as the court of appeal.

His Lordship again pointed to the fact that the Church's constitution here prevented its departing from the principles of the Church of England.

The motion was put and carried.

His Lordship named the following committee to prepare an address to the Archbishop of Canterbury as president of the S. P. G., with reference to its grant to this diocese: The Bishop, Ven. Archdeacon Scriven, Sir Joseph Trutch and Major Dupont.

The committee of advice on the Bishopric estate is composed of Mr. Justice Crease, Major Dupont, Sir Joseph Trutch, Messrs. W. C. Ward, P. O'Reilly and T. R. Smith.

Ven. Archdeacon Scriven moved, "That this Synod desires to express its thankfulness that an opportunity has been found of supplying the ministrations of the Church to the inmates of the Jubilee Hospital, and invites the co-operation of Church members in the much needed work of supplying similar ministrations to the inmates of the provincial jail."—Carried.

Rev. Mr. Taylor moved for an annual missionary meeting, to be held in every parish and missionary station in the diocese during the autumn, and a collection taken thereat in behalf of the diocesan mission fund; also a parochial collection for the same object, the proceeds to be handed the treasurer of the mission board on or before the 25th of April.

concurring, that a members of this House, with five clerical of the House of and report to the a territorial division States and the hat changes in the Church a system of line could be estab- plan such a division

fostered by us, and ng throughout the institutions in which and also by joint upon subjects on may be desirable. an and provincial mittee on mutual cal closer action of ish America.

rdship's address, n. usiness considered e reports: e executive com- 000 from the S. P. P. G., to the clergy paid, the Bishop Synod the balance and transferred to gages thereof. e Anglican Church in August, but the were unable to be

"That the follow- esentatives in con- rincipal Synod, and for this diocese in Ven. Archdeacon Good, G. W. Tay- ustices Crease and Trutch, Messrs. E. s."—Carried. ved: "That this he desire to draw s branches of the America, is unable for the formation

ood the question, had control over He asked whether which interfered ves and our con- principles of the is very desirable le towards affilia- hat there should ave some control hat there might doctrines of the ntricity cause a principles of the we are entirely e derived by the i do the Church best intellectual desirable change was that instead ishop of Canter- uld look to our of appeal. he fact that the ed its departing England.

g committee to p of Canterbury reference to its en. Archdeacon or Dupont. Bishopric estate Major Dupont, ard, P. O'Reilly

d, "That this fulness that an lying the minis- s of the Jubilee tion of Church t of supplying es of the pro-

Mr. Taylor explained that the mission fund was supported by the few rather than the many, and the object of this resolution was to get the many interested. Mr. Reed warmly seconded this motion, which was supported by Rev. Mr. Good.

Mr. Croasdale wanted to know if such subscriptions would form part of the assessment of each congregation, and Rev. Mr. Taylor explained that it would be distinct from the assessment altogether. The motion having been amended, as enforcing the canon on this point, was put and carried.

A resolution to appoint a committee on parish boundaries was left to his lordship, after which the usual resolutions of thanks were put and passed. The retiring secretaries were thanked for their services, Rev. J. A. Leakey for the Synod sermon, and the ladies for the excellent luncheon they had provided for the delegates.

Mr. Justice Crease moved a vote of thanks to his Lordship for presiding, and Ven. Archdeacon Scriven seconded the motion, which was very warmly carried.

In thanking the board for their kindness and cordiality, the Bishop expressed his gratification at the happy way in which the whole of the proceedings had been conducted. The session had dealt with a great many important matters, and the members had had a great deal of useful counsel. He hoped they would always be as happy and harmonious in their deliberations.

The Synod then rose at 6 o'clock. The offices of chancellor and registrar, which heretofore have been combined, have been made separate. Mr. Justice Drake continues chancellor, and Mr. Lindley Crease was chosen registrar. Rev. Mr. Taylor was elected clerical secretary.

The following interesting figures were embodied in the Bishop's charge to the Synod:

Communicants	1889
Baptisms	993
Confirmees	154
Marriages	30
Burials	47
	69

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.

Who Owns Shingwauk ?

SIR,—The three questions of "Missionary" in your last issue have been asked and answered more than once in the Church papers. The Shingwauk is a Church of England Institution; the land is, and has been from the first, Church property, and the Bishop of Algoma is president, and has control so far as he sees fit to exercise it.

Shingwauk, Oct. 31, 1890. E. F. WILSON.

Shingwauk and Elkhorn.

SIR,—As one who is very much interested in Indian work all over the Dominion, especially in the North-West, I would like Mr. Wilson, of Shingwauk Home, to satisfy the minds of many Churchmen on some important points. I, for one, have been under the impression that the homes under Mr. Wilson's care were Church homes—that is, controlled by the Bishop of each diocese in which the different homes are situated; and that the teaching in each home was according to the standards of the English branch of the Church.

Is the Bishop of Algoma responsible for the teaching in Shingwauk Home?

Is it correct that a Presbyterian is in charge of the home at Elkhorn, Manitoba.

Are these two homes diocesan property, or the property of Mr. Wilson?

Either Mr. Wilson's homes are Church or unsectarian; it is only honourable and fair that Churchmen should know which.

The Dominion Church Sunday schools wish to be helpers in bringing a number of Indian Churchmen. Until we have a clear and definite answer to the above questions, we cannot adopt Mr. Spencer's excellent suggestions.

LEONARD DAWSON, Rector of S. Paul's, Regina, N.W.T.

An Appeal.

SIR,—I should feel obliged if you would allow me through the columns of your paper to make an appeal to those members of the Church of England whom the Almighty has blessed with the means of doing so, for aid to a community wherein there is a large proportion of Church people, to enable them to erect a church, for if they do so they have the promise from a clergyman, the Rev. A. Watham, of a

weekly service and the organization of a Sunday school. This spot in the backwoods of Haliburton county, although fairly well settled, has I should think been more neglected in the ministrations of the Church than anywhere in Canada. Some years ago we had a monthly service at Gooderham, six miles distant, the Rev. C. Gander coming twenty miles to perform it, but at his death an interregnum followed of three or four years, wherein we had neither clergyman nor service. Then Mr. Watham came, and built a church first at Deer Lake, and then at Essonville, where he resides, and the church, its services, and its well trained congregation, although backwoods farmers, are not to be equalled in Canada.

Living about five miles south of Essonville, we are very anxious to obtain a like benefit, but to avail ourselves of the gentleman's offer, we are met by the fact that we need more money than we can raise, for all are alike poor in money. We can furnish timber, lumber, shingles, and unskilled labour enough for the purpose, but doors, windows, nails, lime, stove and skilled labour have to come from outside, and we earnestly appeal to Churchmen to help us by sending donations for building Ursa church either to Rev. A. Watham, Essonville, Ont., or the editor of this paper, who I have no doubt would kindly receive and forward them.

S. KETTLE, Ursa.

An Appeal for North Bay.

SIR,—On our return journey we stayed off at North Bay, and saw some of the work of the Rev. G. Gillmor. This missionary has an immense tract of country under his charge, with seven out-stations to be visited at all seasons of the year. Much of this travelling has in winter time to be done on snow shoes, there being few roads suitable for riding or driving purposes, and even those who know something of the country can hardly realize the hardships that have to be endured on these journeys. Mr. Gillmor is untiring in his efforts among his poor and scattered people, and they do what they can to help themselves; at present they are making strenuous efforts to build a church at Callender (one of the out-stations), but for want of funds they are unable to complete the building. To our hard-worked missionaries words of commendation are pleasant and encouraging, but they will not pay the masons, carpenters, plasterers, and painters. Practical help is needed, and you are urgently asked to do all in your power to help on this work. Do not let us keep all the good things of life to ourselves; let us remember these poor people and their needs; let us build them a church free from debt, which may be dedicated to the Master's work, in which the people, as they gather Sunday after Sunday, may say, "This is none other than the House of God." All contributions will be gratefully received and acknowledged by

MISS HOLLAND, Diocesan Treasurer W. A., 346 Spadina Avenue.

Our Indians as We See Them.

[LETTER V.]

SIR,—On the morning of our arrival in Calgary, Mr. Cornish, Indian agent and Mr Stanley Stocken, teacher on the Sarcee Reserve (and brother of the Rev. Gibben Stocken, missionary to the Sarcee, who, with his wife, is now on a visit in England), drove in for us; and accompanied by Rev. Mr. Tims, we started on a delightful twelve mile drive over the rolling prairie, carpeted as far as the eye could reach with the loveliest flowers, blue, red, orange, purple, and yellow, which made the scene an exquisite one; but our horses were swift, and in too short a time we found ourselves at our destination. We were hospitably received by Mrs. Cornish, and, after lunch, set out to visit the teepees stationed near. The Sarcee is a very much smaller tribe than the Blackfeet, numbering only about three hundred, and the extent of the reservation is fifteen miles by six. "Bull Head" is the head chief, and there are four minor chiefs, "Big Wolf" being the head at the South Camp, which we did not go to. Their numbers were much diminished at the time of our visit, as many had gone to join the Blackfeet at the "Sun Dance." The Saren did not strike us as being as fine a looking race as the Blackfeet, but that may have been because they were not gotten up in so much finery, and probably the best looking had gone to the dance. We went into one of the teepees and were introduced to the old Indian and his wife. The difference between the language of the Sarcee and the Blackfoot is as great as between Russian and English. The Saren is very difficult, but this tribe, as a rule, understand and speak Blackfoot, so Mr. Tims was able to act as interpreter. We noticed that one of the women had two fingers on the right hand and one on the left cut off at the first joint; these fingers were offered up to the sun for long life. A child of about three had lost one of hers. We were told that all her sisters and brothers had died, and this was done that her life might be spared. The old man told us of one he knew who

had cut off and offered up all his fingers to the sun, and he lived to be so old that he had to crawl along the ground like a serpent; we saw one poor old creature who is crazy, and shunned by all her fellows, and our hearts went out in pity, and we wondered what charm life could hold for her. Mr. Stanley Stocken had a long talk with one Indian whom he was trying to persuade into sending his children to school; the inducements offered have to be many and great. He told them that if they went for a week without missing a day, he would give them so much tea, tobacco, and soap, and so on; according to their regular attendance were they to be rewarded. They have a day school with thirty-six on the roll, but the average attendance is about nine. No one knows but the teachers themselves how difficult it is to get these wild little creatures under any control or discipline, therefore the great and crying need of "Homes," where the children can be kept from the evil influences of their parents, and one is very urgently required on this reserve. It is to be hoped the way will be opened to have one soon. In the meantime, the missionary and his brother are having hard, uphill work; all honour be to them for their patience and devotion to a work that calls for such a complete sacrifice of self. We visited the little church and school house, which are all one, the chancel being closed off by folding-doors. We next went to the mission house, a neat little wooden building, bright and cosy, and in winter warmed by a furnace. A bale having just arrived from the Huron diocese, I helped Mr. Stocken to unpack, and we brought forth many goodly raiments for both sexes, and last, though not least (at all events in the eyes of a housekeeper), a nice assortment of groceries, which were, amidst much noise and laughter, and some squabbling, deposited safely in the pantry to await the return of the mistress. Have any of you read a little story called, "Two ends of a mission box," where it tells of the packing and sending off of a box to some mission, of its arrival at its destination, and of the joy or disappointment that attended its opening? But I can answer for it, that the kind ladies who sent this bale would have felt fully rewarded could they have seen the pleasure and heard the expressions of delight with which each fresh article was greeted, as it was drawn from the bag. But time (like it has a habit of doing when one is pleasantly engaged) was passing quickly, so we joined our kind host and hostess at tea, and about nine o'clock started on our drive back to Calgary. The next day we had the pleasure of lunching with the Bishop of Saskatchewan, who gave us much valuable information about the work in his diocese. Early in the morning, 4.30, we bade good-bye to the Rev. Mr. Tims (to whom we are indebted for so much kindness), and started on our way to Banff, where we purposed to remain over Sunday, for we felt that a day or two's rest was almost necessary, having been so constantly on the move. There we were taken in hand by a kind friend, with whom we spent three delightful days, and saw many of the lovely spots that abound in that region. But Banff has been so written up that there is no need for me to dwell on its beauties. But let all those who can come and see it for themselves; they will not be disappointed. This season has been an unusually fortunat one, there being no bush fires of any importance, so that the mountains stand out in all their grand beauty, some of their snow-clad summits towering more than five thousand feet above the valley. We resumed our journey westward at 7 a.m., and we were glad to find that an observation car was attached to the train. In that we spent the most of our day, and as one scene after another passed before our wondering and admiring gaze, head seemed to grow dizzy, and brain to reel with this magnificence in nature, and we felt it almost a relief when night shut out the scene. Our porter was very anxious that we should not lose any of the beauty, so he aroused us almost at day-break.

We reached our next stopping-place, Yale, at 10.30 a.m. We were met at the station by Sister Alice, and were escorted by her to "All Hallow's" mission school, which stands on a hill overlooking the magnificent Fraser River, which rushes down and through these mountain canyons with terrific speed. It is here that much of our valuable salmon are caught, and we were told that the canning companies pay many of the Indians as much as \$40 a month. But to return to the mission house. We found it to be a good sized place, built of wood, two stories high. Round the front is a verandah, which was completely shut in with hops, but such hops! I measured a leaf and I found it to be two fingers long and two and a half wide, and was told that the plant would grow as much as nine inches in a night. This Home was started in 1885 and intended only for boarders; the staff at present consists of three Sisters and an English governess; there are twenty-two pupils, all girls (for here, just the opposite to all the other Indians we have seen, they will allow their girls to go to the Homes, but not the boys). On account of their cramped quarters the Sisters have had to refuse many applications, one from a chief, asking that his

two sisters might be taken. I append the letter which he wrote to Sister Amy:—

Nicomen, B.C.

DEAR SIR,—I have you will to write these few lines with asking you how you are getting along. I had two sisters, I want you to let these girls go to school. If I would give all that what my dear sisters if you send letter up here any time if you want them to let girls go to school I wish you to let me know as quick as possible. I will send them down then next Monday morning.

HENRY CURYEAT.
Chief and Nicomen Indian my father was his name.
LOUIE NONSELL.

The Sisters regretted having to refuse this request at the time, but have promised to take the two girls after the summer vacation. The Government has given a grant of \$1,500 towards the erection of another building, which will be used altogether as a boarding house and school for Indian children, the present home being kept for the children of white settlers. Two of the Sisters have just set out on a collecting tour, to try and raise \$1,000 to furnish the new Home. We were unable to ascertain the name of these Indians. They call themselves the Fraser River, or the Thompson River Indians, according to the place they live; they speak what is called "Chinook," a kind of patois. These people also have some curious customs. On the death of any of his relations a man must hold what is called a "Pot-latch," it may not be till some months after the death, but when it is arranged all the tribe come together, and he is obliged to make each one a present. This, as a rule, takes all his substance, and often runs him deeply into debt, which it may take years to pay off. Also, should his wife die, her relations bear down upon him and carry off all the household goods, so that he is left with the bare dwelling. In his case a married life is not a happy one. After tea we went to the Indian reserve. Here all the Indians live in houses, some of them nice and clean. We visited one old man who is bed-ridden, having fallen and injured his spine while he was working on a church. He seemed very pleased to see us, but could not speak or understand a word of English. We had to stoop to get in the door; a large fire was burning in a stove, on which they were cooking their evening meal, and, as the night was warm, we were glad to seek the fresh air as soon as possible. The bell of the little Roman Catholic church now rang out for vespers. The old Chief and part of his people are Roman Catholics, and the Chief holds service every evening, and as we stood and watched the people going in to offer up their evening prayer, I could not help feeling a pang of regret that the Church of England remained dark and deserted, and longed for the day to break that shall see it exalted to its proper place, and proclaiming the Gospel to all nations.

DORCAS SECRETARY, W. A. M.

Sunday School Lesson.

24th Sunday after Trinity. Nov. 16, 1890.

THE HOLY COMMUNION. THE CONDITIONS.

We have spoken of the nature of the Holy Communion—its outward sign, "Bread and Wine, which the Lord hath commanded to be received;" and its inward part, "The Body and Blood of Christ." We must therefore prepare to receive so sacred a gift, which are verily and indeed taken and received—not by all, but "by the faithful." How?

I. EXAMINE YOURSELVES.

See what S. Paul says (1 Cor. xi. 28). It is thus that we may come in a worthy manner, ("worthily.") We can never be worthy to come, *i. e.*, we can never deserve to come, never deserve to receive the Body and Blood of Christ. (See *Prayer of Humble Access in Holy Communion*.)—"we are not worthy, &c.") But we may come "in a worthy manner," having examined ourselves, taking the law of God's commandments as our rule of life, and reviewing our life from one communion to another, that we may see wherein we have transgressed the law, *i. e.*, wherein we have sinned (1 S. John iii. 4). Our self-examination is with a view to the confession of our sins; (1 S. John i. 9), and that, knowing our sins, we may seek for grace to amend our lives. The confession of our sins and the amendment of our life are two parts of

II.—REPENTANCE,

The first thing required of those who come to Holy Communion. But if in self-examination we find that our sins are against man as well as against God, what must we do? Go to the person whom we have wronged and ask him to forgive us (S. Matt. v. 23, 24). Be ready to make restitution, and also be ready to forgive those who have wronged us (S. Matt. vi. 14, 15). "Be in charity with all men." Perhaps even after self-examination you are still un-

certain without further counsel whether you ought to come to Holy Communion or no. If so; what should you do? Go to your clergyman, or to some other discreet and learned minister of God's Word, and open your grief (*i. e.*, make a confession of your sins before him) that he may give you the benefit of absolution, together with spiritual counsel and advice (1st Exhortation after Church Militant prayer in P. Bk.) Let nothing keep you from Holy Communion! Use all the means to prepare yourself which God has provided. Remember that to be impenitent is to be in an unfit state to communicate, and, therefore, to die.

III.—FAITH.

Sometimes more than Repentance necessary. "The Blood of Jesus Christ cleanseth us from all sin." We must have faith. Having confessed your sins, and thus laid them upon "the Lamb of God that taketh away the sins of the world," believe that Jesus has washed away their guilt in His Blood. Have no fear that they will be reckoned against you. "Have a lively faith in God's mercy through Christ." If you believe in the forgiveness of your sins through Christ's death, you will not fail to be thankful. Show your thankfulness as David did (Ps. cxvi. 12, 13). "With a thankful remembrance of his death."

Family Reading.

The Siege of Berlin.

From the French by Alphonse Daudet.

(Continued from last week.)

"I looked at him, quite stupefied.

"How so, Colonel, then do you know?"

"His grand-daughter turned towards me.

"Ah, yes! doctor. This is the great news. The siege of Berlin has begun."

"She said this while taking out her needle, with a little air so calm, so quiet. But how should he have doubted anything about it? The cannon from the fort, he could not hear them. This unhappy Paris full of disaster and confusion, he could not see it. All that he could see from his bed was just a little bit of the Arc de Triomphe, and in his room, on all sides of him, was a quantity of the bric-a-brac of the first Empire, well calculated to foster his illusions. There were portraits of marshals, engravings of battles, the King of Rome in a baby's robe; besides large, stiff-looking consol tables adorned with trophies in brass, and laden with Imperial relics, medals, bronzes, a piece of rock from St Helena under a glass globe, miniatures all representing one and the same lady with her little curls, and in ball dress, in a yellow gown, with leg-of-mutton sleeves, and bright eyes; and all these, the consol tables, the King of Rome, the marshals, the yellow ladies with tall figures and short waists, all with that awkward stiffness which formed the ideal of grace in 1806. Gallant Colonel! it was this atmosphere of victory and conquest, far more than anything we could tell him, which made him with such simplicity believe in the siege of Berlin.

"At the close of this day, our military operations were found very much simplified. The taking of Berlin was now merely a matter of patience. From time to time, when the old man grew very weary, we read him a letter from his son, an imaginary letter, be it understood; for nothing could any longer find its way into Paris; and since Sedan, MacMahon's aide-de-camp had been conveyed to a fortress in Germany.

"Imagine the despair of the poor child, without news of her father, knowing him a prisoner deprived of everything, perhaps even ill; and yet herself obliged to represent him speaking in joyous letters, somewhat short, such as a soldier in a campaign might write, but always as though advancing through a conquered country. Sometimes her strength failed her and weeks passed without news.

"But the old man got uneasy and could not sleep. Then a letter would speedily come from Germany which she would gaily bring and read to him by his bedside while forcing back her own tears. Then the Colonel listened religiously, smiled with an air of intelligence, approved, criticized, explained the passages which were a little confusing to us. But where he came out most grandly was in the replies that he sent to his son.

"Never forget that you are a Frenchman," he said to him. "Be generous to these poor people.

Do not make the invasion too great a burden. And there were no end of instructions, admirable preachments about respect due to property, politeness to ladies; a thorough code of military honour for the use of conquerors. With this, too, were intermixed some general remarks on politics, and on the conditions of peace to be imposed upon the vanquished. On this point I ought to say that he was not exacting.

"A war indemnity and nothing more. What would be the good of taking provinces from them? Could we mix up France with Germany?"

"He dictated this in a firm voice, and one felt there was so much sincerity in his words, such a beautiful, patriotic faith, that it was impossible not to be touched while listening to him.

"During all this time the siege was going on. Alas! not that of Berlin. It was that time of severe cold, of bombardment, of epidemics, of famine. But thanks to our care, to our efforts, to the indefatigable tenderness which surrounded him, the serenity of the old man was not disturbed for a moment. Up to the end I was able to give him white bread and fresh meat. There was none, indeed, except for him; and you cannot imagine anything more touching than these breakfasts of the grand-father, so innocently selfish; the old man on his bed fresh and smiling, his serviette under his chin, and beside him his little grand-daughter, grown somewhat pallid from privation, guiding his hand, helping him to drink and to eat all these prohibited good things.

"Afterwards, revived by his meal and in the comfort of his warm room, with the wintry wind outside and the snow eddying round the windows, the old cuirassier would recall his campaigns in the north and recount to us for the hundredth time the story of the ill-fated retreat from Russia when they had nothing to eat but frozen biscuits and horseflesh.

"Do you understand that, little one? We ate horseflesh."

"I knew very well that she understood. For the last two months she had eaten nothing else. Day by day, however, as his convalescence drew nearer, our task with the invalid became more difficult. The numbness of all his senses and of all his limbs, which had helped us so well up till now, began to disappear. Two or three times already the terrible volleys at the Maillot gate had made him spring up, his ears pricked up like a hound's; we had been compelled to invent a final victory of Bazaine's under Berlin and salvoes fired in honour of it at the Invalides. Another day when his bed had been pushed up near the window—it was, I think, the Thursday of Bergmool—he saw clearly the national guards forming in close column in the avenue Grande Année.

"What then are those troops?" asked the old man, and we heard him muttering between his teeth:

"Badly duped! badly duped!"

"Nothing else happened; but we understood that from this time forward it would be needful to take great precautions. Unfortunately we did not take sufficient.

"One evening when I arrived, the child came to me in great trouble.

"They enter to-morrow," she said.

"Was it that her grandfather's door had been open? The fact is that, as I have since recollected in thinking it all over, he had, that evening, an extraordinary expression of face. Probably he overheard us. Only we were talking of the Prussians, and the old man's thoughts were of the French and of their triumphal entry which he had so long been expecting—MacMahon proceeding down the avenue amid flowers, beating of drums, his son by the side of the marshal; and he, the old man himself, on his balcony in full uniform, as at Lutzen, saluted the riddled colours, and the eagles blackened by powder.

"Poor Father Jouve. No doubt he fancied we should try to prevent him from witnessing this march of the troops in order to ward off from him too great an emotion. Thus he took care not to speak of it to any one; but on the next day, at the very hour at which the Prussian battalions were quietly advancing along the high road which leads from the gate Maillot to the Tuileries, that window above was softly opened, and the Colonel appeared on the balcony with his helmet,

his form
wha
whic
harr
ther
wou
the
gloo
such
no o
" "
dece
" "
ther
seen
by li
the
bene
of Sc
heav
whir
"]
hear
place
" "
Ar
old n
his a
" "
—M.

Str
right
cram
etc.,
Strav
ciple
with

Oh
Christ
sacrif
is mos
each c
other.
rant f
the se
Mary,
box of
the In
was in
compl
not g
floods
depths
not sw
receiv
If th
under
to con
view o
to it: t
as thi

too great a burden. Instructions, admirable to property, polite-ode of military honour. With this, too, were marks on politics, and be imposed upon the ought to say that he

othing more. What provinces from them? Germany?

n voice, and one felt in his words, such a it was impossible not to him.

siege was going on. It was that time of it, of epidemics, of are, to our efforts, to rich surrounded him, s not disturbed for as able to give him . There was none, you cannot imagine these breakfasts of tly selfish; the old niling, his serviette im his little grand- lid from privation, to drink and to eat s.

is meal and in the th the wintry wind g round the win- ecall his campaigns for the hundredth atreat from Russia out frozen biscuits

ittle one? We ate

understood. For eaten nothing else. onvalence drew lid became more his senses and of us so well up till ro or three times Maillot gate had pricked up like a l to invent a final and salvoes fired es. Another day up near the win- day of Bergmool uards forming in de Année.

' asked the old ring between his

t we understood uld be needful to nately we did not

the child came to

said. r's door had been e since recollect- that evening, an . Probably he ing of the Prus- ghts were of the ry which he had hon proceeding ating of drums, al; and he, the full uniform, as colours, and the

t he fancied we witnessing this ward off from us he took care out on the next e Prussian bat- g the high road o the Tuileries, pened, and the ith his helmet,

his large sword, in all the old, grand uniform of a former cuirassier of Milhand. I still ask myself what effort, what sudden start into life it was which thus put him once more on his feet and into harness again. One thing is quite certain, that there he was standing behind the balustrade, wondering to find the avenues so empty, so silent, the venetians of the houses all closed, Paris as gloomy as a great lazaretto; flags everywhere, but such strange ones, all white with red crosses, and no one going out to meet the soldiers.

"For a moment he could believe that he had deceived himself.

"But no! below, behind the Arc de Triomphe, there was a confused noise, a black line which was seen advancing in the growing dawn. Then, little by little, the points of the helmets began to glitter, the little drums of Jena began to beat, and from beneath the Arc de Triomphe, the triumphal march of Schubert burst forth, its rhythm marked by the heavy tread of the various sections, and by the whirr of the sabres.

"In the next moment a cry, a terrible cry was heard breaking upon the gloomy stillness of the place.

"To arms! to arms! the Prussians!"

And the four Uhlands of the vanguard saw a tall, old man on the balcony yonder totter as he raised his arms, and then fall down quite rigid.

"This time Colonel Jouve was indeed dead."

—M. A. F.

(Concluded.)

STICK TO THE RIGHT.—Right actions spring from right principles. In cases of diarrhoea, dysentery, cramps, colic, summer complaint, cholera morbus, etc., the right remedy is Fowler's Extract of Wild Strawberry—an unfailing cure—made on the principle that nature's remedies are best. Never travel without it.

Rest.

Of all the sweet, sad words of life,
Whose every sound is blest,
The one most like a benison
Is that sweet love-word, Rest.
We grow so weary on life's road,
Climbing its height so steep,
That it will blessed seem to seek
The shadow land of sleep.

E'en that sweet valley of the world,
The happy land of Love,
When we have walked awhile therein
Doth full of sadness prove;
And many souls pass from the vale,
Crying with hearts oppressed,
The saddest thing of life is Love,
The sweetest thing is Rest.

The fairest spots along life's road
Are where low willows weep,
And the one place for smiles should be
Where our beloved sleep.
Ah, friends! of all the boons we crave
Few make us truly blest;
The best of all, He gives unasked
In His own time—His Rest.

Christian Giving.

Oh that men would accept the testimony of Christ touching the blessedness of giving! He who sacrifices most loves most; and he who loves most is most blessed. Love and sacrifice are related to each other like seed and fruit; each produces the other. The seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of new sacrifice. It was Judas, not Mary, who calculated the value of the alabaster box of ointment. He who is infinitely blessed is the Infinite Giver; and man, made in His likeness, was intended to find his highest blessedness in the completest self-giving. He who receives, but does not give, is like the Dead Sea. All the fresh floods of Jordan cannot sweeten its dead salt depths. So all the streams of God's bounty cannot sweeten a heart that has no outlet; is ever receiving yet never full and overflowing.

If those whose horizon is as narrow as the bushel under which they hide their light could be induced to come out in a large place and take a worthy view of the kingdom of Christ and of their relations to it: their happiness would be increased as much as their usefulness.



Home Politeness.

A boy who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the good opinions of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of the deportment and character. We say to every boy and to every girl, cultivate the habits of courtesy and propriety at home—in the sitting room and the kitchen—and you will be sure in other places to deport yourself in a becoming and attractive manner. When one has a pleasant smile and a graceful demeanor, it is a satisfaction to know these are not put on, but that they belong to the character, and are manifest at all times and under all circumstances.

THE SAMBRO LIGHTHOUSE is at Sambro, N.S., whence R. E. Hartt writes as follows:—"Without a doubt Burdock Blood Bitters has done me a lot of good: I was sick and weak and had no appetite, but B.B.B. made me feel smart and strong. Were its virtues more widely known, many lives would be saved."

Catholic.

"Last month we had occasion to remark on the importance of our right to the term 'Catholic.' This has been unexpectedly brought home to us during the past few days. It appears that the Roman branch of the Church has seen fit to establish a new diocese in this country, and, as if there were no other suitable name, has selected the title of 'New Westminster.' We think such methods of causing inconvenience on all sides, and confusion in the minds of the uninstructed, quite unworthy of the Roman Church, and reveals a surprising want of diplomacy. We hope this action will bring home more forcibly to our own people that our Bishops and Church claim to be 'Catholic' equally with the Roman; and the only way to avoid confusion will be for all Protestants to be careful in distinguishing between the two by ever speaking of that Church as the 'Roman Catholic.' This, indeed, is the title officially claimed by the Roman Church at the Council of Trent. When a Protestant speaks of the Roman Church as the 'Catholic' Church, he simply cuts the ground from under his own feet, and concedes the proposition that the Romanist is right and he is wrong, without a murmur."—*The Churchman's Gazette, B.C.*

—Temptation in the line of duty God has provided for, but temptation sought and coveted God has made no provision for.

We () Do

GUARANTEE THAT THE
Crown Cooker

WILL NOT
Scorch or Burn the Most Delicate Food

Just think what this means if you are depending upon hired help. This utensil has a combination bottom of Copper, Asbestos and Tin, all of the finest qualities. There is but one dish to clean and no danger of breakage.

Soups, Puddings, Sauces, Milk or Cream Fillings Cooked Without the Slightest Danger of Being Scorched.

Don't over furnish the parlor at the expense of the kitchen.
Call or address

TARBOX BROS.,

SOLE AGENTS,

73 Adelaide St. West, TORONTO

THE
Canadian Churchman,

A Church of England Weekly Family Newspaper.

SUBSCRIPTION.—Two dollars per year, \$1.00 if paid strictly in advance. Single copies 5 cents each.

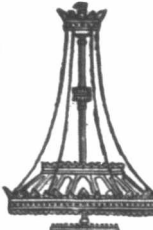
The CANADIAN CHURCHMAN is an ably edited Journal devoted to the best interests of the Church in Canada—and should be in every Church family in the Dominion. Send in your subscription to

FRANK WOOTTEN,

Box 2640, Toronto

Offices, 32 and 34 Adelaide St. East.

Established 1857.



The Great LIGHT

Frank's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations.
I. P. FRANK, 551 Pearl St., N.Y.



OUR REPUTATION FOR SUCCESSFUL RESULTS IN STAINED GLASS, WHETHER A SIMPLE COLORED WINDOW OR AN ELABORATE SUBJECT MEMORIAL IS SUCH THAT IT AFFORDS A GUARANTEE TO ANY WHO INTEND ERECTING WINDOWS.

A FEW EXAMPLES:

TILLEY MEMORIAL, - - - SAINT JOHN, N. B.
BELL MEMORIAL, - - - BELLEVILLE, ONTARIO.
MURRAY MEMORIAL, - - - WASHINGTON, D.C., U.S.

THE PRACTICE OF BESTOWING COMMISSIONS FOR THE SAKE OF CHEAPNESS, RESULTS IN SLIGHTED WORK. THERE ARE MORE IMPORTANT FACTS TO BE CONSIDERED THAN CHEAPNESS IN GLASS; IT IS INTENDED TO EXIST WITH THE BUILDING AND SHOULD BE "A THING OF BEAUTY AND A JOY FOREVER"

Castle & Son

40 Bleury Street, Montreal,
and New York.

Stained Glass, Decorations,
Church Furnishings,
Communion Vessels, Memorial
Brasses, Pulpits, &c.

ALSO REPRESENTING IN CANADA

CHARLES EVANS & CO.

ENGLISH-PAINTED-GLASS, MOSAICS, TILES, &c.

AS STAINED GLASS IS TO LAST WITH THE STRUCTURE TWO CONDITIONS SHOULD BE CONSIDERED, VIZ., ARTISTIC IN COLOR AND DESIGN AND THOROUGH IN WORKMANSHIP INSURE DURABILITY, IF CHEAPNESS IS INSISTED UPON THIS IS SACRIFICED.

AGENTS FOR HARRINGTON'S (COVENTRY, ENG.) PATENT TUBULAR CHIME BELLS.

CONSUMPTION SURELY CURED

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOJUM, M.C., 186 West Adelaide St., TORONTO, ONTARIO.

1891.

Harper's Magazine.

ILLUSTRATED.

The important series of papers on South America, by THEODORE CHILD, will be continued in HARPER'S MAGAZINE during the greater part of the year 1891. The articles on Southern California, by CHARLES DUDLEY WARNER, will also be continued. Among other noteworthy attractions will be a novel by CHARLES EGBERT CRADDOCK; a collection of original drawings by W. M. THACKERAY, now published for the first time; a novel written and illustrated by GEORGE DU MAURIER; a novelette by WILLIAM DEAN HOWELLS; and a series of papers on London by WALTER BESANT.

In the number and variety of illustrated papers and other articles on subjects of timely interest, as well as in the unrivalled character of its short stories, poems, etc., HARPER'S MAGAZINE will continue to maintain that standard of excellence for which it has been so long distinguished.

HARPER'S PERIODICALS.

PER YEAR:

HARPER'S MAGAZINE..... \$4 00
HARPER'S WEEKLY..... 4 00
HARPER'S BAZAR..... 4 00
HARPER'S YOUNG PEOPLE..... 2 00

Postage Free to all subscribers in the United States, Canada and Mexico.

The volumes of the MAGAZINE begin with the numbers for June and December of each year. When no time is specified, subscriptions will begin with the number current at the time of receipt of order.

Bound volumes of HARPER'S MAGAZINE for three years back, in neat cloth binding, will be sent by mail, post-paid, on receipt of \$3.00 per volume. Cloth cases, for binding, 50 cents each—by mail, post-paid.

Index to HARPER'S MAGAZINE, Alphabetical, Analytical, and Classified, for volumes 1 to 70, inclusive, from June, 1850, to June, 1885, one vol., 8vo, cloth, \$4.00.

Remittances should be made by Post-office Money Order or Draft, to avoid chance of loss.

Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS.

Address:

HARPER & BROTHERS, New York.

THE GOLDEN LION.

Dress Goods Department.



New and attractive Dress Fabrics just to hand, making our stock now more complete than ever.

A great range of choice for our customers, including the Latest Suitings, Plaids, Combination Effects and Plain Cloth Dress Goods in all the most fashionable shades and colorings.

Ask to see our New Diagonal Serges at 60c., 65c., 70c. and 75c. Stylish and just the material for fall and winter costumes.

OUR MAIL ORDER DEPARTMENT

Is a special feature, and we invite correspondence from every town in the Dominion. SAMPLES are kept ready cut and made up. Correspondents are asked to be as explicit as possible.

R. WALKER & SONS,

38, 35 and 37 King St. East; 18, 20 and 22 Colborne St.,

TORONTO.

JOHN KAY, SON & CO.

ARE NOW SHOWING IN THEIR

DRAPERY DEPARTMENT

A COMPLETE

Stock of New Materials

Amongst which the following SPECIAL LINES are worthy of attention:

Dongola Stripes,	52 inches wide,	60c. per yard.
Satin Russe,	" " "	60 " "
Negus Tapestries,	" " "	75 " "
Linen Maly Stripes,	" " "	85 " "

And a lot of the finest Lucienne Moires, Segova, Czarina, and Royal Demasks.

Three qualities of New Velours. Ten pieces of Renaissance Tapestries; will stand the hardest wear, and very suitable for upholstery.

A Job Line of Silk Turcoman Curtains, the finest goods, and offered at prices only a small advance on ordinary Cotton Chenilles.

About 2,000 pairs of Nottingham Lace Curtains at Half Price.

New Plushettes, 52 inches wide, in Terra Cotta, Crimson, Blue, Olive, etc., etc.

Art Muslins in every conceivable combination.

AN EARLY INSPECTION RESPECTFULLY SOLICITED.

JOHN KAY, SON & CO.,

34 KING ST. WEST, TORONTO.

Children's Department.

Why Minnie Could not Sleep.

She sat up in bed. The curtain was drawn up, and she saw the moon and it looked as if it were laughing at her.

"You need not look at me, Moon," she said. "You don't know about it; you can't see in the daytime. Besides, I am going to sleep."

She lay down and tried to go to sleep. Her clock on the mantel went "tick-tock, tick-tock." She generally liked to hear it; and to-night it sounded just as if it said, "I know, I know, I know."

"You don't know, either," said Minnie, opening her eyes wide. "You weren't there, you old thing; you were up stairs."

Her loud noise awoke the parrot. He took his head from under his wing, and cried out, "Polly did!"

"That's a wicked story, you naughty bird," said Minnie. "You were in grandma's room; so now!"

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did when she couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't."

Pretty soon there came a very soft patter of four little feet; and her pussy jumped up on the bed, kissed Minnie's cheek, and then began to "pur-r-r-r, pur-r-r-r." It was very queer; but that, too, sounded as if pussy said, "I know, I know."

"Yes, you do know, kitty," said Minnie; and then she threw her arms around kitty's neck and cried bitterly. "And—I guess—I want—to—see—my—mamma!"

Mamma opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story.

"It was awfully naughty, mamma, but I did want the custard-pie so bad, and so I ate it up, 'most a whole pie; and then—I—oh, I don't want to tell, but I 'spect I must—I shut kitty in the pantry to make you think she did it. But I'm truly sorry, mamma."

Then mamma told Minnie that she had known all about it. But she had hoped that the little daughter would be brave enough to tell her all about it herself.

H. & C. BLACHFORD,



The Newest Styles, The Most Comfortable Shapes, The Neatest Fit, IN BOOTS & SHOES Are to be had at

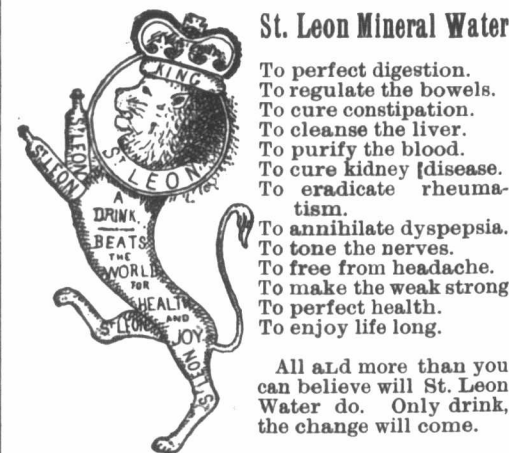
87 & 89 King St. E., TORONTO.

BEFORE YOU DECIDE ON YOUR Parlor Suites

AND ODD PIECES IN UPHOLSTERY

SEE THE LINES MANUFACTURED BY W. STOTT, 170 King Street West. Special Orders Attended to Promptly Samples Sent if Desired.

Never Knew it Fail.



The St. Leon Mineral Water Co., Ltd., 101 1/2 King Street West. Branch office: Tidy's Flower Depot, 164 Yonge Street, Toronto.

Housekeeper's Emporium!

RANGES, WOOD COOK STOVES, COAL OIL STOVES, CUTLERY, PLATED WARE, CHANDELIERS, LAMPS, BABY CARRIAGES, FINE GOODS, Etc. Furnished by HARRY A. COLLINS, 90 Yonge Street, West Side, TORONTO.



If a child is properly nourished, quiet nights and a joyous, happy childhood are the results. Thousands of infants are peevish and fretful because they are being slowly starved, owing to the inability of mothers to supply the proper nourishment. Ridge's Food produces good, healthy flesh, with plenty of bone and muscle, as thousands in every part of the land can vouch for. In cans 35c. and upward Sold by druggists everywhere. WOOLRICH & CO., Mrs. Palmer, Mass., have prepared a valuable pamphlet, which will be sent to any address.

JAMES PAPE FLORIST

Greenhouses—Carlaw Avenue, King street East. Plants for Table Decoration always in stock. Bouquets for Weddings and Floral Decorations for Funerals a Specialty. TELEPHONE 1461. 78 YONGE ST., Toronto.

Ryrie Bros.

DEALERS IN Diamonds, Watches, Sterling Silverware, Art Goods, AND Fine Wedding Stationery. CORNER Yonge and Adelaide STREETS.

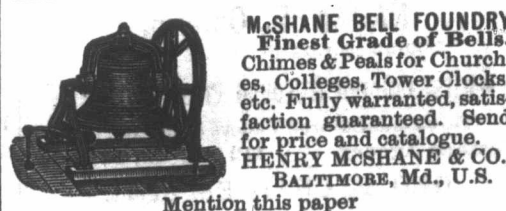
THE NORTH AMERICAN LIFE Assurance Co.

HON. ALEX. MACKENZIE, M.P., PRESIDENT. FULL DEPOSIT WITH THE DOMINION GOVERNMENT. HEAD OFFICE 22 to 28 KING ST. W., TORONTO.

THE SEMI-TONTINE RETURN PREMIUM PLAN Provides that should death occur prior to the expiration of the Tontine period, the whole of the premiums that may have been paid will be payable with, and in addition to the face of the policy—thus securing a dividend of 100 per cent. on the premiums paid, should death occur during said period.

THE COMMERCIAL PLAN. The large number of business and professional men who have taken out large policies on the Company's Commercial Plan, show the demand for reliable life insurance relieved of much of the investment elements which constitutes the over payments of the ordinary plans, is not confined to men of small incomes, but exists among all classes of our people.

For further information apply to WILLIAM McCABE, MANAGING DIRECTOR, TORONTO.



T. LUMB'S STEAM CARPET CLEANING WORKS.

171 Centre St., Toronto. Machinery with latest improvements for cleaning of all kinds. Especially adapted for fine Rugs; Axminster, Wilton, Velvet, Brussels, and all pile carpets; the Goods are made to look almost like new, without in the least injuring the Fabrics. Carpets made over, altered, and refitted on short notice. Telephone 1227.

The Largest, Most Complete, and Best Selected Stock of

Gas Fixtures

AND GAS GLOBES

To be found in the Dominion for this Season's Trade, at

R. H. LEAR'S, 19 & 21 RICHMOND STREET W., Toronto,

R. FLACK Groceries and Provisions Canned Goods in Great Variety.

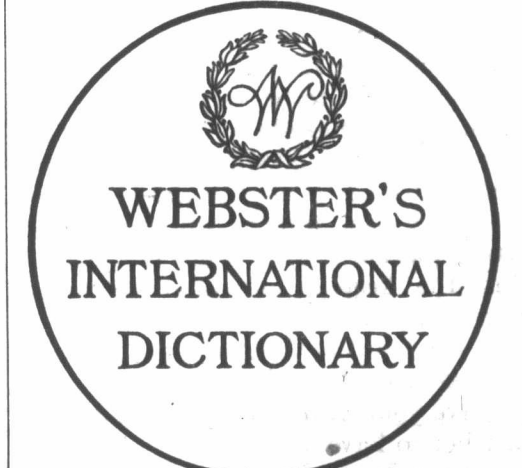
CROSSE & BLACKWELL'S JAMS, JELLIES Etc. 456 GERRARD ST. EAST, TORONTO.

TORONTO STEAM LAUNDRY

COLLARS AND CUFFS PER DOZEN 25c. PER DOZEN PIECES.

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

THE NEW WEBSTER JUST PUBLISHED—ENTIRELY NEW.



The Authentic "Unabridged," comprising the issues of 1864, '79 and '84, copyrighted property of the undersigned, is now Thoroughly Revised and Enlarged, and bears the name of Webster's International Dictionary. Editorial work upon this revision has been in progress for over 10 Years. Not less than One Hundred paid editorial laborers have been engaged upon it. Over \$300,000 expended in its preparation before the first copy was printed. Critical comparison with any other Dictionary is invited. GET THE BEST. G. & C. MERRIAM & CO., Publishers, Springfield, Mass., U. S. A. Sold by all Booksellers. Illustrated pamphlet free.

FREE Send ten cents in silver and get your name and address inserted in the WORLD'S AGENTS' DIRECTORY, and you will receive for years to come hundreds of news-papers, magazines and costly samples of all kinds; also, business offers which might pay you very handsomely. The great quantity of mail matter you will receive from the small investment will surprise and please you. Try it. Address, Drawer 2017, Montreal, Que.



INCINNATI BELL FOUNDRY CO SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO CATALOGUE WITH 2200 TESTIMONIALS BELLS, CHURCH, SCHOOL, FIRE ALARM

BALTIMORE CHURCH BELLS Established 1844. 1st Pr. at the New Orleans Exposition 1884-5. For circulars price, etc., address J. Register & Sons, Baltimore, Md.

November 18th, 1890. LION.

Department.

rics just to hand, making an ever.

r customers, including ation Effects and Plain fashionable shades and

Serges at 60c., 65c., ne material for fall and

EPARTMENT

correspondence from LES are kept ready cut asked to be as explicit

SONS,

lborne St.,

& CO.

R

MENT

terials

are worthy

yard.

“

nd Royal Demasks.

issance Tapestries; ing.

ods, and offered at

lf Price.

mson, Blue, Olive,

LICITED.

CO.,

"But, mamma," she asked, "how did you know it wasn't kitty?"
 "Because kitty would never have left a spoon in the pie," replied mamma, smiling.—*Little Men and Women.*

Have You a Mother:

Have you a mother? If so, honour and love her. If she is aged, do all in your power to cheer her declining years. Her hair may have bleached, her eyes may have dimmed, her brow may contain deep and unsightly furrows, her cheeks may be sunken; but you should never forget the holy love and tender care she has had for you. In years gone by she has kissed away from your cheek the troubled tear; she has soothed and petted you when all else appeared against you; she has watched over and nursed you with a tender care known only to a mother; she has sympathized with you in adversity; she has been proud of your success. You may be despised by all around you, yet that loving mother stands as an apologist for all your shortcomings. With all that disinterested affection, would it not be ungrateful in you if in her declining years you failed to reciprocate her love and honour her as your best tried friend? We have no respect for a man or woman who neglects an aged mother. If you have a mother, love her, and do all in your power to make her happy.

How to Keep Your Friends.

A girl I know said: "I am a great one for making friends." It sounded as if she ought to be very happy, but when I had a minute to think, I wondered if she were good at keeping them. Making friends is easy to the girl who is bright and happy, whose society gives pleasure and who is genial. But the keeping of them demands more than this.

If you want to keep a friend, don't get too intimate with her.

Have your own thoughts, and permit her to have hers.

Do not demand too much of her in the way of confidence.

And do not be too aggressive, wanting to know why she hasn't done this, and why she doesn't think as you do.

If you think your friend's style of dress is not beautiful, don't tell her; you only offend her, because deep in her heart she is convinced that she knows a great deal more about it than you do.

Do not find fault with your friend's friend, and do not expect to be the only one given a corner in her heart.

Be as considerate of her feelings as if she were a stranger, and remember that politeness is an every day garment, and not one intended only for high days and holidays. To sum it up in one sentence, preserve the courtesy of the beginning if you wish to keep your friendship to the end.—*Ladies' Home Journal.*

ASTHMA CURED TO STAY CURED

Send name and address for *Thesis*, with Reports of Cases, to P. HAROLD HAYES, M.D., 126 Main St., Buffalo, N. Y.

A THOROUGHLY competent (lady) Music Teacher, vocal and instrumental, would be glad to know of some place where she could obtain pupils, also an organ. The lady is experienced in teaching French, Drawing of all kinds, and Painting. Best of References.
 Address BOX 41, MADOC, ONT.

Why I Never Married.

A wonderfully bright story of a most sensible "Old Maid," who could discern the dangers of a misalliance; a most wholesome article to place before our growing daughters.

Another good, sharp sermon for young ladies, written in a most entertaining style, by

"FELICIA HOLT,"

the pen-name of one of Philadelphia's best-known society women, is an article entitled:

Why is Flirting Wrong?

These, with other special features for our girls, will be found in the November number of

The Ladies' Home Journal

Now ready, on the News-stands, 10 Cents a Copy.

RUTH ASHMORE, in her Department of "Side Talks With Girls," presents some very crisp "talks" under such captions as:

"To be Easy in Conversation"; "Social Laws for Girls,"
 "For My Rosebuds of Marriage"; "Girls and the Stage."

For \$1.00 We will mail the Journal from now to January 1st, 1892—that is, the balance of this year, FREE, and a FULL YEAR from January 1st, 1891, to January 1st, 1892. Also, our handsome 40-page Premium Catalogue, illustrating a thousand articles, and including "Art Needlework Instructions," by Mrs. A. R. Ramsey; also, "Kensington Art Designs," by Jane S. Clark, of London.

N. B.—This offer must *positively* be mentioned when sending your Subscription, or one year only will be given.

CURTIS PUBLISHING COMPANY, PHILADELPHIA, PA.

THE NAPANEE PAPER CO'Y

NAPANEE, Ontario.

Manufacturers of Nos. 2 and 3

White, Colored & Toned Printing Papers

News and Colored Papers a Specialty.

Western Agency - - 112 Bay St., Toronto,

GEO. F. CHALLES, Agent.

The CANADIAN CHURCHMAN is printed on our paper.

MISS DALTON,

378 Yonge St., Toronto.

All the Season's Goods now on view.

MILLINERY, DRESS

AND MANTLE MAKING.

The latest Parisian, London, and New York Styles.

REMOVAL.

MESSRS. TIMMS & Co.

Have much pleasure in announcing their Removal to more Commodious Premises, situated at

13 Adelaide Street East.

Unequaled Facilities for the Prompt and Accurate Execution of Every Description of

CHURCH PRINTING.

SPECIAL TO CLERGYMEN. In response to repeated

enquiries we have decided to add a line of choice stationery, for private use, to our business. We are preparing a handsome line of samples, and shall be glad to send some on receipt of your request.

Our stock of Confirmation, Marriage and Baptismal Certificates embraces choice original designs. Samples sent on application.

GRATEFUL—COMFORTING.

EPPS'S COCOA

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cacao, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly furnished frame."—*Civil Service Gazette.*

Made simply with boiling water or milk. Sold only in packets, by grocers, labelled thus:

JAMES EPPS & Co., Homoeopathic Chemists, London, England.

Confederation Life.

ORGANIZED 1871.

HEAD OFFICE, TORONTO

REMEMBER, AFTER THREE YEARS

POLICIES are INCONTESTABLE

Free from all restrictions as to residence, travel or occupation.

Paid-up Policy and Cash Surrender Value Guaranteed in Each Policy.

SEE THE NEW ANNUITY ENDOWMENT POLICY.

Policies are non-forfeitable after the payment of two full annual Premiums. Profits, which are unexcelled by any company doing business in Canada, are allowed every five years from the issue of the policy, or at longer periods as may be selected by the insured. PROFITS SO ALLOCATED are ABSOLUTE and not liable to be reduced or recalled at any future time under any circumstances.

Participating Policy Holders are entitled to not less than 90 per cent. of the profits earned in their class, and for the past seven years have actually received 95 per cent. of the profits so earned.

W. C. MACDONALD, Actuary.

J. K. MACDONALD, Managing Director

Heintzman & Co's. SQUARE & UPRIGHT PIANOS

ALL STYLES.

Send for Illustrated catalogue.

117 KING STREET WEST,
Toronto, Ontario.

THE PASTOR'S DAUGHTER.

By W. HEIMBUBGH.

With Photogravure Illustrations, 12mo, half Rox \$1.25. Paper, 75c.

Another delightful story by the great German novelist. It will be welcomed by all lovers of good stories. It is fresh and wholesome, interesting throughout and admirably written. Uniform with the above, by same author:

Magdalen's Fortune,
Laura, the Major's Daughter,
Two Daughters of One Race,
Gertrude's Marriage.

Worthington Co., 747 Broadway, N. Y.

Genuine Indian Tea.

We wish to draw your attention to the above Tea, which, by special and exclusive arrangements with the producers, we are enabled to offer at prices fixed at the lowest limit. We guarantee its absolute purity same as received from the Company's gardens in India.

PRICES, 40c., 50c., 60c. PER LB.

Ten pounds delivered to any Railway Station in Ontario on receipt of P. O. order or cheque.

HEREWARD SPENCER & CO.

63 1-2 King St. West, Toronto.

W. H. Stone,

The Undertaker.

All Funerals Conducted Personally.

No. 349 Yonge St., TORONTO,

Telephone No. 932.

DOMINION LINE.

ROYAL MAIL STEAMSHIPS.

Now in Force, Special Reduced Winter Rates.

LIVERPOOL SERVICE.

Sailing Dates.

From Montreal. From Quebec.
"Dominion".....Thur. Nov. 13th
"Vancouver" about Sat Nov. 15th; Thur. Nov. 20th
From Portland. From Halifax
"Sarnia".....Thur., Dec. 4. Sat. Dec. 6

Rates of passage from Montreal or Quebec

Rates of passage by all steamers, cabin \$40, \$50, and \$60. Intermediate, \$25. Steerage, \$20. Passengers per S. S. Vancouver must embark at Quebec.

Bristol Service for Avonmouth Dock.

From Montreal.

"Ontario".....About Oct. 25th
"Texas".....Nov. 12th
No passengers carried to Bristol. Cabin \$40, return \$80.

Special rates for clergymen and their wives. Apply to C. S. Gzowski, Jr., 24 King St. E. G. W. Torrance, 18 Front Street West, Toronto. D. Torrance & Co., General Agents, Montreal.

"WIVES AND DAUGHTERS."

The finest Monthly issued for the home. Eight large pages. Guaranteed circulation over 40,000. Edited by women for women. Conducted by Mrs. John Cameron, assisted by Miss Ethelwyn Wetherald. Rate of new subscribers for 1891 (including balance of year) only 25c. in postage stamps! Or, for \$1, it will be sent with Canada's great twelve-page weekly newspaper, THE WESTERN ADVERTISER, from now to end of 1891. Agents wanted. Address

ADVERTISER PRINTING CO.,
LONDON, CANADA.

SALESMEN WANTED at once. A few good men to sell our goods by sample to the wholesale and retail trade. We are the largest manufacturers in our line. Liberal salary paid. Permanent position. Money advanced for wages, advertising, etc. For terms ad. Centennial Mfr. Co. Chicago

REVELATION

REVOLUTION

CREATED BY

A. Wilford Hall, Ph. D., LL.D.

WHAT DO YOU THINK OF IT?

First Statement.—This is a new treatment of disease never before published. It therefore has nothing to do with drugs, electricity, magnetism, or any system of dietetics. It is a simple though peculiar home treatment, discovered by a close student of nature, and is possessed of such marvellous remedial power that it takes right hold of and cures the worst cases of dyspepsia, constipation, liver complaint, chills and fever, bronchitis, kidney complaints, even diabetes and Bright's disease, heart disease, with its resulting "cold feet," incipient consumption, internal inflammation, rheumatism, piles, cholera morbus, headaches, and all blood and skin diseases, indicated by pimples, blotches, and yellow spots, and any other disease arising from impurities which clog the system.

Second Statement.—We can fill every page of this paper with the most positive and enthusiastic testimonials ever written by the pen of man in support of all that is stated above, but it would cost too much money.

A SAMPLE TESTIMONY.

The REV. COVERDALE WATSON, for three years, ending with June last, the popular pastor of the Central Methodist Church, Bloor Street, Toronto, but now of Victoria, British Columbia, under date of August 5th, says:—

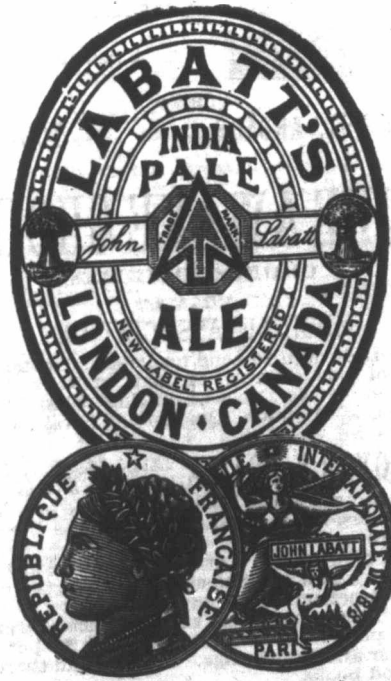
DEAR MR. SIMPSON,—Yours of the 20th July was duly received. I can only say with respect to Dr. A. Wilford Hall's Hygienic Treatment, that I regard it as a wonderful discovery, and if perseveringly used it cannot fail to be of great service. I would advise any one to get the pamphlet. Begin the use of the treatment and throw medicine to the dogs. A very clever physician said to me the other day, "Let medicine alone, and get rid of the waste materials, and the organs will perform their functions. This is precisely what this treatment does."

Sincerely yours,
C. WATSON.

"THE MICROCOSMIC ECHO," giving the history, with Portrait of Dr. Hall, statements, incidents and letters from ministers, lawyers, doctors, editors, etc., etc., will be sent free to any address.

ADDRESS,

The Simpson Publishing Co.
60 ADELAIDE ST. EAST,
TORONTO, - - - ONTARIO,



Received the Highest Awards for Purity and Excellence at Philadelphia, 1876; Canada, 1876; Australia, 1877; and Paris, 1878.

Prof. H. H. Croft, Public Analyst, Toronto says:—"I find it to be perfectly sound, containing no impurities or adulterations, and can strongly recommend it as perfectly pure and a very superior malt liquor."
John B. Edwards, Professor of Chemistry Montreal, says:—"I find them to be remarkably sound ales, brewed from pure malt and hops."

JOHN LABATT, London, Ont.,
Jas. Goode & Co., Agents, Toronto.

F. G. CALLENDER, M.D.S.
Dental Preservation a Specialty.

12 CARLETON STREET,
TORONTO,

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Billousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yielded to the happy influence of BURDOCK BLOOD BITTERS.

For Sale by all Dealers.
T. MILBURN & CO., Proprietors, Toronto.

ALL OF THE Alden Book Publications

Kept for Sale at the Office of the
Canadian Churchman
32 Adelaide Street East,
TORONTO.

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

THE Alliance Bond & Investment Company, OF ONTARIO, (LIMITED).

Incorporated Feb. 27th, 1890.

CAPITAL, - - - \$1,000,000.

GENERAL OFFICES:
27 and 29 Wellington Street East, Toronto.

The Company undertakes agencies of every description and trusts; gives careful attention to the management of estates, collection of loans, interest, dividends, debts, and securities. Will invest sinking funds and moneys generally, and Guarantee Such Investments. Will loan money at favorable rates.

The Investment Bonds of the Company in amounts from \$100 upwards, and for any term of years from five upwards, are absolutely non-forfeitable, and can be secured by investment of small instalments at convenient periods. Clergymen and others will find in them the most remunerative form of investment. Correspondence solicited and promptly answered.

The Alliance Bond and Investment Company
OF ONTARIO, (Limited).
TORONTO, ONTARIO.

GRANITE & MARBLE
MONUMENTS.
TABLETS.
MAUSOLEUMS &c
F. B. GULLETT SCULPTOR
100 CHURCH ST TORONTO

DR. LOW'S
WORM SYRUP
DESTROYS AND REMOVES WORMS
OF ALL KINDS IN CHILDREN OR
ADULTS SWEET AS SYRUP AND
CANNOT HARM THE MOST
DELICATE CHILD

STAINED GLASS.

Brass Work, Gold and Silver Work, Communion Plate, Wood Work, Marble Work, Decoration, Embroideries, Altar Cloths, Banners, &c., Fabrics.

MEMORIALS OF EVERY DESCRIPTION.

COX SONS, BUCKLEY & CO.,

8 East 15th Street, New York City, U. S. A.

NOTE—Having made special arrangements for shipment of goods from our London House at reduced rates, we can offer exceptionally low terms.

BISHOP BETHUNE COLLEGE ELLESMERE HALL, OSHAWA.

Will open Monday, September 8th. For terms, etc., apply to the Lady Principal.

TRINITY COLLEGE SCHOOL, PORT HOPE.

MICHAELMAS TERM Will begin on Thursday, Sept. 11th.

Forms of Application for Admission, and Copies of the Calendar may be obtained from the REV. C. J. S. BETHUNE, M.A., D.C.L., HEAD MASTER.

THE - BISHOP - STRACHAN - SCHOOL FOR YOUNG LADIES.

President, The Lord Bishop of Toronto. Vice-President, The Lord Bishop of Niagara.

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department.

At the last Examinations at Trinity and Toronto Universities, several pupils of the School attained good standing in honors.

During the vacation the school building has been completely refitted with heating and ventilating apparatus, and new bath rooms have been erected. The comfort of the boarders has been studied in every particular.

Early application is recommended, as there are only occasional vacancies for new pupils. Annual Fee for Boarders, inclusive of Tuition, \$304 to \$252. Music and Paintings the only extras.

To the Clergy, two-thirds of these rates are charged. Five per cent. off is allowed for a full year's payment in advance.

The School re-opens on Wednesday, Sept. 9th. Apply for admission and information to MISS GRIER, Lady Principal, WYKHAM HALL, TORONTO.

Incorporated 1886. TORONTO. HON. G. W. ALLAN, President.

CONSERVATORY OF MUSIC

IN AFFILIATION WITH TRINITY UNIVERSITY

Fourth Year.

OVER 1,200 PUPILS LAST THREE YEARS.

NEW 100 PAGE CALENDAR FOR SEASON 1890-91

Will be ready early in November. Send for copy, mailed free to any address, to

EDWARD FISHER, Musical Director, Cor. Yonge St. and Wilton Ave. TORONTO.

Hellmuth College



Rev. E. N. ENGLISH, M. A., PRINCIPAL. ONE OF THE Most Complete Institutions in America

FOR THE EDUCATION OF YOUNG LADIES. CIRCULARS ON APPLICATION. London, Ont., Canada.

MENEELY BELL COMPANY. The Finest Grade of Church Bells.

Greatest Experience. Largest Trade. Illustrated Catalogues mailed Free.

Clinton H. Meneely, Bell Co., Troy, N. Y.

FOR CALENDARS of Bishop's College, and Bishop's College School, Lennoxville, P.Q., apply to the REV. THOMAS ADAMS, D.C.L., Principal and Rector.

Send for New Circular

ARCADÉ, YONGE ST.



10TH YEAR. C. ODEA, Sec'y. re-open September 1st.

BARKER'S SHORTHAND SCHOOL

45 TO 49 KING ST. E., Toronto. CIRCULARS SENT FREE.

Thos. Mowbray, ARCHITECTURAL SCULPTOR In Stone and Wood.



SUCH AS Altars, Fonts, Reredos, Pulpits, Together with general architectural work for public and private buildings. CHRISTIAN ART A Specialty.

ADDRESS: YONGE ST. ARCADE, TORONTO.

WIDE AWAKE CHOIRS

CHORUS SOCIETIES AND ALL MUSICAL ASSOCIATIONS.

WILL do well to send for lists and catalogues of our Chorus, Anthem or Glee Books, Church Music Books, Singing Class Books, Oratorios, Cantata, Quartets, Chorals, Octavo Pieces, &c., &c.

JEHOVAH'S PRAISE, (\$1. or \$9 doz.) Emerson's Easy Anthems, (80 cts., \$7.20 doz.) Gabriel's New and Selected Anthems, (\$1. \$9 per doz.) Emerson's New Responses, (60 cts. or \$6 per doz.) Dow's Responses and Sentences, (80 cts., or \$7.20 per doz.) Santoral, (\$1. or \$9 per doz.) Palmer and Trowbridge. Are new and thoroughly good books.

Carl Zerrahn's Atlas, (\$1. or \$9 per doz.) Emerson's Concert Selections, (\$1. \$9 per doz.) Are excellent for conventions.

FOR THE CHILDREN'S CHRISTMAS.

Caught Napping, (30 cts., \$3 per doz.) Lewis Mary's Stocking. (20 cts., or \$1.50 per doz.) Shogren. Jingle Bells. (30 cts., \$3 per doz.) Lewis. King Winter. (30 cts., \$3 per doz.) Xmas at the Kerchiefs. (20 cts., \$1.50 doz.) Lewis. Christmas Gift. (15 cts., \$1.50 per doz.) Rosabel. Kingdom of Mother Goose. (25 cts., \$2.25 doz.) Any Book Mailed for Retail Price.

OLIVER DITSON CO., BOSTON.

C. H. DITSON & CO., 867 Broadway, New York Ci

XMAS MEMORIALS.

We shall be pleased to forward our catalogue containing new designs of appropriate articles. Special designs submitted upon request. Ample time should be given for the execution of such work.

J. & R. LAMB, 59 Carmine St., New York.

JONES & WILLIS, Church Furniture Mfrs

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

43 GREAT RUSSELL STREET, (Opposite the British Museum.) LONDON, W.C. AND EDMUND STREET, BIRMINGHAM, ENGLAND. 5 Bold St., LIVERPOOL.

DOMINION STAINED GLASS CO.

77 RICHMOND ST. W., TORONTO.

Memorial Windows, And every Description of Church and Domestic Glass.

Designs and estimates on application. WM. WAKEFIELD. J. HARRISON. Telephone 14

ORNAMENTAL STAINED GLASS AND PAPER. SUPERIOR DESIGNS AT ALL PRICES. McCausland & Son. Show Rooms 72 to 76 KING ST. W. TORONTO

N. T. LYON STAINED - GLASS.

141 to 143 Church Street, TORONTO, CANADA. Telephone 1702.



BUY MANTELS, GRATES, TILES

AT Manufacturers' Prices from

Toronto Hardware Mfg. Co.,

1100 QUEEN ST. WEST, TORONTO.

BUCKEY BELL FOUNDRY Bells for Churches, Chimes, School-Fire Alarms of Pure Copper and Tin Fully Warranted. Catalogues sent free VANDUZEN & TIFT, Cincinnati, O

MERCHANTS' BANK OF CANADA.

Capital \$5,799,300 Rest 2,335,000

BOARD OF DIRECTORS. ANDREW ALLAN, Esq., President. ROBT. ANDERSON, Esq., Vice-President. Hector McKenzie, Esq. John Duncan, Esq. Jonathan Hodgson, Esq. H. Montagu Allan, Esq. John Cassils, Esq. J. P. Dawes, Esq. T. H. Dunn, Esq. George Hague, General Manager. John Gault, Branch Superintendent.

BRANCHES IN ONTARIO AND QUEBEC. Belleville, Berlin, Brampton, Chatham, Galt, Gananoque, Hamilton, Ingersoll, Kincairdine, Kingston, London, Montreal, Mitchell, Napanee, Ottawa, Owen Sound, Perth, Prescott, Quebec, Renfrew, Sherbrooke, Stratford, St. John, Que., St. Thomas, Toronto, Walkerton, Windsor.

BRANCHES IN MANITOBA. Winnipeg, Brandon Agency in New York, 61 Wall St.

The position of this Bank, as to the amount of paid up capital and surplus, is the second in the Dominion.

A general banking business is transacted. Interest allowed at current rates upon deposits in the Savings Bank Department, where sums of one dollar and upwards are received. Deposit receipts are also issued bearing interest at current rates.

Toronto Branch, 13 Wellington St. West. D. MILLER, Mgr. E. F. HEBDEN, Ass't Mgr.

ELIAS ROGERS & CO.,

THE VERY BEST ROGERS COAL. HEAD OFFICE 20 KING ST. WEST TORONTO. COAL. LOWEST RATES. WOOD

HOMŒOPATHIC PHARMACY,

394 Yonge Street, Toronto, Keeps in stock Pure Homœopathic Medicines, in Tinctures, Dilutions, and Pellets. Pure Sugar of Milk and Globules. Books and Family Medicine Cases from \$1 to \$12. Cases refitted. Vials refilled. Orders for Medicines and Books promptly attended to. Send for Pamphlet.

D. L. THOMPSON, Pharmacist.

CHURCH SCHOOL FOR GIRLS, WINDSOR, N. S.

A general meeting of the Shareholders in the Church School for Girls will be held in the New School Room, at Edgehill, Windsor, N. S., on WEDNESDAY, 12th DAY OF NOVEMBER, at 11.30 a. m.

BUSINESS.—I. The Reception of the Report of the Provisional Directors. II. The election of three Trustees. III. The election of the Board of Finance. Parents desirous of sending their daughters to the School are requested to make application to the Secretary without delay.

By order of the Board. HENRY YOULE HIND, D. C. L., SECRETARY. Windsor, N. S., Nov. 3rd, 1890.

Ross Water Engine For Blowing Church Organs.

THE MOST Economical And Perfect In the Market.

For further particulars address J. G. GEDDES, 309 Main St., E., HAMILTON, Ont.

REFERENCES: Rev. F. P. McEvay, Rector St. Mary's Cathedral Hamilton, Ont. Rev. J. J. Craven, Rector St. Patrick's Church, Hamilton, Ont. D. J. O'Brien, Esq., Organist St. Mary's Cathedral, Hamilton, Ont. J. E. P. Aldous, Organist Central Presbyterian Church, Hamilton, Ont.

