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Vol. 17.]

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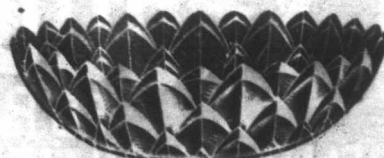
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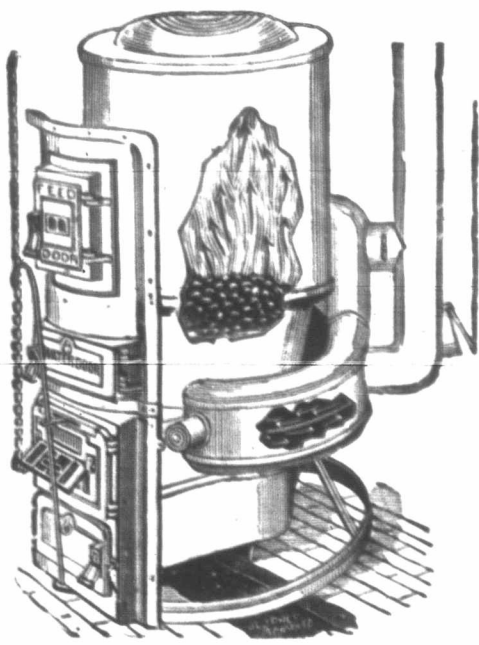
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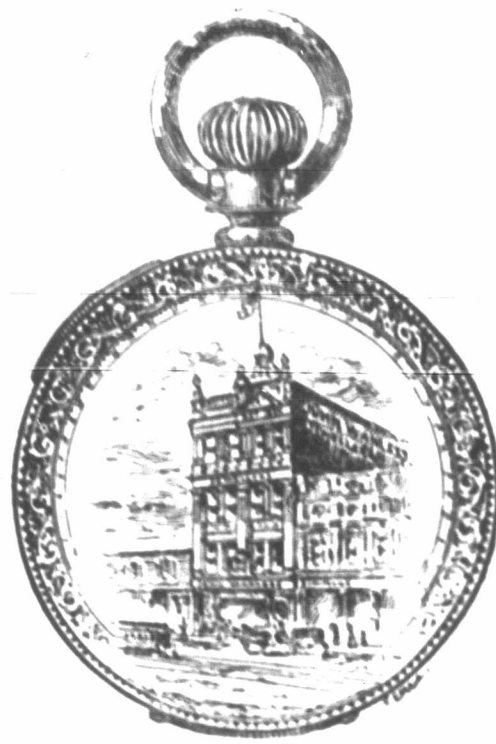


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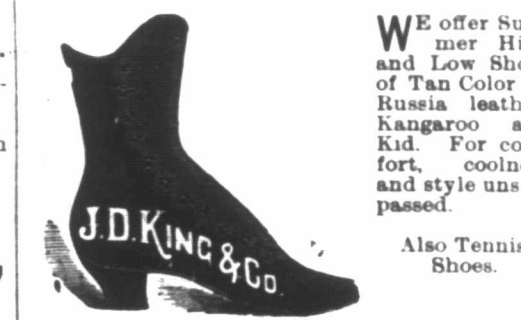
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JOSEPH PARKER CHAMPIONS THE CHURCH!—The famous pastor of London's "City Temple" has manfully taken up the cudgels against a churl who (under the name of "Constant Reader") has been writing to the *Times* in favour of disestablishment, on the ground of want of discipline in the Church.

FIVE BISHOPS ADDED to the staff in St. Paul's Cathedral on St. Michael's Day—two Lord Bishops, two Bishops suffragan, and one Missionary Bishop! It was a notable occasion, a display of ecclesiastical life and vigour—far-reaching and working energetically—not soon to be forgotten.

"METHODISM IS NOT A SECT, and never has been," said Dr. Wallace in Washington the other day. This is a good sign, when the leaders of such a powerful and widespread body repudiate the character of schism, and claim a more Catholic spirit than is associated with the idea of sectarianism.

THE FAIR EVANGELISTS who have been charming Hamilton audiences under the banners of the Salvation Army, have assumed an eccentric position, in which it would be very awkward to find many imitators. It can scarcely be pleaded that there is any necessity for women ignoring the Apostolic rule.

ROME FOR THE ROMANS.—The Pope is beginning to realize that he can no more depend on French and other foreign pilgrims to uphold his dignity at the Vatican, than he could formerly depend on Louis Napoleon's mercenaries. Italian freemen are also beginning to make it clear that they consider Italy as "their ain countrie."

THE FASTING DOLL OF SORRENTO.—A correspondent of *The Guardian* notes a curious custom at Sorrento, where those who intend to fast strictly during Lent, hang a black doll outside their windows, ornamented with six feathers stuck in it. One feather is pulled out at the end of each week's fast. It is at once a warning and an advertisement.

WHERE ANGELS FEAR TO TREAD. It is not a very edifying spectacle to see modern theologians scurrying carelessly over the critical arena of thought where Forbes, Pusey and Liddon paced so reverently and circumspectly. In theology, as in other matters, there is often zeal without discretion. We are too much in a hurry nowadays.

ANNUS MIRABILIS certainly 1891 has been, so far as the Canadian harvest is concerned. The spoiling of a wheat crop by rain or a grape yield by frost here and there, has been so exceptional as to emphasize—though such local losses run up into millions of dollars—the wideness of the general blessing granted to this American continent. Thanksgivings should abound.

"SENT, NOT CALLED," is another keynote for which we have to thank the Methodist Conference at Washington. It is a healthy sign when they are found to rejoice still in the survival of John Wesley's regime. His autocratic mantle was ample enough to cover the shoulders of a hundred ordinary preachers of the society, and be subdivided among thousands of ministers to-day.

RELICS.—It seems that among the various reminders of John Wesley figuring at the Ecumenical Methodist Conference, in Washington, lately, were an oaken chair made from the beams of City Road Chapel, in London, and the original pulpit Bible of Epworth Church, where his father was priest of the parish. How comes it that this latter relic is not still in Epworth Church?

CATHEDRAL PREACHERS.—A vast deal has been done of late years to restore and beautify the central fanes of English dioceses. The services, too, are acknowledged to be difficult to excel in music, if not in ritual. It only remains now to put the finishing touch to the revival by concentrating at these points the best preaching talent of the whole Church—as is already done in a few cases.

THE GOOD OF ALCOHOL? is a question which has been occupying many columns of many issues of the *London Times*. It seems to be a question, pre-eminently, upon which doctors may differ and will differ. The most sweeping assertions against the spirit of wine is met by equally strenuous opposition from the advocates of the Englishman's liberty to drink what he thinks does him good.

BISHOP MOORHOUSE has lately entered the lists very prominently as a theological writer—especially by the publication of his book on "The Teaching of Christ." One or two recent sermons of the Bishop have caused a good deal of adverse criticism: though his attitude—like that of the recent Oxford essayist—is a tentative effort to help others out of difficulties by "putting his own foot in it."

ISRAELITISH RITUAL.—One is surprised to hear of a violent dispute—ending in blows!—in the

Winnipeg synagogue, on the question of standing or sitting during the reading of the Law roll. We should have thought that such points had been settled long ago; but the oldest institutions are now-a-days unsettled by new notions. Besides, there are the differences of Oriental and Occidental customs.

ABOVE PAR.—The testimony of a Methodist minister in Dakota—"three-fourths of the members of our churches are Canadian. They are industrious, and as for piety and morality, they are above par"—deserves to be noted as a reason why so many Canadians go to the neighbouring Republic—they are at a premium in that country: and those who emigrate are by no means the best we have.

SALVATION ARMY TRICKS.—The Salvationists of Eastbourne seem determined to alienate public sympathy from their cause, not only by becoming an intolerable noisy nuisance with their barbarous bands (?), but they are descending to what they doubtless consider legitimate military (?) tactics—flank movements, as it were—by dispersing into small parties so as to puzzle and distract the enemy—the police!

PARNELL: O'SHEA.—Nothing indicates so well the low ebb of morals in certain quarters as the sickly sentimentalism by which the press is flooded from the pens of gushing young reporters on the subject of the grief of the guilty paramour of the Irish chieftain over her dead accomplice, whose sin was only emphasized by the legalized farce of marriage—the very name of which is polluted by association with such unions.

"CATHOLIC?"—The colossal impudence of those Romanists who speak of their sectional communion as if it were the whole of Christendom, has raised a controversy in the English press, which is being constantly primed with craftily-worded paragraphs furnished by Jesuitical wire pullers, and accepted too often by careless editors without modification. Their exclusive claim to the title could not well be more ridiculous.

"CATHOLIC HEART BUT PROTESTANT STOMACH."—The Irishman who apologized for eating meat on Friday by saying that although his heart was true to the teaching of the Roman Church, his lower member rebelled against the dictum, is an illustration of a very common form of compromise—of those who, though they are wise enough to see the sophistry of the fancy for fasting on fish, are not wise enough to do any real fasting at all.

COUNTRY PARISHES.—A long-drawn correspondence has been going on in the *Church Times*, lately on the subject of increasing the Church's power in rural parts. The usual multitude of counsellors has appeared on the scene, including some wise laymen. The advice reads something like this: Clergymen should live like their poor parishioners—clergymen shouldn't; they should preach doctrinal sermons—they shouldn't, &c., &c.

"REVEREND."—This term—although essentially and legally only a title of courtesy—has had a very definite usage as a designation distinctive of such men or women as devote their lives to sacred offices. It is applicable, therefore, to associates, especially the Superiors of Sisterhoods, de-

cons and deaconesses, &c.—any persons whose lives are so devoted professionally. Deacons in secular business, however, should not be so entitled.

GOLDWIN SMITH ON DISESTABLISHMENT.—That benevolent person who travels the world with a brain full of fancy dyes, with which he discolours (for his imagination) every scene he looks upon, is trying his hand on the Mother Church, with Gladstone and Lord Selborne. His views on English, Jewish, Russian, and Canadian affairs are always Goldwin Smithesque. He has not yet grasped the idea that the State has no right to appropriate what the State did not give—Church tithes.

PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the CANADIAN CHURCHMAN the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium to our country subscribers being one dollar and fifty cents. The subject of one of these engravings is "Diana or Christ," from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. See advertisement.

UNITY AND UNION.

When one considers the large amount of agreement which exists among the various bodies of Christians, it seems strange that there should be any serious opposition made, or even any reluctance manifested towards what is known as "*Organic Union*" among the various associations of Christians. Were we to place in parallel columns in *extenso* the leading opinions—forming the Creeds—of Churchmen, Presbyterians, Congregationalists, Methodists, and even Baptists, we should be surprised to find how much practical unanimity was to be found among these bodies on such subjects. This would be reduced to a minimum disagreement if we took as the basis of such comparison one of the Catholic Creeds. It would indeed be difficult to pick out among the various items of belief in the Nicene Creed, any article at all upon which the leading Protestant denominations or Churches—including the Greek and Armenian, one might almost say Roman Church—would not be found to be at one for all practical purposes of Christian association.

YET THEY ARE SEPARATE.

When we come to enquire into the causes of separation we find that these causes are matters quite distinct from the Articles of Faith proper, as defined by the Catholic Creeds. We discern something of the fly in the ointment of unanimity by comparing the articles of the Council of Trent and the Westminster Confession—or, some may think, the XXXIX. Articles of the Church of England. In such documents—not properly "Creeds"—we begin to note the various differentia. We might

begin at the point where the Churches of Rome and Greece parted company, and find nothing essential to the faith in their disagreement; or, again, the Church of England and the Church of Rome. The supremacy of the Pope or the supremacy of the Queen are questions that do not seem to be of very essential value in dealing with the Christian Faith, and might well be laid aside, at least for the time being, or modified so far as to not interfere with organic association of a more or less intimate character. What we really need for practical purposes is

A WORKING CONCORDAT.

This implies the arrangement of the unifying machinery so as to secure the least possible amount of friction. In this view appears the importance of the *Episcopal regimen*, as the ruling and controlling "great wheel," so to speak, of any confederacy of Christian societies or churches. In the recognition of its antiquity and value as the chief factor in working an organism so composed, would lie the success of any attempt made at unification. In any case there must be something in the way of machinery to take its place, and discharge its function of confirming disciples and ordaining ministers, as well as generally directing the movements and settlements of the whole united body. In comparison with it, no other expedient can "hold a candle," either in respect to antiquity or practical worth. Such expedients as have been actually tried have been found to be excessively cumbersome, clumsy, and inefficient. It is the idea of constitutional or limited monarchy extended for purpose of confederacy.

THE OBSTACLES.

when one looks for them, are so unworthy of occupying a position of so much importance and responsibility that they shrink, as it were, for very shame, from being noticed; and would practically disappear "as the morning cloud" as soon as any serious attempt were made at organization. At the present time among most unepiscopal bodies the functions of the episcopate are practically discharged by leading men of the various denominations. Even if these are not covered with a mantle of authority as presidents or bishops, still it is in response to their beck and call that the whole mass of humanity to which they belong moves and swings into line—now this way, now that way. The solution of the friction at this point would, of course, naturally be found in the elevation, more generally and exclusively, of only such men to the bench of bishops. In point of fact the State no longer ignores the force of public Christian sentiment in the designation of Bishops—even in England; in the colonies and abroad, the difficulty does not exist at all. American and Australian bishops are the leading men of the Colonial Church.

A SCIENTIFIC CRITIC CRITICIZED.

Seventeen or eighteen closely printed pages of the October number of the *Nineteenth Century* are occupied by a careful paper from Mr. Gladstone's pen on a subject upon which Professor Cheyne recently made one of those rash concessions—"sops to Cerberus"—by which so much of modern theology is being disfigured. The venerable Churchman and *litterateur* who so often evinces that wide grasp of special sciences only found in persons who have won all along their life a high place for "general proficiency"—for earnest and careful study of all questions which concern the welfare of mankind and the glory of God therein—Mr. Glad-

stone deals with this matter in that temper of good taste and gentlemanly breeding which always characterizes him as a writer when he has reason to differ from the conclusions of a professional or a specialist in some sphere outside that of Political Science in which he himself is most at home as the chosen arena of his life's activity. At the same time, the sense of restrained power, curbed force

STEEL HAND WITHIN THE GLOVE.

is always present under such circumstances, notwithstanding all his expressions of polite deference and consideration for men in the position occupied by Professor Cheyne, when he writes for such an important literary and missionary publication as that of the Oxford Mission in Calcutta.

The Professor is writing of the age of certain numbers in the Book of Psalms—16th, 17th, 36th, 49th, 63rd and 73rd—with special reference to what he is pleased to term "the wonderful intuition of immortality." He considers—calmly assuming that his phrase is apt and appropriate, and does not embody a sophistry—that to believe the idea of the immortality of the human soul conveyed in these Psalms to be cotemporary in thought with the days of David and Solomon, would be "a greater strain upon faith" than to entertain the idea that these Psalms were composed in "the late Persian age." The acceptance of this theory of his, based upon the assumption of the idea of immortality being only a "wonderful intuition," he describes as

"BRINGING THE PSALMS DOWN."

which he does with a vengeance. Under the circumstances, it is a comfort to find that a genius so transcendent as that of Mr. Gladstone objects to this cool "bringing down" of any portion of the Scriptures—as if one were dealing with merely human writings—to suit the fancies of an imaginary would-be believer who experiences "a strain" on his faith, when he tries to grasp the idea that persons so rude and uncultivated (!) as David and Solomon should have been favoured with "the wonderful intuition," as the Professor calls it, of immortality.

The reviewer's method is a very simple but a very effective one. Any less unquestionably superior intellect would immediately render itself liable to indignant remonstrance from some one of Professor Cheyne's many admirers, if such very simple method of disproof were used. It would be said that such a Goliath of scientific theological criticism should be approached with congenial weapons—a whole suit of Saul's armour behind a spear and sword of appropriate dimensions—instead of this.

SLING-AND-STONE ARGUMENT.

Mr. Gladstone gracefully sinks his natural and acquired eminence for the time being, and acts the role of the ruddy youth of fair countenance, whose capacity for entertaining "the wonderful intuition" of Professor Cheyne is brought in question. His method is simply to illustrate the facts that (1) the idea of immortality was not an intuition (as assumed) at all, but a tradition, which was brightest among the ancient nations in the most ancient times, grew paler and fainter as time passed onward to that late "Persian age," and had to be revived and brought to light by the publication of the Gospel; and (2) that this same tradition is everywhere apparent, as an underlying element of thought, in the ancient histories and other Scriptures of the Bible, as in the tales of Enoch and Elijah. So the professor's whole theory is prettily upset, and he is left—for his

pains standing amid the ruins of his ridiculous scientific (?) criticism, in company with the ghosts of sundry fictitious or imaginary persons whose intellects could not "bear the strain" of thinking that David and Solomon were capable of grasping the idea of immortality!

IT MUST BE VERY HUMILIATING

to the clergy at large—if not to Canon Cheyne in particular—that a "point of departure," as Mr. Gladstone gently puts it, has been furnished for an article of exposure and refutation by a layman in a periodical so widely read as *Nineteenth Century*. Very disastrous it is, that the noble work of the Oxford mission should be stained by such a blot of inconsequent reasoning from rash premises, in the face of the keen Hindoo intellects, ever on the watch for flaws and signs of weakness in Christianity. Very unfortunate, too, that a teacher of so much promise should be "caught napping," and at the same time sending the broodings of his day-dreams broadcast to the critical world. The Church was never more in need of scholars, not only well informed and deeply read in all literature bearing on religion, but especially alert lest they should be too easily induced to surrender some outwork of the faith, and thereby furnish admittance to an enemy near the very heart of the citadel. Well may the Church exclaim, in the face of such men as Professor Cheyne: "*Non tali auxilio, nec defensoribus istis.*"

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Compton Ladies' College.—The institution opened this term with a good number of pupils, both boarders and day scholars. The parents and friends of present and past pupils will be interested to know that the college at the last Government examinations in June, has taken the highest rank of any academy in the Province of Quebec. The marks as a total could not be so high as many other schools which have more than double the number in attendance, but the percentage taken was 86. The next highest record was 77. This speaks well for the work of both teachers and pupils, and patrons of the school will no doubt be gratified with the result. The Rev. G. H. Parker, M.A., rector of Compton, is the Bursar of the college, and it is entirely under the control and management of the Diocesan Synod of Quebec.

Way's Mills.—The Rev. Jos. Eames, incumbent of this mission, and at one time missionary in Labrador, has accepted the appointment of rector of Lancaster, N. H. A new parsonage is in course of erection, and is expected to be ready for him on December 1st, when he assumes his duties.

Quebec.—Trinity.—The Rev. W. T. Noble, formerly of Gravenhurst, Ont., was inducted as incumbent of this church by the Lord Bishop of the diocese, on St. Luke's day, at the 11 a.m. service. His Lordship preached a very able sermon on the occasion.

St. Peter's.—The harvest thanksgiving service in this parish held on Friday evening, October 16th, was bright and hearty. The clergy who took part, besides the Rev. A. J. Balfour, M.A., were the Very Rev. Dean Norman, who was the preacher, Revs. L. W. Williams, M.A., H. J. Petrie, M.A., and L. V. Lariviere, B.A. The collection was given to the Pension Fund of the Church Society.

Lennoxville.—Bishop's College.—The Michaelmas term has now been fully entered into, the usual number of students being in attendance. The Rev. Dr. F. J. B. Allnath has entered

on his duties as vice-principal, and Harrold Professor of Divinity, in succession to Professor Roe. Subscriptions sufficient to complete the Divinity House have been forthcoming during the recent vacation. The rebuilding of the chapel has not yet been commenced, although about \$7,000 are in hand for that purpose. A special committee has been appointed to look after the rebuilding. Although without a chapel, all the daily and weekly services have been continued as usual. Those on Sundays and holy days, and the celebrations of the Holy Eucharist, have been held, by the kind permission of the Rev. Mr. Searth, in St. George's Church. It is expected that the new chapel, when completed, will cost from \$12,000 to \$14,000. It has been arranged that the regular corporation meetings shall be held three times a year: at Lennoxville in June, at Quebec in September, and at Montreal at Easter. A special meeting of the corporation was held at Lennoxville on October 16th, when the following members were present, viz.: The Lord Bishop of Quebec in the chair, Ven. Archdeacon Roe, Rev. Canons Thornloe and Robinson, Rev. A. C. Searth, Rev. Prof. Watkins, Dr. Heneker, Chancellor, Hon. Geo. B. Baker, M.P., Robert Hamilton, D. C. L., R. P. Campbell, B.A., R. R. Dobell, George K. White, J. S. Hall, Col. Kippen, W. Morris, Richard White and E. Chapman, secretary. The meeting was called to rescind a resolution passed at a former meeting, to the effect that the chapel destroyed by the fire should be rebuilt on the same site, and for the election of a Bursar to replace the late R. H. Tylee, Esq. After a full discussion the Bishop named a committee consisting of Dr. Heneker, R. R. Dobell, Geo. R. White, Richard White, and R. R. Campbell, to whom power was given to come to a decision about the site of the chapel and to report within a month. There were 17 applicants for the position of Bursar, among them Armine D. Nicolls, Esq., of the law firm of Chapleau, Hall & Nicolls, Montreal, who was unanimously elected. The new school building, which is nearing completion, was also visited by the members of the corporation. It will be one of the handsomest and most convenient buildings for the purpose in the Dominion. It will afford accommodation for one hundred and twenty pupils, and is expected to be ready for occupation after the Christmas holidays.

Rev. B. G. Wilkinson, B.A., has gone to England for a special theological course. On his return it is expected he will join the staff of the college. The Rev. H. E. Wright, B.A., has been appointed to the mission of East Angus *vice* Rev. W. Colston, who goes to Marbleton. Rev. H. A. Dickson, B.A., to Randboro mission; Rev. D. T. Clayton, B.A., to Bearbrook, Ont. The four above named clergy were ordained at Trinity. Mr. R. J. S. Kaulback, B.A., has entered Harvard University as a law student.

Mr. M. R. Lyster has been appointed teacher of shorthand in the College, and will also teach penmanship in the school.

MONTREAL.

Montreal.—Domestic and Foreign Missionary Society.—The Board of Management of the above Society met in the Synod Room, Montreal, on Wednesday, October 14th. The following members were present: the Bishops of Quebec, Toronto, Huron, Niagara, Rev. Dr. Mockridge (General Secretary), Mr. J. J. Mason (General Treasurer), Very Rev. Dean Carmichael of Montreal, Very Rev. Dean Innes of London, Ven. Archdeacon Bedford-Jones, Rev. Canon Von Iffland, Rev. Canon Sweeny, Rev. Rural Dean Pollard, Rev. G. Osborne Troop, Judge Hemming, Mr. Charles Garth, Mr. R. V. Rogers, Dr. L. H. Davidson.

1. Rev. Canon Von Iffland gave notice that he would move "That in future the places of meeting of the Board be fixed for the ensuing three years at the meeting held during the triennial session of the Provincial Synod—to commence in September, 1892."

2. The treasurer read his report, showing the grand totals of receipts as follows:—For Domestic Missions, \$21,315.97; for Foreign Missions, \$14,306.03; Total, \$35,622.00. The report was received and ordered to be printed.

3. The report of the Woman's Auxiliary was also read, and showed receipts amounting to about \$14,000.

4. The Committee appointed to consider the question of Indian work reported as follows:—

Your committee recommend,—

(a) That a standing committee, to be known as the Indian Committee of the Board of Domestic and Foreign Missionary Society, be elected by the Board at their autumn meeting in each year.

(b) That this committee, of whom three shall form a quorum, shall consist of two bishops, three clergymen and three laymen.

(c) That the duties of this committee shall be the collection and circulation of reliable statistics and other information connected with the evangelistic and educational work among the Indians in the Dominion of Canada under the Church of England, and the submission to the Board of Management of such other methods as may seem best calculated to bring the Church's Indian work more prominently before the minds of her members, and thus secure for it a larger place in their prayers and substantial sympathies.

(d) That the committee shall present annually to the Board at the autumn meeting a report containing such information as they may have obtained during the year, to be circulated through the Board.

(e) That the Indian Committee shall submit to the Board recommendations for the appropriation of contributions to Indian work that have not been specially appropriated, having due consideration for the claims of Indian work in the several missionary dioceses.

(f) That the Committee do invite each bishop of a missionary diocese to nominate a correspondent from his diocese, who shall be the medium of communication with the committee.

This report was received and adopted.

5. The general secretary was instructed to divide the column under the heading "Domestic" in the detailed statement of receipts, one sub-division to be headed "Various" and the other "Indian Work," and that the column headed "Totals by Stations" be dispensed with.

The general treasurer was also instructed to open an account in his ledger under the heading "Indian work," thus keeping a separate account for all moneys received and paid out for Indian work both special and general.

6. The secretary was instructed to procure information respecting the visits of the bishops of the North-West in the interest of the Board, to be embodied in a report to be presented to the next meeting of the Board; also to enquire what steps have been taken towards commencing work among the Chinese in British Columbia, towards which a grant of \$500 was made.

7. The next meeting of the Board was appointed to be held in Toronto, on the second Wednesday after Easter.

8. The balance on hand for North-West missions was ordered to be divided among the bishops of the North-West in the proportion hitherto customary. A motion that one-half of that amount be devoted to Indian work was lost.

9. The balance at the credit of Domestic Missions was ordered to be divided on the same basis as last year, and that the balance to the credit of North-West Missions for work among the Indians be transferred to the credit of an account to be called "Indian Work."

10. A resolution was passed that the secretary of the S. P. G. be requested to pay the Rev. J. G. Waller, the Canadian missionary in Japan, the same allowances and the same stipend as they pay to the other missionaries on their list in Japan, provided that the stipend in his case does not fall below £200, to which the Board is pledged by their agreement with him.

11. The balance at the credit of foreign missions general was divided in the same proportion as last year, among the S.P.G., the C.M.S., the C. and C.C. Society and the S.P.C.K., and \$500 reserved for the Chinese work in British Columbia, subject to the discretion of the officers of the Board after hearing from the Bishop of British Columbia.

12. The following members of the Board were appointed the Standing Committee on Indian Work:—The Bishops of Toronto and Algoma; Very Rev. Dean Innes, Rural Dean Pollard, Canon Sweeny; Messrs. J. J. Mason, Chas. Garth and R. T. Walkem, the Bishop of Toronto to be convener.

13. A grant of \$100 was made for current expenses and a further grant of \$150 as an honorarium for the secretary.

14. The Epiphany appeal for foreign missions, as read by the Bishop of Huron and amended by the Board, and also the Children's Lenten Letter, as read by the Archdeacon of Kingston and amended, were adopted and ordered to be circulated as usual.

15. The secretary was instructed to append a note to the Children's Lenten Letter requesting the clergy to send the amounts resulting from it as separate items to the different diocesan treasurers and to add to it the clause, "We desire to have it clearly understood that the offerings of the children in response to this appeal will be devoted to the Homes for Indian Children."

16. With regard to the proposition of Rev. E. F. Wilson as to the Board's taking over the Indian Homes, a resolution, moved by Canon Sweeny, seconded by Canon Von Iffland, to postpone the consi-

deration of the whole question to the next meeting of the Board, when the Bishop of Algoma and Rev. Mr. Wilson might both be present, was lost, and the following was adopted:—

(a) That as constituted by the Provincial Synod, the Board cannot, in justice to themselves or to the interests committed to their care, or to the interests of the Indian Homes, accept the direct responsibility of the Indian Homes which have been formed by Rev. E. F. Wilson.

(b) That this work and responsibility of the Board should be directed to the extension of a more active interest in Indian work and the securing of more liberal contribution for it.

(c) That all the details of management in the case of each of these Homes cannot be controlled by a Board constituted like the Board of Management, and can be effectively managed only by those having local knowledge and able to bring personal influence to bear closely upon each Home and its affairs.

17. A draft of certificate for the use of the Board for its missionaries was referred to the Bishops of Toronto and Niagara.

A large missionary meeting was held in St. George's School House in the evening, when the Annual Report was read, and stirring addresses delivered by Archdeacon Reeve (Bishop designate of Mackenzie River), and the Bishop of Huron.

MONTREAL.—The 3rd annual conference of the Diocesan College was held on Tuesday and Wednesday last. The Alumni Society kindly invited the clergy to be present, and take part in the discussions. The sessions were held in the chapel; the proceedings began with Holy Communion, followed by a devotional meeting conducted by the Bishop, who addressed the meeting on part of St. John, 17 c. By request, Rev. I. Kerr, B.D., read an interesting paper in the afternoon; subject, "Is the 2nd Advent Premillennial?"—which was followed by a good discussion, no arguments being advanced in support of the Postmillennial theory.

In dealing with "the need of system in private devotion," Rev. Mr. Garth, B.A., took occasion to deplore officialism in the clergyman, which has a repelling effect especially among young men, and pleaded for a natural sympathetic manliness, which is ever attractive; as to system there should be regular times for devotion, not only night and morning, but also at noon-day, Ps. 55, v. 17. As to subjects for prayer, the value of system was forcibly set forth with helpful suggestions; a plea for open churches also found place, only two Anglican churches in the city being open at present daily for private prayer.

Rev. G. Abbott Smith, M.A., spoke of prayer as comprising adoration, confession, supplication, intercession, thanksgiving, and the value of ejaculatory prayer was pointed out by Rev. Mr. Kerr.

Dean Carmichael read a valuable paper on "Materialism" at the evening session, when the clergy and the students turned out in good force—the number of students on the books this term being thirty-four. The subjects on the programme for the following day were "Observance of the Lord's Day," "Practical Difficulties in Pastoral Work," "Relation of the Church to other Protestant Bodies," and "Duty of the Church to the French Canadians." The Rev. Messrs. Bareham, Windsor, Allen, and Tucker addressed the conference on these subjects respectively, and a well sustained discussion followed, after which the Alumni Society invited the conference to partake of their hospitality, the only feature of which that was not refreshing was the absence of the ladies.

St. George's School Hall.—A very largely attended missionary meeting was held on Wednesday evening, 14th inst., at which Archdeacon Reeves, Bishop Designate of Mackenzie River, gave a most interesting and graphic account of his missionary life. Owing to the lateness of the hour, Bishop Baldwin did not give his intended speech, but favoured the large audience with an eloquent but brief address. Bishop Sweatman presided, and Dr. Mockridge read the annual report of the Domestic and Foreign Missionary Society and the report of the Woman's Auxiliary, which latter society, between cash and goods, had contributed to the value of between \$20,000 and \$30,000 during the year.

St. James the Apostle.—Twenty-first Sunday after Trinity and Festival of St. Luke.—The Bishop of Huron, although suffering from a severe cold, preached at the morning and evening services on the occasion of the formal opening of the extension of this handsome West End church. It is needless to add that the congregations were unusually large.

St. Martin's—Sunday, 18th inst.—Harvest thanksgiving services.—The musical arrangements included a cantata by Sir John Goss, "Nunc Dimittis" by Barnby, two full thanksgiving anthems with solos, and during the offertory in the evening the sacred song "Charity" by Taure, and other appropriate

selections, the service concluding with Stainer's sevenfold "Amen." Full choir of fifty voices.

S. S. Institute.—The first meeting was held 19th Oct. at St. George's School Hall. There was vocal and instrumental music, flowers and flags, a good hum of conversation, an address from the Dean on "the Position of Childhood in the Church," after which the Rev. Mr. Tucker thanked those who had assisted in providing the programme, the latter part of which consisted of cake and coffee, ice-cream and conversation; the various S. S. of the city furnished a volunteer from among the teachers, and the Misses Bickley of St. George's were specially mentioned as having been active in promoting the success of the occasion, which was much enjoyed by a large company of the friends and promoters of Sunday school work, both clerical and lay. Archdeacon Evans said the opening prayers.

KNOWLTON.—St. Paul's Church.—Oct. 9.—This beautiful village has been to day truly *en fete* on the occasion of laying with Masonic ceremonies the foundation stone of St. Paul's Episcopal Church. There was a very large attendance of the members of the craft from various parts of the province, the city of Montreal being well represented. Delegates were also present from Quebec, Sherbrooke, St. Johns, Waterloo, Granby, Farnham, Lennoxville, Coaticook, Sutton and Knowlton. The weather was all that could be desired. The Grand Lodge was opened at about 1.30 p.m., Mr. J. Frederic Walker, a Past Grand Master, presiding. The members marched in procession from the lodge room to the site of the building, where the interesting ceremony of laying the foundation stone was performed in the presence of a very large assemblage by Past Grand Master Walker, assisted by the officers and members of the Grand Lodge of Quebec. The Right Rev. Bishop Bond and several of his clergy were present on the occasion. After the stone had been declared to have been "rightly and properly laid according to masonic usage," a beautiful silver trowel, with suitable inscription, was presented to Grand Master Walker by Brome Lake Lodge, A. F. and A.M., which meets at Knowlton, the Bishop, in the name of the lodge, making the presentation. The members of the Grand Lodge and other visitors were guests of the church at a sumptuous repast laid out in the room of the Horticultural Society of the village.

The proceedings were in every respect most successful, and the day will long be remembered with pleasure by all who were fortunate enough to take part therein.

ONTARIO.

ORDINATION EXAMINATION.—An examination of candidates for Deacons and Priest's Orders in the Diocese of Ontario, will (D.V.) be held in Brockville, beginning on Tuesday, December 1st. Candidates are requested to communicate with the Ven. the Archdeacon of Kingston, the rectory, Brockville, who will supply all the necessary information.

SOUTH MOUNTAIN.—The Rev. J. B. Haslam has resigned his pastorate of St. Peter's Church, and accepted the charge of a cathedral in the City of Victoria, British Columbia; he left for his new field of labour by the noon train on Saturday the 17th of October. He was accompanied to the train by a number of the members of his congregation, who sorrowfully bid him farewell. During the fourteen months of his spiritual oversight of this congregation the church was manifestly blessed. From an almost hopeless dismemberment of the congregation, a condition of unity, harmony and energy in church work exists. Over four hundred dollars of debt was paid, freeing the church and grounds of all encumbrance. Thus doth the Lord bless the labours of his faithful servants. Before leaving, the church wardens presented Mr. Haslam with a full quarter's salary and the following address, to which he feelingly replied, giving many words of advice, encouragement and comfort:—

Rev. and Dear Sir,—We, the undersigned members of St. Peter's Church, South Mountain, take this opportunity of expressing to you our sincere regret at your departure from amongst us as a congregation. We desire to acknowledge and express our heartfelt obligations to you for the anxiety, and care for our spiritual welfare and advancement which appears to have been always uppermost in your mind. Your untiring zeal and unswerving assiduity in the discharge of your many arduous duties, over such an extensive field of labour, commands our highest admiration and regard. Our associations as Pastor and people will always be amongst the happiest recollections of our lives, and our prayers will ever be that your future labours may be as abundantly blessed as they have been to us. During the short period of your pastorate our beloved church has excelled spiritually and financially, more so than ever before. Again expressing our great sorrow at this

our bereavement, yet feeling that our loss will rebound to the advantage of others, we beg to be remembered in your prayers and to express the hope that though our paths through life may be separate, we may all meet again in that blessed home beyond the skies to which you have so often lovingly directed us. Signed on behalf of the congregation: Churchwardens Chas. Patton, Richard Cope.

BATH, St. John's Church.—A very successful Harvest Thanksgiving Supper was held in the Parish Hall on Thursday, 8th Oct., followed the same evening by an equally successful concert in the Town Hall. At the latter Mr. Geo. E. Fax, of Belleville, treated the audience to a display of his extraordinary power as a singer, both comic and sentimental, being relieved at intervals by recitations, readings and songs by local and foreign talented amateurs. The Rev. F. D. Woodcock, of Camden East, added to the interest of the occasion by delivering a neat and practical address. The proceeds of the evening amounted to nearly \$50, which will be devoted to the work of restoring the venerable fabric, the oldest Anglican Church but one in all Ontario and Quebec. On the succeeding Sunday, Oct. 11th, the Thanksgiving Service was held at 11 a.m., in St. John's Church, which the ladies had dressed in floral attire suitable to the occasion. The Rev. H. B. Patton, of Deseronto, delivered the sermon, an admirable one, and assisted the rector, Rural Dean Baker, in the celebration of the Holy Communion. The general attendance was good as usual: so was that at the Holy Sacrament; at 7 p.m., a children's service took place, and, if possible, exceeded in interest that of the morning. It was largely musical, the prayers being monotoned by the rector, and the canticles, hymns and amens sung very heartily and sweetly by the children, thirty and more of whom occupied the choir benches. The Rev. Mr. Patton preached again, and in such wise as to impress many valuable and important lessons upon his infant hearers. The offertory collections, while almost equal to those of last year, were certainly nothing like as ample as might have been looked for considering that they were supposed to be free will thank-offerings to Almighty God for the immense store of good things which the earth at His bidding hath this year yielded. Outside this the day was an encouraging one to all interested in the Bath parish church.

We learn from the *Irish Ecclesiastical Gazette* of the 9th October, "That the Bishop of Ontario, Dr. Lewis, is at present in Dublin, and has been addressing meetings on behalf of Miss Leigh's (Mrs. Lewis) Homes for English speaking women and orphans in Paris. The Bishop's chaplain, Rev. W. B. Coney, M.A., preached in Sandford Church on Sunday, on behalf of the Leigh Homes."

The Lord Bishop of Niagara is holding confirmations in the diocese of Ontario for Bishop Lewis, at present in Europe. He commenced at Lyn, on Saturday, the 17th October, and will visit in the order named: Smith's Falls, Ashton, Arnprior, Renfrew, Calabogie, Cobden, Combermere, Eganville, Stafford, Beachburg, Pembroke, Petewawa (three churches), and one at Mattawa on the 30th October. It is gratifying to learn from a correspondent to the *Church Times* that there is a noticeable improvement in every department of Church work and worship in Hamilton—the See city of the diocese of Niagara. This happy state of affairs may be fairly attributed to the labours and influence of two devoted priests. The result of four years' work on the part of these two clergymen, is one large and commodious church and clergy-house, two organised parishes, working together; about eighty choristers, two Sunday-schools with an attendance of several hundreds, some three hundred and fifty communicants, and a host of parish organizations; one boys' school with attendance of over thirty; one girls' school, one Home for Incurables, and, it may fairly be added, a Boy's Industrial Home. All this where coldness and indifference to Church and Church teaching heretofore prevailed. We are glad to know also, that in the Church of the Ascension, the Rev. E. P. Crawford, formerly so successful as Rector of Trinity Church, Brockville, and who, for the introduction of the very mildest of ritual, has been subjected to persecution of the most dastardly nature, holds his own, with every prospect of ultimately coming out victorious.

OTTAWA.—St. George's.—A red letter day was Sunday the 18th, at this church, when the spacious and beautiful edifice was again opened for divine service. The congregation had looked forward to happy, hearty and bright services and were not disappointed. By the time the bell stopped ringing the hour of prayer, the building was quite full, many no doubt attracted by the reputation of the preacher, the Rev. Prof. Clark, of Trinity College, Toronto. The service was opened by singing hymn 224, "Pleasant are Thy courts above." Morning prayer was read by the rector, Rev. Mr. Snowden, Dr. Clark taking the

Communion office. The singing of the choir, under the direction of Miss Lampman, especially the Te Deum and anthem, was excellent. The church presents a very attractive appearance, having been coloured entirely anew, besides the addition of a commodious chancel. The preacher took his text from the gospel for the day (St. Luke's), "Pray ye therefore the Lord of the harvest that He would send forth labourers unto the harvest."—Luke x. 2. In the afternoon at three there was a union Sunday school service. All the children from the various Sunday schools assembled and again completely filled the church. Addresses were given by Mr. Depencier and Prof. Clark. Evening service was at seven. The church was completely filled, many being compelled to occupy seats in the aisles. The service was bright and hearty. During the offertory Mrs. Morris sang a solo, "Thy will be done." She has a splendid voice and was listened to with pleasure. Professor Clark preached from St. Matt. xix. 27, "Then answered Peter and said unto Him, Behold we have forsaken all and followed thee; what shall we have therefore?" He spoke of the complete self-surrender which should be characteristic of those who are disciples of Christ, and the rewards of faithful service. Prof. Clark is a delightful speaker and was listened to attentively throughout. It is hoped by many of the congregation that it will not be long ere they have another visit from him. The collections at both services amounted to nearly \$200.

TORONTO.

Consecration of St. Luke's Church.—Toronto was not a little stirred on St. Luke's day, Sunday the 18th, by the unusual ceremony of a church consecration. It is well known that churches are not consecrated until they are free from debt, and the consequent risk of being alienated. And as there are so few churches (only seven out of forty) in the city and its suburbs that have attained to this happy condition, there are but few people that have had the privilege of being present at a church consecration. Great interest was therefore awakened among the many friends of St. Luke's, and crowds gathered to take part in the solemn act which separated from all worldly and common uses, and consecrated to the worship of Almighty God the dignified and beautiful church which the good people of St. Luke's erected nine years ago. All the services of the day had reference to the consecration. Over a hundred persons communicated at the eight and eleven celebrations. At the latter service, the Venerable Archdeacon Boddy preached an able and appropriate sermon. At Evensong the Rev. Canon DuMoulin preached with his usual eloquence. The consecration conducted by the Bishop of Toronto took place at 3.30. The prescribed service was made beautiful and solemnly impressive by the singing of appropriate hymns. As the choir and clergy moved from the vestry to meet the Bishop at the west door, they sang the second part of hymn 396. Then reversing order and returning to the chancel the 24th Psalm was sung with great gladness. After the general consecration prayer the first two verses of hymn 242, "We Love the place of God," burst as with spontaneous joy from the large congregation. Then the Bishop consecrated severally the font, the place of confirmation, marriage and churching, the altar, lectern, and pulpit, laying his hand on each. After the first the verse, We Love the Sacred Font. After the second the hymn, "Thine Forever." After the prayer for the married, etc the first three verses of the marriage hymn, "The voice that breathed over Eden." After the prayer for mourners three verses of "When our heads are bowed with woe." After that for penitents, the hymn, "Lord when we bend before thy Throne," and after the Bishop's brief address of congratulation and exhortation, the hymn 437, "For all thy Saints." The service occupied over an hour, and was so full of gladness and yet of solemnity that many people were melted to tears. The church was most profusely and beautifully decorated with flowers, chiefly the gift and work of Miss Jones, the daughter of Mr. Clarkson Jones, one of the oldest and most liberal members of the congregation. The following statement was read on Sunday, and has since been printed:—

The foundation stone of this church was laid on Ascension Day, 1881. It was opened for service the Sunday after Easter 1882. The church and lot on which it stands are to-day free from debt.

The entire cost of the land, church, moving of the school house and fittings has been about \$27,100. The balance due on this expenditure, about \$10,000, was all subscribed during the past year.

Owing, however, to death, failure, refusal to pay, or inability to pay yet, and to the diminution of income while this was being collected, there remains a mortgage on the school house and lot of \$2,500.

The average annual income for the nine years has been about \$6,200, or for the whole nine years, \$55,800. The average annual contribution for the extinction of the debt has been about \$2,666,

or \$23,994 for the nine years, making the average annual contributions of St. Luke's congregation for all church objects about \$8,866, and for the whole period of nine years, \$79,794.

The congregation has not exceeded 500 regular attendants at any time. It has never had but one member (and that only for a short time) who has not had to earn an income. It has never had more than five members at any time who have not had to practice economy to live, and yet these results have been attained. Shall we not thank God for His grace given and take courage?

It is well known that though the present church is only nine years old, yet the congregation and Parish date back for nearly twenty-one years. The present school house was erected as a mission church at the corner of St. Vincent and Breadalbane streets, and was open for Divine service on the 4th Dec., 1870. Only four families had then joined the enterprise. For nearly twelve years a united congregation of devout and earnest worshippers assembled in this little building. After the first year no progress in members or financial strength was being made. The Rector and two other members of the congregation, Mr. William Plummer, since entered into rest, and Mr. Alfred Patton, now of Winnipeg, believing in Church enterprise, persuaded the congregation to erect the present church, seating about six hundred, though there was really no pressure for room in the old church. The venture of faith was however a wise one. The new church has had a full congregation from the first, and the results of the above statement have been realized. Great changes have naturally taken place in the congregation during its still brief history; many who belonged to it have passed behind the veil, and many have moved to other lands and localities. Among the more active Churchwardens that have held office during this time, we recall with gratitude the names of Clarkson Jones, Joseph Bickerstaff, Captain Stupart, Joseph Fletcher, James Henderson, Captain Hooper, Frank Wooten, W. H. Howland, Alfred Patton, William Plummer, Walter Taylor, Geo. Chillas, Harry Brown, Clarence Whitney, Wellesley Holmsted, Laurence Baldwin, F. W. Harcourt and R. Russell Baldwin; of these only one has died, though eleven have left the neighbourhood and parish. The associate priests have been the Rev. Chas Whitcombe, the Rev. O. P. Ford, the Rev. James Mead, the Rev. J. A. Read. We congratulate the Rev. D. Langtry, Rector of the parish, on the devoted band of Churchmen and Churchwomen which he has gathered around him, and we congratulate him and his congregation most heartily on the results of their labours as manifested in the consecration of Sunday last. We trust that the noble example of St. Luke's will stir up many others to go and do likewise.

St. Barnabas Harvest Festival Services were held in this church last Wednesday evening; the church was neatly decorated, and there was a very large congregation. The Rev. Mr. Crawford of Hamilton preached the sermon.

St. Stephen's.—Bishop Sweatman held an ordination service in this church Sunday morning the 18th, when he admitted the Rev. J. Broughall, B. A., and Rev. J. H. Ross to the priesthood and Mr. C. A. Beck, Deacon. The Rev. A. J. Lloyd, Head Master of Trinity College School, Port Hope, preached the sermon.

St. James'.—A meeting of the teachers and workers in St. James' Sunday school, in connection with the Days of Intercession on behalf of Sunday school workers, was held last Monday evening, Bishop Sweatman presiding. Practical addresses were delivered by Canon Domoulin and Rural Dean Downey of Huron diocese. The Revs. Broughall, Lewis, Howard, Dixon, Darling, Webb, Shortt and others occupied seats on the platform during the evening. Bishop Sweatman announced the adoption of the Toronto lesson scheme for the whole province.

St. Martin's in the Field.—On Sunday, Oct. 18th; the Harvest Thanksgiving Services were held in this church. It was beautifully decorated by the ladies of the parish with flowers, fruit, and grain. The services were conducted by the esteemed rector Rev. Canon Middleton, the preacher for the morning being Rev. Mr. McCollum, rector of St. Thomas's Church, who preached a very instructive sermon from St. Matt. xiii. and 8, "A sower went forth to sow," &c. In the afternoon, in compliance with the Bishop's request, a special service was held for the Sunday school, on which occasion Mr. McCollum addressed the children and the parents, teachers and friends, from 1 Cor. ix. and 24, "So run," &c. The preacher for the evening was Rev. Professor Symonds, who selected as his first text the 28th v. of the 4th chapter of St. Mark, from which he preached a most earnest, eloquent and instructive sermon, keeping the attention of the large audience riveted

on his discourse throughout. Holy Communion was administered after morning service to a large number of the congregation; the collections were very good, and are to be applied towards the Building Fund. One of the principal causes which makes the services of this church so attractive is the great pains which is taken with the choir, composed principally of the younger members of the congregation, to prepare them through the week for the service of the sanctuary.

Church of the Messiah.—In the spring of the present year the parish was erected by the Bishop's mandate out of portions of the parishes of St. Paul's, Church of the Redeemer and Christ Church. For some time previously successful mission services in connection with the Church of the Redeemer had been held in the church building at the corner of Yonge-street and Davenport-road. The need of a more central location within the bounds of the new parish was realized, and at the first meeting of the vestry it was resolved to erect a new edifice. There was another consideration—the church edifice, which has seen many vicissitudes, was doomed for the widening of Davenport-road. Hence the building committee lost no time in securing what is probably the most eligible site in the parish, a lot at the junction of Avenue-road and Dupont-street, immediately south of the C. P. R. track and adjacent to Macpherson avenue.

The property cost \$5000, and on it was erected the beautiful school-room which for a month has done duty for a church. The building contracts amount to \$19,000, and owing to the satisfactory progress made the corner-stone was laid last week.

The Bishop of Toronto performed the ceremony and gave an admirable address in which he recounted the history of the parish and the steps which had led up to that day's ceremony. An interesting fact His Lordship mentioned was that during the few years of his episcopate no less than 22 churches had been built in the city of Toronto and five had been enlarged. He expressed the hope that ere long he might have the pleasure of consecrating the new church when free from debt, as he had consecrated St. Luke's Church the previous day. Amongst those present were Rural Dean Langtry, Rector Rev. John Gillespie, Dean Jones of Trinity University, Rev. A. J. Broughall, Rev. John Parsons, Rev. Mr. Hamilton, Rev. Mr. Kennedy, Kingston, Jamaica; Mr. S. H. Janes, chairman building committee; Mr. Joseph Jackes and Mr. E. J. Parker, churchwardens; Sir Daniel Wilson, president Toronto University, and many ladies and gentlemen of the district. The choir of the church efficiently aided in the service. The new church will be a substantial stone structure of perpendicular gothic architecture, and will be completed, it is hoped, at Easter. The interior will have a brick dado for six feet with plastered walls above and ornamented wood ceiling. Altogether it will be one of the most handsome churches in the city, and will be a credit to the architects, Messrs. Gordon & Helliwell.

West York S. S. Teachers' Convention.—Mr. C. W. R. Biggar, whose absence from the Convention on the 15th was so much regretted, has written to Canon Farncomb that he made a mistake as to the date, thinking the Convention was to be on the 22nd. Mr. Biggar expresses a hope that some other opportunity may be given him of taking part in a similar gathering.

AURORA.—On Tuesday, 18th inst., the Annual Harvest Home and Thanksgiving Services in connection with the Parish were held in Trinity Church. The church itself is one of the most beautiful country churches north of Toronto, but when decorated by loving hands with the fruits and flowers and grain of the season, as it was on this occasion—and under the incandescent electric light, now used for the first time—it was charmingly pretty. The building was completely filled with a congregation that listened spell bound to the eloquent words of Canon DuMoulin. Canon Farncomb of Newmarket read prayers, and Rev. F. Heathcote the lessons. Madame Des Chademies sang the third solo in the Thanksgiving Anthem, "Praise the Lord," by Tasker, in that charmingly sweet voice known so well in Toronto.

BOWMANVILLE.—*St. John's Church.*—Harvest Festival Services were held on Sunday, 4th inst., in St. John's Church, at which large and devout congregations were present. The rector, Rev. Canon Macnab, D.D., preached interesting sermons appropriate to an occasion of thanksgiving and praise. The excellent choir acquitted themselves well, the rendering of the *Te Deum* to music by Stevens being especially good. The services throughout were indeed memorable. The sacred edifice was elaborately decorated with the products of the earth, the finest display in that line ever seen in Bowmanville. Surrounding the Baptismal Font, situate at the en-

trance of the church, was a mound of field and garden produce containing every description of vegetable grown in the district, while the prayer desk, lectern, pulpit, retables, altar railings, windows, and walls, were artistically adorned with sheaf grains, ferns, grapes, hops, fruits, vines, and flowers. It was indeed a beautiful bower of plenty, reflecting much credit on the skill and industry of the ladies and gentlemen of the congregation who arranged the same.

ASHBURNHAM.—On Sunday, October 18th, St. Luke's day, the congregation of the church celebrated the fifteenth anniversary in the most successful manner, which was in keeping with the prosperity that has attended the church since its opening. There was a large congregation assembled in the beautiful little church for the morning service, which was conducted by the Ven. Archdeacon Allen, of Millbrook. There was a full choir and excellent music appropriate to the occasion was given under the leadership of Mr. Fred Clark, organist. The Venerable Archdeacon took for the text of his sermon the 13th verse of the 15th chapter of St. Paul's epistle to the Romans:—"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." In the evening the church was again filled with a very large congregation, and the service was especially hearty and profitable. The Venerable Archdeacon preached from the Holy Scripture found in the eleventh verse of the fourth chapter of St. Paul's Epistle to Timothy—"Only Luke is with me." The anniversary services were in every way successful, large congregations, spontaneously hearty services, excellent sermons and a liberal offertory for the building fund at each service. The music was a special and pleasing feature of the proceedings. In the morning the choir sang "Send out thy Light," by Gounod; in the evening Ambrose's arrangement of "One Sweetly Solemn Thought." Miss Long gave a solo, Bunnet's "Magnificat." The choir and organist acquitted themselves most creditably.

FAIRBANK.—The Harvest Thanksgiving Service held in this mission Thursday, the 15th of October, was a complete success. The hall where services are held at this place was elaborately decorated with grain and fruits; garlands of grain brightened by flowers and berries were hung in festoons from the walls and windows; and loaves of bread suspended in wreaths of evergreen, showed the desire of the earnest workers of Fairbank mission to return thanks to Almighty God for His temporal blessings and to acknowledge in the sight of men that they owed all to Him. The credit of the bulk of the work in this mission is due to Mr. W. Creswick, a student at Trinity College, who has by indefatigable perseverance worked on amidst many difficulties, being sorely hampered in his work by lack of means; and has laboured zealously in this new field for the good of the people, who otherwise should have been without the ministrations of the Church. The service was read by Mr. Creswick, and the responses were full, hearty and earnest.

Suitable Thanksgiving lessons were read by Rev. Canon Osler, of York Mills, and Rev. R. J. Moore, Rector of St. Margaret's, preached the sermon, taking as his text 1 Cor. vi. 19, "What! know ye not that your body is the temple of the Holy Ghost?" He dealt with his subject in a masterly way, and in an earnest and eloquent manner appealed to each individual to influence the life of at least one person for good, or their usefulness was lost. He was listened to with rapt attention by a large and appreciative congregation, who could not help being influenced by his deep sincerity.

NEWMARKET.—St. Paul's.—A very profitable Sunday School Teachers' Convention for the parishes in W. York Rural Deanery was held here on Thursday, Oct. 15th. There was a good representation of teachers from Aurora, Holland Landing, Sharon, Lloydtown, King, &c. Holy Communion was administered at 10.30 a.m., Rev. C. L. Ingles, of Parkdale, preaching a thoughtful sermon on the gift of wisdom. After partaking of dinner, provided by the teachers and congregation of St. Paul's Church, the convention was opened with prayer by Rural Dean Farncomb. Mr. T. J. Robertson, superintendent of St. Paul's Sunday School, in a very happy manner welcomed the visitors. Then Mr. J. C. Morgan, of Barrie, took the floor, and held the close attention of all for over an hour, while he gave a clear explanation of the management of a successful Sunday school. Many questions were asked, and received answers in Mr. Morgan's characteristic manner. Rev. E. W. Sibbald led the discussion on "Bible Class and Teachers' meetings;" Mrs. Bolitho, of Aurora, on "Infant Class Work;" Rev. F. Heathcote, of King, on "Definite Church Teaching;" and Miss Farncomb, of Newcastle, read a paper full of suggestive thoughts on the "Preparation of the Lesson." In the absence of Mr. Biggar, Rev. C. L.

Ingles kindly undertook the teaching of the Prayer Book Lesson for the following Sunday. Then followed tea. In the evening there was a goodly gathering in the church. Mr. Morgan addressed the children, drawing many practical lessons from the answers elicited from the little ones themselves. Mr. N. F. Davidson, president of St. Andrew's Brotherhood, set forth the claims of the Church upon young men; and Rev. C. H. Shortt concluded with a telling speech. This was the second time that the S.S. teachers of W. York have met in convention, and much pleasure and profit have resulted from the gathering.

Rev. E. W. Sibbald preached two sermons of great power and eloquence in St. Paul's, on Sunday, the 18th, in the morning specially to Orangemen, and in the evening on the education of children, in connection with the Days of Intercession for Sunday schools.

NIAGARA.

ORANGEVILLE.—Harvest Home Thanksgiving Services were held here on Sunday last, 18th inst. The preachers were Rev. E. A. Irving, and G. B. Morley, who gave earnest, eloquent and appropriate sermons. The young ladies of the Communicants' Guild spared themselves no trouble in their work of decoration to give the most beautiful and becoming effect, and they succeeded admirably. The occasion was also the Thirtieth Anniversary of the Rev. A. Henderson's Incumbency of the parish, and to this reference were made by both the preachers. An interesting portion of the service in the morning was the singing by the choir the same hymn and tune which were sung by the Incumbent alone at his first service in the congregation; for then there was neither organ nor choir, and scarcely any musical accomplishment belonging to the Church in the parish; but now there is an excellent pipe organ and efficient organist, and a choir of twenty-three voices aided by seven orchestral instruments; the congregation are also trained to take their part audibly in the services, which may perhaps be described as the most congregational in the diocese. On the Monday evening following, an entertainment was given in the school room of the church, when an address was presented to Rev. A. and Mrs. Henderson, by the churchwardens, on behalf of the congregation. Afterwards addresses were delivered by the clergy and some of the older members present, all of which were eulogistic. At the conclusion a very handsome gift of chinaware was presented to the Incumbent and Mrs. Henderson by Messrs. Donner & Son, whose many acts of kindness, generosity and zeal for the interests of the church are well known in the parish.

ALGOMA.

NOVAR.—The social and concert under the management of the Rev. L. Sinclair, for the benefit of St. Mary's Church, proved a great success; more than thirty dollars was realized.

ILFRACOMBE.—The Rev. L. Sinclair has been officially informed that books for clergymen are not free from duty.

HOODSTOWN.—The Harvest Thanksgiving Service was held in St. Jude's Church on Sept. 25. The sermon was preached by the Rev. H. P. Lowe, M.A., who also played the organ. The Rev. L. Sinclair took part in the service. The decoration was truly beautiful, and the offertory for the Widows' and Orphans' Fund amounted to \$5.47.

The Rev. H. M. Burden, now of Uffington, Canada, begs to say that letters intended for him after the 31st of Oct., 1891, should be addressed 39 Fairbank street, Hoxton, London, England.

The Bishop of Algoma requests that his correspondents will address him, until further notice, at the Arlington, Toronto.

HURON.

AILSA CRAIG.—The Annual Harvest Thanksgiving Service was held in the church in this place last Thursday. Though the congregation is not large, there is always a full church when the Rev. Mr. Taylor, of St. Mary's, comes. The night was wet and gloomy, but the church was packed, extra seats being placed in the aisles. The preacher was the gentleman just named, the Rector, the Rev. Mr. Shore, conducted the service. Both Mr. and Mrs. Shore have received a hearty welcome on their return from their trip to the mother land. Mr. Shore's brother, a student of Huron, conducted many of the services most acceptably during his brother's absence.

PETROLIA.—Christ Church.—The Annual Thanksgiving Services were held on Sunday, Oct. 18th, and

were numerously attended. The church was beautifully decorated and reflected great credit on the young ladies of the congregation. The services were bright, impressive and appropriate. The Rev. R. McCosh, rector, and the Rev. M. M. Goldberg, Oil Springs, exchanged pulpits. Mr. Goldberg preached able and instructive sermons, which were highly appreciated by the people. He is a preacher of more than ordinary ability. The music was in harmony with the services, and was ably rendered under the guidance of Mr. Yates, choir master. The offertory amounted to one hundred and ninety dollars.

PRESTON.—On Thursday, 15th inst., a special Thanksgiving Service was held in St. John's Church. This beautiful little church was only opened last December, and is a mission under the care of the rector of Galt, Rev. John Ridley, to whose energy the parish owes a great part of its success. The altar, lectern, and reading desk were given as a present by the Sunday school of Trinity Church, Galt. The pews and rest of the furniture were furnished by the Canadian Office and School Furniture Co. of this place. The church was tastily decorated with flowers and fruits. The service, which consisted of evensong with special collects, was well rendered by the choir, and heartily joined in by the congregation. The Rev. Rural Dean McKenzie preached an appropriate sermon. The offertory amounted to some \$24, which was devoted to the debt on the church.

Correspondence.

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

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

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

"Awake My Soul."

SIR.—It seems to me if "M." were to read Rev. iv. 8 and Rev. vii. 15, he would no longer object to "Awake my Soul." In Rev. iv. 8 we read that the four beasts "rest not day and night," and in Rev. vii. 15, that those who have come out of great tribulation "serve Him day and night."

The idea in the Bible and in the hymn is, I think, that Christ's servants in Heaven worship Him continually without wearying. Here they need night for rest, there they rest not and tire not. There "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." There, there is no day and no night, for "the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." No day and no night, no heat and no cold, but an unchanging, unending element of light and brightness, and happiness and love.

COLLINGWOOD.

Inspiration.

SIR.—There are two points in your article of the 15th inst., in reply to my letter, which call for remark.

1. With regard to the judgment of the Church on the subject of Inspiration, the question is not one of logic, but of fact. Either verbal inspiration has been declared of faith or it has not. On this head the Bishop of New York (Potter) in addressing his clergy has recently said: "The Church has not anywhere, nor at any time, committed herself to any dogmatic definition of the meaning of inspiration, and whatever particular sects or schools may have attempted to do in this direction is wholly aside from the question."—*New York Churchman*, Oct. 10.

Is it not too much to say that "the whole reliance of the Catholic Church in conflict with heretics in all ages, and of all kinds, rests upon the wording (the italics are your own) and particular statements of the Scriptures, &c." The term "Homocousiar" for which St. Athanasius contended, is not Scriptural, and it was objected to on that very ground. To which Athanasius replied "that the only important thing was to determine that if not the language, yet the conception which it designated was derived substantially from the Bible." (Neander's Church History, vol. iv., p. 21.)

2. There are few theologians, if any, who are so competent as Dr. Sanday to form a sober and intelligent judgment of the merits of the work of specialists in the field of Old Testament study. One of the foremost New Testament scholars of the day, he is familiar with all the methods of modern criticism.

He may have gone out of his own province in treating of Old Testament questions, but if so he has entered one with all the intricacies of whose roads and by paths he is well acquainted. It does not follow that because I live in Toronto, I cannot be very familiar with Hamilton. I fear the "friendly critic" has been somewhat misled by Dr. Sanday's well known and admirable modesty.

HERBERT SYMONDS.

Oct. 19th, 1891.

Note to Prof. Symonds' Letter.—Upon the above letter we need only remark that the mere fact of no dogmatic definition is of no value as against the logic that the Church's action proved no such definition to be required. Since proof of dogma can only be made by use of words, and the Bible consists of words, the "Homousian" as a theological term, was defended on the score of the *wording* of Holy Scripture, viz., use of equivalent words. Dr. Sanday is welcome to our correspondent's defence as against the friendly critic quoted by us. Doctors differ. The discovery and compilation of facts is one thing, and the logical usage of such results of research is quite another thing—higher and more difficult.—*Ed. C. C.*

The Church of Canada.

SIR,—There is a difficulty—a grave and practical difficulty—in the proposal to call our Church "The Church of Canada," which is very apparent to all who reside in the Province of Quebec. In this city of Montreal, the greatest centre of population in the Dominion, two-thirds of the people belong to the Roman Church, which Church was established here long before our own. It is, therefore, native to the soil—it was the first in time, and it has had a continuous organized existence since. It had its parish church and its bishop before the Anglican Church was seen in the land. At the present time its churches, colleges, convents and other institutions very far surpass those of the Anglican Church, and if a stranger sojourning in the city were asked the question, "Which is the Church of the greatest numbers, of the most prominent appearance, of the most unquestioned influence in this community?" he could not possibly avoid answering, "The Roman." And it is not wholly a question of nationality and language: In many of these churches thousands worship of our own native tongue. They have always so worshipped, and so did their fathers before them.

Such is the condition in the city of Montreal. But we need only to pass out of it a few miles in any direction to come to villages, hamlets and farming communities in which no other Church than the Roman has ever been known, and we might travel for hundreds of miles in this Province through a settled and populated country full of noble churches and religious buildings, regularly organized in parishes and dioceses, under the charge of priests and bishops, where there is not the vestige of any Church but the Roman, and never has been. These are undeniable facts.

Now, it is undoubtedly the case that any organized body of persons, whether for a secular or religious purpose, may call themselves by whatever name they choose. It is certainly the case, also, that there are other communities of persons professing the Christian religion in Canada besides the Anglican and the Roman, that call themselves "Churches." Some of these are recognized by the law of the land, in various ways, but especially when they become owners of property. The right or the wrong of the appellation is not the question at present. It is sufficient to note the fact, and that the appellation, Church, as assumed by other Christian bodies, is recognized by law. And to the law of the land, at some time or other, in some form or other, for some purpose or other, all organized bodies of persons must come, who desire any rights and powers relating to the ownership of any building erected upon the soil of Canada. This being the case, it is evident that our own Church, whose worship and work require the use of buildings, if it should decide to change its name to "The Church of Canada," must apply for legislative sanction. Suppose that a bill is introduced for the purpose, is it to be supposed that members of the Roman Communion would allow it to pass? It is certain that they would not if they could prevent it. They would undoubtedly say, "The Church in Canada? We are the Church of Canada. Our Church was here long before this heretical sect of Englishmen. For as an organization, they are an heretical sect, separated from Catholic unity. Much as we esteem many of them individually, we hold their organization to be no Church at all. And though by courtesy we have acquiesced in bills giving the title of Church of England, Methodist Church, Presbyterian Church, &c., to various bodies of people, we can never allow any of them to call themselves the Church of Canada. For that would be an acquiescence in our own effacement. And it would be grossly at variance with the fact. The numerous Presbyterians and Methodists in the

legislature would be certain to oppose the change for similar reasons. For, hard as it may be for some Churchmen to realize, it is certain that these persons hold strenuously to the idea that their organizations are Churches and not sects. The right or the wrong of this, I repeat, is not the point at present. I am calling attention to facts. They claim to be Churches on the ground that they have an organized ministry, duly administered sacraments, appointed times and places of worship, and doctrines and rules of fellowship which they claim to be apostolic; and that they are well established in the land, and have been here for several generations, admits of no question.

It is certain therefore that all these would join their forces with the others to prevent our Church from being legally entitled to call herself the Church of Canada; and if she could not legally so entitle herself, it would be of little use to entitle herself in any other way.

A LAYMAN OF THE PROVINCE OF QUEBEC.
Montreal, Oct. 19th.

A Long Trip Among the Indians.

SIR.—I have just returned from a long trip among the Indians, having travelled 300 miles by steamboat, 200 miles by sailboat, 1,980 by train, and 750 by buckboard, the journey occupying two months and a half. During that time I was measuring Indians for the Ethnological Department of the coming World's Fair at Chicago, and also collecting specimens of native manufactures, my travelling expenses being met by the heads of the above named Department, who asked me to undertake the work for them. The trip was a very pleasant one, and brought me into semi-official contact with a number of bands of Indians whom I had not before visited—Presbyterians, Roman Catholics, Heathen, besides members of our own Church. At one time I was the guest of Mrs. Cowley, widow of the late Archdeacon Cowley, of the well known St. Peter's Mission near Winnipeg; at another time I was hospitably received by the Rev. Mr. McLeod, Principal of the large new Government Institute under Presbyterian auspices at Regina; and then later on I spent three very pleasant days with Father Huggonnard at the great Roman Catholic school, with its 170 Indian pupils, at Fort Qu'Appelle. It was especially pleasant to me at every Indian school or institution I visited, to see here and there a child's face light up with a look of recognition, and my Indian name, "Puhgukahbun," whispered. I have visited these North-western Reserves during seven consecutive years now, and am getting to be pretty well known by both the grown people and the children, and have also had an opportunity to note what progress is being made by these people in agriculture, civilized customs, education, and religion. There is certainly a very marked progress in the farming line. On the Cief Piapot's Reserve, for instance, thirty miles north of Regina, there are 235 individuals—Crees. They still live in teepees during the summer, and occupy 29 log huts in winter; under the direction of a Farm Institution, they are now cultivating 355 acres of land, of which 117 acres are wheat, 28 acres of oats, 6 potatoes, and 6 turnips; they have 123 head of cattle and 116 ponies. The whole Agency, consisting of 4 Reserves, has put up 1,500 tons of hay. This is about a fair example of what is at present going on on these Indian Reserves in the North-west. The Indians help one another in their ploughing and harvesting, but each individual has his own field and receives the worth of the crop grown on it, and each have their own stacks of hay for sale or for use. The largest individual farm that I saw was one of 15 acres. It seems strange that notwithstanding this even rapid advance in civilized pursuits, the Indians of these North-west Reserves (Indian Head, Regina, Touchwood, &c.) still for the most part wear blankets and leggings, and keep their hair in long plaits. They also keep up their heathen dances, paint their faces, and are with but few exceptions greatly opposed to education and religion. Another thing that I have to note, and which I would wish especially to impress upon your readers, is the slow, sluggish work of the Church of England among our Indians of the North-west, compared to that done by the Roman Catholics and the Presbyterians. When I first visited these North-west Reserves in 1885, it seemed to me to be an open field, the people all heathen and uncared for, and no institution for the Indian children except the one Roman Catholic one at that time just started at Fort Qu'Appelle. I went back to Canada, started on a tour through Ontario, and urged that facilities should be afforded me to start one or more branch institutions in connection with my Shingwauk Home in the North-west. A stranger gave me \$1,000. With this I started our Home for Indian children at Elkhorn, Manitoba. But oh! what a struggle it has been to keep that Home even alive. This winter we have to close two out of the three buildings for the want of funds; and the Home at Medicine Hat is still standing unfinished for the same lack of funds. And meanwhile what is going on in the mission field? The Presbyterians have

"planted themselves" on three out of the four Indian Reserves north of Regina, on the Assiniboia Reserve near Indian Head, and on the Reserves at File Hills and at Crooked Lake; the Roman Catholics now claim Standing Buffalo's Reserve, one of the Reserves at Touchwood, most of the File Hills Reserves, besides having professed members of their Church at nearly every Indian settlement. Since my Elkhorn schools were built, the Presbyterians have received the large Government institution already mentioned at Regina, and have started smaller institutions at three other points in Assiniboia. The Methodists are also understood about to start a large institution at Brandon, and what has our own Church been doing? What new missions have been opened? What schools have been built? How has the existing work been sustained? The Church Missionary Society has done a noble work in opening and carrying on so many missions among the Indians of our great North-west, but I fear the Church Missionary Society has done harm to the mission cause of this country in one way by relieving the Church in Canada of the responsibility of looking after and caring for the spiritual interests of its own native population. Let me say, notwithstanding the difficulties and the discouragements which seem to beset me on all sides, notwithstanding the cold water thrown over my schemes and the personal expense to which I have been put through the failure of my journalistic attempts to stir up interest in the work—by the grace of God, I will not let it go or withdraw one step from the position I have taken until I see our Church awake to her responsibilities, and take upon her own shoulders the work which it ought surely to be her glory and her pride to undertake.

EDWARD F. WILSON.

Sunday School Lesson.

23rd Sunday after Trinity. November 1, 1891.

THE ORDERING OF DEACONS.

Before entering upon a consideration of the service for the Ordination of Deacons, it would be well, first of all, to consider attentively the Preface which precedes it.

This Preface is supposed to have been written by Archbishop Cranmer in 1550, and was afterwards included in the Second Prayer-Book of Edward VI., in 1552.

The contents of this Preface are most important. The Church of England in the most solemn and authoritative manner therein declares—

(1) That it is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church, viz., Bishops, Priests, and Deacons.

(2) That such offices were evermore had in such reverend estimation, that no one might presume to execute any of them, unless he had been duly admitted thereto; and,—

(3) That no one is to be accounted a lawful Bishop, Priest, or Deacon in the Church of England, unless he has been first consecrated or ordained to the office according to the forms given in the Prayer-Book, or "hath had formerly Episcopal Consecration or Ordination."

Names of the Offices.—The titles of Bishop, Priest, and Deacon, though now by long usage confined to the three orders of the Christian ministry, were, like the word "Apostle," originally words in ordinary use, and not words specially devised as titles for the Christian ministry. In the Greek language from which these words are derived, "Apostle" merely meant "a messenger;" "Bishop" meant "an overseer;" "Priest or Presbyter" meant "an elder or ruler," and "Deacon" meant "a minister, an attendant, an assistant, a helper."

These words, "Apostle," "Bishop," "Presbyter," "Elder," and "Deacon," are not always strictly used in the New Testament in the sense which we now understand them, because they did not immediately acquire their present definite meaning. The word "Apostle," which is now by common consent confined to the Twelve, and St. Matthias and St. Paul, is also applied in the New Testament to others, e.g., to false teachers: 2 Cor. xi. 13; to Epaphroditus, the Bishop of the Philippians: Phil. ii. 26; for although in our English version the word is translated "messenger," yet in the original it is the same word as is elsewhere translated "apostle" (See marginal note in Rev. Vers.) All those who discharged the functions now discharged by Bishops were at first called "Apostles," as we may learn from the ancient authors referred to in the Preface. We also find the Apostles in the New Testament styling themselves "Elders" (See 2 St. John i; 3 St. John i; 1 St. Peter v.); and undoubtedly the Apostles were "rulers"; but it would obviously be a mistake to assume that all "elders" were "Apostles," or that they exercised the same office as those to whom we now confine the title of Apostle.

So also St. Paul, when he addressed the elders or presbyters of the Church at Ephesus, called them also "bishops" or "overseers" (Acts xx. 17, 28; see Rev. Vers.); and, in a sense, they were undoubtedly "overseers" just as our parish priests are overseers of their particular congregations; but it would be a mistake to assume that all elders were "bishops" or "overseers" in the same sense that Timothy and Titus were, because it is plain that the latter were made overseers of the elders themselves, and had the power of ordaining (See 1 Tim. v. 1, 17, 19; 2 Tim. ii. 2; Titus i. 5; ii. 7, 15; iii. 10; see Rev. Vers.), which were the peculiar privileges of the Apostles and are now the peculiar privileges of Bishops. So long as the Apostles lived, and some time afterwards, the three orders of ministers were called (1) "Apostles," (2) "Presbyters," or "Bishops," and (3) "Deacons;" but ultimately—as we learn from an "ancient author," *Theodoret* (who wrote A.D. 440), the title of the Apostle ceased to be used for the first order of the ministry, and those who had succeeded to that office came to be called Bishops, which title was then no longer applied to the Presbyters. *Theodoret* says: "The same persons were in ancient times called indifferently Presbyters or Bishops at which time those who are now called Bishops were called Apostles;" and in his commentary on 1 Tim. iii. 1, after the same statement, he adds: "In process of time the name of Apostles was left those who were in the strict sense Apostles (i.e., sent directly by Christ Himself), and the name of Bishop was confined to those who were anciently called Apostles." Whatever seeming difficulty arises from this different use of the titles of the three orders of minister in the New Testament, is dispelled when we find, as is the fact, that the actual practice of the Church was uniform, and not a trace of any dispute or alteration in the orders of the ministry is to be found in any ancient writer.

It is important for us to know these things, because we are liable to be met with arguments against the scriptural authority of Episcopacy founded on this fact, that in the New Testament the word "bishop" is, as we have seen, applied to those who were merely "presbyters" or "elders," as though the question turned simply on the names used to designate the different orders of ministers; whereas the question, of course, is whether there were in Apostolic times three distinct orders of ministers or not, not whether these orders were always uniformly called by the names by which we now distinguish them.

The Ordering of Deacons.—The order of Deacons is the lowest order in the ministry. A person cannot take the office on himself. He must be called. If we examine the office we shall see that he must be both outwardly called, i.e., by those having authority in the Church, and also inwardly called by the Holy Ghost; and that he can only be ordained to the office by the Bishop.

When the first Deacons were appointed in the Church we find they were brought to the Apostles, "and when they had prayed they laid their hands on them;" (Acts vi. 6.) In like manner, "with prayer and imposition of hands," Deacons are now ordained in the Church of England—by the Bishops who now exercise this apostolic authority.

In this manner the authority which Christ gave to His Apostles after His Resurrection, when He promised to be with them "alway even to the end of the world" (Matt. xxviii. 20), has been and is handed on from age to age by the Bishops of the Church.

Before proceeding with the ordination, the officiating Bishop is required to inquire whether the persons presented for ordination are fit and proper persons, as regards their learning and their moral character, first of the Archdeacon who presents them, and then of the congregation present; so that as far as possible no unworthy person may be admitted to this sacred office.

Then follows the Litany with special supplications for those to be ordained, and other suitable prayers.

After this comes the celebration of the Holy Communion with a special Collect, Epistle, and Gospel. Note the subject of the epistle—the ordination takes place immediately after the reading of the Epistle, and the Gospel is read after the ordination by one of the newly ordained Deacons. The Communion is then proceeded with, and the service is concluded with three special Collects.

Duties of Deacons.—The deacon is usually the helper or assistant of a Priest or Bishop. The first Deacons were primarily appointed to take charge of the distribution of alms: Acts vi. 2, but they also preached and baptized, and St. Stephen, we are also told, performed miracles: Acts vi. 8; viii. 5, 35, 38.

The duty of Deacons is also nowadays to distribute such alms as may be entrusted to them, and to preach (if so authorized by the Bishop) and to baptize, to read the Scriptures and public prayers, to assist in the administration of the Holy Communion, to visit the parishioners, and to instruct the young

in the faith, but they are not authorized to celebrate the Holy Communion, nor to pronounce the absolution.

The Canons of the Church require that a man should ordinarily remain at least a year in the office of Deacon before being advanced to the priesthood.

British and Foreign.

Morton Church, near Gainsborough, has been rebuilt at an outlay of £10,000, the entire cost having been met by Sir Hickman Beckett Bacon, of Thorroek Hall, Gainsborough, and members of the Beckett family.

Archdeacon Denison, though in his eighty-seventh year, was preaching last week at the harvest festival service in Uphill Church, near Westonsuper-Mare.

Bishop Royston, who lately resigned the See of Mauritius, has issued an appeal for the restoration of St. James' Cathedral, Port Louis, Mauritius, as a memorial of the late Bishop Ryan, first Bishop of Mauritius, afterwards rector of Middleham, Bedale, Yorks.

The top brick of the spire of the Christchurch Cathedral, New Zealand, was laid on the 19th of August by Bishop Julius, who was conveyed to the top of the spire by a chair attached to a rope.

Her Majesty has been pleased to approve the appointment of the Very Reverend Francis Pigou, D.D., Dean of Chichester, to be Dean of Bristol.

The Archbishop of York, who is an old friend of the British and Foreign Bible Society, has accepted the office of President of its York Auxiliary, and has consented to preside at the Sheffield Anniversary, to be held on the 18th inst.

One new church will be the result of the sale of the site of St. Olave's, Old Jewry. It is proposed to erect it in Woodberry Down, a district of Stoke Newington, on the border of Tottenham, where some of the poorest of the poor live within a few hundred yards of good villa residences.

On Tuesday the Archbishop of Canterbury and Mrs. Benson called at Westwood, and made inquiries as to Mr. Spurgeon's condition. It seems that, although he has not been able to take as much nourishment as he required, and therefore remained weak, he believes himself to be better in many respects.

On Saturday last her Royal Highness the Duchess of Albany laid the foundation-stone of the new chancel of the parish church of All Saints, Carshalton. The old parish church is said to have been built about 800 years ago, but as from time to time portions of it were taken down and rebuilt, little, if any, of the original structure now remains. At the ceremony the Bishop of Rochester made his first public appearance in the diocese since his recent illness.

The Federal Courts of the United States have given a decided negative to the question, "May a man plough on Sunday?" This question came first before the civil courts in the State of Tennessee. The decision was based upon the law setting aside one day in the week as a day of rest. It did not touch the religious uses of the Lord's Day. It was held that the Sunday law was meant for the protection of wage-earners and must be maintained.

At the recent conversazione of the Royal Society there was exhibited a set of astronomical photographs which showed how incredibly little the naked eye reveals to us of the wonders of the firmament. They represented a small patch of the constellation Cygnus, or the Swan, a space in which the telescope discerns only 170 stars. But the photographic apparatus reveals 16,206. What is true of this portion of space is probably true of

the whole. So that the eye of photography can recognize more than one thousand times as many stars as the best telescopes. Ere long some other method of research may multiply the number to a still greater extent. The majority of these orbs of light must each one be far greater than our sun and their heat far more intense.

The oldest, and one of the most eminent, of the Evangelical Reformed Bishops of Upper Hungary is Bishop Kun, of Miskolez, and the town a few weeks ago was the scene of unusual festivity in his honour. The Bishop has just completed his twenty-fifth anniversary as Bishop, and the fiftieth since his ordination as minister. In his first pastoral he insists that no Protestant family should be without the Bible, and that elementary schools should be founded in every parish. Bishop Kun is the President-elect of the General Synod, which commences its meetings early next December. With such leaders there is little to fear for the future of Protestantism in the East of Europe.

A meeting was held recently at Brisbane, Australia, under the auspices of the Bible in State School League. The Bishop of Brisbane occupied the chair, and there was a large attendance. On the platform were a number of prominent ministers of different denominations, and also the Colonial Secretary. Three resolutions, affirming the desirability of Bible teaching in State Schools, and pledging the meeting to support the Bible in State Schools League, were adopted almost unanimously, with considerable enthusiasm.

Trinity College, Glenalmond, celebrated its jubilee on the 1st instant. The weather was exceptionally favourable, and all the arrangements were perfectly successful. The gathering, which was a remarkably brilliant one, included nearly all the Scottish bishops and many dignitaries of the Scottish Church. Mr. Gladstone, the sole survivor of the founders of the institution, the Marquis of Lothian, who was its first scholar, and the venerable Bishop of St. Andrews, were among those who foregathered on the occasion. After a special service of the Holy Communion, the foundation-stone of the new wing for the building was laid by Mr. Gladstone. At the subsequent luncheon Bishop Wordsworth said that he had lived to see, from among the earliest pupils, one—Lord Schomberg Kerr—who had risen to become Secretary of State for Scotland, and another—Daniel Sandford—who had become a Bishop of the Church of England. "I venture to quote them as samples, and as proofs, of the success of the system which we adopted—the system of combined scholastic and domestic training, the system of the great English public schools, which we aimed to transplant into Scottish soil."

The Church Congress opened well. The sermons by the Bishops of Manchester and Ripon were listened to by crowded congregations with intense interest. An address of welcome was presented by the Town-Commissioners, and acknowledged by the Archbishop of Canterbury, who said he believed meetings like this would be the means of drawing all bodies of Christian men together, and promoting mutual justice, love and charity.

Family Reading.

Twenty-third Sunday after Trinity.

SPECIAL TALENTS.

There are some talents that a great many people have, such as strength, and there are others that are given to only a few people. These last may be called Special talents, and shall be the subject we are going to think about to-day.

Here are half a dozen boys, and each of them has a talent, or "turn" for a different thing. One has a great fondness for mechanics; he loves to see a clock taken to pieces, and to make out how all the little wheels and springs move. Another has quite a different turn; he delights in birds of all sorts, knows their notes, and their haunts, and has a vast collection of birds' eggs. (Though I am

afraid this last does not always show exactly a *kindness* for birds!)

When Charles Darwin was quite a young man he was especially fond of collecting—what do you think? Beetles! Well, he became the greatest naturalist of our time, through using his wonderful talent for collecting and classifying. And he had another talent too which only a few people possess, a power of observing small facts, noting slight differences in plants and animals, such as are almost invisible to ordinary eyes.

For instance, he knew more than anybody else about what seem to us very humble creatures, namely, *worms*, which he tells us do a good deal of work underground in a very wonderful way.

To pass on to another talent. There may be another boy who doesn't care at all for rambling about out of doors, and finding curious things, but loves books better than anything else in the world. From the time he knew how to read, he has been perfectly happy if he could only get hold of an interesting book, and find a quiet corner in which he could pore over it. Or another still is devoted to music. He delights in striking chords, and picking out tunes on the piano. The sounds give him real, keen pleasure, so that what he loves best is to be alone, that he may indulge his fancy as much as he likes.

Have you any special talent such as these? Of course there are a great many more besides which I have not mentioned. The curious part about these special talents is, that people are born with them. No learning nor education exactly *gives* them. And so it seems—doesn't it?—as though they came straight from God.

That is, the beginnings of them. Nobody receives a talent in a perfect state from the first. No, it is a long way from that; and why? Because God wants its owner to improve it, to make it greater and better; certainly not to let it remain just as it was to begin with.

Now if you have any especial talent, keep in mind that it is your business, first of all, to do this—to *make it more*, just as it was the business of the servants in the parable to make their talents more—make them, in fact, into *double* what they were at first.

Have you a talent for music or drawing? Don't let it stand still, then. Say to yourself, "God gave it to me, I *will* make my talent more."

There is one very simple way of doing this. By exercising it.

You see this plainly enough in the case of strength. Touch one of the muscles in the arm of a navy, or blacksmith, or boating man, and you can feel how hard and firm it is. They will tell you that it is using their muscles, giving them so much work to do, that has made them like that—so strong that their arms are seldom tired. But the same thing is true of other talents besides strength.

Keep on drawing day after day, and you will draw three times as well as the lad who only takes up his pencil now and then. You and he are perhaps equal to begin with, but every day you are making your talent a little more; that is, if you are careful and accurate, and don't let yourself do either that or anything else in a slipshod manner.

If you have a liking for music, keep on steadily with the drudgery of learning to play; for your talent won't be of much use to you if you cannot give expression to it. Never mind if your fingers are stiff, and it is weary, tiresome work at first, you will be rewarded in the end. Singing is not so hard; but though a voice and ear for singing are God-given talents, no doubt yet they may be immensely improved by exercise. Anybody who has really *learnt* to sing can use his voice far better than one who has just picked up his knowledge "anyhow."

Perhaps you sing in a choir in church; many boys do. Well, are you not now and then a little inclined to think that you need not be so very regular about going to practice; that it does not signify, for you can always manage the hymns and chants on Sunday pretty well, or, at any rate, well enough.

My dear boy, I am sure of one thing—that there is only one way of arriving at good singing, and that is by practicing. For we don't want half-and-half singing, nor even "pretty good" singing; but we want it to be as perfect as it is possible to make it, for singing in church is done *especially* for God,

and so is not that a reason why it should be doubly good?

It seems, too, as if singing in a church choir should be for love of God, not for pay. Surely, if you can afford it, it is better to *give* your talent to God than to sell it. Once a boy's mother said to me, "I think music is a good thing for a lad to learn, he may even get money by it." I do not agree with her, do you? Money is not the highest good. Jenny Lind, one of our greatest singers, did not think so, when she used her lovely voice, again and again, not to obtain large sums of money for herself, but for different charities; and those are various ways of helping God's poor. Must she not have had the thought often before her, that her wonderful talent was lent her by God, and that to Him she would have to give an account whether that talent had been faithfully and rightly used.

Think about all this quietly when you are by yourself, and say, "Lord, help me to increase and use rightly whatever talent Thou hast given me, for it is Thine, not mine." May I be able to say hereafter, "Of Thine own have I given Thee."

"Changed Lots; or, Nobody Cares."

CHAPTER V.

THE SICK CHILD.

Before many days had passed the whole neighbourhood knew that the Chisholms' only child was dangerously ill, and great was the sympathy expressed by all who knew them, and by many who knew them only by name.

The great house was hushed; how still it seemed without the constant scamper of Dorothy's restless little feet, the sound of her voice raised in joy or sorrow, for Dorothy had always been a noisy irrepressible child.

The servants moved about the house softly, and spoke together in whispers, while the doctor's carriage came often, and frequently stood waiting hour after hour.

Mr. Chisholm came and went, but he was never allowed to stay many minutes in the sick-room; his child did not know him, he could do her no good, at times even his presence seemed to frighten her, and his wife was too ill in London to be moved, and hardly in a state to spare him from her side.

The day the doctor had been called in, he had ordered that the child's long thick hair should be cut close to her head; it could only give her trouble and distress, and was already terribly matted.

This had been done by the hospital nurse, and it had been quickly burned. With cropped head and painfully flushed face, the sick child was necessarily very unlike the little Dorothy Mr. Chisholm had left standing at the front door, looking rather discontented, but very fair and dainty, full of health and spirits, the morning he had last seen her.

As he leant over her in sorrow and dismay, he noticed on the child's brow, close to her hair, a deep scar, which he had never seen before; he pointed it out to the doctor, and asked if the blow might not account for some of the child's suffering. But the doctor said it was no doubt a scar of some months' standing.

This statement puzzled Mr. Chisholm not a little, and he thought again of Mrs. Daunt, who had by this time left the house; she had probably deceived him often enough, and had hid this injury from him; the hair on the child's forehead would have covered it completely; but it was strange Dorothy herself had not spoken of the accident, which must have been a severe one, and then Mr Chisholm remembered with a sharp pang how little he had seen of his child, how little he really knew about her, and vowed a remorseful vow, that if she were spared to him everything should be different, he would trust no one entirely with his precious little daughter.

He sent for Mrs. Price, who had been for some years in his service, and asked for her account of the day that Miss Dorothy had been left alone, who had charge of her, if, as he understood, Daunt's sister had not arrived till seven in the evening? Mrs. Price told all she knew, which was not much; since Miss Dorothy's illness had declared itself she had been blaming Eliza loudly, and now she blamed her again. She described to her master how she had heard the child scream-

ing, but she explained "not so bad as usual," when Eliza had taken her upstairs after her tea, and she knew poor little missie had spent that evening in the cupboard. Mrs. Best had told her how she found her lying on the floor, and how queer and feverish she had been.

"She was quite off her head that night, sir. I'm sure she was, from what they told me she said, both Mrs. Best and Eliza, but then I didn't go and see her. Mrs. Best seemed a very nice person, and it wasn't my place, sir. Daunt never could bear my going into the nursery."

For days Mr. Chisholm believed his child was dying, and he hourly reproached himself bitterly, though silently, with his own neglect and blindness. Now she was gone, many were not afraid to say that Mrs. Daunt had been rough and arbitrary; even Eliza, whom he questioned sharply, threw all the blame on her; she had told her to put Miss Dorothy in the cupboard if she were naughty, she had not meant any harm.

Mr. Chisholm gave her her wages, and begged she would leave the house at once; it was no use blaming her, but he could not bear the sight of any one who had been harsh to his poor little daughter, when she was no doubt ill and suffering.

To be Continued.

"I Pray for Them."

(John xvii. 9).

O, Christ! we thank Thee for that prayer,
Rich legacy and free;
Embracing all within Thy care,
Who shall believe on Thee.

What sign of love can we e'er crave
Beyond the one thus shown?
Thy life, our souls from death to save,
Thy prayer, to keep Thine own.

Till Thou canst take them from all strife,
Thy blessed home to share,
Unto the world, Thou gav'st Thy life,
Unto Thine own, Thy prayer.

When Satan seeks our souls to sift
Like tender, helpless wheat,
Our faith shall trust Thy parting gift,
Thy loving prayer, most sweet!

Receiving the Holy Ghost.

Many will remember how the dying surgeon, in that affecting narrative, "The Victory Won," charged his wife to pray daily, "O God, fill me with the Holy Ghost!"

"It is a short prayer," he added, "but it will have a long answer." Oh! struggling Christian, will you not say it too, and with all your soul, and mind, and strength?

You are suffering; you are weary; you are sighing for holiness. You feel that you shall never be satisfied until you can cheerfully choose God's will rather than your own, and even rejoice in the tribulation He has appointed.

Why should you toil painfully up this hill of difficulty, when you may have the strength of God to guide you and make your way perfect? How must our Father's love be grieved away, if He sees you striving to fight your battle alone, when He has exhausted language in proving how full and free is the offered help of the Holy Spirit? Why not receive Him into your heart, dear child of God? You keep Him out, even when you are most in earnest to overcome sin, if you go about it sadly, doubtfully and alone.

And you who long for closer union with Christ, continue your prayer and painstaking. Study still the Bible, and strive to do good; but take effectual measures to make your labour successful: "Receive ye the Holy Ghost."

Does not our Saviour say these words to us as truly as He did to His early disciples? He stands—this wonderful, all-glorious Lord and King—He "stands at the door and knocks." Holding out this last, best, all-comprehending gift, this purchase of His suffering, He bids us receive it.

Have you received the Holy Ghost?

—Free will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done, even in the very face of otherwise overwhelming impulse. There lies freedom indeed.

Look Toward the Light.

The sailor on the midnight sea, if he would guide himself across the trackless deep, must not look upon the dark, troubled waves, but at the clear, blue heavens. If the sky is overcast and the stars are veiled by the clouds, he must turn to his compass; and its needle, ever true to the pole, will point to the star, though it be hidden from his vision. So we are tossed on many a billow. If we would see heaven's guiding light, we must not look on the waves of temptation that dash and break around; but above to God, should darkness and clouds gather in the sky. Let us turn to the Bible, and it will point to Him who shines beyond the clouds in unchanging glory.

A Great Man.

That man is great, and he alone
Who serves a greatness not his own.
For neither praise nor pelf;
Content to know and be unknown,
Whole in himself.

Strong is that man, he only strong,
To whose well-ordered will belong,
For service and delight,
All powers that in face of wrong
Establish right.

And free is he, and only he,
Who, from his tyrant passions free,
By fortune undismayed,
Has power upon himself to be
By himself obeyed.

If such a man there be, where'er
Beneath the sun and moon he fare,
He cannot fare amiss;
Great Nature hath him in her care,
Her cause is his.

—Owen Meredith.

Why "III." Instead of "IV."

If you did not stop to think you would expect that the figure four on the face of a watch or a clock would be represented by IV. instead of III. While the explanation of this, as given by watchmakers, is nothing but a tradition, it is not the less interesting on that account.

You may or may not know that the first clock that in any way resembled those now in use was made by Henry Vick in 1370. He made it for Charles V. of France, who has been called "The Wise." Now, Charles was wise in a good many ways. He was wise enough to recover from England most of the land which Edward III. had conquered, and he did a good many other things which benefited France; but his early education had been somewhat neglected, and he probably would have had trouble in passing a civil service examination in these enlightened ages. Still, he had a reputation for wisdom, and thought it was necessary in order to keep it up, that he should also be supposed to possess book-learning. The latter was a subject he was extremely touchy about.

So the story runs in this fashion, although I will not vouch for the language, but put it in that of the present day:

"Yes, the clock works well," said Charles; "but," being anxious to find some fault with a thing he did not understand, "you have got the figures on the dial wrong."

"Wherein, your majesty?" asked Vick.

"That four should be four ones," said the king.

"You are wrong, your majesty," said Vick.

"I am never wrong," thundered the king. "Take it away and correct the mistake." And corrected it was; and from that day to this four o'clock on a watch or clock dial has been III. instead of IV. The tradition has been faithfully followed.

Look on the Bright Side.

Cheer people up by your piety. Do not talk as if the world were going from bad to worse, as if God and goodness were no headway against sin, and as if one's chief religious duty was to complain and croak. People know better, and you only repel them and misrepresent the bright and blessed gospel of Christ. Study of the influences of Christianity. Find out the facts. You will

learn that it has actually transformed this world. There is sin enough, and too much, left. There is woe enough to break a sensitive heart, if it had nothing else to look at. But God lives and rules; and surely even if slowly He is bringing about the success of His purposes and the fulfilment of His promises. Look on the bright side. You will be the better yourself, and you will do more good as a servant of Christ.

Think Not of To-morrow.

It is a blessed attainment to live for each day, and for each day only. We have grace promised to bear present evils, but none to bear anticipated ones.

If thou foredate the day of woe,
Then thou alone must bear the blow.

"I think not of to-morrow,
Its trial or its task.
But still, with child-like spirit,
For present mercies ask."
With each returning morning,
I cast old things away;
Life's journey lies before me,
My prayer is for to-day."

The Christian's Duty.

The duty of Christians is to be like-minded with Christ. Does Christ long for the conversion of souls? You who are true Christians will do the same. Does Christ show His deep feeling on this subject by the active efforts He makes? You who are Christians will in this be followers of Christ. You will not only earnestly pray, "Thy Kingdom come," but you likewise will do all you can to set up His kingdom in the earth. You will strive that your children, your servants, your dependents, your neighbors, and your fellow parishioners may be brought with repentance and faith to the foot of the Redeemer's cross. You will also be anxious that the Redeemer's last command that His gospel should be preached in every nation may be fully obeyed. You will, therefore, by your prayers and contributions, help those devoted servants of Christ who at home and in foreign lands are enduring the heat and burden of the ministerial day in proclaiming repentance towards God and faith towards the Lord Jesus Christ.

A little Swedish girl, walking with her father on a starry night, was so attracted by the brilliancy of the sky, all lit up with twinkling stars from one end to the other, that she seemed to be quite lost in her thinking. Her father asked her what she was thinking of so intently. Her answer was: "I was just thinking if the wrong side of heaven is so glorious, what must the right side be!"

—A gentleman was once riding in Scotland by a bleaching-ground, where a poor woman was at work watering her webs of linen cloth. He asked her where she went to church, what she had heard on the preceding day, and how much she remembered. She could not even tell the text of the last sermon. "And what good can the preaching do you," said he, "if you forget it all?" "Ah, sir," replied the poor woman, "if you will look at this web on the grass, you will see, as fast as ever I put the water on it, the sun dries it all up, and yet, sir, I see it gets whiter and whiter!"

—Richard Baxter said a faithful preacher would make the people quarrel either with him or with their sins. It is to be feared that some of us do neither. Christ's ministry was a sifting ministry. On the day of His greatest popularity He preached His severest discourse, uttering truths so stern that "from that time many of His disciples went back, and walked no more with Him."

One of the school examiners who likes to ask "catch" questions put this one not long ago: "What views would King Alfred take of universal suffrage, of the conscription, and of printed books, if he were living now?" The ingenious pupil wrote in reply: "If King Alfred were still alive he would be too old to take any interest in anything."

Hints to Housekeepers

Gumbo. Cut up a tender, well grown chicken; fry with two sliced onions and a quarter of a pound of fat bacon, cut up. When brown, put in a saucepan, cover with water, add a dozen and a half pods of sliced okra, half a gallon of tomatoes, a pod of red pepper and a little salt. Stew very slowly for two hours.

FRIED CHICKEN AND TOMATOES.—Cut up two young chickens and fry in boiling lard; when done, take up, put in slices of ripe tomatoes and fry; season with salt and pepper and serve with the chicken.

THE TRADE OUTLOOK.—The trade outlook seems bright, but to those burdened with bad blood, stomach or liver troubles, etc., the outlook is blue. This may be avoided and bounding health restored by the use of Burdock Blood Bitters, the most effective, rapid and satisfactory medicine for all derangements of the stomach, liver, bowels, and blood.

CHICKEN DRESSED AS TERRAPIN.—Stew a tender, young chicken, cut in pieces and put in a saucepan with a quart of soup stock. Stir in two large tablespoonfuls of butter and one beaten egg. Serve with salt, pepper and thyme; add a small glass of wine, two chopped hard-boiled eggs, and stir one minute. Serve with wild grape jelly.

OLD VIRGINIA CHICKEN PIE.—Make rich pastry; line a deep tin pan with it and fill with stewed spring chicken, sliced bacon, a teacupful of bread crumbs, a pint of cream, a tablespoonful of butter, the yolks of three hard-boiled eggs; season with salt and pepper, cover with a top crust and bake slowly for two hours.

CURE FOR CHAPPED HANDS.—Dear sirs, I think it is a privilege to recommend Hagar's Yellow Oil as a sure cure for chapped hands, swellings, sore throat, etc. I recommend it to all.

Mrs. GEO. WARD, Josephine, Ont.

CORN PUDDING.—Grate the corn from a dozen ears; season with salt, pepper and a little sugar; add the yolks of four eggs, two ounces of butter and a pint of new milk; mix well, pour in a deep pudding-dish and bake in a slow oven; when done, beat the whites and spread over the top. Set in the oven to brown.

SUCCOTASH.—Shell a pint of Lima beans, put in a saucepan and cook twenty minutes; add double the quantity of corn, pour off the water and pour over a pint of new milk; add a tablespoonful of butter, with salt and pepper. Simmer slowly until very low; serve hot.

TURN THE RASCALS OUT.—We refer to such rascals as dyspepsia, bad blood, biliousness, constipation, sick headache, etc., infesting the human system. Turn them out and keep them out by using Burdock Blood Bitters, the natural foe to disease, which invigorates, tones and strengthens the entire system.

BAKED APPLE DUMPLINGS.—Make rich crust; peel and core good, tart apples; roll out the crust, cut out, place an apple on each round, fill the cavity with butter and sugar, press the dough together, put in a pan so they will not touch; spread over with butter and sugar. Pour a cupful of water in the bottom of the pan and set in the stove to bake.

"Wait on the Lord."

"Wait on the Lord." Trust in Him. "Commit thy way unto Him." All this requires great strength of grace; but if God be our God, that love which engaged Him to bind Himself to us in precious promises, will furnish us likewise, with grace needful for us. He will give us the grace to wait upon Him, the strength to trust in Him and commit our way to Him. And oh! He will give us that rest, that unspeakable peace, which follows this perfect faith and trust. Grace and peace go together.

Children's Department

What Would I do

If I were a rose
On the garden wall,
I'd look so fair,
And grow so tall;
I'd scatter perfume far and wide,
Of all the flowers I'd be the pride.
That's what I'd do
If I were you,
O, little rose!

Fair little maid,

If I were you
I should always try
To be good and true.
I'd be the merriest, sweetest child,
On whom the sunshine ever smiled,
That's what I'd do
If I were you,
Dear little maid!

A Singular Horse.

A funny story is told of Dean Swift, who was a witty man, and fond of a joke at the expense of other people, as most witty people are. One very cold night, when he was travelling, he stopped at a little inn. There was only one fire in the house, and the guests of the inn, crowding about it, left no place for the new comer.

With a solemn face Dean Swift called to the hostler, and told him to get a peck of oysters immediately and take them out to his horse.

"Will your horse eat oysters, sir?" asked the astonished man.

"Just take them out and see," said the horse's master.

The people around the fire stared at the man who owned this curious horse, and nearly every one of them

left his seat and went out to see the remarkable horse eating oysters.

Then the cunning Dean made himself comfortable in the warmest corner, and ordered his supper.

Presently back came the hostler, with the disappointed crowd after him.

"He won't touch them, sir!" cried the hostler.

"Then take the foolish animal all the oats he can eat," replied Dean Swift. "You can bring the oysters here. I'll eat them for supper myself."

—Harper's Young People.

A Boy's Manner.

"His manner is worth a hundred thousand dollars to him!" That is what one of the chief men of the nation recently said about a boy. "It would not be worth so much to one who meant to be a farmer, or who had no opportunities, but to a young college student with ambitions it is worth at least a hundred thousand."

The boy was a distant relative of the man, and had been brought up by careful parents in a far off city. Among other things, he had been taught to be friendly and to think of other persons before himself. The boy was on a visit in the town where the man lived.

They met on the street, and the younger, recognizing the elder, promptly went to his side and spoke to him in his cordial, happy, yet respectful way. Of course the man was pleased, and knew that anybody would have been pleased. The sentence above was the outcome of it. A little later the boy came into the room just as the man was struggling into his overcoat. The boy hurried to him, pulled it up at the collar and drew down the wrinkled coat beneath. He would have done it for any man, the haughtiest or the poorest.

The boy has not been in society a great deal. He has not learned edorthodox selfishness. He positively can't be easy at the table until his neighbor has been waited on; a chair is torture if he thinks anyone else is less comfortably seated. He wouldn't interrupt to let loose the wittiest or the most timely remark ever thought of. He may learn to do so some day—after he has earned his hundred thousand—but it is doubtful. The express on of his kindness may become conformed to popular usage, modified, refined, but the spirit which prompts the expression will only grow with his years.

Do you misunderstand, boys. You may be truly unselfish and yet not have this boy's prize. You may wish to do things for others and yet feel that you do not know how. The only way to learn is to try; to hesitate for no feeling of bashfulness or awkwardness, but to put into direct and instantaneous practice whatever kind, helpful thoughts occur to you.

Ernest, the First King of Santalia. It is a grand thing to have had six birthdays, although it is not uncommon to have advanced so far towards being grown up. But to be proclaimed a king at six years old does not happen to many boys. How it happened to Ernest Droese is a long story about a short reign—shorter even than the reigns of our boy-kings of England.

Ernest's father was a missionary in North India, who lived with his wife and little boy at the pretty town of Bhagulpur. Like many other missionaries, he made it his practice to go out with a tent during the cool weather,

and stay some weeks amongst the heathen villages of Santalia, telling the people of the God who loved them and sent His Son to be their Saviour.

It was the month of March, and he had taken little Ernest with him, for tent-life in the cool weather makes a pleasant change. Missionaries enjoy encamping under the shade of a great peepul tree. The gentle, shy village people draw near to ask questions of the white man, and will linger on until the moonlight draws long black shadows across the ground. But this time tent-life was cut short. A messenger arrived from Bhagulpur saying that Mrs. Droese was very ill, and wanted her husband and her little son to return.

No time was lost. A curious carriage called a palaki—a sort of box on two wheels pushed or pulled by three or four men—was ready, and Ernest and his father set off for Bhagulpur. Presently they came to a village where they wished to change, not horses, but palaki coolies, as the men would be called who drew them along. But there was a strange stir all around them, and fresh coolies could not be found without sending to the surrounding villages. Ernest and his father were kept so long waiting in the close little palaki that they were glad to get out and stand under a large tree. Before them they noticed a sort of platform made of bamboo, and on this two strange-looking figures were seated. These men were working themselves into a sort of fit, twisting their bodies and rolling their eyes in a way likely to frighten any one who saw them. The heathen Santals looked upon such men as inspired by their gods, and able by their wild speeches to tell them what they ought to do.

To the astonishment of the white missionary, one of these men leaped from the platform, and seizing little Ernest, lifted him above his head, shouting, in his strange language, "This is our king; our king is this."

With one accord the whole multitude of people fell on their faces, and knocking their foreheads on the ground, cried out, "Our king! our king! This is our king!"

Louder grew the cries; then the people rose to their feet, and drums were beaten. The tall man who had taken hold of Ernest placed him on his shoulders and marched off, whilst the rest of the people followed him in a procession. The little king seemed to enjoy having a ride, but his father thought the men had gone mad, and begged the two leaders to give him back his child. It was all in vain. The brown faces showed no sign of even hearing what he said, and their lips were tight shut. The men nearest to them told the father it was no use for him to try and interfere; the young king must be carried to other villages that the people might see him. In vain he pleaded that his wife was ill, and he must go on, and that the coolies had now arrived to take him to Bhagulpur.

"We do not want you," they answered; "we only want your boy! He is our king, and how can we let him go now? You may go on. As to his mother asking for him—when you arrive at home, just tell her that we have made him our king, and she will not cry, but be very pleased."

And so they marched on; drums and shouts drowned the poor father's voice; but he followed, keeping the little white figure seated above the dusky faces well in sight, and crying to God in his

heart to help him in his difficulty. Most of the crowd had been drinking, so they were quite unreasonable, but presently they passed a house where the master, a sober-looking old Santal, stood watching the scene.

Mr. Droese went up to this old man and greeted him very politely, for Santal people attach a great deal of importance to the way in which they are addressed. The missionary told him he was in great need of a wise man to advise him.

"You see," said Mr. Droese, "all these people are wanting to take my son along with them to show him to all the people of the Santal villages as the king of the country of the Santals. Now, it is no doubt very kind of you to make my son king, and to take the trouble of carrying him through the land. But, you see, I have been called home to Bhagulpur, as my wife is very ill. As soon as I come home, my wife will want to see her boy. If she does not see him, she may think a tiger has eaten him, and who knows if she will not die through grief and sorrow of heart? You all know me. I am your friend. I have opened schools for your children; I give you medicine when you are ill; I am ready to help you whenever I can. And now, perhaps, you may cause the death of my wife. Say, is that right? As to my son being your king, we can talk over that when I come from Bhagulpur. Do you understand the great difficulty I am in?"

"Yes, Sahib," replied the old man, "I see it would be very wrong of us to do what might cause the death of your wife. You have always been good and kind to us, and it would be very wrong to return evil for good."

"Very well," answered Mr. Droese, "make your brethren understand too. I shall sit here, and you go and bring me back my boy, that I may go on with him."

The procession was moving very slowly, with a sort of dance, so the old man could easily overtake the leaders. How eagerly the father watched the effect of what he said to them! After a long talk the crowd divided, and then part of them sided with the white-haired old Santal, and brought the little boy back to his father. The travellers were once more in the palaki, and on their way to Bhagulpur, after thanking the good old man for his help. But they had not got far before they heard the sound of running feet and shouts of, "Stop, stop! we won't let you go on with the boy, who is our king."

Twenty or thirty men surrounded the palaki, and they took out little Ernest and carried him back to the village. The father followed and again sought the help of the white-haired old Santal, and again the old man ran after the procession and reasoned with the leaders. At last the people themselves carried the little boy back and put him into the palaki; but they said his father must promise to return and bring their child-king with him. This Mr. Droese willingly promised; he was ready to come amongst them and do good wherever people would receive him, and he felt sure that the Santals' idea of making Ernest their king would be all forgotten when they became sober.

The journey was accomplished safely, but all the way the people seemed strangely excited, and in some places they were going through a sort of waltz-dance.

Ernest's mother was soon well enough for her husband to think of re-

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D. L. THOMPSON, Pharmacist.

turning to his work in the villages, and in a fortnight's time all arrangements were made for the journey. Two days before they were to start some school teachers arrived from the villages. They said that the Santals seemed to have gone mad about fighting. They were determined to rebel and drive all foreigners out of their country. The Missionary's friends amongst them sent him all the books and slates and other things belonging to the school he had established, with the message that they were very sorry for what had happened, but he must not come again that year, as they feared the schools might be burnt down and teachers murdered.

Soon after further news came; the Santals had risen in rebellion. It was said they had a fair child amongst them whom they called their king. It was supposed the poor little boy's father had been a European workman employed in making the railway, and that the rebels had killed the parents. Before these people started off to fight, they would put this little boy on a cart-wheel, and think that from certain words or signs he made, their child-king could tell them whether they would succeed or not.

Oh, how heartily Ernest's father and mother thanked God that they had him safe in their home when they heard this news! No one knows what might have become of him if he had been carried off. D. L. W.

The Butterfly Story.

By CORA CORNWELL.

Little Nelly went into the woods very slowly and sadly. Her baby brother was very ill; he might never be well, and the little girl so longed to help him. She sat down by the side of a cool little brook; the clear water splashed over the stones, and the blue-eyed grasses winked at her, and the minnows darted from under the mossy stones at the bottom of the brook—up almost in reach of her hand.

She began to sing, and then she saw, just across the brook, a tiny figure lightly poised on a pure white stone. The figure was clad in a gown of palest yellow starred with gold; from its shoulders fluttered two golden wings, and a wand of ivory glistened in its hand. For a moment Nelly thought it was a butterfly as she watched it dancing lightly to the sound of the water tinkling over the stones. But presently she heard a high, silvery voice saying, "Little girl, to-day is my birthday, and to any one who will sing for me to dance I am able to grant a wish, no matter what. You have sung for me, now choose; what shall it be?"

Nelly did not stop to think, but said at once, "Make my little brother well, dear fairy."

"Very well, my child," said the fairy, "when you go home take to your little brother a leaf-cup filled with this cool water. If he drinks it he will be well."

Nelly started up, rubbed her eyes, and saw that the fairy was gone; but a peal of laughter, like the sound of silver bells, rung in her ears. She looked on the grass, and there lay a large leaf fastened together in the form of a cup. She filled it from the brook, ran quickly home and into the room where her little brother lay.

Benny smiled when Nelly went in, and lisped "I want a drink of water." She gave him her leaf-cup and he laughed aloud. The next day the fever had left him, and Benny was well. The butterfly fairy had kept its promise.

Mother's Way.

Of't within our little cottage,
As the shadows gently fall,
While the sunlight touches softly
One sweet face upon the wall,
Do we gather close together,
At this closing of the day,
Begging God for grace and favor,
As was once our mother's way.

If our home be bright and cheery,
If it holds a welcome true,
Open wide its door of greeting
To the many—not the few;
If we share our Father's bounty
With the needy day by day,
'Tis because we all remember
"This was ever mother's way."

Sometimes when our hearts grow weary,
Or our tasks seem very long,
When our burdens look too heavy,
And we deem the right all wrong,
Then we gain a new fresh courage,
As we rise and gently say,
"Let us do our duty bravely;
That was our dear mother's way."

Thus we keep our memory precious,
While we never cease to pray
That at last when lengthening shadows
Mark the evening of life's day,
They may find us waiting calmly
"To go home our mother's way."

The Rope.

Two beggar-boys, Guy and Klaus, found an old rope on the road, and strove and quarrelled for it, till hill and valley echoed with their noise. Guy held the rope at one end, Klaus pulled at the other, and each sought to draw it by main force out of the other's hands. All of a sudden the rope broke asunder, and both the boys rolled over into the mire.

A man, who happened to come up to them, said, "So it is with the quarrelsome! They make a great noise, and quarrel about some trifling matter; and what do both parties gain at last? Nothing—except to cover themselves with ridicule and disgrace, as you two are now befouled with mud."

"Be peaceable, and strife forego,
Whose end is always full of woe."

The Willow-Twig and the Straw.

A poor widow and her two boys were returning to the village one evening from a neighbouring willow-bed, where they had gathered some twigs; the mother carried a large bundle of willow-twigs on her head, and each of the boys a small one, bound together with a band of straw."

On the way a rich merchant from the town met them, and of him they begged for charity. But the rich man said to the widow, "You need not beg; intrust your two children to me, and I will soon have them taught to make gold out of twigs and straw."

The mother considered this as a banter, but the merchant assured her that he was truly in earnest: so at last she consented, and the merchant had one of the children taught basket-making, and the other straw-plaiting.

After three years they came back to their mother's little cottage, indefatigably manufactured the most beautiful baskets and the finest straw hats, and disposed of their produce to the merchant. After a little while the merchant came one day into their room, paid them for their work which he had received in bright ducats, and, laughing, said to the mother, "Do you not see, now, that I was right, and have kept my word?"

"By honest industry, behold,
The wood and straw are turned to gold!"

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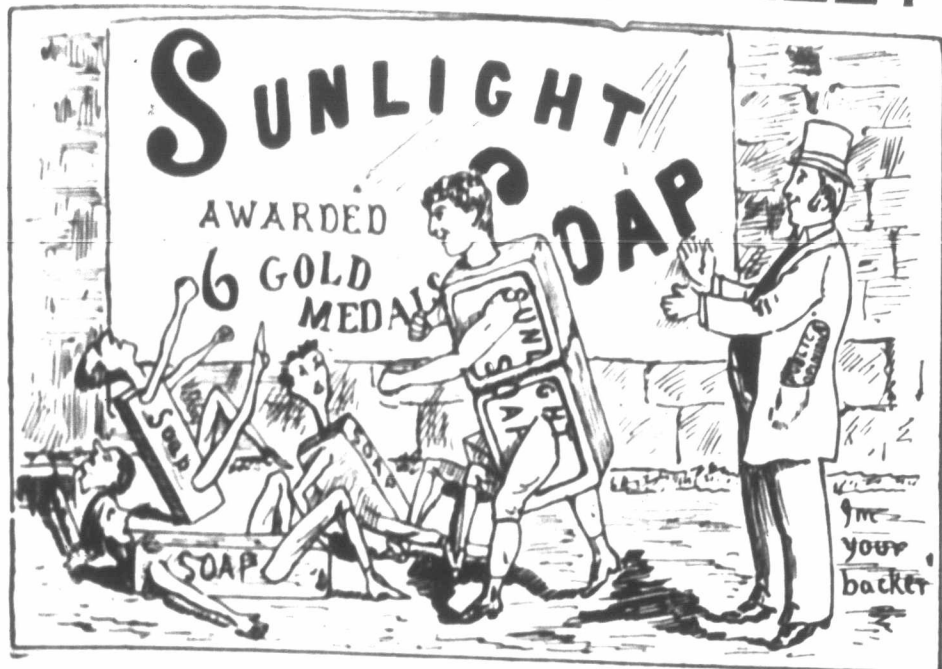
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—We have all seen people who appear to have had all difficulties taken out of their lives. They have always depended on others, and have never been thrown on their own resources. Their paths have been smoothed for them, and they travel at the most leisurely pace. Their own wants have been supplied, and they have not been accustomed to think of the wants of others. Can we look to such people for courage, heroism, self-sacrifice? They have never accepted the teachings of difficulty nor known the value

of her friendship. Napoleon Bonaparte once said, "All the great captains have performed vast achievements by conforming to the rules of art—by adjusting efforts to obstacles." But those who hate and avoid whatever is hard and unpleasant need never hope to attain to greatness, nor even true success in the arts of either peace or war.

—He who can take no interest in what is small will take false interest in what is great.

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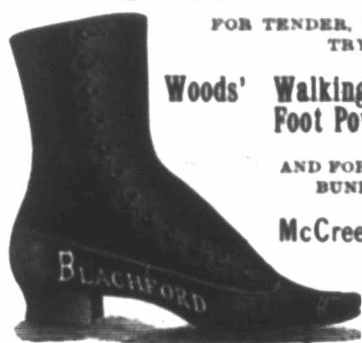
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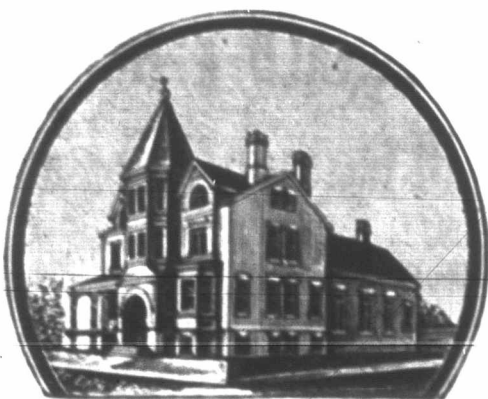
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