

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, OCTOBER 11, 1888.

[No. 41.]

E. STRACHAN COX,
Mem. Toronto Stk. Exch
T. F. WORTS.
COX & WORTS.
STOCK BROKERS,
26 TORONTO STREET,
TORONTO.

JAMES JOHNSTON
Real Estate and Insurance Agent,
30 ADELAIDE STREET EAST, TORONTO.
Rents Collected, Properties Valued, Estates
Managed, Mortgages bought and sold.
N.B.—Having made arrangements with some
of the largest loaning companies in the city,
money can be had at very moderate rates from
sums of \$1000 to \$100,000.

NORTH-WEST AND GENERAL
Real Estate Emporium.
Excellent Ontario and North-West farms for
sale.
City property for sale and to let.
Properties Exchanged.
Money to Loan on Real Estate.
G. A. SCHRAM, 4 KING ST. EAST

WILLIAM MEDLAND,
Real Estate and Financial Agent,
86 KING STREET EAST.

GEO. HARCOURT & SON,
CLERICAL TAILORS.



GEORGE HARCOURT & SON, 43 King Street
East, Toronto, were awarded by the Industrial
Exhibition Association of Toronto, 1881, a DI-
PLOMA and SILVER MEDAL, and in 1883, GOLD
MEDAL, for their collection of Academics and
Clericals.

WEST END HARDWARE HOUSE,
313 Queen Street West,
TORONTO

Builders' and General
HARDWARE
Cutlery, Plated Goods,
GARDEN TOOLS,
Glass, Paints, Oils, &c.

JOHN L. BIRD.
Telephone Communication.

CARROLL & DUNSPAUGH,
MANUFACTURERS OF
Lime, Fire Clay, Sewer Pipes,
Flue Linings, Chimney Tops,
and Fire Brick.

PORTLAND CEMENT,
AND DEALERS IN
NATIVE CEMENTS, PLASTER OF
PARIS, and all kinds of Builders'
Materials.

4,000 bbls. Portland Cement, best brands,
K. E. S. AND WHITES.
Lime Works—ALTON, CANADA.
Sewer Pipe Works—TORONTO, OHIO, U.S.
Office and Warehouse—66 ADELAIDE
STREET W.

HOLBROOK & MOLLINGTON,
ARCHITECTURAL SCULPTORS.
Sole Agents for Mair & Co's and Minton & Co's
Artistic and Plain Tiles for Cabinets, Hearths,
Floors, Etc.
No. 91 Adelaide St. W. - - - Toronto.
William Holbrook. W. Curfoot Mollington.

CHURCH ORGAN FOR SALE.
The Congregation of the Anglican Church,
Barrie, having purchased a large Pipe Organ, de-
sire to dispose of their
REED ORGAN.

It cost \$500, is comparatively new and in good
order, and will be sold at a Very Great Reduction.
Apply to Mr. D. SPRY, BARRIE.

John Catto & Co.,
IMPORTERS OF
—Silks and Household Napery,—
Have their stock fully sorted up with New and
extensive lines of Velveteens, French Foulle
Rep, Serge, Crepe, Ottoman and Cashmere
DRESS GOODS.

Special Lines of
RICH BLACK GROS GRAIN SILKS,
offered at \$1.25, \$1.50, \$1.75 and \$2 per yard.

COLORED GROS GRAIN SILKS,
at 75cts. per yard (regular price \$1). Linen and
Cotton Sheeting, Casing, Towelling, Table Dam-
asks, and Cotton Long Cloths, per piece, at lowest
WHOLESALE PRICES.

Letter orders for Goods of SAMPLES receive
prompt and careful attention.

KING STREET, (Opposite Post Office.)

MISS DALTON,
Millinery, Dress, Mantle Making,
207 Yonge St., Toronto.

NEW SEASON'S GOODS!
Flowers, Feathers, Dress Mountings, etc.,
Fancy Goods.

Miss D. returns thanks for the patronage
received since opening, and solicits in-
spection of a

New and Varied Stock of Goods
Suitable for the season. All orders will
receive prompt attention, and every effort
made to give satisfaction.

207 Yonge Street, Toronto.

NOVELTY
Wood Turning Works,
ESTABLISHED 1874.

DRAPERY TABLES.
FOOTSTOOLS.

PIANO STOOLS.
BANNERETTE STANDS.

CORNICE POLES.
&c., &c., &c.

Illustrated Catalogue free to Dealers.

J. A. ATCHESON & CO.
Office & Warerooms—8 ADELAIDE ST. EAST,
TORONTO.

ARMSON & STONE,
Choice Importations now ready.

Silks, Dresses, Mantles, Laces,
Trimmings, etc.

Reliable Goods. Prices Moderate

ARMSON & STONE,
49 KING STREET WEST,
TORONTO.

FURS!

FIVE HUNDRED
Real Dogskin Mantles,
Just made up—From \$25 upwards

Fur Coats,
A Great Variety in Coon Skin,
and Dog Skin, etc.

Prices Low for First-
Class Goods.

Our Show Rooms are now open
for the inspection of visitors during
the Exhibition.

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

MRS. E. WEBSTER,
DRESS AND MANTLE MAKER
has removed her Business to
486 CHURCH STREET.

Opposite the Granite Skating Rink.
Mrs. Webster, in thanking her Customers for
their patronage in the past, would still solicit a
continuance of the same.

MISS BURNETT,
French Millinery, Dress and Mantle
MAKING, FANCY GOODS.

FLOWERS AND FEATHERS.
71 King Street West, Toronto.

THOMAS BAKER,
ENGLISH AND FOREIGN THEOLOGICAL
BOOKSELLER,
20, Goswell Road, London, England,
ESTABLISHED 1848.

T. BAKER'S stock consists of up-
wards of 200,000 volumes in every
branch of Theology, Biblical, Critical, Patristic,
Liturgical Devotional, Controversial, and Histo-
riography.
Catalogues, published periodically, and
sent post free on application.

HOMEOPATHIC PHARMACY,
394 Yonge Street, Toronto,
Keeps in stock Pure Homeopathic Medicines, in
Tinctures, Dilutions and Pellets. Pure Sugar of
Milk and Globules. Books and Family Medicine
Cases from \$1 to \$12. Cases refilled. Vials re-
filled. Orders for Medicines and Books promptly
attended to. Send for Pamphlet.
D. L. THOMPSON, Pharmacist.

WANTED AGENTS male and female for
new book, "Daughters
of America." Low in price, 50 cents will secure
an outfit and agency. ADDRESS FORSHEE & Mc-
MAKIN, Cincinnati, O.

A PRIZE send six cents for postage, and receive
free, a costly box of goods which will
help you to more money right away than any-
thing else in this world. All, of either sex, suc-
ceed from first hour. The broad road to fortune
opens before the workers, absolute'y sure. At
once address TRAVE & Co., Augusta, Maine.

ing on.
MUMMO
GATES
eathers.
be dwellings,
Office
ERICAN
COLLEGE,
Street West,
NTO.
Commercial Col-
in the Business
of this Province.
ers and Lecturers
e business men.
Studies has been
o give a sound
in the course is
make these sub-
mercial Law,
Correspondence,
Phonography,
hly taught,
d, next. For catalogue
FARY.
5 Cts.
ent out, and it
NTS
over fifty cents
ORD'S
y Store,
T WEST,
one advertise-
e purchase.
er a specialty.
5 Cts.
amples worth \$5 free.
& Co., Portland, Me.
BE
RTES.
D IN
and Durability.
& Co.
altimore Street,
Avenue, N. Y.

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

THE NON-CONFORMISTS ON CHURCH REFORM.

IN the *Contemporary* for August there is an article by Henry Richard, M. P., on "The Non-conformists and Church Reform." Mr. Richard handles pretty roughly the Bishop of Peterborough for his eloquent speech on the Bishop of Carlisle's "Cathedral Statutes Bill." Granting that the article was written, as Mr. Richard explains in a note, before the terrible illness of the former prelate, still we cannot but think that delicacy ought to have induced the writer either to suppress it as a whole, or alter its most pungent passages.

Mr. Richard professes himself a friend of the Established Church. His friendship for her induces him to write this article, in the course of which he leaves nothing unsaid that he thinks calculated to injure her. "Save me from my friends," may well be the cry of the Establishment, when thus favored by Non-conformist patronage. There is something too transparent in this attempt to veil hatred to the Church, under the guise of anxiety for her welfare.

Mr. Richard's great Episcopal authority to whom he refers, with somewhat of triumph, is the Bishop of Liverpool. Whatever may be the merits of Dr. Ryle, and no doubt he has many, no one can put down friendship to the Church of which he is an overseer, as one. We have little doubt he has much in common with Mr. Richard, as his curious conduct recently in Scotland shows. If the latter gentleman thinks that he has in the Bishop a witness of the Church's weaknesses from within the Church herself, we wish him all joy of his witness, remarking by the way, that very little weight will be given by Church people to his testimony.

That the Church of England has need of Reform, that she is not altogether as she ought to be, no one can for a moment deny. That the Right Reverend Prelate, whose oratory, we trust, the Nation may hear again, wearied of the vexatious delay in Parliament in Church matters, may have spoken strongly and perhaps a little hastily, may also be admitted. But that because she needs reform, because there are difficulties in legislating for her, that therefore she must be disestablished, is a conclusion which Mr. Richard will find denied *in toto* by almost every member of the Establishment, and a large number who have separated from it. It is only the political dissenters that seek the Church's downfall. A large proportion of the various sects acknowledge her power, influence, and activity for good, and would resist any attack upon her tomorrow.

Mr. Richard makes much of a religious census compiled by the editors of various newspapers, which tells in favor of the Free Churches. As to pointing out the true state of affairs, his figures are valueless. They are unofficial calculations, made perchance, of whose accuracy we have no guarantee. It is amusing to see Methodists, Independents, and Baptists, classifying themselves under the head of "The Churches," with Jews, Greeks, Roman Catholics, Spiritualists, Irvingites, and Atheists.

Nothing but envious enmity toward the Establishment would induce the former bodies to mix themselves up with such a motley company. Again, the returns only refer to the two services generally held in all dissenting churches. Mr. Richard forgets, or is perhaps, unaware, that in most Anglican churches there are other services than these. We have no doubt that a number of persons attend early celebration of the Communion, who may not be present noon or evening service. Such persons would, of course, be omitted from this slipshod list. Again, no note is taken of the crowds of young people who gather in to the afternoon children's services, or of the congregations which fill the many mission buildings attached to most of the churches.

Mr. Richard charges the Establishment with acting unfairly when it asks for a census of religious professions. "What advantage," he says, "would it be to the Church of England * * * to have added to her ranks tens of thousands of persons who never avail themselves of her services?" Mr. Richard either forgets or wilfully dissembles, that the thesis which he wishes to uphold is that the Establishment is politically weaker than Dissent; that if the question of disestablishment and disendowment were before the English people tomorrow, it would be at once carried. The reason why he is so afraid of a census of professions, as he calls it, is because it would show us the fallacy of such a position. It is absurd to suppose that of the tens of thousands of professing Churchmen, not one would vote for the Church. Nay, Mr. Richard knows too well that they would stand not by her to a man, and that he and his friends would stand in a weak minority. A census of attendance at places of worship, while it may be a proof of the value attached by those who profess a religion to its forms, is no test at all of the comparative political power of religious bodies.

Let the Church reform herself; she has the power to do it. She has marvellously shown how she can do it, within the last quarter of a century. It is just this reformation from within which Non-conformists fear, for it would not only, if thorough, dissipate the objections which they urge against the Establishment, but leave them no just reason for being separate from her.

MISLEADING ECCLESIASTICAL WORDS AND PHRASES EXPLAINED.

EVANGELICAL.

WHEN a designation or watchword outlives the special circumstances which gave rise to it, and which may have rendered it necessary, its use undoubtedly becomes misleading, if not meaningless. It may even become mischievous. The history of the word, 'Evangelical' would afford abundant illustrations of this truth.

At first used as descriptive of an earnest and zealous party in the Church, who were pre eminent for their devoted labours in preaching the Gospel of Christ at a time when worldliness, formality, and almost deadness, widely characterised her ministry and ministrations, it is now to a great extent, inappropriate and out of place as descriptive of any body of clergy in the Church who have either a monopoly or a superior measure of either Christian grace or truth.

If a man take to himself the designation of Evangelical as descriptive of himself as a Churchman, does he not thereby assume that if his fellow-

Churchmen do not think as he thinks, and feel as he feels on religious subjects, they are not Evangelical? Now if a professing Churchman be not Evangelical, he is not only not a true Churchman, but he has but little, if any, claim to the designation of Christian at all; for the very essence of the foundation on which the Church rests, and that which pervades all her worship, services and offices, is the Evangel or Gospel. And as for Christianity itself, what is it but the Evangel or Gospel, and doctrines, blessings, and obligations which spring out of it?

But, then, it is the Gospel of the New Testament as set forth in it, and not the Gospel or Evangel as understood by the prejudiced and narrow spirit of a party or a sect. Were I asked the question, Are you an Evangelical? I should be inclined to answer, What do you mean by *Evangelical*? Do you mean to ask me whether I preach the Evangel as I find it set forth in the Gospels, and as it is embodied in the Book of Common Prayer? then I answer I hope that I am. But if you mean to ask me whether I belong to the party in the Church who monopolise for themselves the designation Evangelical by what I regard as an assumption of their possession of superior light, grace, and truth, and as intended to indicate that their loyalty to Christ and his Gospel is greater than that of their brother-Churchmen, then I say I am not, and certainly have no wish to be designated—in that sense—by that name. The designation of Evangelical in the Church of England, as truly descriptive of a school or party within her fold, is out of date. There are few people possessed of accurate knowledge on the subject who would venture to say that the good, earnest, and devout men who still range themselves under the banner inscribed with the word 'Evangelical' have a monopoly of the Gospel, or are more earnest in preaching its simple facts and truths, than those who perhaps might be designated 'High Churchmen,' or even 'Ritualists,' or, still further, those who refuse to designate themselves, and object to be characterised or known by any other name than that of members or clergy of the Church of England.—*Church Bells.*

THE RECTORY CASE.

AN open letter from the city rectors (plaintiffs) to the Rev. Canon Dumoulin, Rector of St. James' Church, Toronto.

REV. AND DEAR SIR,—As we are now informed that the negotiations that have been going on for some time for an amicable settlement of the suit, Langtry v. Dumoulin, have finally failed, and as efforts are being secretly made to throw the blame of this failure upon us, we beg to set before you and the public at large a brief statement of the case as it presents itself to us.

You are, no doubt, aware that by patents from the Crown, of different dates, all the lands in dispute were granted for the endowment of the Church of England in Toronto; that by an act of the Parliament of Canada (29 and 30 Victoria, chap. 16) "Full power and authority is given to the Synod to sell and absolutely dispose of any lands granted by the Crown... As a glebe of, or appurtenant to, or appropriated for any rectory of the said Church, by whatever name the same may be called, or in whomsoever the title thereto may be vested," and that by an Act of the Legislature of Ontario (39 Vic., chap. 109) it is enacted, among other things, that the rector of St. James', in the city of Toronto, shall receive the sum of \$6,000 a year, neither more or less, and all or any excess

of interest arising from the proceeds of such sales, and of the rents, issues, and profits of the lands remaining unsold, beyond such annual payment (\$5,000) aforesaid, shall be appropriated to and divided amongst the incumbents of the other churches of the Church of England in the said city, as the Synod shall from time to time order and direct; that by a resolution passed on the 16th of June, 1882, the Synod of Toronto did direct and hereby distribute the surplus of St. James' rectory amongst the other rectors in the proportion named in the resolution.

These are the only laws relating to this case, and they make the following points plain, viz.:—(1) All the lands in dispute were granted by the Crown; (2) that the Synod has power to sell and absolutely dispose of all lands granted by the Crown, by whatever name they may be called; (3) that the Synod is directed to dispose of all the income derived by way of interest or rental therefrom in the manner above described; (4) that the Synod has taken the necessary steps to discharge the duty thus imposed upon it.

Now, we quite expected that, as soon as you were inducted into the rectory of St. James, and were therefore made trustee for your brethren, you would proceed, with as little delay as possible, to carry out the plain requirements of the law and obey the directions of the Synod.

When, however, we were informed that to do this would bring you into collision with a few members of your congregation, and that you professed yourself, as the result of the advice they had given you, to be in some doubt as to what was right for you to do in the matter, we were ready to make every allowance for the difficulty you felt yourself to be in, and therefore suggested that the interpretation of the law, and the consequent defining of your duty should be referred, in the form of a special case, to the decision of the Judges of one of the Superior Courts, we relied upon the promise of your advisers, that they would do all they could to facilitate a settlement in that way, and our counsel at great labor and expense prepared a case, embodying all the documents they could find bearing upon the matter in dispute, and submitted it for your approval or emendation. You are aware that instead of facilitating a settlement of the case it was detained for more than four months, and that the answer returned to our enquiries left no doubt that nothing had been done, or was likely to be done, and so we were forced to commence the pending action.

After this step was taken the case was returned to our solicitors without any enlargement or material alteration of their statement, but with the whole law on which our claim rests scored out, so that it was in every way evident that it was not intended from the beginning to seek a settlement by a friendly reference, or to recognize the authority or bearing of the law, the force of which they thought to repeal by a stroke of the pen in erasing it.

When the matter came into Court we expected that your counsel would, as they had solemnly pledged themselves last winter before a Committee of the Legislature, do all they could to obtain a speedy and authoritative interpretation of the law.

We were, therefore, not a little surprised and grieved to find that instead of fulfilling their pledge they had set themselves, with your apparent concurrence and support, by raising legal quibbles and technicalities, to prevent the merits of the case being considered and your duty as trustee determined.

We have continued to be surprised that your sense of right did not constrain you to stop this manifest attempt to frustrate the ends of justice, and this surprise has been greatly increased by the fact that you were aware that some of your brethren

who have been laboring in this diocese for twenty or thirty years, and who have known nothing but toil and straitened circumstances, have all along been suffering in ways which you yourself would not like to experience.

When, after three months' delay, occasioned by these unworthy tactics, the Court met again on the 15th September, the presiding judge recommended that an effort be made to settle this matter out of Court by some amicable arrangement.

For the purpose of carrying out this suggestion of His Lordship we at once offered that so soon as the surplus over and above \$5,000, assigned as your stipend by the Act of '78, should be sufficient to pay each of the other rectors interested \$1,000 a year, that then the balance should be equally distributed among all the claimants, including St. James'. This was pre-emptorily rejected by your counsel. Since then, though we utterly deny your right in law or equity to such an increase, we have offered, for the sake of peace, that you shall receive the \$5,000 as above, and that then the surplus be divided among the other churches entitled to shares, including St. James', according to the general average of distribution; that is that you shall receive \$5,000 per annum, and in addition as much as the rectors of St. Peter's, All Saints', St. George's, or any of the other churches, except the three situated in the poorer parts of the city, to which the Synod has allowed an additional \$200 per annum.

This offer, we are now informed by your solicitors, has also been rejected. Feeling therefore, as in our conscience we do, that your whole defence is obstructive, unrighteous and cruel, and ought not to have been set up; that you are not on any ground of law or equity entitled to the amount which, for the sake of peace, we have already offered; that you could yourself, in a few minutes, put an end to this unseemly strife and consequent unjustifiable expenditure of church funds. We therefore throw upon you the whole responsibility of any scandal that may grow out of continued litigation.

JOHN LANGTRY, rector of St. Luke's, Toronto.
J. H. MCCOLLUM, incumbent of St. Thomas', Toronto.
ALEX. WILLIAMS, incumbent of St. John's, Toronto.
J. D. CAYLEY, rector of St. George's.
SAMUEL J. BODDY, rector of St. Peter's, Toronto.
G. IRWIN TAYLOR, rector of St. Bartholomew's, Toronto.
R. HARRISON, incumbent of St. Matthias' Church.
J. P. LEWIS, rector of Grace Church.
A. J. BROUGHAL, rector of St. Stephen's.
P. S.—The above are all the plaintiffs in this suit except three, two of whom are out of town, and it was not possible to see the third before sending to press.—*Toronto Globe*.

“THE MUSLIN EPISCOPATE.”

THE late celebrated F. W. Robertson, of Brighton, was the author of the phrase “The Muslin Episcopate.” It is a form of episcopacy with which every clergyman is more or less familiar. Women are naturally of a more religious or devotional temperament than men, and, therefore, as a rule in every parish there are more women than men who interest themselves in Church work—for example, as Sunday-school teachers and district visitors. No doubt among ourselves the work which has fallen upon us, in consequence of disestablishment and disendowment, renders the co-operation of a considerable number of laymen necessary as select vestrymen, parochial treasurers, etc.; but this work is more of an official kind. It is certainly desirable that a clergyman should, if possible, find some work in his parish for everyone who is desirous to work, and capable of doing so with any efficiency. The more efficient lay co-operation there is, for obvious reasons, the better, but it should be efficient. It is not every lady, e. g., that can teach a Sunday-school class well, or visit the poor with acceptance and profit. It is unpleasant to decline offers of help; but at times they must be declined. A clergyman must be “able to hold his own”

in his parish—we use the words in a good sense—he ought to have the supervision and management of his parochial affairs well in hand. To do this he must have secured the respect of his parishioners, both on moral and intellectual grounds. He should never allow himself to be managed by any individual or any clique. Some women are very anxious to monopolize the clergyman and manage him. This is a degrading position for him to occupy, and he should be on his guard against such action of the “Muslin Episcopate.” A clergyman must, of course, possess and exercise some tact and much forbearance at times; but it is a wretched thing for a clergyman to say—I would do so and so, as regards church decorations, or preach such a doctrine more plainly, but then what would Mrs. Orthodox say? She would set all the parish about my ears. Mrs. Orthodox is a type of person (no doubt she is found both in the High and Low school, but not the Broad) who has one set of views and one only. She has been always accustomed to say that two and two are four, and will not admit that three and one are four. She has certain theological catchwords, which, if you do not use, you are in her view one of the unenlightened. It is useless to attempt discussion with her, as she is incapable from mental structure and uninformed opinion of looking round a subject. It is best not to mind her, and it is quite easy for a clergyman eventually to live her down, if he does his work and knows really anything of theology. Some women of this type desire to regulate the amusements as well as the duties of the clergyman.

Owing to old university training in athletic sports a good many parsons play lawn tennis well. It is a most healthful and innocent amusement, and, unlike shooting, fishing, and hunting, inflicts no pain whatsoever upon any sentient creature. Some of the most intellectual and studious of the clergy of our acquaintance play tennis well, and there is no reason why they should deprive themselves of so vigorous a relaxation because of some ignorant captious criticism. Of course it should be used merely as a relaxation, but unless the clergy are to be forbidden all amusement we don't see why this is not perfectly permissible for them. Dean Goulburn in his well-known work on “Personal Religion” has a chapter on recreation, in which he quotes the following passage:—“St. John the Evangelist, as Cassian relates, amusing himself one day with a tame partridge on his hand, was asked by a huntsman how such a man as he could spend his time in so unprofitable a manner. To whom St. John replied, Why dost not thou carry the bow always bent? Because answered the huntsman, if it were always bent I fear it would lose its spring and become useless. Be not surprised, then, replied the Apostle, that I should sometimes remit a little of my close attention of spirit to enjoy a little recreation that I may afterwards employ myself more fervently in Divine contemplation.”—*Irish Ecclesiastical Gazette*.

BOOK NOTICE.

THE CENTURY Co. are about to issue a book containing the papers by Rev. Washington Gladden on “The Christian League of Connecticut,” reprinted from “The Century Magazine,” where they attracted such wide attention and comment when published last winter. There will be two editions of the book, one in full cloth at 75 cents, and one in paper at 50 cents.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

THE PROVINCIAL SYNOD.—The detailed report from which we prepared our shorter one did not give the name of Mr. Thomas White, M.P., as the seconder of the Rev. W. F. Campbell's motion on missions. Mr. White as an old newspaper man knows how it is him-

anks, and feel as if they are not Evangelical Churchman, but are not Evangelical Churchman, to the designation of the essence of the rests, and that services and offices, for Christianity or Gospel, and as which spring

New Testament Gospel or Evangelical narrow spirit the question, Are inclined to answer, Do you mean Evangelical as I find it is embodied then I answer can to ask me the Church who signation Evangelical of their and truth, and loyalty to Christ of their brother, and certainly that sense—by Evangelical in the tive of a school ste. There are owledge on the that the good, nge themselves e word ‘Evangelical, or ample facts and ght be designat-tualists,’ or, still ste themselves, known by any r clergy of the

ctors (plaintiffs), Rector of St. now informed going on for at of the suit, failed, and as row the blame before you and of the case as

patents from lands in dis- it of the Church an act of the Victoria, chap. given to the of any lands e of, or appur- rectory of the same may be hereto may be Legislature of acted, among ames’, in the of \$5,000 a r any excess

self when such accidents happen; We shall return to this Canon in a later issue and give some attention to the excellent remarks of Mr. White as well as others who shared in the debate.

ONTARIO.

MABERLY.—The Rev. Elwin Radcliffe acknowledges with many thanks the following subscriptions for month of September: \$10, His Honor, Judge Senkler, Perth; \$10, H. D. Shaw, Esq., Perth; \$10, E. Elliott, Esq., Barrister-at-Law, Perth; \$10, Mr. Thomas Moore, Maberly; \$5, Mr. Thomas Brooks, Perth; \$3, a friend, Perth; \$2, Mr. J. T. Henderson, Perth; \$1, W. W. Berford, Esq., Perth; \$1, a friend, Perth; \$1, Mr. Wm. Farrell; \$1.50, Mr. Moses Chambers, S. Sherbrooke; \$1, Mr. John Harrison, Oso.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending October 3rd, 1888.

PAROCIAL MISSIONARY ASSOCIATION.—Mission Fund.—Creemore, \$2.90; Banda, \$1.70; Church of the Ascension, Toronto, \$17.40; Aurora and Oakridges, \$7.50; Thornhill, \$5.30; St. John's, Port Hope, \$16.45; Minden, St. Paul's, \$1.55; Midland, \$1.25; Etobicoke, St. George's, \$10.98; Mimico, Christ Church, \$3.70; Church of the Redeemer, Toronto, Mission Fund, 29.90; Algoma, \$1.50; Mulmur, St. Luke's, Mission Fund, \$1.80; Mulmur, St. Luke's Sunday School, Algoma, \$0.

MISSION FUND.—July Collection.—Craighurst and Vespra, \$8.06.

THE HON. AND REV. CANON ANSON.—We had the pleasure of a call from Canon Anson a few days ago on his way from the North West back to England. He seems to have been very deeply impressed while out in the N. W. with the pressing need of prompt, energetic and liberal action on the part of the Church in order to ensure our people from lapsing into neglect of religion altogether or falling into the hands of the sects, whose mission zeal is worthy of all praise. The Canon has been appointed Bishop's Commissary for Assiniboia and will spend the winter in England endeavouring to raise funds and secure clergy for entering at once upon mission work in that vast region. We shall be favoured by him shortly with his views as to the work to be done and the way to do it most effectually.

HOLY TRINITY.—A very impressive service was performed on 3rd inst. in the Church of the Holy Trinity, on the occasion of the opening of the new organ which has been placed in that sanctuary. The spacious edifice was filled to its utmost capacity, every seat and all available standing room being fully occupied. The choir of the church was on this occasion assisted by that of All Saints' Church, and a force of sixty well trained voices took part in the services. As the choir entered by the west door the organist gave out the processional hymn, "Onward Christian Soldiers," which was taken up by the choir as it advanced up the centre aisle. The exhortation was intoned by the Rev. Mr. Pearson, assistant rector of the church, and the general confession sung to the setting by Marbecke. The responses following were Tallis' setting. Then followed the chanting of Psalm 147 to the Gregorian tone No. 8. The lessons were read by the Rev. T. Paterson, of Deer Park, and Rev. Mr. Ingles, of St. Mark's Parkdale. The Magnificat was sung to Tours' service, and the Nunc Dimittis to an Anglo-Gregorian chant. The prayers were read by Rev. Messrs. Pearson and J. D. Cayley, the latter of St. George's Church. The anthem sung was "Oh! Praise the Lord," by the Earl of Wilton. The prayers were followed by Hymn 215, "The Church's One Foundation," tune Aurelia. The singing of the combined choirs was exceedingly good, the beautiful choral service of the Church of England being rendered in a most impressive manner, and with due regard to devotional expression. The high state of efficiency reached by the choir reflects great credit on the efforts of Messrs. Blackburn and Collins, the organists of Holy Trinity and All Saints, who have conducted the rehearsals of their respective contingents in a most painstaking and conscientious manner. An eloquent and earnest sermon was preached by Rev. A. H. Baldwin, rector of All Saints, on Psalm cl., v. 1-2, "Praise God in His holiness; praise Him in the firmament of His power. Praise Him in His noble acts; praise Him according to His excellent greatness." The service closed with the singing of Hymn 379, "Now thank we all our God." The capacity and range of the organ were well shown by Mr. Blackburn playing "Pleyel's Hymn" and Batiste's "St. Cecilia" offer-

toirs, and Mr. Collins playing Rossini's "La Charite." Mr. John Carter played an interesting selection of music after the service.

ST. GEORGE'S CHURCH.—The Hon. and Rev. Canon Anson preached at St. George's on the 7th inst. and stated the position of the N. W. as seen by him in his recent visit.

CHURCH WOMEN'S MISSION AID.—The ladies of the above Society earnestly desire all who have anything to give them for Xmas trees, either in goods or money, to send their donations at once. As they have about 1000 children to supply, and are already sending off boxes, an early response to this notice will much oblige. Donations in money may be sent to Mrs. O'Reilly, 37 Bleeker St., Toronto. Donations in goods may be sent until Nov. 1st to No. 241 Yonge St. for C. W. M. A. Clothing of all descriptions and books are much desired.

DEATH OF MR. RATTRAY.—We are deeply grieved at having the painful duty of recording the death of Mr. W. J. Rattray, one of the Editors of the Mail. A short paragraph from his brilliant pen will be found on the first page of our last issue. Mr. Rattray was a distinguished graduate of University College, one indeed of the most highly cultured literary men engaged in journalism in Canada. He has of late years done yeoman service in his articles against Agnosticism and other forms of infidelity, while his contributions on literary topics have been a delight to all who can appreciate refined, well informed literary work. The strain of editorial duty is a severe task on such constitutions as those usually have who delight in literary occupations, not usually athletes, though needing an athlete's strength of body to bear them up in the intellectual race they run. This bright, gifted, cultured spirit has gone from us and we look at the dark blank knowing there is none to fill the vacancy.

THE REV. GEO. B. MORLEY of West-Mono Mission, desires all communications intended for him to be addressed to CARDWELL, P. O., Ont.

THE first annual Festival Service of the Girl's Friendly Society will be held on the Festival of St. Luke, at All Saint's Church, at 8 o'clock in the evening. The Bishop will preach the sermon.

THE REV. R. S. RADCLIFFE was presented, on his return from his holidays, by his late confirmation class belonging to St. James' Church, Penetanguishene, with a handsome edition of Milton's poems, as a slight token of their regard and appreciation of his labours in preparing them for that Apostolic Rite.

ATHERLY.—On Wednesday the 8th Sept., this little village kept its Harvest Home. At 7.30 a. m. there was a celebration of the Eucharist, the celebrant being the Rev. R. S. Radcliffe, of Penetanguishene, assisted by the Rev. Wm. Jupp of Midland. Mattins was at 10.30 a. m., and was fully choral, the surpliced choir rendering that office with excellent effect. The sermon from Psalm cxlviii. 1, was preached by Mr. Radcliffe. During the afternoon the people enjoyed themselves in different ways until the evening, when Evensong and a sermon by Mr. Jupp of Midland closed this most enjoyable day's proceedings. The Incumbent, the Rev. H. Robinson, is to be congratulated on the Churchly appearance of St. John's Church and for the neat and pretty decorations, and for the nice services, which not only his own congregation, but many from Orillia joined in and thoroughly enjoyed themselves. The Incumbent's wife and other ladies were most untiring in their efforts to make the day a success.

THE MISSION SECRETARY has arranged for the following meetings: October 24th, Grafton; 25th, Colborne; 26th, Brighton; 28th, Cobourg; 29th, Harwood; 30th, Gore's Landing; 31st, Peterborough; November 2nd, Lakefield; 4th, Ashburnham and Otonabee; 5th, Hastings; 6th, Alwrick; 7th, Campbellford; 8th, Percy; 9th, Norwood and Westwood; 11th, Port Hope; 12th, Perrytown and Elizabethville; 13th, Trinity Church, Cavan; St. John's Church, Cavan; 14th, Christ Church, Cavan; 15th, St. Thomas Church, Cavan; 18th, Lindsay; 19th, Cameron and Cambray; 20th, Victoria Road, Head Lake, and Cobocouk; 21st, Fenelon Falls; 22nd, Verulam; 23rd, Kilmount; 25th, Bobcaygeon, &c.; 26th, Omamee; 27th, St. James' Emily; 28th, Bethany; 29th, Manvers; 30th, Janetville; December 2nd, Newcastle; 3rd, Bowmanville; 4th, Cartwright.

NIAGARA.

HAMILTON.—The death of the Hon. Isaac Buchanan of this city, took place at his residence on the 1st inst. The Hon. gentleman was one of the first among the commercial pioneers of Western Canada, and one

of the chief founders and promoters of her present great prosperity. He was once styled "a prince of merchants." He was eminently a good man, truly honest, and loyal to this his adopted country, and likewise humble and devout before the God of his fathers—Presbyterian. His name will be identified in connection with the history of Canada for a period of more than 50 of his eventful years, in things political, commercial, and religious, and deservedly cherished by multitudes in each of these circles of life. His biography, when written, will be a very useful book, as showing a bright example of what a young man may be, and can be, with God's blessing, for his Church, his country, and his home. We beg to tender to Mrs. Buchanan, his true help-mate for many years, and his esteemed family, the comfort and blessed hope expressed in the (poetic) psalms: "The sweet remembrance of the just shall flourish when they sleep in dust."—Ps. cxii, 6.

Church of the Ascension.—At morning service, 30th ult., the rector, Rev. Hartley Carmichael, preached from St. John, xx., 29: "Blessed are they that have not seen and yet have believed." In the evening Rev. Mr. James conducted the entire service. He took for his text St. Matthew, v., 48: "Be ye therefore perfect as your father which is in heaven is perfect." The congregations were large on both occasions, and the discourses, which were earnest and practical, were listened to with marked attention. There was a full choir, and the singing was hearty and congregational.

St. Mark's.—Full choral services were held in the St. Mark's church on the 30th ult., and in the evening the church was crowded to its utmost capacity. The chanting of the several musical portions of the service was very well done, and rendered additional interest to the service. The sermon by Rev. R. G. Sutherland, M. A., was a very impressive one. He followed the line of thought which was commenced on the previous Sabbath, on the proofs of the reality of Christianity, taking the third thought that Christianity supplies all the wants of the soul. He handled the subject in a very clever manner, and his earnest and impressive manner, coupled with the facts deduced, could not but have an effect for good upon the minds of all his hearers, who manifested their interest by the closest attention throughout. A special collection was taken up for the mortgage and fuel fund, and a very handsome sum raised.

OAKVILLE.—The new St. Jude's church (brick), it is expected, will be opened for divine use next month. The building is highly spoken of in its architectural details, and will be an ornament to the town so prettily situated near the lake (Ontario) midway between Hamilton and Toronto. The Rev. Canon Worrell, M. A., is rector. The old frame church has well served for many years, and will now give place to a structure more capacious and durable, with bright prospects of interesting usefulness and blessings for generations to come. The number of sittings in the new church is reckoned at 350.

HURON.

SARNIA INDIAN MISSION.—The Harvest Home Festival of St. Peter's church, Sarnia Indian Mission, took place on Thursday Sept. 27th, and was well attended by both Indians and white people. A service of thanksgiving was first held in the church which was beautifully decorated with grain, fruit, flowers, and mottoes. The little church looked exceedingly handsome with its gay decorations. The officiating clergy were the Rev. Rural Dean Jamieson, Rev. Mr. Hyland, and the Rev. J. Jacobs, pastor in charge. The Rev. Mr. Jamieson preached an appropriate sermon on Thanksgiving in the Ojibway language, after which Rev. Mr. Hyland delivered an impressive address. St. Peter's Church Indian choir sang several hymns and chants very creditably. After service all adjourned to St. Peter's school-house which was also very nicely decorated with wreaths of grain and flowers. The tables were really a credit to the ladies of St. Peter's Church. The dinner served was first-class in every respect, and far surpassed the expectations of the guests. The Indian Brass Band played splendidly at intervals during the dinner hour; at 3 p. m. there was a splendid entertainment of vocal and instrumental music, and addresses of a high order. The incumbent, Rev. J. Jacobs, presided. The church was completely filled, so that some extra seats had to be brought in. Mr. J. W. Verner of Sarnia was the first speaker, and his address was both humorous and interesting; after which the Indian Choir of St. Peter's sang "The Memories of Galilee" in splendid style, which greatly pleased the audience. Rev. Mr. Hyland then delivered an address in his usual fluent and entertaining manner, at the conclusion of which, Mrs. and Miss Woodcock, of Sarnia sang an anthem to the great delight of the people. Dr. Pace, U. S. Consul of Port Huron, next delivered an address

the Dr. acquitted himself well and pleased the people. The choir sang very excellently a piece entitled "The feast of love." Dr. Oliver then gave an excellent oration, at the close of which he sang a piece entitled, "I will arise." Mrs. and Miss Woodcock again delighted the people with one of their choice pieces, after which two Indian speakers, Mr. John Sumner and Chief Joseph Wawanosh spoke in their own tongue. The choir again sang two pieces which were well received. Some of the people who attended the festival came from Algoma, Port Huron, Watford, Moore, Corunna, Toronto and London, Kettle Point Mission, and Walpole. On Sunday Sept. 30th, Thanksgiving services were continued, and were very largely attended, and a large number partook of the Holy Communion. The pastor, Rev. J. Jacobs, officiated. Thus ended a very happy Harvest Home Festival and Thanksgiving services which will not soon be forgotten. The proceeds are to be applied to the repairs and repainting of the church.

THE COMING ELECTION.—The election of one upon whom shall fall the care of all the Churches in this large diocese has not, even now when the momentous question is on the eve of being decided, brought forth any anxious forebodings. They for whom it is expected the names of clerical and lay electors will be given, are on the whole Churchmen moderate and catholic Churchmen, whether of the high or low school of thought. An anonymous pamphlet on the coming election has had a limited circulation, but it is of such an indefinite character that it will make little impression. "Presbyter" in a morning paper advocates the election of the Bishop of Algoma and opposes the election of Dr. Lobley, accusing him of being a High Churchman. He is in favour of the selection of two men by the Synod, and of electing one of the two by lot with prayer. "Presbyter" has in his favour the one argument of antiquity.

WINDSOR.—The Right Rev. Dr. Harris, Bishop of Michigan, has confined a class of candidates presented for "the laying on of hands," in the church of All Saints, Windsor, by Rev. W. H. Ramsay, Rector of that parish.

MORAVIANTOWN.—A Feast of Tabernacles—a Harvest Home Festival in the Indian Reserve Moraviantown, in connection with the Church of England! The morning service of the Thanksgiving for the ingathering of the fruits of the earth, commenced at 11 a. m. on Wednesday, 19th inst. The congregation met at an early hour, some arriving at 7 a. m. At the hour of matins the church was filled beyond its seating capacity, many having to stand in the aisle. The service was intoned throughout by the incumbent and choir, and appropriate hymns were sung by the Bothwell church choir. The church was beautifully decorated for the occasion with the products of garden, orchard, and farm. The altar was laden with choice fruit and flowers and on the walls were bunches of grain and Autumn tinted leaves, and over the chancel was the text, "The Earth is the Lord's; and the fulness thereof," in large letters. Rev. P. Chase, first addressed the audience. Eighteen summers ago he had assisted in the first Church service ever held on the Reserve and some of those to whom he had at that time pointed the way to Heaven have since been laid under the sod, and had, he hoped, received the reward of the just. Rev. A. Anthony then addressed the congregation in their native tongue. Rev. J. Jacobs of the Sarnia Reserve then addressed them in English. He also had visited this Reserve years ago, since then many of the young had grown up and many of the old had passed away and were, they might well believe, enjoying the grand Harvest Home in Heaven. In the chancel Rev. G. W. Racey also occupied a seat. All the pale faces as well as the red men of the forest evidently rejoiced in the Thanksgiving Festival of the Indians of Moraviantown. After the Church Service of Thanksgiving the congregation repaired to the refreshment booth that had been erected for the festival, where an abundant feast had been provided and was now served by the Indian ladies. The long rows of tables were supplied repeatedly. No light supply would suffice for the numbers partaking of the feast. Col. O'Malley was called to the chair at 2 o'clock, and there were appropriate speeches from the friends visiting them—from the chairman, — McCallum of Duart, Dr. Sampson of Blenheim, Solomon White, M.P.P. of Essex, Rev. H. P. Chase and A. Antony, Chief Johnston of Munceytown, Dr. Roome of Newberry and J. J. Hawkins—all brief, pithy and well received. The Indians worked admirably for the success of their Thanksgiving Festival and furnish another proof of the blessing of religious training. The visitors to Moraviantown are unanimous in awarding them the greatest credit. They gave their candid support to the missionary in the building of the church, giving all they could, their labor; and this happy feast is the offering of gratitude to Him who has blessed them in their labours. Surely it might well encourage the friends of the Indians to see three

native Indian clergymen with their white brethren on the platform, and to hear the cheering addresses from the "pale face" and the red man of the forest, from the Indian Missionary and from the chief. We congratulate the incumbent of Bothwell on the early fruits of his labours in the Reserve.

PORT BURWELL.—The Sunday School at Port Burwell, suspended for some time, has been re-opened under hopeful circumstances. Through the energy of Mr. Davey, Superintendent, who was energetically supported by Mr. Collins, churchwarden, Mr. J. Youell, and the ladies of the congregation, on Monday the 3rd inst. a most successful picnic was held. The ladies left nothing wanting in their department, and all wrought with the greatest zeal and unanimity. Amusements were ample and the day was fine. At the close a hymn was sung, and afterwards a short address was given by the Rev. Edward Softley B. D., clergyman in charge, who after prayer for the Divine blessing, pronounced the benediction.

VIENNA.—On Thursday the 31st ult. a very pleasant gathering took place at the grove near Vienna, where the Sunday School of St. Luke's Church assembled for their annual picnic. The day was fine and the attendance good, both of parents and children. There was an abundant supply of edibles, and full provision for the amusement of the children. All enjoyed themselves, old and young, and it was near night-fall ere the grounds were entirely deserted. Mr. Thomas Jenkins is the worthy superintendent of St. Luke's school, and to his faithful efforts, with a little band of devoted teachers, the school is very much indebted.

KETTLE INDIAN MISSION.—Mr. Arthur R. Denison, Architect, Toronto, has kindly presented a set of plans for the new St. John's Chapel at Kettle Point Indian Mission, in charge of the Rev. J. Jacobs. Mr. Adam Shawnoo, (lay delegate to the Synod) has given a site for the same. The chapel when finished will rejoice the hearts of the interesting and appreciative natives of that mission.

ALVINSTON.—Harvest Home services were conducted in St. John's Church, Alvinston, at 11 a. m. and at 7 p. m. Sunday Sept. 30th., by the Rev. C. J. A. Batstone, who was lately appointed to this parish. The church was beautifully decorated with grains, fruits, flowers, and appropriate mottoes tastefully arranged. The attendance at both services was unusually large, and many who came for the evensong were unable to get standing room in the church. Mr. Batstone is beginning under fair auspices and with every appearance of uniform success.

CHATHAM.—Christ Church—Sunday 30th ult. was a day of special interest to the congregation of this church; being the Harvest Home Thanksgiving Services, the chancel was handsomely decorated with the choicest flowers of which our conservatories can boast and the effect harmonized well with the special object in view. In addition to the flowers were plants, vegetables, fruits, and grain, appropriately representing the beautiful gifts of Providence. The musical selections carried out under Professor W. Callender, were very good. One feature in the services looked very bad viz: to see many of the congregation sitting down during the singing of the anthem, which is so unchurch-like. It would be a good idea for the minister to tell the congregation to stand during the singing of the anthem; also to see that the choir does not sing anthems which are too long. The collections in aid of the chancel were far more liberal than last year, showing that Christ Church is in a very prosperous condition, under our worthy and much respected minister, Rev. N. H. Martin, Incumbent.

WOODSTOCK.—St. Paul's—Last week the second of the series of harvest festivals was given, and with marvellous success. The hands of the young ladies of the congregation, had decorated the church with floral and other bounties of Providence, while the emblematical devices that shone forth from the walls, told of cultivated taste and genuine refinement. The texts of scripture were singularly appropriate. The green-houses of Mr. Angus Rose and of Mr. Forsyth contributed largely to the pleasant effect, and nothing was wanting to bring into bold relief the many striking evidences of affectionate regard—the memorial tablets that adorn the sacred edifice speaking through years that are passed, of the early settlers whose services had contributed letters of gold to the brilliant pages of Imperial and colonial history. The service of song, including some of the best compositions of the great masters. The willing services rendered by the Misses Moncur, McMullen and Brochie, and by Messrs Geo. McLeod, McGachie and Henderson, members of the choirs of the respective Presbyterian churches, made it plain that no sectional prejudice prevails, and that Mr. Hayden, the leader of St. Paul's

choir, has a hold on the good offices of our musical amateurs. Such services with the abilities of Misses Lewis, Pettit, Hart and Blow, and the very material assistance of Messrs Coventry, Berry, and Cuthbert, supplied an orchestra to which the masterpieces of Handel might with confidence be confided. The accompaniments on the organ by Miss Beyer were effective. The large congregation present was addressed by Rev. Mr. Ashton, of Princeton, the Rev. Hinde, M. A., of Burford, the Rev. E. B. Hamilton, B. A., of Eastwood, and the Rev. J. Gemley, rector of Simcoe, who opened by the bold assertion that no Christian community could afford to permit the season of the ingathering of God's mercies to pass unrecognized. Such occasions were as an incense, carried on the wings of the morning to the gates of the eternal city; and the echoes of the people's thankfulness and adoration swelling up from the temples of the Most High on earth would be taken up and repeated by the celestial orchestra, that cease not day and night in proclaiming the majesty and power of Omnipotence. Mr. Gemley expressed pleasure in addressing so large an audience in the dear old church, whose walls and sepulchres supplied so important a history of the past; and he closed a telling address by a deserved compliment to the ladies who had presented a repast so sumptuous, and to the fair ones of the congregation whose taste and handiwork adorned so exquisitely the walls of the church. According to announcement, the Rev. Mr. Gemley assisted by the rector, and in the evening by Mr. Hamilton, conducted the services, taking for his text in the morning the last clause of the 18th chapter of Matthew, from which he preached a very eloquent sermon.

STRATHROY.—The Harvest Thanksgiving Services were held in St. John's Church, on the 30th ult. The Church was beautifully decorated for the occasion. The first Harvest Home service held in the diocese was held in Strathroy, and it was to be expected that the time honoured religious rite should be duly observed. The Rev. N. M. Martin, of Chatham, officiated and preached appropriate sermons at matins and evensong. There were large and earnest congregations. Rev. Canon Hill, Rector of St. John's Church, officiated at Christ's Church. On Monday afternoon and evening a Harvest Home dinner and supper was given by the ladies in the town hall. It was in every respect successful. The attendance was large, and all enjoyed the pleasures of the Festival, and it added two hundred dollars to the Church funds. The debt incurred by the purchase of a very superior organ will soon be cancelled, the regular receipts now being more than sufficient to meet the expenditure. The congregation is not large, the majority of the people being dissenters, but the Church members are zealous in her behalf.

WIARTON.—The Church is still without a minister. Of the six denominations in the place, the English Church is the only one so neglected. Rev. W. F. Campbell officiated in it two Sundays lately and it having been made known that there would be a clergyman in Trinity Church, the sacred edifice was crowded. Wiarton is in the Deanery of Bruce but the R.D. Cooper can do nothing to remedy the want. Mr. Hutchison in Lion's Head is twenty miles distant from Wiarton, and he is not yet in holy orders. Truly there is missionary work to be done even in this favoured diocese.

LONDON EAST.—Rev. R. Fletcher, St. Matthew's Church, London East and Emmanuel Church, London Township, has been transferred to the mission parish of Christ Church, Berlin, and Rev. W. M. Seaborn, Professor in Hellmuth Ladies' College, and incumbent of Thamesford and Lakeside, has been appointed incumbent of London East. Mr. Fletcher has laboured in this diocese for twenty years, in the counties of Essex and Lambton and latterly in Middlesex. The old log school houses in which as a faithful Church-missionary he proclaimed the glad tidings, have given place to consecrated churches, now thronged by those who by him were made members of Christ by baptism. He has lately been instrumental in building a Church in London township and of establishing St. Matthew's in London East. A deputation from this Church waited on him at his residence, and presented him with a purse containing \$70, and the following address:—To the Rev. Robert Fletcher, Incumbent of St. Matthews's Church, London East. Rev. and Dear Sir,—Upon the eve of your departure to a new field of labour, we, as the representatives of the congregation of St. Matthew's, desire to take this opportunity of expressing our regret at your departure, and of asking your acceptance of a small token of our appreciation of your kindness in your labours amongst us. We desire first to express our appreciation of your untiring efforts in the very onerous duties of the parish, and to record our sense of your unflinching zeal and the kindly spirit in which you have carried on your ministrations since first you took charge; and we cannot let this opportunity pass without tendering through you our most hearty thanks to Mrs. Fletcher for her

valuable aid in the choir and in the Sunday school. We are aware that you have had difficulties of no ordinary kind to contend with in your efforts to establish this struggling church, and we feel that all who are interested in seeing this accomplished owe a debt of gratitude to you for your efforts in this direction, in spite of many discouragements. And next we beg to present to you this little gift as a small token of our regard for you and regret at parting with you. The contents are comparatively small, but what there is has been most cheerfully given, and includes the contributions of a large number of the congregation. We beg you to accept it, not for its intrinsic value, but as a proof of the widespread feeling of kindness which the congregation has for you. And in wishing you good-bye and God-speed in your new sphere of labor we assure you that you will leave behind you those who will remember your many kind acts and words; and we hope and believe that your ministry here will be of lasting benefit, not only to those whose circumstances have called specially for your care, the poor, the sick and bereaved, but also that it will be found to have advanced the spiritual welfare of all who were members of this congregation; and we trust that the foundations of this parish are now laid solid and enduring, and will increase and prosper, which is the end you have worked so hard to secure. On behalf of the congregation, F. Courtier, Thos. J. Le Sellaire, R. H. Yoe, W. H. Brown, Chas. F. Complin.

ALGOMA.

THE Rev. C. Kilner from the diocese of London, England, has been appointed to the Burk's Falls Mission.

ON Thursday, Sept. 27th, a successful Harvest Thanksgiving and picnic was held by the congregation of St. Mark's, Emsdale, at which the Rev. Mr. French of Huntsville preached an admirable sermon. At a shortened service during the afternoon the new incumbent was solemnly introduced to his flock by the Rev. W. Crompton, who bade his old friends an affectionate "good bye."

THE Rev. W. Crompton, gratefully acknowledges the receipt of \$5 from "H" of Hamilton.

THE Bishop of Algoma sailed for Liverpool last Wednesday, by the "Lake Winnipeg," accompanied by Mrs. Sullivan. The Bishop requests us to say that during his absence the Rev. E. F. Wilson, of Sault Ste. Marie, will act on his behalf as Commissary, and that his own address will be 6 Belgrave Place, Edinburgh, or care of Rev. H. W. Tucker, 19 Delahay St., Westminster, London, S. W., England.

ROSSEAU.—An entertainment was given to the Sunday School scholars of the Church of the Redeemer. The children assembled in church for prayers at 1 o'clock p. m., after which they went for a sail in Mr. H. Ditchburn's large boat, which he kindly lent. The trip on the water was enjoyed by all who took part in it. The provisions were plentiful; and Mr. J. Monteith kindly gave permission to use his grove, where swings were erected, and tables prepared. A very happy day was spent by both parents and children. A grand concert was given at the Monteith House by ladies and gentlemen in Rosseau. Mr. and Mrs. Couldrey, artists from Sydenham, England, painted scenes in the neighbourhood, and Mrs. Tenison Edwards gave a crayon, which three pieces realized \$19.20. The playing by Mrs. Tenison Edwards, Mrs. Campbell (piano) Mr. Couldrey (violin), and Mr. H. Ditchburn were very good. The songs by Mrs. Redmond and Mrs. Brown and the recitations by some of the gentlemen were very well rendered. The proceeds amounted to \$38.90, to be devoted to the Parsonage Fund. The Rev. Alfred W. H. Chowne begs to acknowledge the following gifts to his mission: £1, by C. Couldrey, Esq., Sydenham, England; \$5 from a "Friend" for church purposes; and papers for distribution viz: The "Guardian" and "Banner of Faith" by Miss Gore Currie, Berrsey House, Bournemouth, England, also "Banner of Faith" and "Funny Folks" from Mrs. McNab, St. Catharines, Ont; also "Pall Mall Budget," name unknown, England. Further donations of a like kind are asked for; also Sunday school books and pamphlets for confirmation instruction are very much needed.

To business men and the public generally, whether travelling or at home, good watches are indispensable. Before purchasing elsewhere, Woltz Bros. & Co., 29 King St. East, beg to invite your inspection of their very fine stock of Ladies' and Gent's gold and silver watches, which are so correctly timed and regulated that their variation from standard time is scarcely perceptible, also to their choice selection of Silver and Electro Plated Ware.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

THE CHURCH IN MUSKOKA.

SIR:—I have to ask the favor of your inserting in your next issue the following brief statement respecting the position of our Church in this place:—It is desirable to make known to those who take an interest in the progress of Church work in Muskoka, that chiefly through the untiring energy of our missionary clergyman, Rev. Wm. Crompton, great results have been attained in opening up districts hitherto but little known to the outside public, establishing churches, and holding, as frequently as his duties would allow, services among the widely scattered settlers, the need of which has been so long and earnestly desired. He has, after much harassing and self-sacrificing labor, opened eighteen churches, at each of which he officiates in turn.

In response to his appeal many outside friends have most willingly contributed the means of enabling us to build a vestry and church porch and a bell tower to the church here—St. Mary's, Aspdin—also the providing of new seats. These additions have been lately completed and much appreciated by us all. It shows there are those who are alive to the necessity of maintaining the mother Church, and we further trust that ere long some friendly hand will assist us in procuring a bell, by the welcome sound of which we shall hope to draw many more of the widely scattered members of our Church to partake of the benefits of church worship. We are further indebted to Mr. Crompton for a contribution towards improving and finishing the seats recently supplied. On the whole we feel cause to rejoice at the progress that has been made so far. Our private means are, unfortunately, extremely limited, hence the necessity of appealing to the feelings of our fellow-Churchmen and Churchwomen, who, out of their abundance, will, we trust, in due time bear our wants kindly in remembrance, for our Church needs to be lined with lumber, to exclude the extreme cold of our winters, likewise the providing of a Lectern and Pulpit or Reading Desk, &c.

C. W. JOHNSON,
Church Warden, St. Mary's Aspdin.

PULPIT UTTERANCES.

SIR.—A few days ago I sent you my first letter touching an article in the CHURCHMAN, and I then thought it was to be the last of such a nature for at least a long time. But since I posted it I have been favoured with copies of a "Sermon,"—for distribution, I suppose—by Rev. John Langtry, on the late Dr. Pusey, and which appeared in your paper, Oct. 12th, 1882. I have been so amazed at some of the things there that I have destroyed all but one copy. In my opinion it is unfit for circulation, not because of its dogmas but because of its historical mistakes. As I am only out from England a year, I have no knowledge of the preacher beyond this one "Sermon," and therefore any remarks I make can have no title of personal animus in them. I have listened to the utterances of Liddon, Farrar, Westcott, Clayton, Legge, Begg, Caird, Ryle, Bickersteth, Wilson, Carpenter, etc. I have read something of Pusey, Browne, Littledale, Wordsworth, Ellicott, Walsham, How, Knapp (Halle), of Boulbee, Blunt, Short, Smith, Mosheim, Robertson and Chalmers; but this sermon beats everything I have ever heard or seen touching ecclesiastical history. Instead of being what it ought to be, an eulogy of a great man, it is an un-Catholic and untrustworthy tirade against a "party," and goes far to lower the dignity of the Church's clergy whenever read. If I know anything of what the great dead man was, I know this much, he would not like his name to be used in the pulpit for "Church purposes," after the manner of Rev. J. Langtry. Pusey had too much of a "Catholic" soul to endorse such sentiments as are contained in this sermon, and had far too much knowledge to use such words as the following: "Can it be wondered at that the Evangelicals have always been a popular party with those whose cause they thus saved and helped?" (i. e. the Methodist, as Rev. J. Langtry asserts.) "Is it strange that hardly any churches were built or restored during the fifty years of their rule? That the education of the young was allowed to slip out of the hands of the Church? That no Church missions were established, no Church work or enterprise carried on?" Before this he (Rev. Mr. Langtry) admits that the "darkest hour of the night" was immediately preceding Wesley's Oxford attempt, and now he asserts that nothing save evil happened within the Church until 1835, when the "Tractarians" did all. I am no "very Low Churchman," I am no "very High Churchman." I have travelled too much and read too much to be either.

If I am anything, I am and claim to be an "Evangelical Broad Churchman." I am not going now to take Rev. J. Langtry to task on every point. I will just take up the last, and possibly your readers may bear in mind the injunction, "Ab uno disce omnes," i. e. from one thing draw conclusions as to the rest. Rev. J. Langtry asserts of the Evangelical party and of the time of their rule, as he terms it, but of the time of their "disfavour," more properly speaking, "no Church missions were established, no Church work or enterprise carried on." Oh, ye Gods! "Is there such anger in heavenly minds." Let me ask him to remember, and all others to remember, that it was because of the Evangelical spirit of the last century and not the Tractarians of 1835, that the "Society for the Propagation of the Gospel" was established in 1701, to follow our countrymen to the various colonies. It was the Evangelicals first drew attention to the heathen, and they first called on the Church to send men to Africa and the East, in 1799, under the C. M. S. Moreover, was it not in Evangelical days, and not in the days of "Tractarianism," that in 1818 was set on foot the "Incorporated Church Building Society"; in 1836, the Church Pastoral Aid Society; in 1811, the National Society for the education of the poor; in 1704, Queen Anne's Bounty and "First Fruits and Tenths"; in 1844, the South American Missionary Society; in 1823, the Colonial and Continental Church Society; in 1809, the Society for Promoting Christianity amongst the Jews. And who gave to the world the British and Foreign Bible Society, that without "note or comment," has spread its "thousands upon thousands" of God's Word in every land?—a Church clergyman living in Wales, of the Evangelical school. Who has given it to Dissenters? Tractarians; Pusey and Littledale, and all others of sense, recognize this. Who gave Bishops, priests and deacons to India, Africa and the East? The Evangelicals. Who now hold the Sees of Lahore, Victoria, Hong-Kong? Who is the first Bishop of Japan? Who paved the way for the murdered "Patteson"? Who opened up New Zealand to the Catholic Faith? The Evangelicals. Who planted the standard of the cross within the Arctic regions on behalf of the Church of England? Kirby, an Evangelical. Who stood for the first time as a representative of England and the English Church in Central Africa? Who stood alone for twelve months after the murder of Smith and O'Neil? Wilson, an Oxford man of no narrow views, but a typical Evangelical. Who is the Bishop of our New Caledonia? Dr. Ridley, an Evangelical. Who died by Afghans, trying to save the British soldier whose chaplain he was not? The sainted Gordon, an Evangelical. Who holds the key of the Indus on behalf of Catholic Christianity? Rowntree, a no "Low Church" Evangelical. Shall I go on? No; *Satis est*. If I were a Roman priest I would want to be a member of the Society of Jesus. Since I am an English Church priest, I am what I am—a missionary. There are Evangelicals and Evangelicals, whom some men will never know here. The great hereafter alone can declare it. Oh, that Nyanza would give back the bodies of the dead; that Peshawar's graves would open; that the deadly deep would tell her tale, and the echo of voices now silent might be heard, and at even, borne on the breeze, would come, "*Vae mihi si non Evangelizavero!*" The preacher has almost cast a slur on the Church of Ireland because she was not taken with Tractarianism. But that Church which has given McGee to Peterborough, England, which has as her Archbishop Trench, the Huguenot by descent, an Alexander in Derry, and a "Blind Bernard" in Tuam, need have no fear of her reputation as a part of the Church Catholic. She whose sons founded Iona, St. Ninian, etc., need not mind what any one says. But let me, while on this subject, mention that if Rev. J. Langtry, or any one else, will read the Bishop of Lincoln's "Sermons on Ireland," published in 1869, they will be benefitted. I am too long by far even now. I am done. *Valle (sic)*. Yours,

C. A. FRENCH.

P. S.—I hope Canadian pulpits are not about to become party "chairs." If this is so I shall have to change my views and ask you to invite over "Father Ignatius" to give us an "Evangelical" sermon.

C. A. F.

THE CHURCH IN THE NORTH-WEST.

SIR—I showed in my last what Eastern Canada had not done for us—I now propose to show what we are doing for ourselves. But before proceeding to this, let me notice the action of the Provincial Synod, now sitting in Montreal. I have not the full report, and I may be in error in the details, but, broadly, I understand that after hearing the eloquent and truthful appeals of Mr. Sortin and Mr. Pentreath, the Synod expressed its willingness to pray for us! I do not wish to be irreverent, but to my lay mind it occurs that praying won't fill eighty stomachs. We want money and men more than prayers, and yet, when I

ing came to be, "You may do any manner of wickedness you like, and say it is your way of worshipping the gods. They are easily offended sometimes if you do not bring sacrifices enough to appease them: they will send thunder and tempests and drought upon you; but they will not interfere with your pleasures. Eat, drink, and play, for to-morrow we die."

This, then, was the choice which, throughout the period of the monarchy, was put before the nation of Israel. They might choose either to live as God's own people, bound by His covenant to keep His laws, and lead pure, faithful, self-controlled lives, rising by degrees to that point to which He would have led them if they had walked in His ways; or, they might turn aside from Him and His strict requirements of righteousness to the easy demands of the nature-worship of the nations around. And thus—not from stupidity, but from moral weakness—Israel fell into idolatry.

The choice of ease means also the choice of selfishness and selfishness very soon drifts into cruelty. As the people of Israel and Judah grew more and more idolatrous, they grew more and more hard, greedy, and oppressive. The rich ground down the poor, the people lost their ancient freedom and independence, the widows and orphans were neglected and left to starve; and there seems to have been much bribery in administering justice, dishonesty in trade, with the use of false weights and measures, and cheating of the poor. Against these sins the prophets spoke, one after another, all through the period of the monarchy. Amos, Hosea, Isaiah, one after another, rose up and urged the people in the name of God to give up their selfish carelessness, and to rise to the life which He would have them lead. Sometimes they spoke of the nation as God's vineyard, which He had planted and cared for, and when He looked that it should bring forth grapes, it brought forth wild grapes. Sometimes they spoke of Him under the likeness of a loving husband who had an unloving wife, and who, in spite of her evil ways, was always trying to reclaim her and make her his own once more. But the one thing which they all repeated, each in his turn, was that if persuasion would not induce the people to leave off their evil ways, chastisement must. Some great calamity would come upon them, in which perhaps the greater part of the nation would perish; but even this would be worth while if a remnant could be saved out of the wreck, to become the nucleus of a new and purified nation, who would really serve God and His people, and set their wills to obey His law.

This calamity came, and it was what we know as the Captivity. Its results were no less wonderful than the prophets had foretold. When the Jews came back they were entirely cured of idolatry. As a nation they had now learnt really to love God's law, and to shrink from no sacrifice, however hard, which it entailed. And though, in the sad sequel, the Jewish nation was false to all its highest hopes and privileges in the rejection of Him who came to be its King, yet we must remember that it was of this same nation that He was born, and that, as far as we know, no other nation before or since could have answered the purpose. Though His own received him not, yet it was to His own that He came.

THE BIBLE OF OUR LORD.

Whatever may be the world's thoughts regarding Christ, all true Christians, on grounds that cannot be shaken, believe him to be the Son of God, and therefore so infinitely wise and holy that he can neither sin nor err. Doubtless it is utter mockery to ascribe infallibility to any man, however exalted; or to any

Church on earth, however pure; but it cannot be so to ascribe it to Him in whom dwelleth all the fulness of the Godhead bodily. In his case it is an absolutely essential attribute of his divine nature, and Scripture uniformly speaks of it as such. It is thus written: "He whom God hath sent *speaketh the words of God*: for God giveth not the Spirit by measure unto him." And our Lord himself said: "As my Father hath taught me, I speak these things; and, 'I do always those things that please him.' His every utterance, therefore, is divinely true, because ever in complete harmony with the mind of the Father, and with his own exalted claim, 'I am the light of the world.' On this account believing men rely with absolute confidence, not on his power only, but also on the certainty of his every word and testimony, and would deem themselves guilty of God-dishonouring unbelief if they did otherwise. Indeed, the very thought of charging their divine Lord and Saviour—who is dearer to them than life, in whom their every hope centres, and before whose judgment-seat all must appear—with jot or tittle of sin or error is utterly abhorrent to them.

On this account, in spite of the intensified scepticism of modern times, the simple fact of our Lord's testimony to the truth of the sacred record gives them assuredness of trust in the Book of books which nothing can disturb. If he, the Son of God, believed the Bible, how can they doubt it?—all the more as their Bible was also their Lord's Bible—the very Bible which he himself used and expounded and ever appealed to as a decisive authority. Whether quoting from the law or from the prophets, "It is written" was ever final with him. Indeed, the absolute and enduring certainty he ascribed to his own words he invariably ascribed also to the words of Scripture, and declared them to be all-sufficient. "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Many now begin to speak as if the varied narratives in the Pentateuch—of the Fall, the Deluge, the call of Abraham, the brazen serpent, the smitten rock, the manna in the desert—were opposed to the ascertained facts of science and historic probability, and must therefore be mere myths and fables. Such statements in no degree influence believers, not merely because even on scientific and historic grounds they deem them wholly unwarranted, as *perfected* investigation, they doubt not, will clearly show, but specially because the Son of God, the Truth, the Life, who cannot err and cannot lie, expressly and emphatically *authenticates* them all by ever referring to them as *undeniable historic facts*. Speaking of the Deluge, he says: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Speaking of the manna, he said: "Your fathers did eat manna in the wilderness, and are dead. I am the living bread which came down from heaven." Once more, speaking of the brazen serpent, he says: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

Indeed, all the great events recorded in the Pentateuch, from the beginning of Genesis to the end of the wilderness journey, are mentioned by our Lord, and authenticated as facts. Nay more, our Lord, as Dr. Porter forcibly puts it, not only attests their reality, but he weaves them up in his grand scheme of doctrine, thus uniting type with antitype and shadow with substance—so blending, in fact, the law and the gospel, the history in the Pentateuch and

the doctrines of Christianity, that we cannot possibly reject the one without rejecting the other.

There is thus every reason for holding fast the faith, and not one for letting it go; and therefore, though for a time the whole world were to abandon it, we must, for the honour of our Lord and our own salvation, resolutely cling to it, even unto death. We should do this all the more confidently, because the views and speculations of men are ever varying from age to age, and occasionally to such a degree that what with almost all men of science is *certain truth* one year, and emphatically declared to be such, may through some fresh discovery or new theory be *despised error* with them the next; whereas the word of the Lord standeth for ever. Accordingly, enlightened Christian men, instead of fearing science and discovery, and the widest extension of knowledge in every department, cordially welcome them for the beneficent service they render, and the fuller light they are sure to bring: all the more because the God of nature and the God of revelation being one and the same, they feel thoroughly assured that in spite of all appearances or boastings, or even for a season seemingly general consent to the contrary, not a single fact of science *fully ascertained* will ever *in the end* be proved to be in opposition to a single statement of Scripture *rightly interpreted*. "To ask a believer," said the saintly Leighton, "How know you the Scriptures to be divine? is the same as to ask him, How know you light to be light? He feels as sure of it as of his own existence."

EXHIBITION NOTES.

S. R. WARREN & SON, Church Organ Builders.—An instrument of very sweet tone and of great power was exhibited by this well-known firm, containing for its size a considerable number of stops and three composition pedals. The whole instrument being encased in a swell box, enabled the performer to produce grand effects. The organ is for sale, and will be put into a case suitable to the architecture of the building where it may be erected. Performances were given daily by different professors, to the great delight of the thousands who crowded the building.

MESSRS. ELLIOTT & SON, 94 Bay Street, Toronto, exhibited what was undoubtedly the largest and finest display of stained and ornamental glass yet made at this exhibition. They were awarded one silver and two bronze medals, the silver medal being given in recognition of the specially high quality of the glass shown. A feature of this display was the skilful use of the new varieties of coloured glass which modern art has introduced. Wonderful effects were produced by the combination of glass of different thicknesses and surfaces without the assistance of enamel painting, some of the panels not having any painting on them whatever and yet successfully imitating natural forms and effects. The work of the Messrs. Elliott shows fully the advancement made in this department of art productions.

TORONTO WINE COMPANY.—This enterprising company exhibited specimens of their native wines of excellent quality, receiving prizes and diplomas. They were also successful at the Provincial Show at Guelph. We recommend our readers to extend their patronage to them.

A very interesting and attractive exhibit was made upon the stand occupied by Mr. A. W. Brain, Agent for the "Silent Running Domestic Sewing Machine." Several of these machines were in operation, and some beautiful stitching in Embroidery work was being done. Specimens, very elaborate, were also exhibited upon the stand. The machine is suited for the heavier as well as the lighter kinds of work.

THE WILLIAMS SINGER SEWING MACHINE made a very fine display, and attracted, deservedly, a considerable amount of attention. They performed every kind of work with accuracy and rapidity, drawing from the vast crowds who thronged the building large numbers of interested spectators.

REMINGTON STANDARD TYPE WRITER.—These excellent machines were exhibited in operation, and drew constantly around them great numbers of interested spectators. To all large business establishments and to those having a large amount of correspondence one of these machines becomes a necessity. We recommend those who contemplate buying to call on Mr. Thos. Bengough, Manager of Agencies, 29 King Street West, Toronto.

Children's Department.

NOW FOR SCHOOL.

In connection with Schools and Studies there are a few things we would like to say, and we hope every boy and every girl will pay attention, and try not only to remember them, but to practice them.

BE PROMPT.—The school opens at a certain hour. Every scholar should be present and in his place at the very moment—not five minutes, nor three minutes, nor one minute, nor half a minute—no, nor half a second late. A good teacher will be ready to begin upon the stroke of the clock. The scholars, who are the ones to be benefited, should be as exact and prompt as the teacher. But to be in time, the boys and girls must get up early, wash and dress themselves, have their breakfast, start in season, and not loiter by the way. Some children have a miserable habit of dilly-dallying. They are never quite ready—must wait a minute or two to fix something. We hope all our readers will jump right out of this habit. If they do not, it will follow them all through life and they will always be just a little too late.

HAVE YOUR LESSONS READY.—A lesson half prepared is like a piece of meat half cooked, or a loaf of bread half baked—as near good for nothing as it well can be. If our shoes or clothes were brought to us half made, we would not be long in finding it out, nor should we hesitate to express our minds pretty freely about it. But this would be no worse than for scholars to bring their lessons half prepared. Besides annoying the teacher, it does the scholars a great harm.

There is no lesson we need to learn more thoroughly than that of doing everything well. Nothing is worth doing at all which is not worth doing well.

We remember our teachers perfectly, and pleasantly. But those who hold the highest place in our thoughts are the ones who were the strictest and most exacting with regard to our lessons. They soon taught us that no shamming would go down with them, but that we must study our lessons thoroughly and have them as perfect as possible.

If boys and girls get into the way of half doing things while at school, they will very likely go on half doing things to the end of their days. One other suggestion:

BE OBEDIENT.—Some boys think it unmanly to mind. But they are mistaken. To mind our parents and our teachers is the most manly thing in the world. Our parents stand in the place of God to us, and, as we would obey God, we must obey our parents. Our teachers, for the time being, stand in the place of parents, and it is our duty to honor and obey them. To annoy and worry a teacher intentionally is a very small and a very mean business, and we are sure our young friends will not

do anything of the kind. Children go to school to learn. They will never be children but once. And in after years their regret will be that they did not better improve their time, and learn more than they did. Now, boys and girls, remember these three things: Be Prompt, Have Your Lessons Ready, Be Obedient.

General Havelock was a great commander and a good man. He had a son by the name of Henry. One evening a gentleman was at his house, and while they were conversing together, Mrs. Havelock turned suddenly round to her husband and said, "My dear where is Henry? I have not seen him all afternoon." The General started to his feet, saying, "Well, poor fellow! he's standing on London Bridge, and in this cold too! I told him at twelve o'clock to-day to wait for me there, and there he is. In the pressure of business I quite forgot the appointment. It was now seven o'clock in the evening—seven hours! The General excused himself, called a cab, and drove rapidly to the bridge; and, sure enough, there was Henry, shivering with cold but patiently waiting. In course of an hour they were back at the house, and as they came in the General said to his visitor, "You see, sir, the discipline of a soldier's family."

—Parish Visitor.

TO CONSUMPTIVES.

Reader, can you believe that the Creator afflicts one-third of mankind with a disease for which there is no remedy? Dr. R. V. Pierce's "Golden Medical Discovery" has cured hundreds of cases of consumption, and men are living to-day—healthy, robust men—whom physicians pronounced incurable, because one lung was almost gone. Send two stamps for Dr. Pierce's pamphlet on Consumption and Kindred Affections. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

AN INTERESTING INCIDENT.

I will tell you a little story about two little birds which I have made friends with during the last six months, hoping that by reading it you may be stimulated to show kindness to little birds and other dumb creatures with which you may come in contact; as I am sure it will afford much more pleasure to yourselves, as well as to the little creatures concerned, than if you behave cruelly to them.

During the cold weather last winter, whilst standing one day at my office door, eating a piece of cake, I noticed a chaffinch hopping about on the road, and thinking he looked cold and hungry, I tossed him a crumb to see if he would eat it. At first he seemed frightened, and was afraid to pick it up, but his feeling of hunger overcoming his fears he ventured at last to pick it up and fly away with it, and soon came back to look for more. I gave him another piece or two, which he picked up in the same sly way. The next day he came again, and I gave him some more, which made him get quite bold. And so, as day after day passed, he kept coming occasionally, and became so

tame that he would come almost to my feet, and keep calling out loudly to me till I gave him something to eat.

After a week or two, a second one made his appearance, and I gave him some also, which so offended the first one that I scarcely saw him for several days; but the weather becoming colder again, he seemed glad to come and make it up with me, but he would not let the other be there at the same time. He would drive him away first and then come and ask for his crumb. The other, however, soon learned to keep out of his way, and would come when he had watched him off with a piece. He, too, became so tame that he would occasionally come inside the door when it was a little way open, and often when the door was closed and I was sitting inside writing, he would come and flutter at the window, and look in to see if I was there, and call so loudly that I was obliged to attend to him. Both of them began to know me so well that, if they saw me away from the office they would come after me, and seemed so pleased.

As the weather became warmer, and food more plentiful, I saw less of them. But our acquaintance did not cease, and although now they do not seem to be pressed for food, they occasionally come and ask me for a piece, and often come and sing their little song which finishes up with "Wheat-ear." I often see one or the other about in the trees, and if I call "Dick," they will generally come to me.

One Sunday evening as I was walking in a field not far off, they both came flying across the field after me, each one trying to drive the other away. At last one succeeded in driving the other into some trees, after which he came and settled down near me, and kept calling loudly for me to give him something, but as I had nothing with me, he had to be satisfied with the promise of something another time. It seemed that they both knew me, although I was differently dressed than when they had seen me at the office, and was nearly all the length of the field away from them when they first saw me.

My acquaintance with them must of course come to an end, sooner or later, but whilst it lasts it affords pleasure to myself as well as to them. I suppose they are busy now with their domestic affairs, as they do not come to see me many times in a day just at present. Perhaps they will come some day with a family of little ones, and introduce them to me.

Young or middle aged men suffering from nervous debility, loss of memory, premature old age, as the result of bad habits, should send three stamps for Part VII of Dime Series pamphlets. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

Dr. Fowler's Extract of Wild Strawberry will never fail you when taken to cure Dysentery, Colic, Sick Stomach, or any form of Summer Complaint. Relief is almost instantaneous; a few doses cure when other remedies fail.

KOCH'S THEORY DISPROVED.—Dr. Spina claims to have disproved Prof. Koch's theory concerning the Tubercle Bacillus. Regardless of the many directly opposite theories of the ablest pathologists of the world, the surgeons of the International Throat and Lung Institute using the spirometer, the wonderful invention of Dr. M. Souville of Paris, and ex-aide surgeon of the French army, are curing mouthfuls hundreds of cases of bronchitis, consumption, asthma, catarrh and catarrhal deafness. Physicians and sufferers are invited to try the Spirometer free. Call or write, enclosing stamp, for list of questions and copy of International News, to 178 Church Street, Toronto, or 13 Phillips square, Montreal, P. Q.

For sufferers Chronic diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whitter, 290 Race St. Cincinnati, O. (old office.) State case.

W. J. Guppy, druggist, of Newbury, writes:—"Dr. Fowler's Wild Strawberry is just the thing for Summer Sickness. I sold out my stock three times last summer. There was a good demand for it." Dr. Fowler's Extract of Wild Strawberry is infallible for Dysentery, Colic, Sick Stomach and Bowel Complaint.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St. N. Y.



BEST, SAFEST, AND CHEAPEST

GUN

IN THE WORLD.
Double-Barrel, Breech-Loading Shot Gun, including Ten Brass Shells, Tools, and Case. Price \$13.

The Lefauchaux action of this gun is the strongest and simplest made. The barrels are the same quality as the \$45 Breech-loading Shot Gun, but not so fine a finish.

Charles Stark

53 Church-Street, Toronto.

Agent for the Winchester Repeating Arms Co. The only Store in the Dominion where a full and complete line of every description of Fire-Arms and Sporting Goods is kept.

Send for our 96-page Catalogue, containing over 600 illustrations of Firearms, Silverware, Watches, Jewellery, etc.

"THE YOUNG CHURCHMAN,"

Weekly and monthly editions, a handsomely illustrated paper for the Sunday School, full of Churchly teaching and containing a lesson for each Sunday. Terms: In packages of ten or more copies 54 cents per year, weekly: and 104 cents, monthly.

"THE SHEPHERD'S ARMS,"

A beautiful paper for youngest readers. Thirty cents per year, in quantities, weekly, and 10 cents per year monthly. Now largely used in all portions of the Dominion. Send for specimen copies. Address THE YOUNG CHURCHMAN, Milwaukee, Wis., U.S.A.

