

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY OCT. 27, 1887.

[No. 48.]

A Desponding Lady

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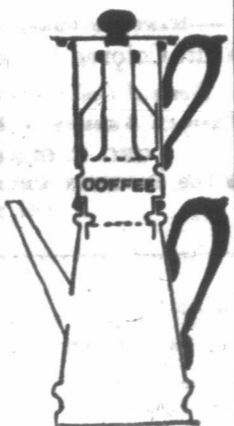
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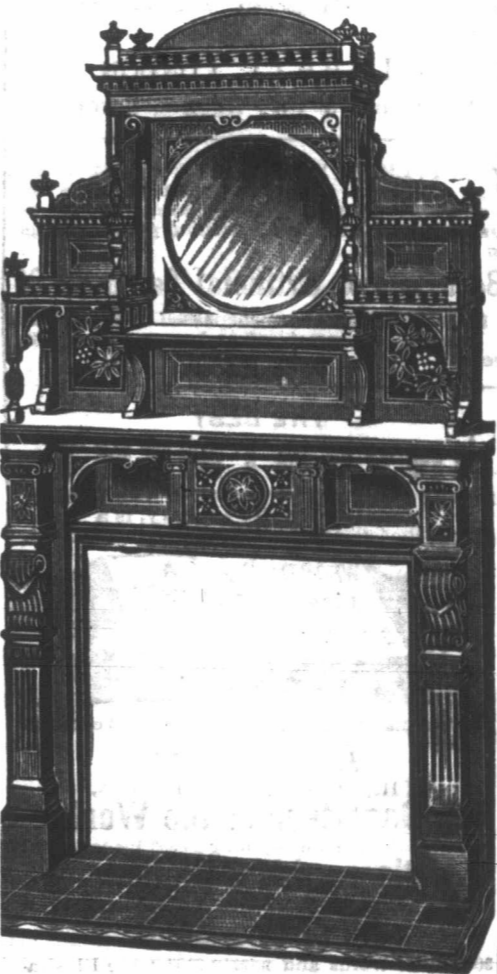
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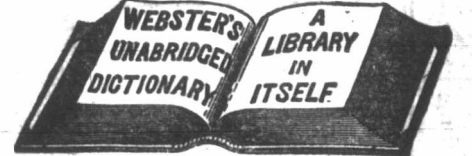
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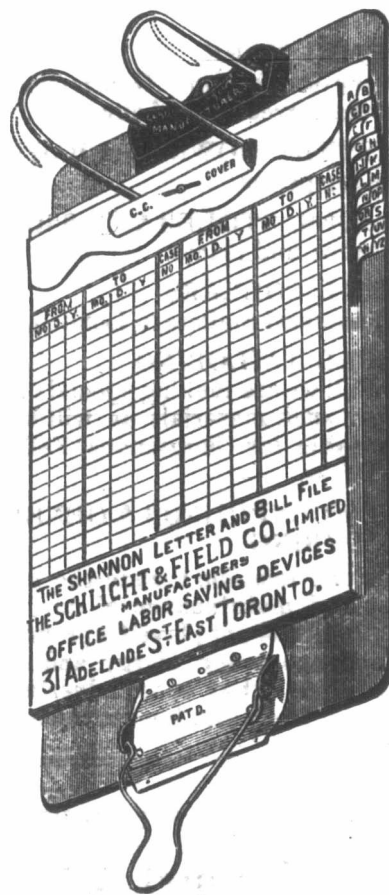
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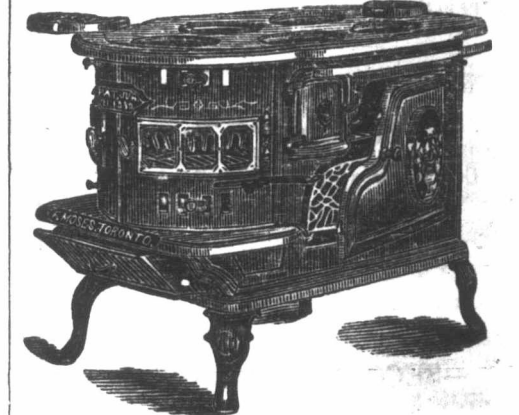
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LESSONS for SUNDAYS and HOLY-DAYS.

October 30rd, TWENTY-FIRST SUNDAY AFTER TRINITY.
Morning.—Daniel iii. 2 Timothy i.
Evening.—Daniel iv. or v. Luke xx. 27 to xxi 5.

THURSDAY, OCT. 27, 1887.

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

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

BISHOP MACLAGAN ON REUNION.—In his address at the Church Congress, the Bishop of Liebfeld, said:—I feel sure that the great majority of Churchmen have only the kindest feelings towards those who are separated from us; our hearts desire is that we might indeed be one. What would England be, what might it not do for Christ if, in the face of the growing power of evil, at home and abroad, and in the prospect of the coming Antichrist, we were all of one heart and one mind, "holding the faith in unity of spirit, in the bond of peace, and in righteousness of life?" In these very words the Church of England offers up her daily prayer for home reunion. And the answer will surely come. It will not be by any watering down of creeds, nor by any fusion of incongruous elements, nor by any faithless compromise on the one side or the other. Perhaps we must look to affiliation rather than to comprehension. But our greatest hope lies in the law of spiritual attraction. There is no more certain fact in the recent history of the Church of England than the deepening of its spiritual life and the increase of its spiritual power. Even now that power is making itself felt in the gathering in one by one of many from the ranks of Nonconformity, weary of political discourses and of the strife of tongues. In this power lies our strength and our hope. *Wherever the Spirit of God is most manifestly working, there His children will seek their spiritual home.* The Church of England has suffered in past days from the operation of this very law. We must never forget that we owe to it, in a large degree, the very existence of English Nonconformity. It is

true that the cause no longer remains. Amidst all our weaknesses and shortcomings no one can refuse to confess that the spiritual tone and ministerial earnestness of the Church is at least as high as that of any religious community in England. But as it has been well said by a recent historian of the Irish Church—"Religious divisions survive their causes, and continue to exist long after the original grounds of differences have disappeared."

It is not our eloquence, not our learning, nor our diligence in our work which will bring back to the Church our brothers and sisters in the great family of God; it is the hidden power of a spiritual attraction ever tending to draw nearer one to another all those that love the Lord. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

The words in italics are almost the same as were used by us in this column in a recent number.

REUNION WITH ROME.—"There is, indeed, one body of Nonconformists," said the Bishop, "with whom reunion may seem far more hopeless, although it is not less earnestly desired—those who owe their allegiance to the Bishop of Rome. A supreme and infallible Pope is a barrier which seems to shut out all hope. The claims of Rome are destructive of Catholicity."

"If Rome would have listened to the words of her own St. Bernard, written to one of her Popes seven centuries ago, how different might have been the whole condition of Christendom at the present time. "Remember," he says, in writing to Pope Eugenius. "Remember, before all things, that the Holy Roman Church, over which God hath set thee, is the mother of Churches, not their mistress: and that thou act not the ruler of Bishops, but one of them." "Consideres, ante omnia, sanctam Romanam Ecclesiam, cui Deo auctore praece, Ecclesiarum matrem esse, non dominam; te vero non dominum episcoporum sed unum ex ipsis."

It is said that after the Vatican Council, a great ecclesiastic of the Roman communion exclaimed, "Thank God, we have done with history." The Church of England has no desire or need for any such deliverance. She has nothing to fear from history. It is to history that she makes her appeal, as we shall hear in our discussion this morning; to its earliest chapters written in the Acts of the Apostles, and in their Epistles to the Apostolic Church; to the Apostolic Fathers, and to the Church of their day; to the history of nineteen centuries, even with their chequered story of success and failure, of victory and defeat. Through them all she fearlessly traces the unbroken continuity of her Apostolic descent, and her faithful maintenance of the creeds of Christendom. Days of darkness—times of dissension—waves of error—storms of doubt—through all these she has passed, because in her constituents she is human; but has passed through them safely, because in her origin she is divine; the treasure is in earthen vessels, but the excellency of the power is of God. The power of revival and restoration in the Catholic Church is a witness of her unquenchable life. In no branch of the Church has that power been more convincingly manifested than in our own, and never more than in the present day.

SPECULATIVE OPINIONS ON DEEP SUBJECTS.—"It may perhaps seem that in this hopeful estimate I am forgetting the difficulties which still disturb and divide us. It is well to consider what these difficulties really are. They belong almost entirely to one or other of two classes. They are questions of ritual and questions of discipline. The former derive all their importance, not from their mere outward manifestations, but from the significance which is ascribed to them, involving considerations of a highly metaphysical character as to the method of the Divine operation, in one of the great Sacraments of the Church. On such a matter men may well differ in speculative opinion without any real

divergence in faith. It is in reality above the reach of human understanding, and beyond the powers of human language. There is no question as to the Sacrament itself; there is no hesitation as to the truth of our Lord's own consecrating words, or as to the reality of the blessing; the disputants on one side and the other draw near with faith and take the Holy Sacrament to their comfort. But as to the conditions and circumstances under which our Blessed Lord communicates Himself to the faithful soul; in what sense and in what manner His words find their fulfilment; is it wonderful that in a matter so far above our thoughts, men, when they begin to inquire should begin to differ, and that human infirmity should deepen that difference into contention and strife? Every attempt to define these mysteries too rigidly must tend to narrow the limits of Christian faith. There is no narrowness in the Apostles' Creed. Revelation itself has left many mysteries unsolved. A little self-restraint and a great deal of humility might draw together those who appear to be far apart from one another. Even now one ventures to hope that the process has begun. It has been not a little helped by such meetings as this; for it has been well said, that to bring men together is half way to make their differences disappear. Forty years ago the contention was as sharp about the other great Sacrament. The last mutterings of that storm have long since died away. Men differ still, although they differ less, about the operation and effect of baptismal grace. But every little child of the Church is taught to say and to believe, "In my baptism I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

The above deliverances of Dr. MacLagan on our position in regard to Nonconformists, to the Church of Rome, and towards our fellow Churchmen, are eminently wise and timely. How infinitely more noble, more Christ-like the tone of the latter passages than the party cries which are inspired by partial and narrow views of subjects "above the reach of the human understanding, and beyond the powers of human language."

A FRENCH WIT ON SCOTCH CALVINISM.—Max O'Rell, in his new book "L'Ami MacDonald," says of the Scotchman's religion, "It is barren as the land of the country, lean as the body of the inhabitants, thorny as the thistle, the Scotch national emblem," and "I have never known a Christian so sure of going to heaven, and so little in a hurry to get there." But this prayer, which he says was offered by a Scotch minister during a visitation of cholera, can hardly be true: "Lord, protect us against the cholera, which is at this moment making such terrible ravages in Glasgow; grant wisdom to the doctors of that city; grant them also safety, especially to James Macpherson, who is old, and is not rich enough to pay a substitute. And you, my dear brethren, do not be imprudent; take care to keep yourselves warm, it is necessary; clothe yourselves in flannel. If you have none in the house, go quickly to Donald Anderson. He has just received from London an assortment of the best flannels, which he sells at a low price. I have bought some myself at a shilling a yard, and am quite satisfied. Donald Anderson's address is 22 Lanark Street; do not go elsewhere."—*Church Review.*

Dr. A. T. Pierson says:—No congregation is so small or weak that it needs or can afford to pass missions by. The weakness assigned as a cause is often in consequence of such neglect. It keeps a church weak to do nothing for those who are without; unselfish effort quickens its pulse and strengthens its sinews. Self-extension reacts to promote self-support; and if churches now having only a name to live would nourish and cherish their spirit of missions there would be growth both in numbers and in graces.

THE PASTORAL RELATION.

THE difficulty of providing each parish or congregation with a pastor who is specially adapted to that locality wherein and the people to whom he is sent to minister is insurmountable. There are those who believe that this problem could be solved by each flock electing its shepherd. This opinion is held in spite of experience and of facts. It is notorious that those sects whose preachers are elected by the congregation have far more internal dissensions over their ministers than any others. With very rare exceptions, every one of the chapels of these sects is a monument of some quarrel. Like breeds like, dissent is the outward and visible sign of a schismatical spirit, hence it is natural for it to be constantly giving birth to splits and disunion. We have known cases of congregations dispersed and chapels abandoned, because after years of dissension over the appointment of ministers, the "cause" has suffered irreparable injury. Still, in spite of such lessons, believers in election by the flock preach their theory as the infallible cure for all parochial troubles. Were we all cast in a mould, and the moulds were few in number, and the pattern well known, so that we could be picked out and assorted according to our mental and spiritual natures, just as a confectioner's stock of cakes and jellies is arranged, those, say, of No. 1 pattern could form a congregation and secure a clergyman cast in No. 1. mould, then every one of the flock would answer exactly in all respects to their spiritual guide. The theorists who hold so strongly to popular election of clergy, must believe also that Churchmen are cast in an ecclesiastical matrix like unto a confectioner's jelly and cake mould. So far as we can judge they regard their own minds and natures as having been so cast, and their mould to be the only perfect form, so absolute is the confidence they display in their own wisdom, so disdainful are they of the minds and natures of those not of their pattern. This belief is the inspiration of partyism in the Church, which, if all Churchmen were as restless and conceited as party leaders, would finally lead to every single soul standing apart from all others, every man and every woman being his or her own sect. He, however, whose infinite power is revealed in the endless diversities of all created objects, one of the most amazing phenomena of things visible and invisible, seen equally in the range of variations in insects, in stars, and in souls, has ordained only One Church for all sorts and conditions of men. It is, therefore, impossible for any policy to be in accord with the Divine Will, which tends to split up the one flock of Christ into varying and discordant sections. A more restricted application of this principle or law of unity is to the relation between clergy and people. On the one hand it is sinful for the pastor to so guide and feed the sheep that some are driven by necessity into straying apart. On the other hand it is also sinful for cliques and sets and parties to cultivate fanciful appetites, to enjoy private associations, to assume dictatorship over the shepherd,

to become more critical of his method of feeding than appreciative of the food provided so bountifully thro' His Church by the Divine Shepherd, regardless of the failings of His earthly deputies.

At the same time there are situations in which the the pastor and his flock become unsuitable for each other without blame to either. Human nature cannot be suppressed, but it may be controlled. There are places where the clergyman is not happily placed because of his years, he is too young or too old, too unlearned or too scholarly, too slow or too rash, and so forth. In such cases the difficulty is not solvable by voluntary separation as in the case of a housemaid and mistress. If, however, our friends who hold the popular election theory had their way we should soon have ministerial service no more honorable than kitchen work, and the average term of clerical service as brief and as mutually irritating as that between the average domestic and her mistress.

Round men in square holes ought to be removed to more symmetrical surroundings, and their places filled by square men. The more aged clergy who are placed in localities that are suddenly becoming populous should be superannuated or given an assistant, or, if they prefer a change, transplanted to charges proportionate to their powers. The younger clergy who are developing gifts in parochial organization should not be left in some scattered hamlet to waste their powers by very partial use, but should be placed where their strength will be called into full exercise. Cases will, now and again occur where a clergyman entirely blameless himself, has by some misfortune, such as the best of us may meet injury by, or by some malignant slandering by party agents has lost his influence. We have become too rigid in our system of ministerial appointments and occupancies. Without pandering to the fanciful preferences of restless congregations who are usually stirred up by mischievous partisans, often themselves the tools of some base party leader, there should be a recognition that localities and peoples differ in their needs, and most especially that growing populations demand a corresponding increase in the provision made by the Church for their spiritual care. Fully aware as we are of the ceaseless labors and worries of the Episcopate we must, yet say that in some matters they are not sufficiently in touch with the laity, or they would know, and knowing, would promptly seek to remedy such cases as we have alluded to, cases where the Church is suffering grave injury, from the pastoral relation to the flock not being such as gives happiness and efficiency to the clergyman, or peace and growth to the people.

Canon Body has made a good move, which deserves success, and also receives the commendation of the Record. Finding that in the pit villages the clergyman is, as a rule, the only educated man, he intends, with his bishop's consent, to train a number of ladies, who will be willing to reside among the miners, and to teach, nurse, and help to humanize them and their families. It is anticipated that the scheme will meet with large support, and that whatever embarrassment arises will be owing to the number of volunteers.

THE ARCHBISHOP OF CANTERBURY ON THE CHURCH AND SOCIETY.

AT the Wolverhampton Church Congress the Archbishop said: "We have heard a great deal lately about the difficulties of bringing religion home to working men—and there are such numbers of working men who are not hostile, but wholly indifferent to all that the Church and Christ can teach—that we desire earnestly that working men should feel their responsibility to each other and for each other, because they are by no means a body of people that can be directed and stirred and taught and led from without. There must be among themselves the spirit which shall overcome artizan indifferentism, and I ask you how do you make any people feel responsibility? Not by lecturing them, but by putting responsibilities into their hands. It is the only way that I know of, and I feel sure that, good as they have been as a preparation, these working men's meetings would never have come to anything like the great influence which we hope they will be until this step was taken which you have taken here in making working men speak to each other and speak to us. There is one thing which, perhaps, above all others, above all our small disputes, rises out as a great immediate need, and that is the need of multiplication a thousandfold of people who can speak so as to influence the masses. Well, these people must in anything like the numbers that are wanted come out of the masses themselves. I travelled yesterday, I am glad to say, with a number of members of the Church Army. One is glad and thankful for their work, but you know that the Church Army, with all the thousands in preparation for it, must be multiplied a thousandfold before the work can be done. It is astonishing, when we stand close on the brink of some great system, how often we are unconscious of it, and now, when we look upon our churches and our clergy, and then upon the ocean of souls and hearts and lives surging all about them, we scarcely miss, because we do not see, the link that is wanting, we are scarcely aware that it must be possible in God's providence for the connecting link to be forged. There must be, somehow or other, if God has made the world at all, some great power lying, as electricity lay until a few years ago, ready to be developed, lying round about these churches and these clergy, which shall bind in one those masses which yesterday looked with such kindness, with such interest, with such silence, and I will say with such deference upon the body of Churchmen going to and from the Town Hall. Well, there must have been thousands of them who were not with us; but will any one say that he believes that there were hundreds or tens who were not ready to be with us if they really understood what we are about? "How shall they hear without a preacher," says St. Paul; but he says also, "How shall they preach unless they be sent?" Now, the great work which Christ has committed to us to do, is to send preachers to those who so much need them, but who are, I am

sure, so ready to hear them. We stand in another way upon a very important part of the history of the Church. I hope I shall not be thought fanciful if I try to put it into words. It is almost too difficult for me to put it into words. But it is this insufficiency of the work of the Church up to this moment in one important matter,—the most important and final matter of all. The work of about 40 years in the Church was a great Evangelical work which brought the souls of individuals into close relation to their Christ and their God. For 40 years at least that went on, that seems to be the main end of the Christian religion—to make the soul draw nearer to God. For another 40 years, perhaps, speaking roughly, there dominated us another great idea—that of making the individual feel his position in the Church. We have been making churchmen these 40 years, continually more intelligent and more practical churchmen, and now there is a next step. That is not the end of religion. To make the soul draw still closer to God is, indeed, religion; to make men feel their places in the Church is, indeed, religion: but it is to gather in one fold all the children who are scattered abroad that the Church herself exists—and the work of the next 40 years is to make the Church feel her position with regard to society, to all society, exactly as the individual soul has been made to feel its position with regard to its Christ and its Church. And when I speak of the Church taking its place to act upon society, to mould all society, I mean not only society in England, though that is what we have to begin with. And here I would say that we never shall make the Church take her place in acting upon society as long as we allow it to be possible for one part of society to distrust and condemn another, if either we leave the lower classes to believe that in the highest classes resides all luxury and corruption, or the highest to believe that in the lower classes there is everything that is to be feared. We have a great work to do, but if we are content to leave it so the work will never be done. We must make our own classes trust each other. That is first an influence upon society here. But then let us lift up our eyes, and look, like Abraham, to the east and the west, the south and the north, and we see that by society we mean the world—the world's society. There is no continent, no shore, no island in which England is not at work, and therefore in which the leaven of the Church of England must not be at work also; and while, from the corruptions of society within, we are introducing intemperance to the most horrible extent, and all manner of other evils, among the native races, the Church's business is to reverse all that, and to make the advent of an English ship a blessing and not a curse to the islanders—as it heaves in sight. And, now, if the soul to Christ, man to his Church, and the Church to the world are plainly the line upon which God's Spirit is leading us, there is one central good to us, and that is that men of the Church should know their Christ to be a present power. We can have nothing not to say, the whole Church must be

quite clear of that, to any interpretation which makes the Lord Christ to have been anything but simple man, anything but true God. God did live in man in order that His Spirit might dwell in man for ever, and we must not think any of those passages in the Bible about Christ being with us for ever and abiding with us for ever are to be taken in a metaphorical sense. If we do not feel, if we do not know and realize this, it is our fault, and until we purge our own passions and purify our own hearts, we shall not know it; and when we all know it, the Church will know it, and when the Church knows it, the world will know it.

PRIESTLY SINS AND FAILINGS.

It may be good for us to review those sins and failings, to which as priests, and especially as Anglican priests, we are most liable. And here I would say at the outset, that in enumerating these, I feel as if I were, to a great extent, making before you, my reverend brethren, a public acknowledgment of the sins of my own ministerial life.

As foremost, perhaps amongst our Anglican failings, we should reflect upon the tendency that there is amongst us to what may be termed secularity. We are too apt to forget that we are priests, too ready to fancy that nothing more is required of us as ministers of Christ, than is required of every lay member of His Mystical Body. Surely if we recall the solemn day of our ordination we can hardly think thus. We were then exhorted to remember unto how high a dignity, and to how weighty an office and charge we were called, as messengers, watchmen, and stewards of the Lord. Next, having declared before God and the church our conviction that we were truly called according to the will of our Lord Jesus Christ to the order and ministry of the priesthood, we promised not only to devote ourselves to prayer and to the Word of God, but also to lay aside the study of the world and of the flesh, or, as was more fully expressed in the exhortation that went before, as far as possible to forsake all worldly cares and studies. Surely all this points to that very marked difference between the clergy and the Christian laity, which the Church in all ages has required, and has emphasized by numberless canons and rules of discipline, and which the pious instincts of the flock have ever looked for in their pastors.

And yet are we not sadly prone to forget this distinction? Are there not too many amongst us of those, who having taken upon them the solemn vows of the priesthood, are nevertheless, in life and conversation, utterly secular! Does not this secularity manifest itself, not only in the cruel neglect of pastoral duties, but in that wilful form of disobedience involved by the omission of the two daily offices, but also even in such minor matters as dress, manner, and general behaviour?

Depend upon it, my reverend brethren, if our office is to be revered by our people, we must set the example of reverencing it ourselves. The more humbly we are enabled, through the light of the Holy Spirit, to think

of ourselves as miserable sinners, the more highly we should reverence our office as priests. And that reverence will show itself, not only in great matters, but also in those smaller incidents of daily life to which I have already alluded. God grant that we may escape from that prevailing tendency of secularity, which, through a relaxed discipline, has so often been a prevailing temptation throughout the ranks of our clergy.

Then another great evil, which we have to lament, is the prevalent ignorance of theology as a science that exists amongst us. That the Anglican communion has produced and does produce great divines, and though more rarely, great preachers, is a matter very generally acknowledged. But that our average acquaintance with the Holy Scriptures and with the Fathers is far below the standard to be looked for in those who claim the privilege of teaching the faith, is only too apparent. Were it not for the forbearance of some of our people, and the indifference of others, I think we should more often have this fact brought home to us.

Now what are the causes of our present low standard of theological learning? They are, seemingly, twofold, and they relate to our past as well as our present lives, as individuals. Looking back to the past, can we not, many of us, remember that a somewhat superficial acquaintance with Holy Scripture and dogmatic theology was required of us before we were ordained, and that even to this we did not fully attain? Then with regard to the present, is it not a fact that the systematic study of divinity, over and above the mere preparation of sermons, is too little recognised as a solemn duty, and as the best act of reparation that we can now make for past neglect?

The Bishops of the Church are, at the present time, raising the standard required of candidates for Ordination. Let us, who have been ordained, raise our own standard of reading. Let us make theological study an essential part of each day's work, and recognise this as a duty that cannot wilfully be set aside without sin. Even those of the clergy, who, in large towns, exempt themselves from private reading on account of the greatness of their pastoral labors, are, probably, in the long run, defrauding those to whom they have to preach.

What shall we say, then, of priests in country parishes who do the same?

And here I would venture to add that it is an important matter what we read. It is hardly a satisfactory matter to choose for ourselves, out of the ephemeral religious literature of the present day, just such works as happen to commend themselves to our fancy. It is far safer, and more consistent with that prudent humility which we should cultivate, to study mainly those writings of the Fathers, or of our own Divines, which, by the consent of many generations of Christians, have been reckoned as faithful expositions of Catholic theology.

Till we are better read theologians, it is to be feared that our average Anglican preaching will remain what, alas! it is at present, and that we shall be tempted to give to our flocks, instead of well-established verities, crude

h Congress have heard difficulties of men—and men who are present to all teach—that men should hear and for so means a and stirred There must which shall I ask you responsible by putting It is the I sure that ation, these have come v hich we was taken ng working eak to us. atove all, rises out that is the of people he masses. ng like the out of the esterday, I members of d thankful he Church reparation unfold be- stonishing, t of some onscious of r churches ie ocean of g all about do not see, cely aware providence d. There has made lying, as, ready to e churches one those such kind- ence, and upon the from the ave been 1 us; but that there eady to be at we are without a says also, be sent? i commit- s to those re, I am

views of doctrine, which have perhaps, only lately suggested themselves to our own minds.

—*The Bishop of Argyle.*

TO CORRESPONDENTS.

We must again ask our friends to write on one side of the paper only, and to avoid sending us letters written on the back of circus posters. We have one before us that, if laid ready for work upon by the printer, would cover nearly half the type boxes in use, and thus compel him to lift the MS. at every word. The writing is so obscured by the display printing on the other side as to be almost illegible. It is not fair to send us paragraphs and letters that we cannot read without straining the eyes. It is thoughtless cruelty to send MS. that a compositor cannot read without intense irritation and obnoxious comments on his tormentor. Had Job been editor of a Church paper or a type setter thereon he would never have had a reputation for patience. The good man is merciful to his beast, surely we editors and printers have some claim upon the compassionate regard of our fellow christians. We beg then, our friends, to write on clean, white paper, however common its quality, to write on one side only, to write as plainly as they can, to re-write portions that are interlined, to use sheets about the size of note paper, and to be as brief as possible.

IN MEMORIAM.

Many accounts of the first settlers in Canada have been given to us, describing their condition in life in the "Old Country," and that in which they found themselves in the new. The sudden change of all their surroundings, both temporal and spiritual, the old passing away for ever, leaving its traces in myriad historic forms, the new standing on the threshold of the future pregnant with lore to fill the historic page. Even now, before a century has passed, traditions come down from Canadian pioneer life impatiently awaiting the skilled brain of the good novelist, and the soaring spirit of the poet, whilst one's shelves begin to feel the weight of the all too meagrely written history of our youthful country. Brave and noble have been the lives of our pioneers as they plodded hard to make a living for themselves, and to carve out homesteads for their children.

Amongst the best of our pioneers stands out in bold relief the late Mrs. Robert McGinlay, of the third line of Fitzroy. She came to Canada about 75 years ago. Born in Ireland of parents true and honest in their own lives, because of the virtue which sustained them in their effort to be true to God and the King, she was in every sense a helpmeet for her husband, who preceded her to Paradise by some 28 years; often with loving self-denial aiding him in work not meant for women. She raised a large family, teaching them by word and deed that "the fear of the Lord is the beginning of wisdom," as she strove daily to do her duty towards God and her neighbor. For many years she was deprived of the fostering care of her mother, the Church, yet she remained steadfast and true, being too well taught and too deeply rooted in Divine truth to be "carried about with every wind of doctrine." The day which saw the arrival of the first ambassador of Christ to take up his permanent abode, was one of greatest joy to her. Ever to the front in helping on God's work, she was ready to lay her offerings at the Master's feet for building churches to His honor, and houses for the greater comfort of His priests. With willing heart she did her part in maintaining the services of the sanctuary, and in "strengthening the stakes and lengthening the cords" of the Church she loved so well. The poor and needy were not forgotten. The writer of this brief account will ever bear in memory the reverent consideration she had for him as her minister for many years, and the loving hospitality she extended to him and his for several months after the destruction by fire of the parsonage, whilst her frequent offerings proved the readiness with which she had learnt to sacrifice her worldly goods in grateful acknowledgment of

"spiritual things." Always in her place at church, joining in prayer and praise, she was mindful of the great command "Do this in remembrance of Me." Awed by His Presence she bowed before the Holy Altar, as she stretched forth her hands to receive the life-giving sacrament. She abhorred parade both in religion and worldly business. In every sense a religious woman, she would frequently withdraw to her room for meditation and prayer, making the midday hour one of those refreshing seasons. Last Feast of the Ascension found her in her parish church at the early seven o'clock celebration of the Divine mysteries, as was meet for one who at the ripe old age of 88, was waiting to sing her "Nunc Dimittis." So at last the 27th day of August dawned upon the earth, bringing the light of the sun, lighting up her venerable and calm but tenantless form, now waiting the last offices of mother Church, whilst the light of the sun of righteousness shone on the faithful and unfettered soul, now numbered amongst "the spirits of just men made perfect." Members assisted in showing due respect to the sacred remains, as they were lovingly committed "Earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life."

Their hearts brimmed full with requiescants, whilst the prayer went forth from the lips as well as the heart, that the time might soon come when the fulness of the elect should be gathered in. With regard to our dear sister we may sum up the manner of her daily life in the words of the poet:

"I would not see but in Thy sight,
I would not walk but in Thy light,
Or work a work, or speak a word,
Or think a thought without my Lord."

Whilst her friends and especially her children left behind "Will rise up and call her blessed."

DEATH OF DR. NELLES.

We record with deep sorrow the death of the Rev. Dr. Nelles, of Victoria University. To the Wesleyan body the loss is irreparable. Men like our departed friend are few in any land. In Canada he stood high in honour in the front rank of our honourable men. Dr. Nelles was to the last a student, his mind being drawn chiefly to mental and moral philosophy, which have an unending fascination to all intellects of a higher class. Like most deep thinkers he was rich in humour, and his most serious thoughts were tinged with the light of a refined imagination. But Dr. Nelles, strong in brain, was stronger in the higher gifts of the spiritual nature, he challenged the reverence and love of all to whom his nobility of soul was revealed. His sincere good will to the Church of his fathers was no secret. We believe that the Catholic Church of England excited in his heart yearnings that, had he been born later, would have led him to throw in his lot with us. His advice to churchmen given at a public gathering at Trinity College was that of a wise, large-hearted, statesman-like Christian. He there strongly condemned division in educational work; this brought upon him the lash of party zealots, which however we heard him laugh at in his quiet, gentle way as too insignificant for serious notice.

While memory holds its seat in those who knew Dr. Nelles his will ever be fragrant with love. The bereaved family have our sincerest sympathy.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

St. George's Church.—The general meeting of all the societies in connection with woman's work was held in St. George's school room. Dean Carmichael presided over a largely attended meeting and made the following appointments to office in the different societies:—

District Visitors' Society—Treasurer, Mrs. Carmichael; secretary, Miss Janey S. Evans; visitors, Mrs. Mackay, Mrs. Hutchinson, Mrs. C. D. Day, Mrs. Denoon, Miss Evans.

The Dorcas Society—Directress, Mrs. Carmichael; treasurer, Mrs. J. A. Downes; secretary, Miss Evans; collectors, Miss Crawford, Miss Evaleen Smith, Miss

White, Miss Forbes, Miss Ramsay, Miss Alice McDonald, Miss Alice Mills, Miss Hill, Miss Lindley, Miss Muir.

Mother's meeting—Committee, Mrs. S. H. Evans, directress, Mrs. Harrison, Mrs. Springle, Mrs. Swan, Miss Bickley, Miss Walklate.

Provident Fund—Secretary, Miss Bickley, treasurer, Mrs. L. T. Skelton.

Band of Hope—Manager, Mrs. Albert Holden; secretary, Miss Ada C. Clark; treasurer, Mrs. MacNab; committee, Mrs. Neild, Mrs. Lilly, Mrs. Symons, Miss Macdonnell, Miss Ada Bickley, Miss Ferguson, Miss Lamplough, Miss Alice Clark, Miss Yarker.

Young Ladies' Missionary Society—President, Mrs. Carmichael; manager, Miss Durnford; secretary, treasurer, Miss Cole.

Industrial School—Managers, Mrs. C. D. Day and Mrs. Adams; committee, Miss Daley, Miss L. Williams, Miss S. Williams, Miss M. Shepherd, Mrs. McPherson, Miss Ada Bickley, Miss Bond, Mrs. Esdaile. Girls' Friendly Society—Parochial secretary, Mrs. L. T. Skelton; working associates, Mrs. Scott, Mrs. Skelton, Mrs. Parnell, Miss A. Williams, Miss McDonald, Miss Freddy, Miss Skelton, Miss S. Williams.

Mrs. G. F. C. Smith, Mrs. Bond, and Mrs. Binmore were added to the list of honorary associates.

The Dean stated that all the societies opened their year's work free of debt and each with a fair balance in favor to begin work on.

ONTARIO.

DESERONTO.—On Sunday, Oct. 2nd, the services in connection with the opening of the above place of worship took place and may be said to have been of a very successful character. The morning service with special collects, psalms, etc., was conducted by the Rev. Rural Dean Stanton, B.A., Rector, the special lessons being read by the Rev. Robert Atkinson, Curate. A very eloquent sermon was preached by the Rev. Rural Dean Carey, of Kingston, who took for his text, Genesis, xxviii. 16, 17.

He especially referred to the valuable services of Mr. Godfrey Colp, and Mr. George Field. He thanked them in the name of the diocese for having erected one of the most handsome churches in the whole diocese of Ontario. Holy Communion was then administered and there was a large number of communicants. The evening service was conducted by the Rev. Robert Atkinson, assisted by the Rev. Rural Dean Stanton, and the Rev. G. A. Anderson. The Rev. Rural Dean Carey preached a very impressive sermon from Psalm xxvii. 4. Both the services were largely attended, especially in the evening, when the sacred edifice was crowded. Much praise should be bestowed upon the organist, Mr. E. A. Rixen, and choir for the very effective manner in which they performed the musical portion of the service.

The church is Gothic in design and substantially built of stone, is 54 ft. long and 32 ft. wide, and will contain sitting accommodation for 300 people. It presents a handsome appearance, situated as it is on a high eminence, from which it commands a splendid view of the surrounding scenery. The windows and arches are plain, but decidedly Gothic, and the roof is high pitched with windows of Flemish style in design. The interior is very comfortable and cheerful, the roof presenting a fine appearance, being suitably stained with oil and the four windows looking remarkably well. There are three handsome memorial windows, the first of which is dedicated to the memory of Florence Gertrude Adams, daughter of W. G. and Minnie Egar, who died Sept. 20th, 1875, aged 8 months, and represents a lamb guarded by the pastoral staff with the words of our Lord, "For of such is the kingdom of heaven." The second contains the name of Elizabeth Naylor, and represents the baptismal font, and states that Mrs. Naylor died on June 19th, 1874, aged 84 years. The third window, also very chaste in design, was presented by Mr. Geo. Stanhope and several friends in memory of their loved ones. We understand that several other memorial windows will shortly be put in. The altar arrangements were designed and carried out by Mr. Geo. Field, and reflect much credit upon that gentleman's skill and workmanship. Mr. Field has very efficiently served as architect and clerk of the works. The work of the completion of the upper part of the church has been carried out by Messrs. G. Smith, of Deseronto, and Longman, of Napanee, plasterers, and A. Oliver, joiner. The total cost thus far has been \$6,000. The present debt on the church is about \$800. Total amount realised by Sunday offerings and proceeds of socials, was \$110. It is the intention of the ladies of the Guild to hold monthly reunions during the winter months.

BARRIEFIELD.—The annual harvest thanksgiving service was held in this church on Sunday, Oct. 2nd. The building was beautifully decorated with grain, fruit and flowers, and the service was very hearty.

A thoughtful and instructive sermon was preached by the Rev. A. Cooke, of St. George's cathedral. The offertory amounted to \$56 86. A week before the service a circular was sent to the heads of families in which it was stated that the rector and churchwardens had thought it best instead of having a "Harvest Home," to ask that the members of the congregation put what their contributions in provisions, time and labor, to the "Harvest Home" would have amounted to into envelopes and place them in the offertory at the thanksgiving service. As there were only twenty-six envelopes in the offertory, yielding the handsome sum mentioned above, and there are yet at least fifty envelopes to come in, it is expected that the total offertory will reach \$100.

Presentation to the Bishop.—A large number of clergy and laity assembled in St. George's Hall on 17th Oct., to testify their love and affection for the Bishop of Ontario. Archdeacon Lauder called the gathering to order. He said that at the last meeting of the synod, at Ottawa, it was determined by the clergy of the diocese to signalize in some manner the 25th anniversary of the consecration of their bishop. It was further determined to present him with an address and new episcopal robes. An appeal was made to the clergy, and 92 of them generously responded, and the sum of \$206 was subscribed. The vestments, which are very rich, were purchased in London.

At the conclusion of Archdeacon Lauder's remarks, his Lordship was conducted into the hall and to the platform by the very reverend the Archdeacon of Kingston. The bishop's arrival was the signal for loud applause, the large gathering rising to their feet. On taking his place on the platform accompanied by the Archdeacons of Kingston and Ottawa, and Rev. E. P. Crawford, of Brockville, the following address was read by the very reverend the Archdeacon of Ottawa:—

To Our Father in God, John Travers, Lord Bishop of Ontario, D. D., &c.:

DEAR LORD BISHOP,
With feelings of unfeigned thankfulness, we, your clergy, cordially welcome you back to your diocese and to the active duties of your office.

It is scarcely necessary that we should assure your lordship of our heartfelt sympathy in the severe domestic trials with which it has pleased Our Heavenly Father to visit you since the last meeting of our synod, and that our prayers have continually been offered on your behalf during the period of your absence in the mother country. We hail your return to us in restored health and renewed vigor as a gracious answer to our supplications, and we trust that our gratitude may be shown in an increased devotion to our Divine Master's work, and the Church of which he has made you an overseer. We earnestly hope that it may be His will long to spare you to stand at our head and lead us forward in the never-ceasing conflict with a world lying in sin and wickedness and the many enemies of Our Redeemer's kingdom.

We cannot forget, my lord, that this year has seen completed a quarter of a century of your episcopate, and that during that period the diocese of Ontario, beginning its life in 1862, has, amid many vicissitudes made steady progress, and has now reached a condition of prosperity which may well fill our hearts with gratitude to the Giver of all good gifts. Conscious of our manifold shortcomings and the earthen vessels in which those spiritual treasures are contained, we venture to attribute whatever success has been vouchsafed to us mainly to the dwelling together in unity of the bishop and clergy, and to the persistent efforts made from the start to maintain the standard of the Catholic faith as taught in our liturgy, our creeds and our articles. The present gratifying financial prosperity, together with the godly union and concord so happily prevailing throughout the diocese, prove the wisdom of faithful adhesion to those Church principles of which your lordship has ever been the firm exponent, principles that bind our Anglican communion by a chain of golden links to all the apostolic churches of christendom past and present, reaching back to the days of the martyrs and the saints to whom the faith of Christ was once for all delivered.

To signalize this event, and in testimony of the loyalty of your clergy, we herewith beg your lordship's acceptance of two complete suits of episcopal vestments for use on both special and ordinary occasions.

Rejoicing that you are again with us to wear these insignia of your high and holy office, we humbly pray that the spirit of the living God may animate our hearts more and more while we all of us discharge our sacred functions as men who must give account until we lay aside the fading and mortal for the unfading and immortal garments of our priesthood in the visible presence of the Great High Priest Himself, Jesus Christ Our Lord.

And we remain your Lordship's devoted servants and brothers in the ministry of the Church of God: signed on behalf of the clergy subscribing,

J. S. LAUDER, D.O.L.,
Archdeacon of Ottawa.
T. BEDFORD JONES, LL.D.,
Archdeacon of Kingston.
E. P. CRAWFORD, M.A.

Kingston, Oct. 17th, 1887.

The bishop was visibly affected during the reading of the address, and some minutes elapsed before he was enabled to reply. He said it was only a day or two ago he saw the address they had so kindly presented to him, and he was therefore unable to reply to it as he should like. It was hard for him to express in words his feelings. Words were wanting to him to express his appreciation and love. They said he had had a fair amount of success in his management of the affairs of the diocese, but he would never have had that success but for their generous assistance, and that success was due to their catholicity and unity of spirit. He was proud to say that there was neither in the mother country nor in the colonies, a diocese in which such good feeling existed between the bishop and clergy as in the diocese of Ontario. From the beginning of his episcopate he felt it his duty to maintain and teach that the Anglican Church was the historical Church of God. He thanked them for their sympathy in his sad bereavement. He thanked them also for the beautiful robes they had presented to him, and he intended to wear them when presiding in the synod and when fulfilling the duties of his sacred office. He felt most deeply the responsibilities of the past 25 years. He knew his sins of omission and commission. He felt that Almighty God would forgive him and them if they made a firm resolution to give their hearts to Him and work for His glory.

The Bishop then pronounced the benediction.

Meeting of Synod.—The synod of this diocese opened on 20th ult.

The bishop read an interesting address, in which he expressed gratitude in meeting with his brethren at this the twenty-fifth session of the synod. He was pleased to say that his visit to England had resulted in his securing good health, and then spoke of the kindness of the bishops of Toronto and Niagara in looking after his official duties. During the year 1180 persons had been confirmed of whom 1149 took wards the endowment of the new diocese of Ottawa, their first communion. Seven Churches had been consecrated. Then his lordship spoke of his duties in England and the raising of £20,000 on condition that a sum of £9,000 additional was raised before Dec. 31st, 1893. He hoped that the committee on the division of the diocese and the churchmen throughout the diocese might be stirred to exertion by the handsome but conditional grant from the brethren in England, and organize some machinery for a thorough canvass in order to the completion of the endowment fund for the new diocese. The addition of the new district of Nipissing to the diocese made the necessity for a sub-division of the diocese more imperative than ever, and he would be glad to co-operate with the committee in their work, so far as he could consistently with the performances of his other duties.

He reminded the brethren that on March 25th last he completed the twenty fifth year of his episcopacy, and continued:

"It is given to but few bishops to preside for so long a period over a diocese, since among the seventy-five colonial bishops, there are only three my seniors by consecration. Twenty-five years ago there were but fifty licensed clergy, parochial and missionary, in the diocese, now there are one hundred and twenty, while two new parishes or missions have been created every year. One hundred and fifty six new churches have been built within the same period. Sixty-one parsonages have been either built or purchased. Twenty five thousand, two hundred and thirty nine persons have been confirmed, the vast majority of whom became communicants. There has been a marked improvement in the support given to the clergy, though it is sadly inadequate. A sustentation fund amounting to \$84,500 has been created, and the gradual growth of the trust funds administered by the synod, cannot but be considered satisfactory when we compare the earliest financial reports of the Synod with that of the present year."

Referring to the growth of the Church in England, his lordship said the half had not been told. Everywhere he perceived earnestness, zeal and self-devotion, whether applied to church building, works of charity or activity in parochial organization, and that too amid commercial depression and agricultural disaster. He was enthusiastic over the jubilee demonstrations he had witnessed. The nation rejoiced before the Lord, and its festivities and pageants were preceded and sanctified by eucharistic joy *Te Deums*, general thanksgiving, culminating in the never to be-

forgotten scene in Westminster Abbey, when the grandest choir in England seemed to be hurling the benedictions of the 20th Psalm on the honored head of the kneeling Queen. Reference was made to the earnestness shown in the work in the mother land. The same motives should be exemplified here "for," he added, "we are of the same birth-right, the same historic dignity and apostolic lineage, and we are engaged in a work that may well inspire us with enthusiasm, the work of laying deep and strong the foundation of the Church of England in the greatest of British colonies." He urged the brethren to act on the principle that nothing had been done, while there remains anything to do; and so "Let us thank God and take courage."

Rev. A. Spencer was re-elected clerical secretary, and K. V. Rogers re-elected lay secretary. R. T. Walkem will again be the treasurer of the diocese.

Memorials were presented from St. James, Morrisburg; St. Pauls, Plantagenet; St. Pauls, Renfrew; St. Phillips, Milford; from Napanee and Bells' Corners, asking leave to make arrangements for loans, upon or sales, or transfers of church properties. Reports were read showing that \$283 had been raised for the Halifax Cathedral, \$3929 for missions, and \$11,914 for diocesan missions. Archdeacon Jones made a strong appeal in favour of the colleges, and claimed that the failure in not influencing young men to work for Christ was due to a lack of interest and love on the part of the clergymen. He strongly placed the matter before the clergymen and laymen urging them to endeavour to so instruct the young men that many of them would be found willing to enter the ministry and work for Christ. If more attention was paid to this matter the colleges would soon be filled with Christian youths and the supply would be ample.

The bishop said there was need for you gentlemen he could now place twelve in fields that were crying for help.

Rev. E. H. M. Baker reported that two students had been aided from the divinity students' fund, and to the amount of \$100 each. The invested capital reaches \$5,400.

Dr. Smythe presented the report of the statistical committee, which, through the neglect of the officials on parishes and missions, was rendered very incomplete. In 82 parishes and missions there were 89,721 members. The total membership was estimated at 45,000. The value of 160 churches reported was \$568,480, and the amount of insurance \$195,200. The census returns of 1881 showed a church population of 13,537 in the counties of Frontenac, Lennox and Addington and the city of Kingston, while the return made only accounted for 6,600. The city of Ottawa exceeds the census returns by 800.

Rev. W. B. Carey reported that the interest received for the year by the rectory lands committee was \$12,576, and the total amount paid the clergy \$10,824.29; the interest on the investments netted 54 per cent.

Synod Thanksgiving Service.—There was a large attendance at the harvest thanksgiving service. During the singing of a hymn clergymen attired in surplices, and followed by his lordship the Bishop of Ontario, walked up the middle aisle. Before reaching the altar the clergy formed side lines, and after allowing the bishop to take the head of the procession formed two deep and followed him to the chancel. Archdeacon Jones conducted the service, assisted by two other clergymen.

An able and scholarly discourse was given by the Rev. Dr. Morrison, of Ogdensburg. His text was, "I will sing of mercy and judgment; unto thee O Lord will I sing." Psalm cii.

It was a thanksgiving sermon, and during its delivery the speaker pointed out that on this occasion, when the synod of Ontario was assembled, it was an opportune time for thanksgiving to God for the blessing He had given to them. The Church of England had greatly grown in strength. There were now 200 episcopates under its control. The members of the Church numbered one fifth of the whole human race. The diocese of Ontario had, also, reasons to be thankful to God for its prosperity. On this 25th anniversary it could boast of the fact that from 100 congregations, at the commencement, it had been increased to 250, and from 55 clergymen to 117, while the numbers of the parsonages was trebled. He could not charge his memory with the large sums which the people of this diocese had given to the church for the purpose of extending God's work. Although a citizen of another country, a clergyman of another diocese, however, his heart swelled with joy at the prosperity of the diocese. The members of the church should work zealously in the cause of God and try to win those who were heedless, indifferent, and sinful to His side. They should not cease in well doing, and at last they would receive the blessing and reward of Almighty God.

—A retentive memory is of great use to a man, no doubt; but the talent of oblivion is on the whole more useful.—*Ouida.*

TORONTO.

TORONTO.—*Church Sunday School Association.*—The fifth annual meeting of this Association was held in St. George's School House on Thursday evening, Oct. 13th, and was well attended, about 200 being present. The Lord Bishop occupied the chair.

The report of the Treasurer, Mr. John C. Wedd, showed a balance on hand from last year of \$38 83, subject to a liability of \$20, appropriated for the "Toronto Church Sunday School Association Prizes," offered for competition in the diocesan S. S. Examination to be held on the 10th of December next.

The report of the General Committee evidenced a steady growth in the number of affiliated schools, which must be most encouraging to those who are interested in the success of the Association.

The comparative figures are as follows:—

Year.	Schools.	Teachers.	Scholars.
1883.	20.	500.	5 000.
1884.	23.	672.	7,377.
1886.	35.	835.	8 806.
1887.	41.	890.	9,521.

The Association now includes every Church Sunday School in Toronto and in the suburban parishes of Parkdale, Carlton and West Toronto, Deer Park and Berkeley and Chester.

It embraces 26 parishes, with 46 clergy. Of the 41 schools 26 have lay superintendents. 7 are mission schools.

The programme of meetings arranged by the general committee for 1887-8 was as follows.

2 November 10th, 1887.—St. Philip's Church. Annual service for S. S. workers. Sermon by the Rev. W. C. Bradshaw, chairman of the Diocesan S. S. Committee.

3. December 8th, 1887.—St. James' School House. Sunday School Lesson—George B. Kirkpatrick, Esq. Paper—"The Order for Morning and Evening Prayer" (continued)—Rev. John Pearson.

4 January 12th, 1888.—Church of the Ascension School House. Sunday School Lesson—Rev. T. W. Paterson, M.A. Paper—"The importance of Sunday Schools and some features of S. S. Work"—Rev. Canon Belt, M.A.

5 February 9th, 1888.—Grace Church School House. Sunday School Lesson—Rev. W. C. Bradshaw. Paper—"The Psalter"—Rev. Canon Dumoulin, M.A.

6. March 8th, 1888.—St. Peter's School House. Sunday School Lesson—S. G. Wood, Esq. Paper—"The Bible Class and its place in the economy of the Sunday School"—Rev. J. Fielding Sweeney, B.D.

7. April 12th, 1888.—St. Matthias' School House. Sunday School Lesson—J. C. Morgan, M.A. Paper—"The Rationale of the Liturgy"—Rev. W. E. Cooper, M.A.

8 May 3rd, 1888.—St. George's Church. Choral Service and Sermon at 8 p.m. Preacher—the Rev. Hartley Carmichael, M.A.

Upon the invitation and motion of Mr. S. G. Wood, the meeting of March 8th was ordered to be held in the school house of Holy Trinity instead of St. Peter's. The report thus amended was adopted.

A motion by Mr. Currey that the schools belonging to the Association be requested each to contribute the amount of one Sunday's collection toward the relief and assurance of the Church Sunday School at Gravenhurst, was adopted. As was also a motion by Mr. W. Cummings that the "Days of Intercession for Sunday Schools," annually appointed for many years past by the Church of England Sunday School Institute, be hereafter observed by this Association.

Several honorary members were then elected, among whom being the Rev. W. S. Rainsford, D.D., of New York, the Rev. W. C. Bradshaw, chairman of the Diocesan Sunday School Committee, the Rev. Canon Belt, M.A., of Burlington, Ont., the Rev. Hartley Carmichael, M.A., of Hamilton.

The officers for the current year were then elected as follows:—President, the Lord Bishop of Toronto; Vice Presidents, Clerical, Rev. Canon Dumoulin, M.A., and Rev. J. D. Cayley, M.A.; Lay, Mr. S. G. Wood, and Mr. G. M. Evans; Secretary, C. R. W. Biggar, M.A.; Corresponding Secretary, Mr. M. Currey; Treasurer, J. C. Wedd. Executive sub Committee—the above officers and Revs. A. J. Broughall, M.A., J. F. Sweeny, B.D., Richard Harrison, M.A., Messrs. Grant Helliwell, W. Cummings and Douglas Sutton.

Viva voce examinations lasting twenty minutes each, were then conducted by the Rev. J. D. Cayley on the catechism lessons, and by Mr. C. R. W. Biggar on the Scripture lessons of the year, after which the Bishop pronounced the benediction.

ORONO.—The Anniversary and Harvest Thanksgiving in connection with St. Saviour's Church, was held on the 9th and 10th inst. Three services were held on Sunday. The preachers on the occasion were Mr. Warren, student of Trinity College, and present assistant to the Rev. Dr. McNab, rector of

Bowmanville, the Rev. H. Broughall, of Trinity College, Port Hope, and the Rev. Rural Dean Allen. Very eloquent and appropriate sermons were delivered by each to a very attentive and appreciative audience. The attendance on all three occasions was very large. A very successful tea in connection with the anniversary was held on Monday night, when the handsome sum of \$101 was realized.

Ruri Decanal Meeting of East York.—The chapter of this deanery held one of its most successful and largely attended meetings for years at Port Perry, on the 12th and 13th inst. The clergy present were the Revs. J. Fletcher, M.A., Rural Dean, J. Carry, D.D., J. Davidson, M.A., I. Middleton, B.A., J. Vicars, B.A., Jas. H. Harris, A. Hart and F. J. Lynch. The Rev. J. Creighton, B.D., was also present during part of the session. The business part of the meeting was preceded by evening service on Tuesday, and an administration of the Sacrament of Holy Communion on Wednesday morning at the Church of the Ascension. The service on Tuesday evening was attended by a very good congregation, who devoutly and heartily took their part in it. The prayers were said by the Rev. F. J. Lynch; the Rev. I. Middleton read the lessons, and the Rev. A. Hart preached from Deut. viii. 10. Despite the chilly weather—the first snow of the season fell and covered the ground that morning—the early communion was well attended, there being twenty-two communicants. The incumbent, Dr. Carry, administered, assisted by the Rev. I. Middleton.

The business meeting began at 10.15 a.m. and closed at 5 p.m., with an interval of an hour for dinner. Two hours were spent most pleasantly and profitably in reading and considering Hosea i. ii. and iii. At their request the Rev. Dr. Carry kindly promised to prepare an outline of a sermon on Heb. xiii. 17 for the next meeting. During the remainder of the morning session the arrangements for holding the annual missionary meetings were made, the Rural Dean to secure deputations for all parishes but Whitby and Oshawa, the incumbents of these latter to arrange for their own meetings. Various other topics of interest to the several parishes were discussed. The essay read at the afternoon session on the appointed subject by the Rev. John Davidson, of Uxbridge, "Special Forms of Missionary Effort Suitable to our Deanery," was thoughtful, suggestive and well prepared. He strongly advocated the association of two or more clergy in the work of large districts, both as being in conformity with the method of the Founder of the Church in sending out laborers two and two, and also for the sake of mutual sympathy, counsel and encouragement. The chapter agreed on the general principle and the proposed plan, but did not find how, under present circumstances, it could be put into operation. The chief obstacles being the scarcity of men in deacon's orders, the evident preference of the younger clergy for work in the cities and towns, and their apparent unwillingness to engage in missionary work. The most feasible plan, in the opinion of this chapter, of extending the ministrations of the Church in this deanery, is the more general and systematic employment of divinity students and lay readers under the supervision of the clergy. Since the last meeting the vacancy in the mission of Sunderland has been filled by the appointment of the Rev. F. J. Lynch, who was cordially received by his brethren. The hope was expressed that the vacancy at Beaverton might also soon be terminated by a suitable appointment. A resolution was passed at the last meeting concerning some difficulties in one of the above missions and forwarded to his lordship the bishop, suggesting a means of removing them, and as no reply was received nor acknowledgment of its receipt, this was the ground of much unfavorable comment. The thanks of the visiting members are due to Dr. and Mrs. Carry, and to those parishioners who kindly opened their houses to them, for their generous hospitality on this occasion. The next meeting will be held D.V. at Uxbridge, on the occasion of the opening of the new church there, due notice of which will be given.

Trinity University.—Following are the results of supplemental examinations in arts; examinations for classical and mathematical honours, and for degrees in divinity, at Trinity University:—

Classical Honours.—Class I.—J. S. Broughall. Class II.—H. J. Leake. Mathematical honours not yet awarded.

Final Examinations for B.A.—Class II.—E. G. Fitzgerald, C. J. Loewen, C. H. Shutt. Completed the examination, W. Davis. Previous examinations, completed the examination, E. L. Cox, P. S. Lampman, G. E. Powell, C. H. Shutt.

Primary Examination.—Class I.—Miss. H. E. Gregory. Completed the examination, W. Carter, H. H. Fitzhugh, F. C. Powell.

Matriculation Examination.—Class II.—S. L. Jones. Class III.—W. A. J. Burt. Completed the

examination, W. D. O. Herriman, F. W. Kennedy, R. Seaborne. Required to take mathematics—F. Woodcock.

Divinity.—First Examination for Degree of B. D.—Rev. J. Ker.

PARKDALE.—*St. Mark's Mission*—Rev. E. P. Crawford, M.A., of Brockville, is conducting a series of mission services in St. Mark's church, Parkdale, which will be continued to the end of the month. The opening service was held last week in the presence of a fair gathering. The Rev. gentleman delivered a powerful address, taking for his text, Isaiah, chaps. 1 and 55, St. John 7, and St. Matthew 11. During the course of his remarks he pointed out that it was possible to be good. If we would only cast off the shackles of sin the Lord will come to our rescue. There were a number of people who were careless and indifferent in regard to the religious matters. This should not be. We should all make an effort to be true to our God and Maker. He reminded them of the wickedness of making money purely for the purpose of pleasure. They should remember that death overtakes all, and that we should endeavour to make our lives on this earth as acceptable to God as possible. In regard to those who are endeavoring to serve God with all their strength, he urged a continuance of their efforts, which he felt sure would be rewarded. During the evening a number of hymns were sung, and the meeting was closed with prayer. This morning there will be a celebration of the Holy Communion at seven o'clock. In the afternoon at four o'clock an instruction class will be held for those desiring to grow in spiritual life. At 7.30 p.m. a choir practice will be held, which the public are cordially invited to attend, and at eight o'clock an address will be delivered by Mr. Crawford.

Conservatory of Music.—A musical entertainment was given in Convocation Hall, Univ. College, on the 20th Oct. by the Conservatory of Music. The Hon. G. W. Allan, President, made a short address on the objects of the institution, and stated that 275 pupils were in attendance. The Bishop of Toronto also spoke commending warmly the conservatory to public sympathy. Dr. Wilson said a few words on the charms of music and the claims of an educational work like the Conservatory, more especially in these days when music in divine worship is so universally popular. Dr. Wilson's eloquent allusion to Cathedral choirs rather surprised the audience. Holding such enlightened views we hope to see Dr. Wilson using his influence to have the music at St. James' church raised up to that high standard he so warmly approved.

A small, well balanced orchestra gave two selections, Miss Elwell, A.R.A.M., played two piano selections with much taste. Madame d'Auria sang the very difficult aria Bel Raggio in a style that showed much culture. Signor d'Auria appears to be a refined, accomplished musician. The entertainment was very successful.

Church of the Redeemer.—*Welcome to the Rector.*—The congregation of this church held its annual social gathering a few evenings ago to welcome the rector, the Rev. Septimus Jones, who has been spending the summer in England.

PARKDALE.—*New Parish.*—The bishop has set aside a new parish in this flourishing suburb, to the north of St. Mark's. We trust that this will be put in charge of a faithful and energetic clergyman, who will work for Christ and the Church and not for party, remembering the source of his call, his commission and his authority.

NIAGARA.

BURLINGTON.—The usual harvest thanksgiving was held in St. Luke's Church, Burlington, recently. Five clergymen took part in the service, and an excellent sermon was preached by Rural Dean Mellich, of Caledonia. After extensive improvements the Sunday School of this church was re-opened with special services on Sunday, Oct. 9th; the Rev. H. Carmichael, of Hamilton, preaching in the afternoon, and the Rev. J. Francis, of Waterdown, in the evening. Both sermons were much appreciated, and the improvement of the Sunday School much admired. Through the kindness of the friends of the Sunday School, one hundred and fifty volumes have been added to the library, and maps and book shelves procured. On Sunday, Oct. 16th, the Bishop of Niagara administered the Apostolic rite of confirmation to ten young members of the flock at the morning service in the church. He also preached with great acceptance and profit to the worshippers in the evening.

PALERMO.—The deanery chapter of Halton and North Wentworth met at Palermo, Oct. 10th and 11th.

The Rev. Canon Belt preached at the opening service, Oct. 10th, the Rev. Rural Dean Mackenzie, of Milton, and Rev. J. Kennell, of Georgetown, with the incumbent, Rev. J. H. Fletcher, conducting the service. After Holy Communion, the session of Oct. 11th was occupied in discussing part of the marriage service, Rome VIII. 1.11, (in Greek) and various parish matters. The bishop confirmed five young persons in St. Luke's Church, Palermo, on Monday, Oct. 17th, and six more at Omagh Church on the afternoon of that day.

MISSION OF ARTHUR AND ALMA.—Harvest thanksgiving services were held in Grace Church, Arthur, and Holy Trinity, Alma, on 29th Sept., both churches being beautifully decorated by the ladies of the parishes. The Rev. J. C. Davidson, of Colborne, preached. On the following Thursday the parochial harvest home dinner was given, followed by an excellent concert under the auspices of Grace Church choir. The attendance was very large and resulted in the sum of \$100 being cleared for the building fund.

HAMILTON.—*St. Luke's.*—Yesterday being St. Luke's Day, a special service was held in St. Luke's Church, corner of John and Macaulay streets, at 8 p.m. The wooden building at present in use is expected to be replaced by a more commodious and substantial edifice at no very distant date. The earnest and energetic clergyman, Rev. W. Massey, and his united and attached congregation have that object in view, and some progress has been made towards its accomplishment. St. Luke's, which was opened as a mission chapel in connection with Christ Church Cathedral a few years ago, was found to supply a felt want for the Church of England population in that part of the city, and was soon erected into an independent parish, in which a good work is being quietly and faithfully done for the cause of Christ. In the evening the church was filled with a devout congregation and a hearty service held. Rev. Dr. Mockridge sang the service and the Bishop preached an excellent sermon from the text, "Demas hath forsaken me, having loved this present world; only Luke is with me." (1 Tim. iv. 10-11.) The lessons were read by Rev. E. Irving, of Dundas, and Rev. J. B. Mead, of Niagara. Rev. Mr. Soward, of Kinmount, Diocese of Toronto, and Rev. C. R. Lee, of Holy Trinity Church, were also present. The organist and choir of men and boys acquitted themselves creditably, and the offerings, which were liberal, will be applied to the liquidation of a debt of \$100 still due on the organ.

HURON.

CULLODEN.—*St. Alban's.*—A very interesting and important event in the history of this little church was the recent harvest thanksgiving held on the nineteenth Sunday after Trinity. The church, thanks to the efforts of Mrs. Henry Price, of Verchyle, and the Misses Price, of Quebec, was beautifully decorated for the occasion with devices in wheat, oats and fruit, the altar being surmounted with a cross of wheat. Hangings for lecturn and prayer desk prepared by the same loving hands were also displayed for the first time. The Incumbent of Tilsonburg, Rev. R. F. Dixon, under whose charge the mission has been placed, officiated at matins and celebrated Holy Communion, over twenty receiving. A liberal collection was taken up towards liquidating the debt on the church, which has now been reduced by one-half and stands at about \$75. Mrs. Henry Price presided at the organ. The history of this little mission church is a wonderful illustration of what can be done by lay effort. About eighteen months ago the incumbent of Tilsonburg prevailed upon Mr. W. R. Cross, a member of his congregation, to commence service in an Orange hall. Since then, under all sorts of discouragements and difficulties service has been kept up in this village without a single break by various young men from Tilsonburg, and now a neat little church has been erected which is about free of debt. The present lay reader in charge is Mr. Herbert Dransfield, late of Yorkshire, England, who is doing an excellent work and rapidly building up the congregation. Mr. Dransfield is a candidate for Holy Orders.

RIDGETOWN.—A most enjoyable and profitable Harvest Thanksgiving was held in the Church of the Advent on the 18th and 19th September. The Church presented a scene of tasteful elegance in decoration, which spoke well for the artistic capabilities of those engaged in thus presenting the "first-fruits" in their most beautiful dress. Three times on Sunday was the church crowded to its utmost capacity, the children's flower service attracting many in the afternoon. Their offerings of fruit amounting to nearly 200 lbs. was presented to the Orphans' Home, London. Over \$100 will be put on the building fund as the visible outcome of the festival, of which over \$44 were

placed on the offertory plates at the services which were conducted by the incumbent, Rev. A. F. Burt, assisted by Rev. W. B. Rally, M.A.

On October 2nd his lordship the bishop, after a most loving and eloquent exhortation, confirmed twenty-three candidates, ranging from 14 to 60 years of age. Of these two had been Universalists and one a Methodist. A small but energetic congregation which will in time become a larger one under proper and careful direction.

Church Women's Jubilee Offering to the Widows' and Orphans' Fund of Algoma.—Mrs. Boomer thankfully acknowledges further contributions to the above fund as follows:—A second offering from Strathroy—from 105 contributors, \$80.20; from Galt, third donation from Mrs. Howell, \$4.00, a second donation from Dr. and Mrs. Beaumont, now of St. Thomas, Ont., \$5.00; George H. Timbary, of Shelburne, \$2.00; from St. George's, London West, Mrs. (Canon) Newman, \$5.00, Mrs. Lings, \$5.00, Mrs. Kingsmill, \$1.00; from Petrolia, per Mrs. Kirkpatrick, \$6.24, the contributions of the "girls of the Sunday School, the members of the Womens' Bible Class and their teachers."

SOMBRA.—His Lordship, the Bishop, confirmed a class of twenty-nine persons, presented by the Rev. William Stout, at Trinity Church, on the 14th instant. A large congregation listened with marked attention to the bishop's able address. The Rev. J. Bearfoot, of Wallaceburg, assisted in the service. The bishop met a number of the parishioners, in the afternoon, at the incumbent's residence, when matters relating to the future welfare of the mission received his attention and advice.

Episcopal Visitations and Confirmation.—The Lord Bishop of Huron has been engaged for some weeks in the Episcopal visitation of the parishes of Lambton, Kent and Essex deaneries. In all these western churches there have been classes of candidates carefully instructed by those who had been commissioned to "feed the lambs." Heretofore the confirmation services, here, were triennial; now they are at least annual. This increased episcopal labor, doubtless is necessitated partly by the incessant expansion and internal growth of the church, and the additional number of laborers sent to the fields already white for the harvest.

LONDON TOWNSHIP.—Rev. Mr. Freeman, assistant minister of St. Paul's Cathedral, officiated in St. Matthew's Church, in the absence of the incumbent, Rev. W. M. Seaborne. This congregation, the youngest of our suburban churches, promises, by its great progress, to supply a much felt need in that vicinity; there is a good congregation and choir, and a hearty united service by pastor and people.

LONDON CATHEDRAL.—The Rev. Mr. Brick preached in the cathedral a most interesting mission sermon at Matins on Sunday, the nineteenth after Trinity. Mr. Brick has been for the past five years laboring among the Indians on the Peace River. This district is a portion of the great North-West, lying about 650 miles north of Calgary. The work in which he is engaged is a most arduous one. Preparatory to the christianization of the Indians it is necessary to civilize them in some measure, to instruct them in the first element of industry and a civilized life. This part our vast domain is almost unknown to us in Canada. These Peace River Indians have not, it seems, been parties to these treaties, that ensure to the natives annuities in return for their birthright in the territories. The government now have been brought to take a deep interest in these remote people, and they have pledged to a grant of \$2,000 on condition that Mr. Brick raises \$2,500 more. For this purpose he has come from his far distant mission home, and has already succeeded in obtaining some \$1,800, and is now appealing to those who are in the enjoyment of christian privileges in this favored land to assist in this truly philanthropic work. He preached at Even-song in St. James Church, and this afternoon (Wednesday) he delivers a lecture for the same object in the Memorial Church. He is also to deliver a lecture in the Cronyn Hall.

LONDON.—*Christ Church.*—A second sacred concert was given by request, in Christ Church, on Monday evening, Oct. 10. The programme was opened with a hymn, followed by a solo from Mr. F. Jewell. The choir then sang a selection of Psalms. After a sacred solo by Mr. Davis, an organ solo by Mr. Barron and a sacred song by Miss Raymond, an address was given by Rev. Prof. Sage, of Hellmouth Ladies' College. At the closing of the first part Mr. Halle gave the solo, "Lord, remember Daniel." In the second part of the concert Mr. Davis, Mr. F. Jewell, Miss Raymond, Mr. Barron and Miss Jones sang sacred pieces, and all

were highly and justly appreciated; the whole being under the direction of Mr. Halle, the organist of the choir.

WINGHAM.—Rev. Cooper Robinson, of London, is officiating at St. Paul's Church, Wingham, until the arrival, in the parish, of the Rev. Mr. Moorhouse, the incumbent.

STRATHROY.—The building and improvement committee of St. John's Church have lost no time in commencing their work. Already workmen are actively engaged in enlarging, repairing and otherwise improving the sacred building.

GLANWORTH.—The new church is to be opened for divine worship on Sunday, the twentieth, by the Right Rev. the Bishop of Huron.

ALGOMA.

The Bishop and his family leave Sault Ste. Marie for Toronto on the 26th inst. His address during the winter months will be 47 Gould St.

ST. JOSEPH'S ISLAND.—The bishop made his annual visit to this mission a few days ago. He arrived at Richard's Landing on Saturday, Sept. 24th, and remained until Wednesday, 27th. Sunday, Monday and Tuesday were spent in travelling over the island and holding services in each of Mr. Beer's six stations. At Jocelyn the bishop, instead of a sermon, gave a most interesting missionary address. Our bishop's eloquent sermons, and his genial friendliness are a source of great pleasure to us, and we look forward to his annual coming amongst us with joyful expectation.

The Rev. H. Beer desires to acknowledge the receipt of a box of clothing and sundries from a lady at Niagara, also a nice present of a set of dishes for Mrs. Beer from another lady at Niagara, for both of which gifts he is sincerely thankful.

SKETCH OF LESSON.

21ST SUNDAY AFTER TRINITY. OCT. 30TH, 1887.
A Prophet Hired to Curse.

Passage to be read.—Numb. xxii. 1-6, 12, 22, 23.

Israelites returned from Bashan to Jordan Valley. What hills near them? Those of Moab, with whom their relations have been friendly. Now, however, fearing the fate of Sihon and Og, the Moabites desire to destroy Israel, but being afraid of open attack, they determine upon another plan, and begin their I. Search for the Prophet.—Balaam, the son of Beor, of whom they have heard, or who may have been seen by the Midianites in their trading journeys. Although he lives across the Desert, on the shores of the Euphrates, and is therefore a long way off, they send to him; because they (like all oriental nations) are very superstitious, and believe that those whom Balaam curses will be cursed. Note, that whilst doubting the capacity of their own sooth-sayers to curse Israel with any result, they believe in the power of that prophet who speaks by the mouth of Israel's own God.

II. The Prophet is Tempted.—He is merely a fortune-teller by trade, but seems for a while to have desired to be God's prophet and servant, if at the same time he could enjoy the "wages of unrighteousness" derived from his profitable sooth-saying. He is now, (outwardly at any rate) a worshipper of God; and for a time even speaks in His name. When invited to go to Balak he knows what God's answer will be; yet he asks permission, which is refused. When a second deputation arrives with greater temptations, he tries once more to gain consent from Jehovah to his going. This time it is given, though with a stern caution (v. 20). This certainly should have been enough; but still hoping that he may gain the rewards offered by Balak, he persists in going; thus at length making it plain that he was serving not God but Mammon. Yet God is merciful, and

III. The Prophet is Warned.—Significant that he whose "eyes had been opened" who "had seen a vision of the Almighty" should now be blind to see what the ass sees clearly! Still more wonderful the fact of the ass speaking. And most startling of all, the sight of the angry angel! Yet Balaam is not overcome by surprise and terror, because his conscience is hardened by sin; and so, in spite of the Angel's utterance (v. 32) he does not even now turn back, but indirectly asks permission to go on. This time he is commanded to proceed. Soon Balak meets him, and together they go to a high hill where, looking over the camp of Israel, they conjointly offer

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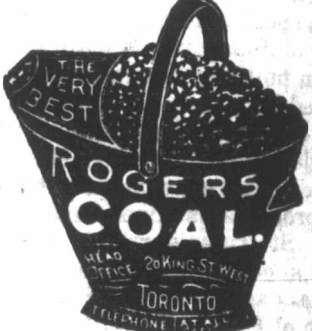
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the sacrifices, in the hope that Israel may yet be cursed. Mark, that although Balaam cannot say or do anything positively forbidden, yet he persistently endeavours to please Balak, and so win the coveted reward.

Family Reading.

THE SCHOOL OF SORROW.

BY M. F.

I sat in the School of Sorrow,
The Master was teaching there,
But my eyes were dim with weeping,
And my heart oppressed with care.

At last, in despair I lifted
My searing eyes above,
And I saw the Master was watching,
With a look of pitying love.

To the cross before me He pointed,
And I thought that I heard Him say
My child thou must take thy burden,
And learn thy task to-day.

Then kneeling, the cross I lifted,
For one glimpse of that face divine,
Had given me strength to bear it
And say "Thy Will, not mine."

And now may the glowing sunlights,
From the heavenly home stream down,
Till the school tasks all are ended,
And the cross exchanged for the crown.

THE EYES.

The finest eyes are those that unite sense and sweetness. They should be able to say much, and all charmingly. The look of sense is proportioned to the depth from which the thought seems to issue; the look of sweetness to an habitual readiness of sympathy, an unaffected willingness to please and be pleased. Give us an eye that draws equally from head above and heart beneath; that is equally full of ideas and feelings, of intuition and sensation. If either must predominate, let it be the heart. The color of the eye is a very secondary matter. Black eyes are thought the brightest, blue the most feminine, gray the keenest. It depends entirely on the spirit within. We have seen all these colors change characters; though we must own that when a blue eye looks ungentle, it seems more out of character than the extremest contradiction expressed by others. Little eyes must be good-tempered, or they are ruined. They have no other resource. But this will beautify them enough. They are made for laughing, and should do their duty.

GENEROUS OF PRAISE.

How much better the world would be if only people were a little more generous of praise! Let no one suppose that we are speaking of flattery—we mean simply praise, or, as Webster gives it, "Honor rendered because of excellence or merit." How easy it is to find fault when everything does not run smoothly—when anything is omitted which ought to have been done! Why should it not be just as easy to give commendation for the right done?

The day is drawing to its close, and the wife and mother, weary with household care, sits for a moment waiting the sound of the home-coming feet. The door opens quickly, and they have come. "How bright and cheery you look here! But you always make home look that!" and the husband's kiss on her cheek brings back the careless girlhood days, and the life looks suddenly bright again.

"The boys wanted me to stay all night, mother, it was so stormy; but I thought I would rather come home, and I'm glad now I did!" and the boy glanced around the pleasant sitting-room with a look that told plainer than words how attractive a spot it was to him. The mother's weariness had gone, like the shadows before the light.

How many homes are rendered unhappy by too much fault-finding, and too little just praise! And if one cannot praise—what then? Whittier, in his beautiful poem—"My Birthday," says:

"Love watches o'er my quiet ways,
Kind voices speak my name,
And lips that find it hard to praise,
Are slow at least to blame."

Yes, one can always be "slow, at least, to blame." The fact that little faults try and vex us, in those dear to our hearts, only goes to prove that the general character is good, and there is much to praise. The whiter the snow, the darker look all objects against it. Why not admire the whiteness which forms the background?

Then, if we look within, if we see with impartial eyes the short-comings of our own lives, will we not be slower to notice flaws in others? Shall we not say, in the words of Shakespeare: "I will chide no breather in the world but myself, against whom I know most faults?" If then we are so frail, so weak ourselves, so independent on the kindness and forbearance of others, shall we not do the little we can to make the world brighter in turn for them?

If there is anything to admire or praise—and there is always something—speak the word now; it will brighten the weary hours, it will prevent, mayhap, a failure to-morrow—a failure caused by discouragement and pain. Oh, there is no time like to-day for speaking the words of praise; and the to-morrow may never come!

BE EXACT.

BY FANNIE E. NEWBERRY.

There is, perhaps, no one thing more difficult for us to do than to tell the exact truth. Imagination forms so large a part of the mind, that it almost unconsciously colors the incidents we would relate, and makes them seem essentially different from the reality, even when we mean to be truthful.

For instance, when testifying in court, it is a notorious fact that no two witnesses ever give their testimony exactly alike, even when describing the same scene, and conscientiously anxious to give it just as it happened.

This, I think, is largely due to the fact that when young we do not learn to observe accurately; the three-year-old baby sees something he cannot quite understand, and gives his own ideas of the incident, when, instead of correcting him, and teaching him exactly what has happened, we laugh at his cunning use of words and odd ways of seeing things, and let it go.

So, little by little, the habit of inaccuracy is formed, until we hardly attempt to give an exact relation of anything, thinking if we get within certain limits of truthfulness that we are doing very well.

A man, celebrated for accuracy, said that he owed this quality to the following circumstances: He had a sister who was blind, and the love between them was so sincere and perfect that he tried his best to be eyes for her. So, every evening as the family gathered about the fire, he recalled every pretty scene or interesting incident of the day for her benefit, and his feeling of tender pity for her infirmity made him feel that he must present these pictures with absolute fidelity, that she might see them with her mind's eye, as he had with his bodily organ.

So he taught himself accuracy, until his description of any event was looked upon as almost photographic in its sincerity, and this quality made him, both successful and famous in his business relations.

It is a quality we all might cultivate to great advantage, and gladly would I be young again with you, dear readers, that I might train my eyes to see, my ears to hear, and my tongue to tell, the exact and simple truth.

TACT, AND NO TACT.

A subject destitute of tact had better not converse with a monarch. A king or queen is sensitive to contradiction, and seldom smiles while receiving "tit for tat." The following anecdotes illustrate this fact:

Henry Carey, a cousin to Queen Elizabeth, after having enjoyed her Majesty's favor for several years, lost it in this manner: As he was walking in the garden of the palace under the queen's window, she

asked him, in a jocular manner, "What does a man think when he is thinking of nothing?"

The answer was a very brief one: "Upon a woman's promise," he replied. "Well done, cousin!" said Elizabeth. "Excellent!"

Some time after, he solicited the honor of a peerage and reminded the queen that she had promised it to him.

"True," said her Majesty, "but that was a woman's promise."

One of the most distinguished incidents of Zimmerman's life was the summons which he received to attend Frederick the Great in his last illness, in 1786. One day the king said to this eminent physician, "You have, I presume, sir, helped many a man into another world?"

Any ordinary person would doubtless have been scared by so momentous an enquiry, and it was, in fact, a somewhat bitter pill for the doctor; but the dose he gave the king in return was a judicious mixture of truth and flattery: "Not so many as your Majesty, nor with so much honor to myself."

The testy old monarch must have found in the remark food for reflection.

THROUGH THE FOG.

Slowly the train moved through the fog that wrapped it close on every side like a gray cloud.

The line of fence along the track looked indistinct and distant, while all objects beyond were lost in mist.

Within, the passengers read morning papers, talked over the news, chatted and laughed together about trifles, and planned what they would do when they had reached the city.

There was one, however, who was not laughing. No smile stole over those resolute features; no joke passed the firm lips; there he stood with eyes fixed on the track as it drew nearer, nearer through the mist, and he saw that the way before the swift wheels was clear and safe.

As the train approached the city the danger increased. Cross-tracks and switches in every direction, and the fog hiding everything. The strain became intense. Should the eye flinch or wander, all might be lost; amid wrecked cars would be heard the cries of wounded and dying, and the light of many a home would be put out forever.

But he was faithful. Moment by moment the engineer stood at his post, giving the signals needed, and guiding the great wheels safely until the end was reached. Did the passengers think of this as they stepped to the platform? Did ever anyone show a man thus on guard that his work was appreciated?

"Only his duty." Yes, but all like to know their work is appreciated.

In the state, in the Church, in the school, in the home, there is always some one who is engineer. There is one who takes up the toils and the anxieties of life—where only one can work—and with fixed eye and steady hand makes the way through the fog in safety.

Sometimes it is the father; do we give him the words of love and cheerful attention, as he reaches his home after the long strain of the day? Is the room made bright for his coming, while pleasant faces greet him and glad voices bid him welcome? Sometimes—but we need not enumerate. We all know where to give them—these words of appreciation; let us by daily practicing learn how.

LITTLE AGNES.

A TRUE INCIDENT.

"I wish you would do an act of charity this evening, Miss C——"

"I will if I can, certainly. What is it?"

"Well, it is just this. A family of travelling hawkers have put up for a short time in a tumble-down hovel on the Downs. They are a bad lot, I am afraid, but there is a miserable little baby amongst them of a few weeks old. I was talking to the mother this afternoon, and she has promised to bring it to be baptized this evening. It is to come here first, to the Rectory, for it needs wash-

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ing and clothing. My servants will see to that, and the housemaid, who is a kind girl, is quite looking forward to carrying the infant to church. Will you be its godmother?"

The question came out rather suddenly. I did not say "Yes" directly; it seemed a serious responsibility.

"They are travelling hawkers, I may never see the child again," I said slowly. (I myself was only on a visit at the Rectory.)

"Well?"

"I could not look after the child. And the family have a bad reputation, you say?"

"Yes, that is so. But, all the more, ought we not to make an effort to save this little one?"

"How could I? What could I do for her, if I never saw the infant again after to-night?"

"You could pray for her," said the Rector very quietly.

And then he walked away.

Presently I heard a little stir downstairs, and gathered that the baby had come. They say that no woman can resist the attraction of a baby. I went to find it.

It was a tiny feeble thing that was being tenderly washed and dressed by the housekeeper, kindly Jane looking on and helping. When it was arrayed in a fair white robe which once had belonged to "master," its little serious face was almost fair to look upon. But I thought I saw the shadow of death upon it, and it seemed that my responsibility would not last long.

I went to church that evening and stood godmother to little "Agnes" Wilson; and after service Jane brought her to me for a last look before she carried her outside to the mother, who had lingered about the churchyard, unwilling to come into God's house.

There was a sort of reverence for holy things, it seemed, in this very reluctance of the poor woman to pass the threshold of the church. She was leading a bad life even then, and she knew it, but could not make up her mind to relinquish it.

Next day, on asking a question about the hawkers, I heard that the hovel was empty, and that they had all gone away, rather more suddenly than people expected.

Perhaps they did not care to be too closely watched.

Baby Agnes had gone too—not as she came, a wretched, sin-stained infant, but rich in her heritage as a child of God, a sworn servant of the Most High.

We do not know how God works in the souls of His servants, what great things obedience to His commands, participation in His Sacraments, may bring of blessing to Christian people; but I must own to a sort of alarmed feeling when I thought of the many dangers and temptations which would beset the path of this child of God, and I resolved to pray continually that she might overcome them in the power of the Baptismal grace she had just received.

I wrote her name down, "Agnes Wilson," on the list of those for whom I was bound to offer daily prayer, and that seemed the end of all things that concerned my connection with the hawker's baby.

"I could pray for her," the Rector had said, and I would do so.

I went home soon after that day, back to my work, and for nine years, night and morning, I put up a petition for "little Agnes." She might be in Paradise truly; my prayer that she might be kept from the sin and smirch of the world might not be needed, but all the same I prayed on.

One Sunday, in June 1879, I was once again asked to be godmother to a poor baby. A little child born in the workhouse I was in the habit of visiting. The workhouse! What visions of discomfort its name calls up! But this workhouse was not an uncomfortable place. It was situated on high ground in one of the pleasantest spots on the Downs. Thanks to the generosity of two priests, it had a beautiful church. This church answered several purposes; it was the workhouse and cemetery chapel, and also the church of the people who lived on the Downs—shepherds and cowherds, whose cottages were scattered over the whole region at great distances apart. The master

and mistress of the workhouse were homely, kindly people; they always welcomed the visits of the clergy and lady visitors, and did all in their power to keep the children, who were of necessity in the workhouse, apart from evil influences. A good schoolmistress lived in the house, and altogether this workhouse on the Downs was a favored spot.

To return to my story. The baby was christened Violet, and after the service I had some talk with the master of the workhouse as to the best means of seeing that the child was carefully brought up. In the course of conversation he remarked, "By-the-by, Miss C——, there is a child in the house who says you are her godmother. She came here a few days ago with her mother. She seems a nice little girl, small for her age, though nine she says she is."

"What is her name?" I asked, curiously.

"Agnes Wilson!" The child for whom I had prayed so long.

I asked to see her. She was brought in, smiling, and evidently looking on me as a friend. Throughout all her degradation the mother had preserved the memory of that baptism in the Down church, and had constantly reminded Agnes of it, coupling my name with it. Agnes was not to forget her godmother.

There was still something infantine and sweet in the child's little pale face, yet I could only gather that she had been reared in the midst of wickedness; her sisters had turned out wild, bad girls, her brothers bore bad characters—could Agnes have been preserved unsullied?

Yet the workhouse master and matron declared she was a good child—quiet, gentle, willing to learn. Was it a miracle?

Yes, in so far as we live in the midst of miracles, the miracle of the power of prayer and of Sacramental grace.

Surely, surely, without presumption, I might think that the daily and nightly prayer for little Agnes had been in some degree a shield and safeguard to the child.

Agnes stayed two years in the workhouse school and was then removed to an industrial school, under the charge of Sisters.

From thence she went to service. Here she is doing well, pleasing her mistress, and looking forward some day (when he and she have saved something towards furnishing) to a home of her own with a hard-working young baker, who has found out Agnes' worth.

Agnes' mother is dead—has been dead some time, but the end of her story is hopeful. Her child proved the means of winning over the poor woman to repentance and a better life. Agnes was able to comfort and care for her on her deathbed, and, dying, Mrs. Wilson blessed God for the gift of so pure and loving a child. She blessed me too, the lady that consented to be her child's godmother and prayed for her so long.

Surely this story may encourage us to persevere in prayer for those who are placed in great danger and temptation, for it is not the Will of our heavenly Father that one of His little ones should perish.

A CRITICAL MOMENT.

I was talking, a few weeks ago, with a clergyman at the West who said he returned to his father's house in Boston, and his brother, a son in the family, came in intoxicated; and he said when the intoxicated son had retired, "Mother, how do you stand this?"

"Oh!" she said, "I have stood this a good while; but it don't worry me now. I found it was worrying me to death, and I put the whole case in God's hands, and said, 'O God! I cannot endure this any longer; take care of my son, reform him, bless him, save him,' and there I left the whole thing with God, and I shall never worry again."

"The next day," said the clergyman, who was talking to me in regard to it, "I met my brother, and I said, 'John, you are in an awful position.' 'How so?' said he. 'Why, mother has told me that she has left you with God; she doesn't pray for you any more.' 'Is that so? Well, I can never contend with the Lord; I shall never drink again.'"

He never did drink again. He went to the far West; and at a banquet in St. Louis given to him, a lawyer just come to the city, there were many guests, and there was much wine poured, and they insisted that this reformed lawyer should take his glass of wine; and they insisted until it became a great embarrassment as they said to him:—"Ah, you don't seem to have any regard for us, and you have no sympathy with our hilarities."

Then the man lifted the glass and said:—"Gentlemen, there was in Boston some years ago a man who, though he had a beautiful wife and two children, fell away from his integrity and went down into the ditch of drunkenness. He was reformed by the grace of God and the prayers of his mother, and he stands before you to-night. I am that man. If I drink this glass I shall go back to my old habits and perish. I am not strong enough to endure it. Shall I drink it? If you say so, I will."

A man sitting next, lifted a knife and with one stroke broke off the bottom of the glass; and all the men at the table shouted, "Don't drink! don't drink!"

Oh! that man was a hero. He had been going through a battle year after year; that was a great crisis. What a struggle! There are a great many men in peril; and when you are hard in your criticisms about men's inconsistency you do not know what a battle they have to fight—a battle compared with which Austerlitz and Gettysburg and Waterloo were child's play.—*Friends' Review*

WOMEN'S SPHERE IN MISSION WORK.

In a paper upon "Woman's Part in the Missionary Work of the Church," read by Mrs. Schereschewsky at a conference of Churchwomen held in Philadelphia, we find the following suggestions:

"It is plain that as yet this missionary idea has taken a very feeble hold, both upon our church and our churchwomen.

"1. First of all we have lacked those angel-messengers which must precede all work; if we would expect God's richest blessings upon it. Our laity, both men and women, have failed to pray for our work among the heathen. How can we know this? Because of the results. Had mighty, prevailing prayer been offered up on behalf of our church work in heathen lands, instead of hundreds of converts we should have had thousands, yes, millions. Instead of missionaries, men and women, sent out at long intervals, and missionary work off-times begun only to come to an untimely end for want of means and workers, we should have had band upon band of devoted and apostolic laborers going out to our foreign fields, and enterprises begun and carried on to a glorious consummation.

"Do you ask again how this can be known? Because the God of all truth and our Saviour Jesus Christ has promised us that if we so pray, He will so grant us these blessings. But we cannot expect that these blessings will attend cold, perfunctory, mechanical prayer. They have been promised only to mighty, prevailing prayer. Would it not be well that praying guilds should be organized by our churchwomen, whose office it should be to meet together and offer up such prayers unto the head of the Church for the work so expressly committed by our Lord to the keeping of His church?"

"2. Let our churchwomen do all that lies in their power to acquire a more intimate personal knowledge of our missionaries in the field, and with this personal knowledge will come a better acquaintance with the work which each missionary has in hand, and with this acquaintance, that love and sympathy that will brighten the page of every letter from these workers.

"3. Would it not be wise for our churchwomen to hold, now and again, informal meetings, such as parlor meetings or the old-fashioned monthly missionary meeting, to promote the knowledge so much needed? These meetings, while already somewhat in use here and elsewhere, need to be greatly increased, and can be made, beyond a doubt, an efficient means to enlighten us upon a subject upon which 'thick darkness' prevails among our church people."

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Childrens' Department

A FINE PIANO FOR SENATOR MAHONE.

[From the Baltimore American.]
A number of prominent musical people gathered in the warerooms of Wm. Knabe and Co. yesterday to examine a piano made by the firm for Senator "Billy" Mahone, of Virginia, for his Washington residence. The instrument was specially designed and built for that gentleman, and is truly a magnificent specimen of the highest musical as well as decorative art. It is a full Concert Grand, the same in size and general outline as the famous grand Messrs Knabe & Co. furnished for the White House. The case is of rich and beautifully figured rose-wood, decorated with inlaid work of white holly, of unique and intricate design, carried out in the most artistic manner. Each panel has a group of different musical instruments, the whole surrounded by borders of fine marquetry work in leaves and flowers, etc. The legs and lyre are richly carved and decorated to match the body of the case, the whole producing a striking, and at the same time most refined aesthetic effect. The tone is superb, striking the listener by its wonderful volume, depth and richness, combining with greatest power a most refined and mellow character and charming singing quality, the action and touch perfectly delightful to the performer by its ease and responsiveness.

A MOTHER'S PROMISE.

A little girl, whose mother had always told her the truth and taught her to trust in her promises, went with her one day to a large town. The child had been used to living in the quiet country, and the noise and bustle of the city were not pleasant to her. A great crowd was gathered to see some show in the street, and Lucy pressed her mother's hand, for she felt afraid. "Don't be afraid, my child," said her mother, "I won't take you into any danger. Keep hold of my hand, and nothing shall hurt you." Lucy believed her mother and was happy.
After awhile it commenced to rain. The mother looked at the delicate little girl and said: "Lucy dear, I am afraid to take you any farther, on account of the rain. I have some business in another part of the town. I must leave you in this store. Don't go away from it, and I will come for you as soon as I get through my errands." The child looked into her mother's face and said, "You won't forget me, I know."
Then her mother kissed her and left her under the care of the store-keeper. At first she was amused by seeing the gay ribbons measured, and in watching the ladies who came in to do their shopping; but, after awhile she grew tired and wished for her mother to come. Then a little girl older than herself came in, and they began to talk together. Lucy told her she was waiting for her mother, who had promised to come for her when she got through her errands.
"Aren't you afraid your mother may forget you?" asked the little girl.
"No, I'm not afraid; I'm sure she won't do that," said Lucy.
"How can you be sure? She may, you know."

MANTLES, MANTLES.

The Ladies of Toronto and throughout Ontario should make it their business to inspect our Magnificent Stock of
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- Misses' and Children's Mantles in all the leading styles and colorings and at bottom prices.

Petley & Petley,
128 to 132
King Street East,
TORONTO.

Nearly all cars from Stations pass our Stores.

"She promised," was the child's reply, "and I never knew my mother to break her promise."
Another hour passed away. How long it seemed to Lucy! The customers had all gone home. The people in the store were putting away their goods. It was growing dark and the gas lamps were lighted, but still her mother did not come.
A lady came into the store whom Lucy knew. She lived near her father's, and offered to take her home in her carriage.
"No, thank you, ma'am," said Lucy, "mother said she would come for me, and I know she will keep her promise."
At length her mother came. How glad Lucy was to see her! And when they were sitting by the fire-side in the evening, her mother told her this was just the kind of trust God wants his children to exercise. He gives us promises in his word, and expects us to believe them, just as we believe the promises of our parents and dear friends. "What time we are afraid" we must trust in his promises, and then we shall find comfort. The great promise of God in the Gospel is, "Whoever believeth, shall not perish." The way to be saved is just to trust in this promise with all our hearts. Then we need never be afraid about getting to heaven.

BEYOND DISPUTE.—There is no better, safer or more pleasant remedy made than Hagyard's Pectoral Balsam. It cures Hoarseness, Sore Throat, Coughs, Colds, Bronchitis and all throat and lung troubles.

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HINTS FOR YOUNG WOMEN.

- An exchange gives the following rules to our young women:
Do be natural. A poor diamond is better than a good imitation.
Do try to be accurate, not only for your own sake, but for the sake of your sex. The incapacity of the female mind for accuracy is a standard argument against the equality of the sexes.
Do observe. The faculty of observation, well cultivated, makes practical men and women.
Do try to be sensible; it is not a particular sign of superiority to talk like a fool.
Do be ready in time for church; if you do not respect yourself sufficiently to be punctual, respect the feelings of other people.
Do avoid causes of irritation in your family circle; reflect that home is the place in which to be agreeable.
Do be reticent; the world at large has no interest in your private affairs.
Do cultivate the habit of listening to others; it will make you an invaluable member of society, to say nothing of the advantage it will be to you when you marry; every man likes to talk about himself; a good listener makes a delightful wife.
Do be contented; "Martyrs" are detestable; a cheerful, happy disposition is infectious; you can carry it about with you like a sunny atmosphere.

Do avoid whispering; it is as bad as giggling. Both are to be condemned; there is no excuse for either one of them. If you have anything to say, say it; if you have not, hold your tongue altogether. Silence is golden.
Do be truthful; do avoid exaggeration. If you mean a mile, say a mile, not a mile and a half. If you mean one, say one, and not a dozen.
Do, sometimes at least, allow your mother to know better than you do. She was educated before you were born.



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of
SKIN & SCALP
RESTORED
by the
CUTICURA
Remedies.

NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the CUTICURA REMEDIES in their marvellous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.
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Send for "How to Cure Skin Diseases."
HANDS Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

BE KIND TO THE OLD FOLKS.

Don't forget the old folks,
Love them more and more,
As they with unshrinking feet
Near the shining shore.
Let your words be gentle,
Loving, soft and low;
Let their last days be the best
They have known below.

Don't forget thy father,
With his failing sight,
With his locks once thick and brown
Scanty now and white;
Though he may be childish,
Still do thou be kind;
Think of him as years ago,
With his master mind.

Don't forget dear mother,
With her furrowed brow,
Once as fair, and smooth, and white
As the fresh young snow.
Are her steps uncertain?
Is her hearing poor?
Guide her gently, till she stands
Safe at heaven's door.

A ROMANCE.

Once on a time there was a little girl
and there was a little cat, and they
lived five miles from each other, and
the little girl had never heard of the
little cat, and the little cat had never
heard of the little girl.

The little girl's name was Nell, and
she lived with her grandparents, and
she was lonesome, because she was all
the young, small, little person there
was in the house. The little cat's
name was Capertoes; and he was lone-
some, because he was a barn cat and a
"great hunter." Now, cats like to
catch rats and mice; but they like
other things, too—such as fires and
rugs, and gentle words, and the touch
of a gentle hand.

Now, Capertoes had grown sick of
the barn, and of rats and mice; and
one night he left the barn and set out
to "seek his fortune." It was a long,
cold, snowy road; and Capertoes went,
and went, and went all night. But,
at the end of the night and at the end
of the road he found his fortune.

As he was passing a house, a little
girl with brown eyes and brown hair
opened a window, and called to him,
"Kitty, Kitty!"

Capertoes stopped; and, after, look-
ing at her a minute, he went up to the
window. The little girl told him her
name was Nell, and asked him what his
was. And when he had heard her talk
abit, he liked the sound of her voice, and
the touch of her hand was soft and
gentle; and presently when she asked
him if he would not like to be her cat,
he jumped in and stayed, and was her
cat always afterward. But his name
there was Velvetcoat, not Capertoes.

HAVE YOU NEURALGIA.—If you are suf-
fering the agonies of neuralgia, and
have failed to get a remedy that will
afford relief, we want you to try Pol-
son's Nerviline. No remedy in the
market has given anything like the same
degree of satisfaction. Its action on
nerve pain is simply marvellous, and as
it is put up in ten cent sample bottles
no great expense is involved in giving
it a trial. Polson's Nerviline is the
most pleasant, powerful, and certain
pain remedy in the world. Sold by
druggists and all dealers in medicine,
10 and 25 cents a bottle.

WATCHING ONE'S SELF.

When I was a boy, said an old man,
"we had a schoolmaster who had an
odd way of catching the idle boys.
One day he called to us, 'Boys, I

ROYAL



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This powder never varies. A marvel of purity
strength and wholesomeness. More economical
than the ordinary kinds, and cannot be sold in
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MARRIAGE.

At Williamsburg, by the Rev. Montague G.
Poole, Rector of the parish—John T. Hunter, of
New York State, America, to Alice Maud, third
daughter of John Brydges, Esq., Williamsburg,
Ontario.

must have closer attention to your
books. The first one that sees another
idle, I want you to inform me and I
will attend to the case.' 'Ah!'
thought I to myself, 'there is Joe
Simmons, whom I don't like, I'll
watch him, and if I see him look off
his books, I'll tell.' It was not long
before I saw Joe look off his book, and
immediately I informed the master.
'Indeed,' said he; 'how did you know
he was idle?' 'I saw him,' said I.
'You did? And were your eyes on
your book when you saw him?' I
was caught, and I never watched for
idle boys again. If we are sufficiently
watchful over our own conduct, we
shall have no time to find fault with
the conduct of others.

Gluten Flour and Special Diabetic Food
are invaluable for repairing Flours, for
Dyspepsia, Diabetes, Debility, and Children's
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who will pay express charges. For all family
uses nothing equals our "Health Flour."
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AMONG THE INDIANS.—"While my
husband was trading furs he came
across an Indian who was taken to his
lodge to die. He had inward pains and
pains in all his limbs. He gave some
Yellow Oil internally and applied it ex-
ternally, and cured him. It also cured
my husband of rheumatism, and I find
it valuable for coughs and colds, sore
throat, etc." Mrs. A. Besaw, Cook's
Mills, Serpent River, Ont.

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Clubs, \$10,000 worth of presents in premiums.

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

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

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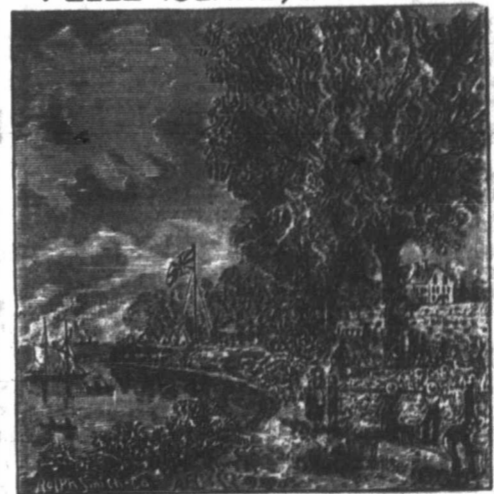
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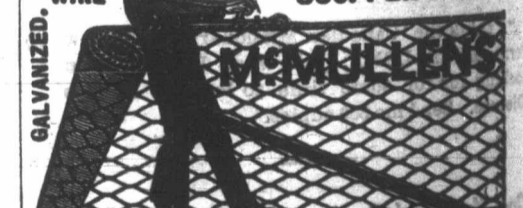
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