

[Oct. 4, 1888.]

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY OCT. 11, 1888.

[No. 41.]

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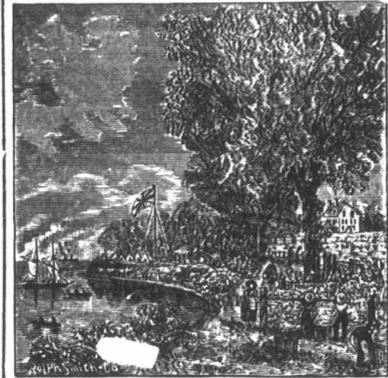
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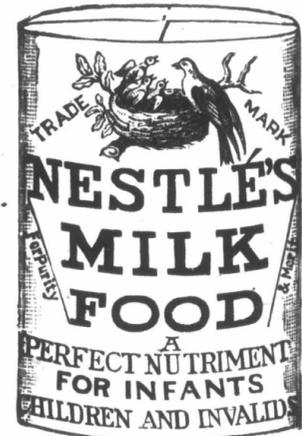
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Oct. 11, 1888.

# Dominion Churchman.

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## LESSONS for SUNDAYS and HOLY DAYS.

Oct. 11th, TWENTIETH SUNDAY AFTER TRINITY.  
Morning.—Ezekiel xxxiv. Colossians iii. to 18.  
Evening.—Ezekiel xxxvii.; or Daniel i. Luke xi. 29.

THURSDAY, OCT. 11, 1888.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

## TO CORRESPONDENTS.

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

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

A WISE COUNSELLOR.—The Revd. Canon Smith, who is well known in the South West of England as an earnest Evangelical thus writes of the proposed prosecution of Dr. King. The Canon's words are worthy the grave attention of those of his school who are "biting" at a Canadian Bishop.

Is there no *via media* by which litigation may be avoided and the Church delivered from the obloquy which this extreme ritual is bringing upon it? I think there is. Let the Bishop of Lincoln be approached with the respect and sympathy to which one of his sincere convictions and personal piety is entitled, even when misguided, as many think.

Let threats of legal prosecution cease, and let him be entreated, not by the menace of penalties, but for Christ's sake and for the peace of the Church, which he loves, to abandon all such novelties in ritual as were unknown in the use of his predecessor, whose example he reverences. St Paul said: "If meat makes my brother to offend I will eat none while the world standeth;" and surely the principle holds good here with regard to ceremonial

observances which are beyond the letter of the law and give offence to many.

Let an affectionate entreaty be drawn up and signed by the multitudes of Churchmen who belong to neither extreme, of a reckless Ritualism on the one hand, or a mere negative Protestantism on the other, who prefer the Church to party and religion to ritualism, humbly representing to the Bishop that by making a small concession (on points which not even those who cling to them with a passionate devotion will seriously maintain to be essential to vital godliness) he may heal the bleeding wounds of the Church. If such concession does not at once extinguish litigation, it will at least make its continuance by those who prosecute inexcusable. What may have been the precise limits of the ritual observed by Bishop Wordsworth I know not, but this seems to be certain, that all Churchmen, except a few fanatics, were satisfied under his paternal rule. It is also certain that the Church Association could find no cause in him for which they might bring him into litigation. They could not, therefore, consistently prosecute the present Bishop for the amount of ritual which his predecessor practised without offence. Why should not Bishop King and his assailants signify to the Primate, as, under Christ, the spiritual head of the Church, that if he would recommend the ritual practice of the late bishop to be accepted by both parties, they would consent thereto as an eirenicon over which they would shake hands and cease from strife. This would avert deplorable calamities from the nation as well as from the Church. It could not be considered as a defeat on either side, or as an exhibition of timidity on the part of Bishop King, but rather as a blessed victory—the victory of Christian love and forbearance over bitterness and strife. Neither party would give up anything that is essential, nor gain all for which it had contended, but both would win the approval of conscience and the smile of Him who is above conscience, above party, above ambition, above logical consistency, above law, above rubrics, above ritual exactitude—the smile of Him who said, "By this shall all men know that ye are My disciples, if ye have love one toward another."

There is another and sadder alternative, for the warning of those who will never give up a jot of their own private fancies for the public weal. It is said by St. Paul—"If ye bite and devour one another, take heed that ye be not consumed one of another."

PERSECUTION DEFEATS ITS OWN END.—Unless persecution is thorough enough to destroy all of the vast mass of those it seeks to repress it usually helps their cause. Every Church institute that has been attacked for party purposes in past years is flourishing far more than it would have done had its friends not been stirred up by persecution. Lord Nelson in the *Church Times* points the same moral.

"It is patent to all that nothing has hitherto done more to advance the cause of Ritualism than the several actions of the Church Association against Ritualists; and it may be taken for granted that, after all the fresh bitterness and fresh scandals that such suits are sure to cause, nothing but the same results can ensue. The Ritualists have never sought to force their views on others, and, fortunately for the peace of the Church, have hitherto restrained themselves from all attempts to enforce upon others strict uniformity to the law. And, after all, what good can accrue to the Christian cause by any such rigid enforcement? St. Paul reminded the Galatians, who were anxious to bind on all strict legal observances, that Love was the fulfilling of the law, and cautioned them against that internecine strife by which they ran great risk of being consumed one of another, and which must ever be a scandal to our national Christianity. If any really wish to influence their fellow Christians, the pure way to do so is not by conten-

tion, but by striving to understand each other's different views, instead of endeavouring to exaggerate and distort them, and by sitting forth in our daily life that large-headed spirit of love, which will convince others that we have attained to some semblance of the likeness of Christ. Thus, and thus alone, can we lead others to accept all that is good in our own teaching, and to avoid those exaggerations which may be found to cast unnecessary offences in a brother's way."

WHAT IS THE BIBLE ITSELF?—In a lecture on the High Church movement, Bishop Barry shows that the critical enquiries it originated brought in the enquiry, "What is the Bible itself?" That it is one whole in idea and in actual power, no thoughtful critic could doubt. But its unity is the manifold unity of an organic whole, having many living parts, each perfect for its own purpose, but all subserving a gradual development of Truth. Men began to study the date and the human authorship of the various books, the internal structure of each, and the relation of each to its place in the history, the mutual relations of all to one another, the differences in fulness and perfection of revelation, from the simplicity of Genesis to the maturity of the Gospel of St. John; and out of this emerged the clearer conception that the Revelation of the Word and Person of the Lord Jesus Christ was the true central element of Holy Scripture, in relation to which alone all else can be rightly understood—viewed as anticipation in the Old Testament, as deduction in the New. So again that the Bible is in the true sense supernatural—a book utterly unlike all other books in itself and in its spiritual power over the whole world of human thought and life—a book, therefore, plainly implying a special and unique inspiration, which is to lesser inspirations much what a miracle is to the ordinary workings of God's Providence in nature—is equally beyond all reasonable doubt. But it is also clear that it contains what has been called a human element—that the writers, known or unknown, of Holy Scripture were penmen and not pens; that under the inspiration of God they still preserved not only their own individuality of character, but the impress of their time and their race. Clearly their inspiration could not be mechanical; 'verbal' in a true sense it must be (for the suggestion of word is a part of the suggestion of thought), but not dictation; so that God spoke at sundry times and in divers measures through the prophets, but in fulness and perfection only in His dear Son; so that the inspiration of each writer, and the revelation given through Him, were perfect, relatively to the work which he had to do for humanity, and to the needs also of the age in which He lived. Under the unity of Holy Scripture was thus traced a progressiveness, and in its supreme inspiration the crown and perfection of all lower inspirations of God.

Of these ideas it is impossible to exaggerate the importance. They stirred, as new ideas must stir, much questioning and controversy, some serious perplexity. I believe that their effect has been to bring out in Holy Scripture a marvellous increase of living power over the thought of mankind; but in any case, they inaugurated a new era in its interpretation, pregnant with great spiritual issues for good or for evil."

IRISH WESLEYANS AND HOME RULE.—In the annual address of the Irish Methodist Conference to the British Conference, just published in the *Minutes of Conference, 1888*, occur the following important sentences: "We wish also to convey to you an expression of our united and earnest desire that the ties which bind our country to yours may not in any wise be loosened. We would deeply deplore any measure which would tend to the disintegration of the United Kingdom of Great Britain and Ireland."

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## CHURCH THOUGHTS BY A LAYMAN

## THE UNSECTARIAN MISSION TO CHINA.

THOSE friends and students of Toronto University College, who may be styled the Y. M. C. A. section, have recently given attention to the heathen condition of the Chinese. As a result of this, owing mainly to an appeal made by a missionary from China, several students of that College have been induced to leave their Canadian homes under a spell of such thoughtless enthusiasm, that, without any training for mission work, they have gone to China as Christian missionaries. They have taken this honor on themselves on the call of no "Church," or society. They have gone to proclaim themselves ministers of Christ, without any form of ordination,—unless being patted on the back by Mr. S. H. Blake, may be so regarded. They are proclaimed with a great flourish of trumpets to have gone as "unsectarian missionaries." They are, it is proudly declared, "to preach and to teach only such doctrines as are not the subjects of controversy."

With every desire to recognize with honor the spirit of devotion, of self-sacrifice, shown by these young men, we regard them as the victims of a foolish, mischievous, dangerous delusion; we are certain that they will do more harm than good. The plea that they are unsectarian is almost incredible, as their standing apart from the Church, and all other religious societies, simply constitutes them another sect—the sect of the "non-denominationalists." The plea that they will teach and preach no doctrine that is the subject of controversy, is almost too humorous for comment, in any other connection it would be treated as a joke. Suppose one of these young men rises amongst a group of Chinese, stretches forth his hand in which is held a Bible, by that act he, without a word, declares two things that are hotly controverted. First, he asserts his authority to teach and to preach, then he holds forth a book which is in the centre of a hurricane of controversy. Let a Chinese ask such a one, "Who sent you?" would his answer, "A few Y.M.C.A. friends of Toronto University College" be "according to Scripture?" Let this lay missionary be asked for his Commission, his authority to declare that the Bible teaches so and so, would not any answer he could give, be almost profane? Suppose he succeeds in moving some Chinaman to seek baptism, who asks about the name and constitution of the Church, would he reply, "O! the Church, there is no real Church you know, it is an invisible company, it has no particular name, it is unsectarian, you know." That is the only answer possible from his standpoint, and its utter folly would strike even a heathen Chinese, as its utter opposition to Scripture glares before us. That supposed convert would have read his New Testament, he would demand, "Where is now the Church Jesus said he would build, has it gone to pieces, and are you floating on a raft made out of the wreck?" The Chinese are shrewd, by such questions they would teach these missionaries that mere excitement, and

patting on the back by men without clear convictions about the Church, and with all manner of eccentric ideas about religion, are not quite enough to fit them for mission work.

Suppose these men begin to proclaim Jesus, to speak of His birth, life, works, death, resurrection, ascension, mediatorial, and reigning glories, His Church and people, is it not the vainest of false pretences for them to pretend to do so without entering upon subjects of controversy, subjects even in dispute amongst the new sect of "Non-denominationalists?" Why should religious men act so deceptive a part as to declare that the whole counsel of God can be preached without touching a controversy? But, it is said, "mission work does not require that the Gospel in its fulness shall be taught—only that part that is unsectarian." This plea is made in all its shamefulness, its cowardice, and contempt for Biblical precept, and Biblical examples. Fancy St. Paul preaching in the fetters of nonsectarianism! Fancy St. Peter dreading lest his utterances should offend some other sectarian! Imagine any Apostle or Martyr of the early Church being bound not to declare this thing, or to say that, or to enlarge upon the other, or to perform this rite, or omit it, lest he pass beyond the cage surrounded by non-denominational bars! Fancy St. Paul being challenged, "Who sent you, What Church do you serve?" answering in unsectarian fashion, "I have not the ghost of an idea!" Or imagine St. Peter telling his questioners, that he was sent on the sole authority of a small private committee at Jerusalem!

Yet we cannot but be thankful for this extraordinary and eccentric mission. Let us ask a plain question or two of those who sent these missionaries. We address a Presbyterian—"Pray, if you believe in the Presbyterian Church as Christ's Church, and in Presbyterian doctrines as the counsels of God, why did you not openly send a Presbyterian to China to speak these convictions of your's as God's truths?" We speak to a Wesleyan, "Why do you send an unsectarian missionary to China who will avoid setting up a Methodist Church, if you really believe that Church to have been built by Jesus Christ?" So we could go round among the unsectarian sect, and out of their own mouths put them to shame. This unsectarian mission is an open declaration by its supporters that their several systems, and their several Churches, are not worthy of proclamation to the heathen. We thankfully recognize their honest verdict upon themselves for every unsectarian proclaims that his own sect is founded not on Christ, but on human opinions.

To Churchmen it is a source of the proudest satisfaction, that they have not the shadow of a shade of doubt as to the divine origin of the Church of England, nor one iota of desire to question the Scriptural foundation of her doctrines and her ministry. Churchmen know that Jesus came to found a Church and did it, He did not come to publish a book, that work was done by the Church. They, therefore, following His example, and that of His apostles, proclaim to the heathen, Jesus as the Head of

a society into which they, for whom He was born and died, are invited to enter, so as, by faith in Him and through His sacraments, they may share in His Divine life. That is the highest form of evangelical mission teaching. To draw men into this relation to Christ and His Church, our missionaries in all ages have given up their lives, even to the stake and dungeon. The martyr band of heroes of the Cross cared naught for man's criticism. They were not made cowards by the necessity of avoiding "subjects of controversy." In all divinely inspired boldness the men who moved the world lifted the Cross as the symbol and centre of their work. From Pentecost to this hour every faithful missionary has first secured a Commission from Christ through His Church. Then, without a thought about such follies as sects, or parties, or denominations, this authorized Ambassador has boldly proclaimed Jesus, as God Incarnate, God in human life, God in death, God in the grave, God in resurrection and ascension, and God now still pleading for His flock that sects may disappear, and His Church on earth reign triumphant.

## SCIENTIFIC RELIGION.\*

NOT very long ago we reviewed a work modestly entitled "a Study of Religion," by Dr. Martineau. In doing so, we confessed that the writer might very fairly have entitled his work a "Philosophy of Religion;" for the whole treatise was of a thoroughly scientific character. It began with facts either universally or generally acknowledged. It reasoned upon those facts in a thoroughly legitimate manner, and if its proofs could not be called demonstrative, this is because demonstration in the strict sense of the word, is inapplicable to the subject, and, as Aristotle long ago remarked, we must be contented with that kind of proof which is adapted to the matter in hand. Nothing of all this can we say in reference to the curious, and, in a way, interesting book of Mr. Oliphant's now before us. Why he calls it scientific, it might puzzle one to say, unless, indeed, it is because he has got hold of the atomic and molecular theory and transferred it from the physical to the psychical and pneumatic world. But this theory in physical science is an hypothesis, and it is even less in psychology. Certainly this book could not be called scientific, because it proceeds upon a careful and complete induction of facts; for it does nothing of the kind, nor does it bring before us any phenomena which we are able to verify, since it is only to the initiated that it will disclose its mysteries. After this we might be excused if we passed it by; but it has no small amount of interest as illustrating one of the directions taken by the mysticism of the age, and as showing that the denial of the supernatural in the biblical and ecclesiastical sense almost always leads to an assertion of the same in some other way. Hardly ever does an age of unbelief go by

\*Scientific Religion—or Higher Possibilities of life and practice through the operation of natural forces. By Lawrence Oliphant. (W. Blackwood and Sons, 1888.)

without developing, at the same time, a burst of superstition.

It is not very easy to make Mr. Oliphant's new revelation quite intelligible. For one thing, he seems to maintain that the regeneration of mankind consists chiefly in the spiritual union of the male and female. Man is incomplete in either sex and complete only in the union of the two. So far we are greatly inclined to go with Mr. Oliphant. At least there is something here which conveys at least a partial meaning to our minds. When he says that the male and female principles exist in God, he is declaring something which we can neither affirm nor deny. We are reminded of the Kabbalah, Jacob Böhme, *et id genus omne*, and those who revel in such literature may find Mr. Oliphant more or less intelligible.

Furthermore, Mr. Oliphant believes that he in some sense, possessed by the spirit of his late wife—his physis and pneumatic molecules being penetrated by hers—and the result is the present revelation. We are very bold in thus interpreting the arcana of this temple. Very probably the author would say that we have only half understood him, or perhaps not at all. Well, we shall not be very much cast down, because we are warned that a great preparation which we may not possess, is needed for the understanding of the mystery.

We must, however, hasten to assure our readers that the book is not without passages of deep truth and of great beauty. If Mr. Oliphant would quit what seems to us, his delusions, and would accept the guidance of Holy Scriptures, he might really teach us what we would gladly learn; and as it is he utters often a true and clear testimony against the evils of the age in the religious sphere. Not only so, but here and there, we come upon brilliant statements of spiritual and biblical truth. Instead of going further in the way of criticism, we will give a passage which, although it cannot be accepted in its entirety, yet does show real insight into the mind of the Spirit. The passage adduced here refers to the same kind of difficulty which we experience in the history of Balaam and elsewhere. "The readiness of men open to these impressions to attribute them all to the one Divine Source, receives striking illustration from the dispute which took place between the prophets Hananiah and Jeremiah, in the 28th chapter of Jeremiah, in which they both prophesy 'in the name of the Lord;' and Jeremiah charges Hananiah with prophesying falsely, predicting his death the same year as a punishment." Here he quotes the passage and then goes on: "That Micaiah should in a trance, or even in a state of hypnotic consciousness, have had represented to him, by the spirits who had attached themselves to his organism, a scene such as the one above described, is perfectly possible,—that he should honestly believe that he had seen a vision of the Almighty sitting on His throne, discussing with attendant angels how He should lure to his destruction a king with whom he was displeased, and attain this object by commanding a spirit to infest and lie through His prophets,

is an evidence of a very debased mediumistic condition. Such a representation of God's methods of dealing with man, could only have been conveyed to the consciousness of one whose own moral and intellectual condition was of a very low order, and by the spirits who were themselves of a low order. It is a remarkable fact that the mass of professing Christians, even of the present day, will believe in the truth of this monstrous picture of the prophet's subsurface consciousness—which reflected the image appropriate to it, as projected through the agency of spirits also appropriate to it—and will believe, further, in the psychical invasion of the prophets of Ahab by spirits under superior direction, who ridicule the idea that direct action by similar spirits, not only upon the subsurface consciousness, but upon the external minds of men, is as possible now as it was three thousand years ago; for the laws which govern our relations with the unseen world are as immutable as the laws which operate in this one, and nothing can be more trivial or shallow than the contention that what is possible at one period of the world's history is impossible at another."

THE AFFAIRS OF ALGOMA.

THE Bishop of Algoma has our sympathy in the many trials incident to his position. Our correspondents in discussing the administration of Algoma are well within their rights, no Bishop is above criticism, so far as his episcopal dealings with his clergy go. But if his critics showed a little less acerbity, and a considerable amount more charity they would add much to the force of their complaints. We would, in the interests of the diocese and his own peace, suggest to Dr. Sullivan that he take especial care to avoid placing clergy in charge who are not found to be fully aware of their future work and surroundings, as well as thoroughly in accord with him as to parochial management, after a frank conference on this and other matters. A missionary diocese calls for specially endowed missionaries, and involves more intimate relations with the Bishop than an old settled one. We do this without any desire to question the Bishop's course in the past, but the changes in his staff seem to point to a need of more provision. Dr. Sullivan is, we believe, as human as the rest of us, and has to learn by experience, as no doubt he has done and is yet doing, and will do, we hope, until the end.

As to the Bishop's alarm lest his Treasurer should resign if he is asked to prepare an annual statement of his trust affairs, we must say that we cannot support the Treasurer in taking such a position, as certainly he is not indispensable to Algoma. A Bishop naturally thinks the preparation of an annual statement an alarming ask. But one of the most experienced accountants in Canada informs us that if the diocesan accounts have been kept properly it would not take half an hour to draw off a statement at any time, showing receipts and expenditure duly classified. Besides, it is the manifest duty of every Treasurer to issue

such a statement at least yearly. That the office is honorary, only makes every honorary obligation the weightier. We have, however, if our memory is correct, seen a charge made for keeping these accounts. In the name of the subscribers to the Algoma diocesan funds, we ask the Treasurer to give a plain and full statement of his trust punctually and regularly every year.

THE DUTY OF THE CHURCH TO MERCHANT SEAMEN.

WE beg to thank Commander Dawson, R.N., for a copy of a paper read by him at the Manchester Church Congress on the 2nd October, with the above title, and regret our inability to publish in full. The paper opens with an allusion to the Church revival one consequence of which is that "Never since God the Son walked on the sea of Galilee and bade sailors become fishers of men, have seamen occupied a more forward place than now in making God's way known upon earth, His saving health among all nations." The duty of the Church of the greatest maritime country in the world is quaintly said to be, "to take to the water." The neglect of seamen has made them a reproach, but a better day has dawned. The number of persons engaged in the shipping trade, afloat and ashore, is said to be about 430,000, masters, officers, seamen, &c. The dearth of provision for the spiritual needs of these persons is lamentable. It is pointed out that needless Sunday work is done on board and in harbours, and as most owners of vessels are churchgoers at home, the seamen are thus prejudiced against religion. A highly interesting passage in Commander Dawson's paper on the peculiar fitness of the Church of England for the general oversight of men of mixed creeds and races. We give this section in full.

"God the Holy Ghost makes distinctive Bible truth effectual to converting the soul. But distinctive Bible truth is Church doctrine, for the Prayer Book teaches that "Holy Scripture containeth all things necessary to salvation;" hence the great importance of the Church undertaking this duty to seamen.

Happily the mixed creeds and nationalities on board ship, if willing to unite together for worship at all, generally prefer to do so in connection with the National Church of the flag under which they sail. The scriptural liturgy of the Bible-loving Church of England stands to them in lieu of the living voice of God's ministers. It is the only book of devotions in the English tongue which contains scriptural offices for public worship in health and in sickness, for baptisms and burials, for the sea and its dangers, for the various exigencies of common and of individual life, as a book of private devotions in sorrow and in joy, in temptation and in trial, and for spiritual communion in the absence of a clergyman. Sailors, as a rule, prefer the Book of Common Prayer, because its worship includes so many selected portions of Holy Scripture; because they can follow the petitions with their own eyes and

Possibilities of life of natural forces. Oakwood and Sons.

join in them with their own voices; and because they can thus at sea worship like people on shore, and are not regarded as persons of inferior intelligence for whom a special religion must be devised, but as the equals of landsfolk. On distant oceans we sailors feel that—

"Tis something that we kneel and pray,  
With loved ones, near and far away;  
One Lord, one faith, one hope, one care,  
One form of words, one common prayer."

Moreover, moving from shore to shore, seamen find in whatever part of the world Christian worship obtains, that England's National Church is sure to be there, even though the country be not under England's flag. It is, therefore, highly important to teach ubiquitous sailors, of whatever creed, to appreciate and value the worship of the most ubiquitous of churches; so that, when the cold shoulder of the churchwarden is replaced by cordial invitations to worship God in spirit and in truth, as it will be when worshippers are "not forgetful to entertain strangers," well-taught sailors may be found ready when they enter any strange port to repair to what ought to be "the House of Prayer for all people," and there, as the Psalmist suggests, "exalt Him also in the congregation of the people, and praise Him in the assembly of the elders."

The following testimony against the modern charge that has upset the Church principles of some weak brethren is invaluable, as it is not theorizing, but the statement of facts gathered in a specially favorable sphere for observation:—"Some spiritually-minded sailors, mis-taught or untaught, are won to a special kind of unscriptural non-sectarianism, which too often ends, by our neglect, in a sad shipwreck of faith."

There is not a shadow of doubt that "unsectarianism," means pulling up the anchor of clear, firm, intelligent convictions, to set sail on shoreless waters without rudder, or compass, or stars, for guidance.

Commander Dawson shows how the parochial system has hindered the free action of the Church in dealing with men like sailors until special agencies were set at work. Of the happy influences these have exerted he speaks well. The secular benefits conferred by Church agencies on seamen are very great, the men can now save instead of spending their wages in vice, no less than \$900,000 of such wages in one year being sent home. This paper will appear in length in the Congress report and excite much interest, and desire to help the Church in discharging her duty to Merchant Seamen, who, in Commander Dawson, have an eloquent, wise, and thoroughly sympathetic advocate and friend.

#### LOVE IN A COTTAGE.

"Chally," said Amarantha Jane, "I notice that your spirits recently seem to be bubbling over with happiness. I am glad to see it, but do tell me dear, what has caused it?" "I will," said Charley, as he encircled her waist and imprinted a kiss on her inviting lips. "You know for a while I was melancholly, blue as indigo—had no appetite, was bilious and dyspeptic, but the use of two bottles of Dr. Pierce's Golden Medical Discovery has brought me out and I am 'bright as a button.' I feel like a new man now. Jane, name the day soon; there is more of this medicine at the drug store."

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

*Reopening at Lennoxville.*—An interesting gathering of the friends, students and scholars of Bishop's college, Lennoxville, was held, when addresses were delivered by the chancellor and the principal.

*The Chancellor's Address.*—Mr. R. W. Heneker, chancellor of the university, after referring to the objects held in view by the founder of the university, the late Bishop of Quebec, said: Thus Bishop's college (afterwards erected by Royal charter into a university) was intended to be the Eastern Townships college, for the study of the arts, and the Church of England university for the province of Quebec. Have the hopes, the expectations of the founder, been fulfilled? I think we may answer that they have in a measure been fulfilled, but not altogether. The results tell the tale. Very many hundreds of Canadian youth, some of whom have reflected the highest honor in their Alma Mater, have proved by their character and conduct that the good Bishop foresaw wisely. What has Bishop's college done to win its way among the people? How can it effectually meet this great want of rendering itself the central and the highest educational institution in these townships? I think it important that our efforts in this direction should be widely, more generally known, for much has been done. First, it should be generally known that although a Church of England college and school, it shuts out none from its educational advantages. No religious test is demanded, no religious observance is required from any of the students or scholars who are not members of the Church of England, except in attendance on some place of worship. All are welcomed, all receive the same treatment, all can compete for, and obtain, the honors of the institution. The knowledge of this fact should remove all objections based on denominational distinctions. Then the scope of the teaching in the school is broad and comprehensive. Without a formed division into the classical and modern sides as in the great English public schools, it yet affords the privilege of a selection in studies. Greek is not obligatory, but if not taken, it must be replaced by German, so that the benefit of the linguistic study, may, as far as possible, be retained. Its true principal aim is to prepare boys for the university, the highest scholastic field of work, and for this preparation Greek is essential. It also provides one of the conditions of all true education, viz., that the body shall, by exercise be kept in health, so as to form the proper frame work, the settling of the healthy mind. The formation of character is also felt to be an essential part of a proper system of education, and truthfulness and other Christian graces are promoted by a discipline at once thorough and yet not narrow or passionate. After allusions to the physical training of the pupils, Dr. Heneker made a few comments upon the theories of education and spoke in high terms of the teaching staff. He then went on to say, "The Christian teaching in this college is, I am well convinced, thorough and, on the whole, satisfactory in its results. The daily service in the beautiful college chapel, the privilege of assisting in the service by becoming members of the choir, and the careful preparation for Confirmation and Holy Communion, are all well known characteristics of Bishop's college life and teaching. Our grand characteristic prevails and all ways will prevail amongst students and scholars. St. Paul was not ashamed to declare that he was proud of being "a citizen of no mean city." So a man in after life trained here is never ashamed of his college or school. You must also continually bear in mind that while the public schools of the province, in addition to the amount they receive from the provincial chest, are supported by taxation. The fee charged in such institution being nominal in amount, Bishop's college has never received one cent for its building or endowment. It is, of course, true that we receive a small annual grant from the superior education fund, which is exactly one half what it was when I was first named a trustee. And we likewise have a share of the marriage license fee of the Protestants of the province, but the amount paid over to us is barely enough to pay one professor. For the main part of our work, for the buildings, the endowment and the scholarships, we have always had to depend on the voluntary contributions of members of the Church of England, which, as you know, is only one part of the small Protestant minority of this province, the aggregate of which forms but one-seventh of the population. Money so contributed, and spent as we spend it, ought surely to bring with it a due reward, and it is not unreasonable to hope that all who are educated within these walls will deem it to be a privilege as well

as a duty, to devote a portion of their income, when following a successful career in after life, to the maintenance of an institution to which they owe so much, and ever to do their utmost to extend its power of usefulness. In conclusion, I wish all my hearers this day, principal, vice-principal, professors, masters, students and scholars a happy year of educational work. If all the youthful members of the institution cannot excel all can obtain a prize of inestimable value, that of a good education, founded on duty well performed, bringing with it both knowledge and wisdom, which are better than riches, better than station in society, better than worldly power or influence.

*Principal Adams, D. C. L.,* then delivered an address, in the course of which he said, "In the school we have a decided increase in the number of boys, and a decided decrease in the average age of those who enter. Perhaps we shall learn, as some others have learned, that an eight years' course from at least twelve to at least twenty is really necessary for the educational equipment of a boy for life through the help of school and college. A boy who would enter the lowest grade at eleven and work up through six grades (and I trust we shall have six grades with six form masters before long, as we have now five grades and five form masters) till he is seventeen or eighteen, should then take a three years' course in the college first; and then if he be so minded, if he chooses the medical profession, he can pass on to the care of our Medical faculty in Montreal, where he will receive a thorough training in medicine and many advantages in practice. In any case he should take the regular school curriculum and not wish to escape this, or that or the other study, but strive to grapple with the difficulties of all. If he wishes, when in one of the higher grades, to specialize, he should then be allowed to do so with a view to some special course, but the main body of the school should if possible pass on into and graduate in the college. I hope many of the younger members present will form and keep that ambition, and that thus Lennoxville may be to them as it has been to not a few men of mark in the past a double alma mater. Science is now taught in every form in the school. Boys in the second form can learn only Latin and French amongst languages; in the third form and above they take Greek or German or extra French. There are more boys beginning Greek this year than there were learning Greek altogether last year. I hope soon that no boy will leave without being able to appreciate a preacher's remarks in the Greek Testament, or without being able to understand the derivation of scientific nomenclature. We have reorganized the art teaching on a more satisfactory basis than ever, though we had admirable teaching of drawing from Miss Niles last year; we have much cause to be thankful, but we will not rest.

After the address, the large party, numbering over two hundred, partook of refreshments, the hospitality of the chancellor, admirably served under the direction of the lady matron, Mrs. Skinner.

The opening of both college and school has been very successful, an increase in numbers of at least 25 per cent. being reported in the distribution.

#### ONTARIO.

*STAFFORD.*—The annual church picnic, comprising St. Stephen's Church, St. Patrick's Church, and the congregation at Rankin, was held in Mr. Joseph Hawkin's grove on the 3rd line last month, and was a grand success. The grove is beautifully situated and reminds one somewhat of the charms of an English park. Much praise is due to the young men who prepared the place for the tables, platforms, etc., by cutting and clearing the bush. Churchwardens Leach and Hawkins took charge of the financial arrangements, and wardens Brown, Graham, Macdonald and Grey, made themselves generally useful. The dancing platform gave opportunities for the display of the light fantastic toe, which opportunity the young people availed themselves of very heartily. For those who preferred the amusement of oratory, the Rev. C. P. Anderson and the incumbent, Rev. J. P. Smitheman, held forth, and were warmly received. Mrs. Henry Hawkins, of Pembroke, showed her interest in the church by presenting a very handsome brooch, which fell to the lot of a deserving young lady. The tables were abundantly supplied by the willing ladies. Every one went home feeling that they had had a good time. Many thanks were given to the owner of the grove for his painstaking exertions.

Rev. H. G. Parker, formerly of Trenton, is returning home from Australia financially and physically improved.

*KINGSTON.*—It will be remembered that recently two soldiers of "A" battery deserted and carried off two magic lanterns belonging to Rev. Mr. Prime and

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Prof. Harris. The thieves were intercepted at Ogdensburg, where they were giving an exhibition at a Sunday School entertainment, and the lanterns recovered. They will be sent back to their owners.

Rev. W. B. Carey will reach Kingston on the 14th of October. He writes that he has been very sick, but that he is now well and hearty.

DESERONTO.—Mrs. T. Stanton has very generously donated the handsome sum of \$500 towards the erection of the chancel of St. Mark's Church, Deseronto. This liberal offering will go far towards defraying the expenses of the extensive improvements now in progress on St. Mark's, and the seasonable gift cannot but be greatly appreciated. It is not the first time that Rural Dean Stanton and his estimable wife have proved themselves munificent benefactors of St. Mark's Church.

There is some talk of establishing a parochial school for young children in the basement or one of the rooms connected with St. Mark's Church.

SHANNONVILLE.—Trinity Church is now under the charge of Rev. Mr. Tremayne, Rural Dean Stanton supervising the work.

WELLINGTON.—The harvest home festival, under the auspices of St. Andrew's Guild, was a great success. The day was balmy and beautiful. The basket provisions were in every variety, and vast abundance of English harvest home plum pudding being a specialty. The company in attendance far exceeded all anticipation, to the number of some 250 guests. At the close of the dinner a hymn was sung and two addresses were delivered by the Revs. Smythe, pastor, and Armstrong, of Trenton, appropriate to the occasion. All seemed to enjoy themselves, and the treasurer of the Guild was made happy with the proceeds, which reached a sum between \$40 and \$50. On Sunday the incumbent preached a harvest thanksgiving sermon at 11 a.m., and the Rev. A. Geen, of Belleville, at 7 p.m. a very excellent discourse to a crowded audience. The art exhibition, held on the same ground, was very taking, and much credit reflects upon Miss Thorn, who got it up. St. Andrew's Church was beautifully decorated for the Sunday service with lovely house plants from friends in Wellington, and the exquisite cut flowers contributed by Mrs. Wm. Tuorn, of Picton were the admiration of all. These decorations, with the fruit and vegetables liberally donated by many friends of the church at Hillier and Gerow Gore, remained in the church for last Sunday. The members of this church have worked untiringly, and are deserving of great praise for the wonderful improvement they have made in the parish and in the interior of their church.

NORTH GOWER AND MARLBOROUGH.—The harvest festival here, though held during the week of the Ottawa fair and on a cold day, was a great success. Numbers turned out; the supply of eatables was good and of finer quality than usual, and an enjoyable time was spent. Divine service, matins, were held at 10.30. Clergy present, Rev. J. F. Gorman, Manotic, preacher, in place of Rev. S. Daw, Belleville, unavoidably absent through sickness in the congregation; Rev. R. James Harvey, Bells' Corners; Rev. J. F. Greeson, Metcalfe; the incumbent, Rev. George Bousfield, and Messrs. T. T. Norgate, Oxford Mills; and J. Ardley, Bells' Corners, lay readers. After joining in a hearty plain service, the congregation adjourned to the grounds where they were reinforced by numbers from outside; dinner was served about one, and after it was over, sports and games commenced. There was great fun over some of the races, sack, wheelbarrow, bachelors, &c., and they were entered into with zeal by the younger portion of those present. The proceeds were \$64.64, which goes to the Sunday School Fund of the two congregations. After speeches from Revs. Gorman and Greeson and others, tea was served and all went home. The church was beautifully decorated for the occasion with fruits and flowers, and autumn leaves. The central part of the east window, the crucifix was enshrined in lovely tinted Virginia creeper, and presented a beautiful sight. On the Holy Table was an offering of grain, roots, fruits, and vegetables, and at the door a large trophy of the harvest was a conspicuous object.

TORONTO.

PARKDALE.—The closing services of the series of opening services of the Church of the Epiphany were held Sunday last. Rev. Prof. Clark preached in the morning, Rev. F. H. du Vernet in the afternoon and Rev. Canon Damoulin, of the St. James' Cathedral, in the evening.

CAMPBELLFORD.—Christ Church.—An eight days' mission or series of special services was concluded on Tuesday evening, the 25th ult. The missionary was the Rev. W. C. Bradshaw, rector of St. Luke's Church, Peterborough, who although not in good health, kindly undertook the duty, and proved himself eminently qualified for this most important work. It is, indeed, impossible to listen to his plain and deeply earnest addresses without realizing that we are in the presence of a man thoroughly imbued with a solemn sense of the overweening importance of spiritual things. The attendance was remarkably good and steadily increased till the close of the mission. Three services were held daily, viz., at 9.30 a.m., a celebration of Holy Communion. At 4.30 evening prayer with an instruction on the means of grace, and at 8 p.m. the mission service proper. A special service was held for men only, at 8.30 p.m. on Sunday, in addition to the usual services, the attendance being over one hundred. The deepest interest was shown in all the services, and many spoke of the good they had received. A special feature of the mission was the intercessory prayers at the close of the service each evening, and the large number of petitions offered, proved conclusively the presence of God's Holy Spirit in the work. The final service on Tuesday evening was certainly very solemn and impressive and many were much affected. It is hoped that the good seed sown by the earnest missionary may be abundantly blessed, and that the fruits of the mission may be lasting and efficient to the building up of the people in God's most holy faith. An address was presented to the missionary by the congregation, thanking him for his work and labour amongst them. The missionary made a brief and affecting reply.

The Alumni of Wycliffe.—The Alumni of Wycliffe College held its annual meetings last week. The Rev. Dyson Hague in the chair. The first session was what was known as "Quiet day," and was spent in meditation and prayer, under the direction of Professor du Vernet. There were present a number of students and graduates. In the forenoon Principal Sheraton gave an address upon "The Holy Communion." Professor du Vernet also gave an address on "The Necessity of Thorough Conversation in the Work of the Minister," and at the afternoon session one on "The Power of Prayer." Prayer was offered for a blessing upon the work of the Church of England, particularly in the different dioceses in Canada, for a blessing upon the bishops of the Church, the clergy, the people and the work of the different universities and colleges. The report of the missionary committee was of special interest. Rev. J. Cooper Robinson and Mrs. Robinson, it was stated, are now maintained under Bishop Bickersteth by the Alumni Association in the foreign Mission fields of Japan. The afternoon session was opened by an address of welcome being given Rev. Mr. Duthie, of the Montreal Diocesan College. The chairman then delivered an address upon the subject of "Evangelical Teaching the Teaching of the Reformers," in which he sought to show that the evangelical clergy of to-day are true to Reformation principles, and that their distinctive teaching can be traced to the Reformers, Cranmer, Ridley, and Latimer. Rev. W. H. A. French, incumbent of Cookstown, read a valuable and suggestive paper on "The Clergyman's Reading." The annual college dinner was held in the evening. Rev. Mr. Duthie, Rev. E. C. Saunders, and Rev. B. A. Ingersoll were present as representing the Diocese of Montreal. Rev. C. J. James, B.A., Rector of St. John N.B., presided over the dinner, which proved very enjoyable.

St. James'.—An "at home," under the auspices of the Diocesan Board Woman's Auxiliary Missions, was held in the school-house last Thursday evening. Rev. Canon Damoulin presided, and a large and attentive audience listened to very interesting addresses by Mrs. Bompas, Diocese of Mackenzie River, and Mrs. Schereschewsky, of China, as to missionary work in those vast regions. Mrs. Bompas is an English lady who spent a good deal of her life in Italy. She reads a capital lecture, and illustrates her travels from the sunny south of Italy to within eight miles of the arctic circle in the New World by means of a map. Mrs. Bompas gives a very encouraging account of missionary work among the Indians, and makes an eloquent appeal on their behalf to those whom she avers are now the owners of the happy hunting grounds which once the poor Indian could call his own. Mrs. Schereschewsky gave a glowing account of missionary work in China, and the Celestials a better character than most people, in this country at least, would think them entitled to. The Chinese to be met with in America, however, were not fair types of the three or four hundred million people who form the population of China. She spoke of the Chinese love of literature and the respect paid to education in that country, and also of the family ties which are characteristic of this peculiar people. A poor working-man had often as many as twenty relatives dependent

upon him. The interesting sketches of Chinese life supplied were interesting and amusing, and so eloquent was the speaker in her narrative that she was frequently applauded to the echo.

St. Simon's Church.—The Sunday School in this church is a most interesting and prosperous one, with an earnest and faithful staff of teachers, whose classes increase in numbers so that they have to be divided, and more teachers are constantly in demand. One particular feature about this school is the good order manifested. The reverent attention given to the prayers, singing, recitation of the creed and lessons, is very pleasing. The school opens punctually on time, while the teachers, officers and scholars are guided throughout by prompt rings of the bell, so that each division of the work is entered upon without confusion or loss of time. The absence of hurry or bustle makes the work easy, pleasant and successful. The infant's class is a model of Sunday School Kindergarten, in which Christian knowledge is imparted to the young minds in a way never to be forgotten. There is a teacher required for a young men's Bible class, and any good Churchman who can offer his services will find a most welcome field of labour. The rector usually attends the Sunday School, and the curate conducts most successfully a women's Bible class, besides which they conduct the communion service at 8 a.m., the regular service and communion at 11 a.m., choral litany at 4.15 p.m., and evening service at 7 o'clock every Sunday, and during every day in the week, a service at 7.30 a.m., 10 a.m., and 5.30 p.m., except on Wednesday, when the week day evening service is at 8 p.m. The number in attendance at each service on the week-days indicates the propriety of keeping the churches open during the week-days as well as on Sunday. It affords the privilege to many of spending an hour in prayer and devotion in the House of God, and who can tell the amount of good they obtain, and by its means impart good to others. It is a question deserving attention, if all the churches should not be open every day like our places of business, but for the purpose of carrying on the business of the Lord's work.

CHESTER.—For the past four months this parish has been under the charge of a lay reader, J. K. Golep, B.A., of Trinity College, by whose energies and earnest work the congregation has greatly increased. He certainly must feel very much encouraged at seeing some of the result of his work, and also the people must be much congratulated upon their earnestness in the Church's progress, when, on the evening of Sept. 27th, the church was handsomely decorated for a harvest festival. On that day a very pretty font was placed in the church, the gift of Mr. R. Playter; new chandeliers were purchased by the congregation; the A. & M. Hymn-book has also been adopted. Too much praise cannot be rendered to the ladies of the congregation who spent so much of their time in thus beautifying their sacred edifice, and also to the organist, Mrs. Sothergill, whose invaluable services greatly aided in rendering our thanksgiving and praises to Almighty God. The Rev. Rural Dean Langtry, M.A., gave an eloquent address on the occasion, taking as his text the 10th and 18th verses of the 91st Psalm. The rector, Rev. C. Rattan, unfortunately was unable to be present. The service was considered to be the best that has been rendered in the church for some time. The collection, in aid of the mission fund of the diocese, amounted to \$10.00. Further results of the good work were shown on Sunday afternoon, Sept. 30th, when nine candidates were presented by the rector to the Bishop for the "laying on of hands." Although the day was very wet, yet the church was full, chairs having been placed in the aisle. The Bishop, in his usual manner, gave a most beautiful and instructive address to the candidates, which might also prove beneficial to all present. Many of the congregation remained to partake of the Lord's Supper with the newly-confirmed, whom we trust will endeavour to act up to "the vocation in which they are called."

PORT HOPE.—In our last issue it should have read a special service for the Sunday School was conducted by Mr. Radcliffe.

NIAGARA.

Church Bells on the Bishop of Niagara.—The Bishop of Niagara belongs to the Irish branch of the Hamilton family. He is the third surviving son of the late George Hamilton, Esq., of Hawkebury, Ontario, where he was born in 1834. He graduated at University College, Oxford, and in 1857 was ordained Deacon, and in 1858 Priest by the late Bishop of Quebec. His first appointment was to the Incumbency of St. Peter's Church; subsequently he became Rector of St. Matthew's, both charges being in the

city of Quebec. He held the latter position when elected to the See of Niagara in 1885. He was also Bishop's Chaplain, and, successively, Secretary and Prolocutor of the Provincial Synod. Of his entire consecration to the Master's service, of his wise and loving administration of the talents committed to his care, of his indomitable energy, and of his widely recognised powers of organization, all who are acquainted with the country during the past thirty years will bear unfeigned testimony. If there be any one trait in his character more noticeable than others, it unquestionably lies in the rare tact with which he makes peace between opposing elements. During the years of his active participation in public affairs, in which he has conscientiously differed from thousands of others, he has invariably won the respect of his opponents, and, it is confidently believed never made an enemy. Bishop Hamilton's life and work have justly endeared him to all Canadian Churchmen.

**NORVAL.**—The Sunday schools of Hornby, Stewarttown, and Norval, held a picnic in Norval on September 25th, which was a great success, fully two hundred and fifty children being present; base ball and other useful sports were indulged in. A meeting of the ladies of the congregation was held on October 3rd, when a Ladies' Aid Society in connection with St. Paul's Church was formed, and the following officers elected: President, Rev. H. A. Bowden, Vice-Presidents, Mrs. R. Glendenning and Mrs. Henry Pettigrew; Secretary, Miss Buchanan; Treasurer, Miss Collins; Collectors the Misses Holmes, Thompson, A. Pettigrew, L. Ritchie, and Maggie Buchanan. The object of the society will be the beautifying of the interior of the church; it will meet weekly.

The Right Rev. Father in God, the Lord Bishop of Niagara, will hold Confirmation in Norval and Stewarttown, on Sunday, November 4th, when special services will be held.

**ARTHUR AND ALMA.**—The annual Harvest Festival Services were held in Grace Church, Arthur, September 23rd, when the Holy Communion was celebrated by the Rev. C. E. Whitcombe, one of the Priests of the St. Matthews Clergy House, Hamilton, at 10.30 a.m., his sermon on "The restoration of the Holy Communion to its proper position as the central act of worship" was simply superb. About fifty approached the Altar and received the Blessed Sacrament. A service at 3 p.m., was held at Alma, where the Grace Church choir rendered the singing. Mr. Whitcombe preached. Hurrying home to Arthur, Evensong was said at 7 p.m., when another large congregation assembled and Mr. Whitcombe addressed them upon the word "Bread." The church was tastefully decorated "The Font" by Miss M. Henderson and Miss Wood, of Mount Forest. "The Pulpit, Prayner Desk and Lectern" by Mrs. Hynd, Mrs. Dr. Orton, "The Screen" by Mrs. Dr. Robinson, Miss Mackeloe, of Hamilton, and Dr. Orton, "The Altar" by Miss Draper and Miss Reddick, and the Altar Vases by Miss Lewis and Miss Green—Mrs. Baker, of Port Hope, presented two lovely banners. The annual dinner was held in Drill Shed and was a great success, the ladies catered well, at least two hundred sat down to dinner. In the evening, a grand concert took place in the Town Hall, which reflected great credit on Mr. Lewis, in fact too much praise cannot be bestowed upon him. The choir did capital work, and the talented musicians in it came out to great advantage, Miss Lewis and Miss Green both sang well. The Misses Greive, from Fergus exquisitely, a very good Tableau entitled "Swinging," was just perfect. Mr. Lewis deserves special mention for getting up this splendid concert. Proceeds about \$75.

#### HURON.

**MEAFORD.**—The Harvest Thanksgiving services in Christ church on Sunday last have been the theme of much favorable comment during the week. Rev. Wm. Clark, L.L.D., Toronto, preached at 11 a.m., and 3 and 7 p.m., and his preaching commanded undivided attention during the continuance of each service. The Rev. gentleman is undoubtedly the best pulpit speaker who has been in Meaford for many days, and his utterances are so clothed with the love and humility of the earnest christian that all are attracted thereto. In the morning he chose at his text: "O give thanks unto the Lord, for he is good; for his mercy endureth for ever."—Ps. cvii, 7. The afternoon discourse was found in the parable of the sower, the words of the text being "Behold a sower went forth to sow."—Matt. xxiii, 3. The evening sermon was a fitting finale to the services of the day, the text being "Freely ye have received; freely give."—Matt. x. 8. The decorations in the church were on a scale of magnificence never before excelled by the ladies. Truly the blessings of a bountiful providence were there displayed and their appearance might fitly cause every one to feel and every tongue to proclaim: "O give thanks

unto the Lord, for he is good; for his mercy endureth for ever." Lack of space prevents a full description of the decorations, but one and all who witnessed them speak in raptures of their beauty.

**NEW HAMBURG.**—Harvest Thanksgiving Services were held at the new St George's Church on Thursday, September 20th. The Rev. Canon Richardson, M.A., of London, was the preacher. An admirable sermon was delivered from the text "Thou crownest the year with thy goodness." The church was tastefully decorated with grain, flowers and fruits. The choir singing was excellent: the Harvest Anthem being especially noticeable, with beautiful solos by Mr. J. Cook, and Miss Jennie Sterling. The following clergy also took part in the services: Rev. D. Deacon and Rev. R. Ker, of Stratford, Rev. W. J. Taylor of Mitchell, and the Incumbent Rev. J. Edmonds. The Harvest Supper was served from 5 to 7 in the old church. The tables were a delight to see, and reflected great praise upon the ladies. Captain Webb and his band of cadets were also present, the drill and discipline of the little fellows drew forth much applause. Evening service was held at half-past seven. Addresses were delivered by Rev. R. Ker, Rev. Canon Richardson, and Rev. W. J. Taylor, and were much appreciated and enjoyed. On Sunday, September 23rd, the opening services of the new church were continued. Rev. John Gamley, Rector of Trinity Church, Simcoe, officiated, large congregations were present and the day was charming. The sermons were noble expositions of Divine truth, and made a deep impression. The subject in the morning was the "Transfiguration," "Lord it is good for us to be here;" and in the evening, the words of the text were, "Worship God." Revelation xxii, 9. The offertories at all the services were liberal. The church people of Hamburg are greatly pleased with their New church and beg to thank the clergy and all the friends who have assisted to make the opening service successful.

#### ALGOMA.

**GRAVENHURST.**—On Sunday, September 30th, St James' new church, Gravenhurst, was opened for Divine Service. The special preacher on the occasion was the Rev. T. Lloyd, Rural Dean of Muskoka. In the morning he preached to a large and attentive congregation from John iv. 23, 24, dwelling very impressively on "The object of worship, the nature of worship, and the place of worship." In the evening the church was well filled, and he preached a very eloquent and touching sermon from Mark vi, 6. And in the afternoon there was a children's service, and an address by the Rev. W. T. Noble, the new Incumbent. The collections at these services, together with special contributions received or promised, amounted to \$50 15. But a sum of about \$300 is required to complete the work inside and outside of the church. The old church was burned down last Autumn, in the disastrous fire that swept away so many homes in this town; but through the active exertions of the late incumbent, the Rev. A. Osborne, and the congregation aided by many outside friends, a handsome new church has been provided, for the Church of England congregation in Gravenhurst; for which they are deeply thankful to all, who in any way contributed to the realisation of this desirable object. A beautiful Reredos was presented by Mr. C. H. Cox, and a beautiful text—"The Lord is in His Holy Temple,"—has been painted over the arch of the apse by Mr. R. Johns. Memorial windows are promised by Mrs. Newton, Mrs. Marter, and F. A. Fowler, Esq., the architect. Mrs. Brien collected money to purchase the carpet; and Mrs. York, Mrs. Moore, Mrs. Brien, and others, with much skill and toil laid it down in the chancel and vestry. Thanks to many kind and generous friends, St. James' is said to be the most beautiful church in Gravenhurst. A bell is still required, for which the Ladies' Committee have collected some funds, but a considerable sum remains to be raised before one can be secured. Patient perseverance will no doubt enable the Incumbent to complete what yet remains to be done. The new Incumbent, the Rev. W. T. Noble, who came out with the Bishop of Algoma last August, is a Bachelor of Arts, Licentiate in Theology, Late Scholar, and first Prizeman of the University of Durham, England; and he has had considerable experience in parochial work in England.

#### DON'T READ THIS FOR \$500.

For many years, through nearly every newspaper in the land, the proprietors of Dr. Sage's Catarrh Remedy, who are thoroughly responsible financially, as any one can easily ascertain by proper enquiry, have offered, in good faith, a standing reward of \$500 for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure.

## Correspondence.

All Letters containing personal allusions will appear on the signature of the writer.  
We do not hold ourselves responsible for the opinions of our correspondents.

### THE ATTACK ON THE BISHOP OF NIAGARA.

SIR,—Every Christian who values, in the slightest degree, the privilege of liberty of conscience, one of the most cherished principles of the Reformation, must feel pained by the little less than inhuman onslaught on the Bishop of Niagara, made by the *Evangelical Churchman*, in its issue of the 20th ult. Savage and barbarous are terms almost too mild with which to characterize such utterances; and the regret expressed at the Bishop's act, loses its force on candid minds, and is of more than dubious sincerity when we consider the tone and character of the paragraph, and reflect with what evident avidity the editor seizes the pretext for pouring out the vials of his sectarian wrath on a prelate whom he apparently loves to persecute. The whole editorial breathes, in its most repulsive aspect, the spirit of moral assassination towards the Bishop, and a determination destructive of the Church. It insidiously proclaims a plan of campaign in the diocese of Niagara, well worthy of the land leaguers of Ireland, whose principles and tactics, the managing staff of that paper seem to thoroughly understand, and with which they appear to be more than slightly tinged. Sectarian dissent of that type, propagated by that paper, has evidently gotten pretty far Romeward; it appears to have been travelling in a circle, and has already gotten round to the point of having set up the Inquisition at Toronto; and the followers of Loyola, in this Dominion, cannot do better than follow the lead of the party organ, if, indeed, the older Jesuits do not find their "profession gone," and their place already so well usurped by the devotees of a once good, but now similarly perverted name, who do not hesitate to sow the seeds of discord and strife in any diocese or congregation of the Church where their dictation is not received as canon law; and whilst affecting great loyalty to the Reformation, tramples upon its plainest and most cherished principles. Pretending great abhorrence of Romanism in the matter of education, that paper, at the same time, does not scruple to advocate the secularizing of our public schools, and by consequence exclude the Bible, and lead our youth on the high road to infidelity, thus affording Romanists good grounds for denouncing our system of popular education as being godless and sceptical. To this paralogism it stands committed, and for no conceivable reason, but because it will be pleasing to Bible-hating Romanists on the one hand, and Bible-credenters on the other, and for this good service the conductors will doubtless look for suitable reward from the parties served.

Again, in the great matter of the Confederation of the Church of England in this Dominion, it can see but little benefit except it be effected on narrow lines; but on the subject of the union of the Church with the denominations it advocates unblushingly the unconditional surrender, by the Church, of principles, the renunciation of which would vitiate her character, destroy her name, and blot her out of existence, while it has nothing as an equivalent to demand from the Dissenters; and, on the whole, displays an offensive, not to say, indecent haste, presumably in the hope of securing sectarian patronage. Ostentatiously calling itself by a name which means "The Churchman who announces good news,"—how little good tidings does it afford concerning the Church, in its editorials, except in some matter closely related to itself or of a certain institution in Toronto, which, however good it may be, is not yet twenty years old; and, at best, bears but an insignificant relation to the whole Church! Is the journal not rather a receptacle for whatever has a tendency to disparage the Church, and a disseminator of sentiments detrimental to the peace, if not, indeed, savoring of intrigue, conspiracy or treason, against the great body of the Church of God? On reading the article noted, and viewing it in the most charitable light, one cannot fail to observe its mischievous import and intention to withdraw the laity of the diocese of Niagara from their allegiance to their Church and Bishop. Where would these people be found when the paper in question would gather them together again? They would be members of dissenting congregations, or belonging to no Church! In this way, I fear, that journal has been the unhappy instrument of doing irreparable injury in many places where the Bishop or clergy could not, or would not, pronounce its peculiar shibboleth. The religious papers of other bodies do not act in this destructive manner, and yet their ministers and members have probably as wide range for opinions as those of our Church look for. The writer sincerely disclaims any

connection with any party which this paper so persistently denounces, and yet he could never place that paper in the hands of any persons or family who were at all weak or wavering in their attachment to the Church; and he is strongly of opinion that in this country we are greatly in need of a Church Association, widely ramified and vigorously conducted, to aggressively propagate the true teachings and practice of the Church; and to counteract the baneful influences and pernicious effects of the everything—and nothingarianism so pertinaciously propagated by such forces as this misnamed Church paper. Yours, &c.,  
Norfolk, Oct. 2nd, '88.

OLD MEN NOT WANTED IN THE PULPIT.

SIR,—That there is a "dead line" in the ministerial career we have no doubt, but that it can be determined by years is not true. Some men are dead while yet in the theological college, and show no progress except to become "deader." Their education, perhaps, has contributed to this. To some students, poetry and light reading would be better than the constant study of mathematics and root-digging in the languages. A man without quick sensibilities will arouse no enthusiasm, and a preacher who cannot set fire to hearts and blow them into a flame may be a good teacher and a saintly man, but he will find it hard to persuade congregations of the fact. When a minister ceases to do genuine pastoral work he has passed the "dead line," no matter if he preaches like Apollos. He will get old, and will either preach doctrines in doctrinal formulas or platitudes, or it will be ideal preaching. His hearers will be imaginary characters rather than real. The minister also who never introduces anything new in his sermons from the Word of God, or from an experience which shows growth in grace, is dead at any age. If he always shapes his sermons in the same mould, the interest in them will wane. A man who has plenty of old things on hand, will always find plenty of new things to say about them. And let it not be forgotten that whenever a man has to give a re-hash of his old sermons, he has crossed the dead line. As a general thing, when a man changes parishes because he wants to use his old material, he is lingering on the brink of the line. There are but few, even in dire distress, who will wear old clothes until they are made over. The minister who keeps on the sunny side of age will not be carried away by the crazes of the day. Temperance is a subject that lies close to the heart of the gospel, but some clergymen have given themselves to this subject until they have become prematurely dead, while others have gone to seed on the subject of hermeneutics, or become experts in social questions until they have been branded as bores in the pulpit when they have reached their fortieth year.

Why is it that old men are not wanted in the pulpit? No client ever thinks of turning aside from a lawyer because he is an old man, to hunt up a young lawyer. Nor would a sick man refuse to have a physician or surgeon because he was sixty years old, and choose a young doctor because he was young. In the professions, age and experience count for something and give men standing. But in the ministry age is against a man. Why is this?

Our young men begin to think of laying their seniors on the shelf when they have reached sixty years of age, although they are then in the height of their intellectual vigour. How different the present estimate put upon the experience of age, from that which characterized a certain period of the Grecian Republic, when a man was not allowed to open his mouth in cases of political meetings, who was under forty years of age. Dryden in his sixty-eighth year commenced the translation of the *Illiad*, and his best productions were written in his old age. We could go on and cite hundreds of examples of some of the most learned men commencing studies in their old age.

Is it necessary that a man should offer a defence because he is growing old? That grand elixir of life so earnestly sought after by the old alchemists, with its wonderful transmuting power has not yet been discovered, we, therefore, have to submit to the inevitable. We were all young once, and if it please God to permit, we shall grow old. The aged man by diligence and experience of many years is fitted for positions of responsibility and usefulness, which the young is not prepared to occupy. Shall we conclude when a man has attained a certain age, irrespective of any other consideration, that it is his duty to cease labor, stand aside, and allow the young to take possession of the field. The memorials of human life will bear me out in the statement, that if a man has dealt fairly with mind and body, when he has reached, say, his three-score, he is better prepared than ever before to do the most important and valuable work in life. He will do more actual work, either of body or mind, or combining both, and with less complaining than many a fledgling whose pinions have scarcely been tried, but who is ready to say to the sexagenarian, "stand aside and see how I can soar." I refer to that class of aged ministers who have kept "abreast of the

times," preachers who are not satisfied to preach the same sermons, word for word, prepared a quarter of a century ago. The Word of God is an inexhaustible mine of gold, but whoever would load himself with its treasures must dig them in person. There is no doing this work by proxy. Try to borrow or steal from others enough for the supply of your own wants, and see if you are not speedily reduced to poverty. No doubt one may often preach over his old sermons with manifest advantage.

We shall need but little research throughout the pages of history to find many brilliant examples of very great labor combined with very great old age. Look at the great statesmen of England and other countries. Think of Palmerston, Russell, Bougham Derby, Beaconsfield, Shaftesbury, Gladstone, Bismarck, M. Thiers, and a host of others, most of whom for half a century have occupied more space in the mind of the world than any other men, and some of whom are performing more efficient labor than many who are forty years their juniors. Think of the aged hard-working Bishops and ministers of the Church of England at the present day. Of John Wesley, and his ceaseless travels, writings, preachings, up to beyond the eighties. Of George Whitefield, his physicians perpetually prescribing—the patient, however, declaring a better remedy to be "perpetual preaching"—better for him than a seaside vacation. But every one familiar with the biography of distinguished men will recollect individual cases such as Cato, Plutarch, Sir Henry Spelman, Colbert, Franklin, and hundreds of others who commenced hard study in their old age. The aged man will be a safer guide, a wiser counsellor, a more tender sympathizer, than he was forty years ago. Nobody who has been active and useful, likes the feeling of being laid on the shelf. Aged people dislike supervision. It annoys them when we try to take all the work out of their hands. Aged ministers should not be disrespectfully laid aside from labouring as much in public as their abilities will allow, but relieve them from the drudgery and toil inseparable from a thorough performance of ministerial work. Their feelings should not be wounded by making invidious distinction by overlooking them. Who are better qualified to assist in the Ordination of ministers, to preach ordination sermons, missionary addresses, &c., than the aged clergymen. They possess a rich treasure of experience and they like to be consulted.

I am afraid that younger ministers, unwittingly probably, do much harm by pandering to the false sentiment which obtains so extensively about ministers advanced in life. They, at least, wink at it, and tacitly encourage it, instead of opposing it and frowning it down. They seem not to reflect that they are whetting a knife, which in fifteen or twenty years will be used to cut their own throats. Deal gently with those who are on the down-hill of life. Your own time is coming to be where they now are.

Sept. 19th.

P. TOCQUE.

THE LATE BISHOP OF MICHIGAN.

SIR,—Knowing that Churchmen everywhere, alike with those in Michigan, will prize further information respecting our late prelate, and especially anything definite concerning his last days in England, I forward to you a copy of a letter just received at the Episcopal residence from the rector of the church in which our good Bishop preached his last sermon.

May "the Great Shepherd of the sheep do for us in our sad diocesan orphanhood according to 'heart' desire and prayer" of him who, "being dead yet speaketh."

JOHN MCCARROLL,  
Grace Church Rectory.

Detroit, Sep. 19, 1888.

CHAMONIX, 24th Aug., 1889.

DEAR MISS HARRIS,—I was overwhelmed with sorrow when I read in Wednesday's *Times* of the Bishop's sad death.

You may be glad to know something of his last little visit to Winchester. He appeared so well and strong when he came to me upon the Sunday. I drove him to the college and introduced him to some of the prefects, who took him to the various points of interest in the college. Then we drove to the master of St. Cross, who gave us some tea and showed us the old church and hospital. Then he wished to go to the Cathedral. He was deeply interested in all that he saw, and many times told us that he hoped to come back again and see us in order that you might know Winchester.

The Archdeacon and others dined with us at night, and the Bishop was the life and soul of our party. On the Sunday morning he did not come to the early church, but drove to the eleven o'clock service after partaking of a good breakfast.

He preached us a noble sermon. "Let us make man in our image, etc." He dwelt upon man's infinite possibilities of good, and his potential power. When he had preached about fifteen minutes he suddenly became silent; and, for a minute, I was most anxious.

Then he braced himself with an effort, and finished his sermon entirely without manuscript, in a manner that touched and helped us all. We drove home after the communion service, for which he wished to stay, and in which he read the absolution and pronounced the blessing. He went to his room, and only took a little tea. He came down, however, about five o'clock, apparently better, and talked with Mr. Russell, an American friend of his, now chaplain at Florence. We drove down to catch the evening train to London.

We can hardly realize that the upright, healthy-looking Bishop who left such a gleam of light and love behind him in Winchester has gone from us.

All of my people at St. Thomas' will be deeply moved and profoundly sympathetic. He came to give us a message from our Father, and to teach us of our creation in His image. Now he has awakened in His likeness and is satisfied with it.

We prayed during his illness that he might live, and God, in His goodness, has answered our prayer and given to him a longer life, even for ever and ever. I was quite broken down by the news and longed to express my sympathy.

I am, very faithfully, yours,  
ARTHUR H. SOLE.

SKETCH OF LESSON.

20TH SUNDAY AFTER TRINITY. OCT. 14TH, 1888.

"Persecuted yet not forsaken."

Passage to be read.—1 Samuel xxiii. 14-29.

Some of you may have read "Uncle Tom's Cabin." There you saw how escaped slaves were followed by bloodhounds, and chased from place to place. How miserable and wretched they were. To day we hear of David pursued by Saul and driven from one place to another like a "hunted partridge." (xxvi. 20.) But though persecuted, David is not forsaken. Notice.

I. *David's Dangers*.—(a) *He is in danger from Saul*. Saul seeks his life (xviii. 11, 17; xix. 1, 11.) David hid not far off from Keilah. Keilah in distress, besieged by Philistines. David hears of it—see what he does, (vv. 2-4.) God bids him go, and he saves Keilah (v. 5.) But now startling news reaches David at Keilah (v. 7-9.) The men of Keilah are ungrateful to their deliverer, and (b) *He is in danger from the people's treachery*, (vv. 10, 12.) David seeks for God's direction, v. 9, an example to us when in difficulty. David departs to the Wilderness of Ziph. (vv. 13, 14.) But the Ziphites betray him (vv. 19, 20.) Again David has to fly, this time to Maon. But

II. *Was David Forsaken?*—How dreadful to be forsaken by friends. See the desolation of Jerusalem spoken of by Jeremiah the prophet (Sam. i. 2;) also the rejection of our Lord by his own people (St. John i. 11.) But see, David was (a) *Not forsaken by God*. Who joined him at Keilah? (v. 6.) This is a sign of God's favour. Look at ver. 14 who it was that protected David. [Illustration—Hen and chickens—hawk comes—how chickens run to her—safe under her wings.] So David finds his safety in God's protection (Ps. lvii. 1; lxiii. 7.) Again see how God interposes at Maon. David is almost taken by Saul (v. 26.) But a message comes from Saul (v. 27.) He turns against the Philistines and David is safe. But see again, David is (b) *Not forsaken by Jonathan*. An old saying, "Prosperity brings friends—adversity tries them." David was in distress and trouble, who should come, but Jonathan. Look what he does (v. 16.) "Strengthened his hand in God." What a true friend! See their covenant (v. 18.)

One grand lesson we have from this. (Rom. viii. 31) "If God be for us, who be can against us?" (cf. also Ps. cxviii. 6.) It was a time of trial for David. A school of affliction. [Illustration—School—discipline—all to form habits, character, &c.] David's character formed in these trials—taught him dependence upon God. Thanked God for it afterwards (Ps. cxix. 67-71.) God is now just as powerful and good as ever (Is. lix. 1.) We are hunted by evil one—by sin. Ask God to help, trust Him and He will help (Ps. xxxiv. 7.) The Lord will not forsake His people (1 Sam. xii. 22.) We are Christ's own people, His sheep, we know His promise (St. John, x. 27, 28.) His promise will be fulfilled, "I will be with thee" (Is. xliii. 2, 3.)

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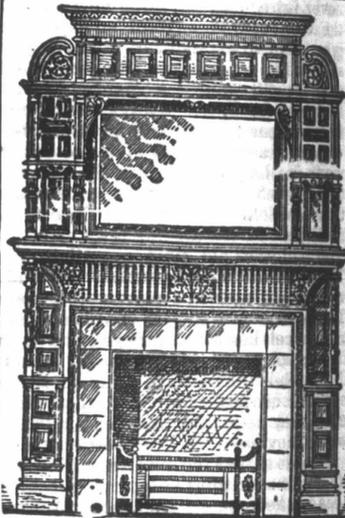
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"Madame, a ticket for the concert in the Cathedral to-night? Our beautiful organ Madame, very fine." We were at table d'hote at the Zahring Hof Frieburg, (Switzerland,) and it was the head waiter addressing me; in one hand he held a castle of delicate golden cream with crimson turrets gaily decked; and in the other a piece of pasteboard. While helping myself to the tempting sweets, my opposite neighbour smiled and said, "Don't miss the concert; we've come all the way from England to hear that organ, and it is one of the finest in Europe. It has sixty-seven stops, and seven thousand eight hundred pipes." We knew something of Mr. A. our fellow traveller; he was an English architect of repute, and with his wife, was taking a summer holiday: judging from his devotion we had at first supposed this their honeymoon, until it was discovered that they had been married upwards of ten years. "Of course we'll go, put in Archie, "we wouldn't miss it for the world; both of us have a craze for the organ!" With Mr. A. music was a passion, he had built an organ in his library at home, and was, of course, an authority on musical matters. "The Vox Humana stop," he said, "will astonish and delight you, it is simply marvellous." An elegantly dressed party of American women sat near, who also bought tickets; one of them, a very pretty girl, whom they all called Irene, (pronouncing the word in two syllables,) informed us that she judged organ music was "kinder nice." After dinner we followed a small procession of visitors to the dimly lighted cathedral; dimly lighted did I say? there were but two small tapers attached to massive pillars in the centre aisle to show us to our seats. Mr. A. and his wife occupied a square old fashioned pew with ourselves, and the American party sat behind. We faced the grand organ in the gallery; it was scarcely perceptible in the gloom with a spectral figure in front arranging stops in readiness. Our surroundings looked mysterious and solemn; the vaulted roof so high, and shadowy, arches dimly defined, the visible darkness, those two tiny flickering tapers all combined to tinge our expectancy with a sort of weird delight. As we sat thus, a far off sound of angelic melody stole through the cathedral, wandered along the aisles, and waited itself to our ears; it was as the purest notes of an exquisite soprano, full, and of restrained power, combined with delicious sweetness. I absolutely shivered with a sense of ecstasy; the melody rose higher and higher, other voices blending in, and gathering strength as it ascended, so perfectly attuned and modulated, that it left nothing to be desired; now it was as a distant choir of supernatural powers, again it floated above us, stealing round the great pillars, and dying away in the Gothic arches, to rise and swell on the ear as a mighty anthem of joyful praise,—melting into the softest, gentlest whispers;—and then a strange stillness fell upon us all. After a little I glanced at Archie, his head was bowed on his knees, and I knew that the chord of musical sympathy existing between us, was at this moment at highest tension. An American voice, coming from the pew behind, said, cheerfully, "I guess there's some real good voices in that choir there, don't it remind you of our church in Boston, Irene?" After a short interval the organist played "Home sweet Home," and the "Hallelujah Chorus," which last was majestically deafening; these were followed by other airs improvised and this gave us time to recover our mental equilibrium, although I almost feared the feast was ended. But, Mr. A. who appeared better informed than any one else, leaned over and said, "Now for the treat of the evening!" It began, as nearly as I can recollect with the picture of a magnificent vessel sailing on a calm sea. Suddenly some eerie sound crept along the water! it was like the swift passage of an escaped and angry zephyr, this was repeated over and over again, each time increasing in volume until it rose to a shriek of pain that died away in low sobbing. Then that ship caught it, and we heard the loud flop of sails and cries of frightened people. In a moment the heavens grew black, and a deluge of rain fell; we heard the rushing swish of the torrent as it descen-

ded in sheets on the angry waves, and saw the vivid forked lightning illuminate the Egyptian darkness; when—lo,—without the slightest warning, there came such a peal of thunder as I had never heard! it was positively terrific! so much so, that the beautiful Irene behind bounded from her seat, crying out—"The land's sake, oh my!" And then there was a general nervous titter. But the storm terrors had but begun, the vessel rocked and rolled, was buried in the black troughs of the sea, to rise gallantly on waves that appeared to touch the very zenith; she was driven to and fro at the mercy of those furious winds, in imminent peril of being hurled toward shore where I could see far away a dreary rocky coast, and a lighthouse tower with its revolving light gleaming at intervals, merely a speck upon the night. And overhanging the mighty perpendicular cliff a convent, in the chapel of which I somehow knew the Sisters were assembled to pray for these tempest-tossed mariners. The lightning and thunder grew more and more terrific; we could plainly distinguish fiendish screams and mocking laughter in the wind voices, death shrieks and howlings; until after a long long time there came a dread silence which made my heart throb with a certainty that some dire calamity was impending. It might have been three seconds,—it might have been an hour before the climax came,—a roaring crash of a thousand thunderbolts condensed in one!—and through it darted and writhed a forked serpent of fire! In a transport of agony I held my breath;—and then above the din and tumult came to our ears the hymn of those holy women, so full of entreaty, so thrilling and pitiful that involuntary tears rose to the eyes. But still the crash of "heaven's artillery" reverberated above, below, and all around, until it appeared as though the world and sky must pass away into chaotic nothingness. Sometimes the prayerful hymn would be lost, but it always came again, until I could see the kneeling virgins with clasped hands and bowed faces before the little altar in supplication. Such heavenly voices! It did not seem strange to me that one was the superb soprano in the early part of the concert; there was no mistaking such a voice as that—once heard, never forgotten! And those blended harmonies, so mournfully tender; I almost feared to breathe lest one should be lost. It brought to my mind the music that is called up by that mysterious echo in the Baptistery of Pisa; only that this was infinitely more pathetic. After a while the storm gradually grew more distant, the wind lulled somewhat, and I knew the worst was over. Now a discerning ear could detect notes of praise blended in the hymn, a joyful burst of thanksgiving then slowly the voices ceased. Still the organ went on rolling out its grand music; but my nerves had been wrought to the highest possible pitch, and could bear no more; so I sat on listening and not listening. After a time I raised my head and saw that one of the tapers had burnt itself out, so that we were in almost total darkness; the people were leaving the cathedral, and Miss Irene stepped into our pew in passing, and said with the air of a critic, "Well, I don't think much of that concert anyway, do you?" then relenting a little,— "But the thunder was real good wasn't it?" Finding us unresponsive, perhaps a little appalled, she asked me; "Are you sick?" "No," replied Archie, coming to the rescue, and quite understanding my inability to cast off the spell that was on me. "She's very well, but doesn't feel disposed to talk just now." "Oh," said Miss Irene brightly, "I guess she found the concert dull, so she went to sleep, and isn't half awake yet, well I don't blame her, do you?" "Hardly that," returned Archie, pinching my arm slyly. "Well, anyway," she went on, "They've got a good choir here; and I always think it's a good joke to hear people sing when you can't see them, but I'd rather a theatre than a concert any day, wouldn't you?" Then she went off humming a negro melody, and I heard her later on in the evening telling her party that I was a "real curious person," who evidently had no love of music. By degrees I regained my scattered ideas, but the conviction of that half-drowning crew, and the wailing prayer of the women in their oratory, remained and has remained ever since. "Oh," I said to Archie, as we emerged from the Cathedral,

"how thankful I am that vessel wasn't wrecked." "What vessel?" he asked, very innocently. "Why, the one in peril, of course; and for which those Sisters in their chapel sang. Oh what a fearful sight it was!" Now I am morally convinced that Archie had seen, heard, and felt the same identical storm as myself, but manlike, wishing to maintain his character of being extremely matter of fact, he assumed an incredulous smile, and exclaimed "Whatever do you mean! We've just come from the Organ Recital at St. Nicholas Cathedral, and it's month's since you or I saw the sea coast." "You know perfectly well what I mean, and you yourself were every bit as wrought up as I was over it, so you needn't pretend sir!" After teasing me a little while longer, he, with much apparent reluctance, confessed that icy thrills of delicious misery had chased each other up and down his spine like streams of water, during the whole storm, and that it was the finest, the grandest, the most touching musical sensation he had ever experienced. Then I was content. But a thought occurring, I asked, "Wasn't the concert supposed to be simply of instrumental music?" "So it was; entirely so." "But what about those heavenly voices that—?" "Do you mean to say you don't know?" "Don't know what?" At this moment Mr. A. joined us and said, "I hope you do not regret having come to hear the organ. Wasn't the Vox Humana stop every bit as wonderful as I told you?" A quick thought dawned upon me and, I gasped "That wasn't the choir of voices surely?" "Nothing else, I assure you." "And that hymn of the Sisters too?" "What Sisters?" "Now don't pretend to be more stupid than other people pray; you know quite well what I mean." "Of course I do," laughed he; "you mean the hymn they sang during the storm, yes, it was all done, simply and solely, by that Vox Humana stop. It certainly was about the most realistic thing I ever heard." "It was magic," cried I. But Mr. A., laughed and said, "Our fair American, Miss Irene, is far more extravagant in her praise of the music, for she declares that the thunder was "real elegant." "Oh!" sighed I rather irrelevantly; "how I should love to shake hands with that organist!" A few nights later, we stayed at Heidelberg during a terribly severe storm; and all night long I listened to that organ storm again reproduced by nature's own forces. Once more I heard those crashing peals of thunder, and saw the poor distressed vessel ride the engulfing troughs and foam crested waves; saw the gleam of that revolving beacon light, shuddered at the heartrending cries of the agonized sailors, and the yell of the storm demons; while ever ascending rose the melting strains of prayerful entreaty. And though more than ten years have gone by since I heard that organ, I hear its majestic tones in every furious storm that rages on our coasts; and it is the darling wish of my heart to stand face to face with it again.

September, 23rd, 1888. GWLADYS MACNAB.

SAVIOUR, SPRINKLE MANY NATIONS.

A hymn, sung after the sermon of the Archbishop of Canterbury at the special service in Westminster Abbey for the opening of the Lambeth Conference of 1888.

Saviour, sprinkle many nations;  
Fruitful let Thy sorrows be;  
By Thy pains and consolations  
Draw the Gentiles unto Thee!  
Of Thy Cross the wondrous story,  
Be it to the nations told;  
Let them see Thee in Thy glory  
And Thy mercy manifold.

Far and wide, though all unknowing,  
Pants for Thee each mortal breast,  
Human tears for Thee are flowing,  
Human hearts in Thee would rest.  
Thirsting as for dew of even,  
As the new-mown grass for rain,  
Thee they seek as God of Heaven,  
Thee as Man for sinners slain.

Saviour, lo, the isles are waiting!  
Stretched the hand, and strained the sight,  
For Thy Spirit new-creating,  
Love's pure flame, and wisdom's light.  
Give the word, and of the preacher  
Speed the foot and touch the tongue,  
Till on earth by every creature  
Glory to the Lamb be sung. Amen

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e at Toronto  
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## THE DEAN'S ROMPS.

The late Dean Burgon, though a bachelor, was remarkable for his love of children. It was no uncommon sight to see him dancing in the high-street before some delighted little ones, or jumping up and down before a perambulator. At a school treat he was in his element, and he would run, jump, and play with the children until fairly exhausted. On one occasion he was fairly done up, and could run no more. A crowd of children were standing round him as he sat on the grass. "I can run no more," said the vicar of St. Mary's. Then said a little girl, "All right, you sit still and make faces at us." He did so, and the contortions of his face were truly marvellous and delightful. On another occasion, however, he was not so fortunate. He was always devoted to the children, and on calling at a house where some of his little friends lived he asked the servant, "Are they upstairs in the drawing-room?" On being told "Yes," he said, "All right; I'll go up myself." The servant thereupon left him in the hall. Mr. Burgon then took up a large rough sheepskin rug and put it over his shoulders. On arriving at the drawing-room door he went down on all fours, slowly opened the door a little way, and began to groan and roar like a wild beast; then he advanced a little way into the room, making a hideous noise. Unfortunately for him, none of the children were present, only two visitors staying in the house, who were scared out of their wits by this extraordinary apparition. They screamed loudly and rang the bell violently, thinking a madman was coming. However, a few words of explanation soon put matters to rights.

CHRONIC COUGHS AND COLDS and all Diseases of the Throat and Lungs can be cured by the use of Scott's Emulsion, as it contains the healing virtues of Cod Liver Oil and Hypophosphites in the fullest form. See what W. S. Muer, M. D., L. R. C. P., etc., Truro, N. S., says: "After three years' experience I consider Scott's Emulsion one of the very best in the market. Very excellent in Throat affections." Put up in 50c. and \$1 size.

CAMPBELL'S CATHARTIC COMPOUND—I have much pleasure in bearing testimony to the efficiency of Campbell's Cathartic Compound and speedy relief rendered by it in cases of liver complaints, bilious headaches, constipation, loss of appetite, dyspepsia, etc., and in all diseases arising from a disordered state of the stomach. I have used it myself, and know it to have brought permanent relief where pills and all similar preparations have failed. I think very highly of it, and all those who have used it are unanimous in the opinion that it has filled a long felt want. It is very agreeable to take, and it is as certain in its effects as it is mild in its action. I have sold large quantities of it, and the demand for it is increasing, and I have yet to hear of one case where it did not give entire satisfaction and produce the result sought for. I am conscientious in recommending it, as I believe it only requires a trial to convince the most sceptical of its efficiency.

(Signed), J. W. BROWETT, Druggist,  
INGERSOLL.

## THE DESIRE FOR CHRISTIAN UNITY.

Our times are grievous to be borne. For to Christians no material prosperity, no brilliant discoveries of science in its dealings with the world of sense, in short, nothing that is temporal, and hence transient, can afford any satisfaction in exchange for a firm foothold upon the rock of faith in the Son of God, an eye uplifted in hope of immortality, and a heart full of love to humanity in all its needs, chiefly those that pertain to things eternal. Now to these great and lasting concerns, our times are indifferent, coldly sceptical, or malevolently hostile. "The enemy comes in like a flood," but true to His promise just at such a crisis, "the Spirit of the Lord uplifts a standard against him." Before this enemy those who love the Lord Jesus Christ feel the need of presenting a united front.

Hence, a spirit of return to first principles is characteristic of the epoch among believers. Never, in modern times, have faith and zeal been more active; never before have learning and genius been more conspicuously enlisted on the side of Divine Revelation; never before have more rapid movements been made for a witness to heathen nations, and for claiming the utmost parts of the earth for the kingdom of Messiah. At such a moment the Spirit of God moves over the chaos of divisions and scandals, and His generative and constructive forces are felt anew. The demand for unity is the most hopeful feature of the age, and He who has inspired it will doubtless bring it to good effect.—*Bishop Coxe.*

## THE SCULPTOR.

'Tis the Master who holds the mallet,  
And day by day  
He is clipping whate'er environs  
The form, away:  
Which under his skilful cutting,  
He means shall be  
Wrought silently out to beauty  
Of such degree  
Of faultless and full perfection,  
That angel eyes  
Shall look on the finished labor  
With new surprise  
That even His boundless patience  
Could grave His own  
Features upon such fractured  
And stubborn stone.

'Tis the Master who holds the chisel.  
He knows just where  
Its edge should be driven sharpest,  
To fashion there  
The semblance that he is carving,  
Nor will He let  
One delicate stroke too many,  
Or few, be set  
On forehead or cheek, where only  
He sees how all  
Is tending—and where the hardest,  
The blow should fall,  
Which crumbles away whatever  
Superfluous line  
Would hinder His hand from making  
The work divine.

With tools of Thy choosing, Master,  
I pray Thee, then,  
Strike just as Thou wilt, as often,  
And where, and when,  
The vehement stroke is needed;  
I will not mind,  
If only Thy clipping chisel  
Shall leave behind  
Such marks of Thy wondrous working,  
And loving skill,  
Clear, carven in aspect, stature,  
And face, as will—  
When discipline's hands are over,  
Have all sufficed  
To mould me into the likeness  
And form of CHRIST.

—Selected.

## FREDDY'S GOOD-NIGHT.

"Good night, dear Freddy," said a mother, as she laid her little one in his crib, and bent over him. "I must go now; good night my darling boy, go to sleep."

The child raised his large blue wistful eyes to her face, and asked, as he clung tightly to her, "God watch me now, mama; He take care of me."

"Yes, Freddy," she answered, tenderly kissing the little earnest face. "God is watching you always. God and our Lord Jesus Christ will take care of my darling Freddy."

The child laid down his fair little head, and whispered, as he nestled his head among the pillows, "Good night, dear mama, good night; I go to sleep now, with Jesus here."

Oh! the perfect peace and contentment of the tone in which the last words were said, no writing can convey (and, reader, this is no fiction). The child feared not to be left alone—darkness had no terrors for him. What should harm him, "with Jesus here," close to him, watching over him; our Lord Jesus, in whose Name his prayers always ended, and who, he had been told, loved little chil-

dren, and took them in His arms and blessed them; whose little child he had himself been made not three years ago? Many children have said and felt much the same; but to many, alas, darkness only brings with it a host of vague and shadowy terrors. They feel, indeed, alone and unprotected, and never realize the loving care that is around them by night as well as by day. Reasoning about such terrors is generally useless. No arguments, however convincing, of the groundlessness of its fears will re-assure a child so much as the thought that, in spite of darkness, silence, and loneliness, it is not really alone, there is One, most mighty and merciful, watching over it, "who slumbers not nor sleeps."

And surely we (who are past the age of nightly terrors) may envy such little ones as Freddy their perfect faith and trust, clouded by no doubts, shadowed by no fears, in their simplicity and innocence; the presence of a loving Saviour is to them far more real than (except at rare moments) it is to us; and we may indeed believe that little children "whose angels in heaven always behold our Father's face," are His peculiar care on earth. But, oh! if we, too, could realize that our Saviour is also "with all of them that believe in Him," that not only when the darkness of night gathers round us, but when we are overshadowed by the darkness of sorrow, by the stormy clouds of suffering, our Lord Jesus is still with us—caring for us, watching over us. Why, then, should we not rest peacefully in the sure knowledge that "Jesus is here?" when our sunshine of prosperity and happiness has darkened for a time, when no ray of hope pierces through the gloom of our night of trial, why should we not rest, like little Freddy, calm and content in the knowledge of that Holy Presence, the "Light of the World," at whose command the mists of sorrow and trial fade away, and the light of hope and happiness shines once more; who permiteth "heaviness to endure for a night only, and make joy to come in the morning?"

May this thought comfort us through our pilgrimage, and when "the night cometh in which no man can work," may we calmly and peacefully lay down our heads and close our eyes for one last sleep "with Jesus here," and in humble faith and trust that when we awaken in the glorious dawn of a brighter world, we may know, not by faith alone, but by sight, that our Lord Jesus is with us.

E. B.

## THE GOOD SHEPHERD.

Scanning well-loved Bible pictures,  
Stands by me my baby-boy:  
Listening while I tell the story  
Of the Shepherd's grief and joy.

"Through the forest, up the mountain,  
O'er the moorland bare and cold,  
See how far the sheep are hurrying,  
Wandering from the sheltering Fold.

"Look! the little lambs are weary,  
You may hear their cry of pain,  
Tired and trembling, strength had failed them,  
Who will guide them home again?"

"Dark clouds gather, winds are piercing,  
Starless is the night and chill;  
Torn and bruised, the sheep are lying  
On that bleak and distant hill.

"See, who comes across the mountain  
Through the night so dark and cold?  
'Tis the Shepherd Who provided  
For the sheep the sheltering Fold.

"Lo! His hands and feet are bleeding  
Briars sharp his brow have torn,  
Yet he presses ever onwards,  
Searching thicket, brake and thorn.

"Doth He hear the sheep's sad bleating  
Through the roaring of the wind?  
Yes, He heareth, and this Shepherd  
He will seek until He find."

With a gentle, wistful accent,  
Lifting tear-dimmed eyes of blue,  
Baby-boy looks up and questions—  
"Is the Shepherd tired too?"

—Meta Going.

### Children's Department.

#### A PRAYER.

The most beautiful and efficient feature of the order of the King's Daughters is "The Prayer of Consecration," which each King's Daughter offers every morning upon rising. It is this:

Each morning I seek to give myself to my heavenly Father for the day, saying, Take me, Lord, and use me to-day as Thou wilt.

Whatever work Thou hast for me to do give it into my hand.

If there are those Thou wouldst have me help in any way, send them to me.

Take my time and use it as Thou wilt.

Let me be a vessel, close to Thy hand and meet for Thy service, to be employed only for Thee and for ministry to others "in His name."

A DOUBLE RECOMMENDATION.—"We have used Dr. Fowler's Extract of Wild Strawberry, and find that for diarrhoea it cannot be equalled. We cannot speak too highly of it." Ernest Clare Cross and Roy Neil Cross, Jasper, Ont., April 29th, 1888.



**BEAUTY**  
of  
Skin & Scalp  
RESTORED  
by the  
**CUTICURA**  
Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvellous properties for cleansing, purifying and beautifying the skin, and in curing torturing, disgusting, seamy and pimply diseases of the skin, scalp and blood, with loss of hair.

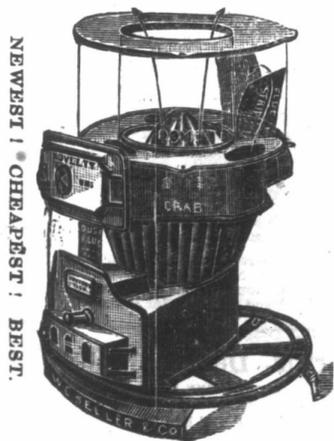
CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.50; SOAP 35c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

**OPIUM** Habit. The Dr. J. L. Stephens Remedy never fails, and no other treatment ever cures. We have cured more than 10,000 cases. No other treatment ever cured one case. NO PAY TILL CURED. Remember this, and write to the J. L. Stephens Co., Lebanon, Ohio.

**TORONTO FURNACE COMPANY,**  
8 & 10 Queen Street East,  
Manufacturers of

The Novelty Steel Plate Furnaces.



Estimates for all classes of buildings, Churches, Schools, Residences, etc. Send for Catalogue and estimates.

# ROYAL BAKING POWDER

Absolutely Pure



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

### A Handsome Silk Handkerchief Free.

In order to introduce our NEW SEWING NEEDLES, which require no threading, we will send a HANDSOME COLORED SILK HANDKERCHIEF and a sample needle free to every person sending ten cents in silver to pay postage, etc. Address Whiton Manufacturing Co., 561 Queen street west, Toronto, Ont.

**DIGESTIVE TABLETS** OR AFTER DINNER PILLS, for feeble digestion, produced from want of proper secretion of the Gastric Juice. They give immediate relief in Dyspepsia and Indigestion.

DIRECTIONS.—Take one or two pills immediately after eating or when suffering from Indigestion, Lump in the Throat or Flatulence. Samples sent free. Address the Davis & Lawrence Co., (Limited), Montreal. SOLE AGENTS.

### A POOR MAN'S FRIEND.

One that will save days of sickness and many a Dollar in time and Doctor's Bills, one always near at hand, ready at a moment's call. This friend is PERRY DAVIS' PAIN-KILLER.

### PAIN-KILLER.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaints, Painter's Colic, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

USED EXTERNALLY, it cures Bruises, Cuts, Burns, Scalds and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism. Sold by Dealers in Family Medicines the World Around.

25 CENTS PER BOTTLE.

Beware of Counterfeits and Imitations.

For Coughs, Neglected Colds, Bronchitis, Pain in the Chest, and all diseases of the Lungs,

### ALLEN'S LUNG BALSAM

Is the GREAT MODERN REMEDY. For Croup it is almost a Specific. As an Expectorant IT HAS NO EQUAL!

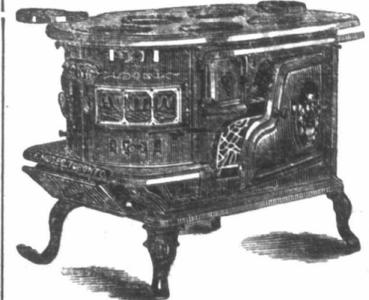
It is composed of the active principles of roots and plants which are chemically extracted, so as to retain all their Medical qualities. MINISTERS AND PUBLIC SPEAKERS who are so often afflicted with Throat Diseases, will find a sure remedy in this Balsam. Lozenges and wafers sometimes give relief, but this Balsam taken a few times will ensure a permanent cure.

Prices, 25 cts. 50 cts. and \$1.00 per bottle.



### OF ALL THE COMBINATIONS

Of Manufacturers in producing a good Cook Stove, there is none to equal



### MOSES' Combination Stove.

Those who relish a well-cooked roast, or a palatable, appetizing bun or cake, should not fail to secure this

BEST OF STOVES.

The Fire Never Goes Out in Winter.

Manufactured and Sold by

F. MOSES, 301 Yonge St., Toronto.

### THE ACCIDENT INSURANCE COMPANY, OF NORTH AMERICA

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### D. PIKE,

Manufacturer of

Tents, Awnings Flags and Sails.

TENTS TO RENT.

157 KINGSTREET EAST, TORONTO, ONT.

### TWO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano.

They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability certain of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY, Engineer, Brome Corners, Que.

### DR. FOWLER'S

EXT. OF WILD STRAWBERRY CURES CHOLERA COLIC and CRAMPS DIARRHOEA DYSENTERY

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

### SAULT Ste. MARIE CANAL. NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 23rd Day of October, next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the Island, the construction of locks, &c. The other, the deepening and widening of the channel-way at both ends of the Canal; construction of piers, &c.

A map of the locality, together with plans and specifications of the works can be seen at this Office on and after Tuesday, the 9th day of October, next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the local officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation, and residence of each member of the same; and further, a Bank Deposit Receipt for the sum of \$30,000 must accompany the tender for the canal and locks; and a Bank Deposit Receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, &c.

The respective Deposit Receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 8th August, 1888.

### ST. LAWRENCE CANALS NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tender for the St. Lawrence Canal," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 25th day of September next, for the construction of two locks, and the deepening and enlargement of the upper entrance of the Galops Canal, and for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall canal, between the Town of Cornwall and Maple Grove; the deepening and widening the channel way of the canal; construction of bridges, &c.

A map of each of the localities together with plans and specifications of the respective works, can be seen on and after Tuesday, the 11th day of September, next, at this office for all the works, and for the respective works at the following mentioned places:—

For the works at Galops, at the Lock-keeper's house, Galops. For deepening the summit level of the Cornwall Canal, at Dickenson's Landing; and for the new locks, &c., at lock-stations Nos. 18, 19 and 20, at the Town of Cornwall. Printed forms of tender can be obtained for the respective works at the places mentioned.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a Bank Deposit Receipt for the sum of \$5,000 must accompany the tender for the Galops Canal Works, and a Bank Deposit Receipt for the sum of \$2,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal, a Bank Deposit Receipt for the sum of \$4,000.

The respective Deposit Receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

The Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 8th August, 1888.

# THE CARPET & FURNISHING WAREHOUSE OF THE DOMINION.

## JOHN KAY, SON & CO.

Are now receiving their immense Fall Importations, among which there are several new features in the CARPET DEPARTMENT.

**The Brinton Patented Abaptus Carpet** made in extra heavy Brussels and Wilton Pile: is manufactured entirely from Wools in their natural colors, that is WITHOUT DYE.

**The Kandahar Carpet** (in squares) is of the Wilton character, made of the finest lustre Wool, and nearly as heavy as Axminster, and is very desirable. Sizes in stock, 11 feet 6 inches by 13 feet 1 inch, and 12 feet by 15 feet 9 inches. Can be made to order any size.

**The Afghan** is of a heavy Brussels fabric. Sizes in stock, 13 feet 6 inches by 15 feet and under. These can also be made to any size.

**Real Turkey and Masulipitan** for Dining Rooms.

**Victorian Axminster Parquet Carpets.** A large assortment of these magnificent goods always in stock.

**Wilton Parquet Carpets,** Anglo-Indian Carpets, Smyrna Carpets, Kensington Art Squares, Felt Squares, New Designs.

Always on hand, a choice assortment of Templeton's exquisite Victorian Axminster High Art Carpets for Rooms, Halls and Stairs. These goods are now so well known that description is dispensed with.

**Heavy Royal Axminsters.** A large selection of choice goods.

**Wiltons.** In five and six frame, magnificent patterns, in all the new coloring and shadings.

**Brussels.** Purchasers have fully appreciated the great boon of being able to select from hundreds of pieces of the best five-frame Brussels at \$1 cash, of which we have still a good assortment.

Their special Brussels this season in regular and extra qualities, five and six-frame, are very fine.

**Tapestry Carpets.** From the lowest price up. They would invite attention to a large lot (over productions) of the best 10-wire Balmoral Cloth, finest made, selling at 72c. cash; regular price 85c. and 90c.

**All Wool Carpets.** A great variety in Brussels patterns and colorings.

### CHURCH CARPETS A SPECIALTY.

**Heavy Wool Felts** in all colors for fitting round Carpet Squares.

**Skin Rugs,** in Leopard, Bear, Black Goat, Sheepskin, etc. Rugs in all sizes. Persian, Mecca, Yeddo, Tanjore, Khyber, Daghestan, Smyrna, etc., etc.

**Cocoa, Napier and China Matting.** A large stock always on hand. Oilcloths and Linoleums, the largest stock carried.

### AURORA and Other CARPET SWEEPERS.

Purchasers will find that the Value given Distances all Competitors. Inspection Invited.

**JOHN KAY, SON & CO.** 34 KING STREET WEST, TORONTO.

GOD SEES NOT AS MAN SEES.

No; for "man looketh on the outward appearance, but God looketh on the heart." Our friends very often make mistakes about us. They are very apt to think that when our outward behavior is all right, we are all right inside. Girls or boys may be thought very highly of by a Sunday-school teacher, for instance, because their collects and texts may be well recited, and their attention good. If asked what sort of children they are, such a teacher might very likely say, "Excellent! they are all that I could wish." And yet, God looking way down beneath the lessons and outward behavior, might perhaps see vain thoughts, and many things displeasing to Himself.

Some of you may go to Church, and behave so quietly and reverently, that those near you may think, "How

### \$1000 for a Wife!

The above sum in cash and goods will be paid to the first 200 who send 25 cents for a sample of our goods, and tell us correctly where in the Bible is the word "WIFE" first found. Mention book, chapter and verse. The first person who sends the correct answer will be paid \$100 IN CASH, the second \$50, the third \$25, the fourth \$15, the fifth \$10, and to the next 195, if there are as many, a SOLID GOLD PLATE HALF ROUND WEDDING RING. Warranted. We want new agents, and for 25 cents will send A HANDSOME FOLDING CASE containing 140 USEFUL ARTICLES for Domestic Use, elegantly embellished in 5 colors. Last year we paid \$20,000 for advertising, and we wish to try the effect of a new method. Send postage stamps or silver and LOSE NO TIME if you would secure one of the Cash Payments. We will return the money and you may keep the goods if not found satisfactory. Mention this paper. Address at once **WORLD MANFG. CO., 122 Nassau Street, N. Y.**

much in earnest those young people are!" But God may know that while you seem to be praying, you are not thinking of Him at all, but of what you are going to do to-morrow or next day, and many other things. You are really mocking Him, though on your knees, and He is saying of you "They are worshipping Me with their lips, and with their bodies, but their hearts are far from Me."—Parish Visitor.

### MAGIC LANTERNS

And STEREOPTICONS, all prices. Views illustrating every subject for PUBLIC EXHIBITIONS, etc. A profitable business for a man with small capital. Also Lanterns for Home Amusement. 153 page Catalogue free. **MCALLISTER, Optician, 49 Nassau St., N. Y.**

**THE DOUBLE LIABILITY.**—A weak and low constitution, impure blood, etc., causes a double liability to contract disease, purify the blood and remove all worn out matter and disease-breeding impurities from the body by using Burdock Blood Bitters which thoroughly cleanses, regulates and tones the entire system.

**IS CHOLERA COMING.**—When symptoms of cholera appear, prompt remedies should be resorted to. Miss Mary E. Davis, of Luskville, Ont., says—"My brother was bad with cholera morbus, and after using one bottle of Dr. Fowler's Extract of Wild Strawberry, it cured him entirely."



### Sault Ste. Marie Canal, NOTICE TO CONTRACTORS.

THE WORKS for the construction of the canal, above mentioned, advertised to be let on the 23rd of October next, are unavoidably postponed to the following dates:

Tenders will be received until **Wednesday 7th day of November next.** Plans and specifications will be ready for examination at this office and at Sault Ste. Marie on and after

**Wednesday the 24th of October next.** By Order, **A. P. BRADLEY,** Secretary.

Department of Railway & Canals, Ottawa, 27th September, 1888.

### TORONTO STEAM LAUNDRY.

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

106 York Street (2nd door north of King), **G. F. SHARPE.**



(Liquid.) *Note.*—This favorite medicine is put up in oval bottles holding three ounces each, with the name blown in the glass, and the name of the inventor, S. K. Campbell, in red ink across the face of the label. Beware of imitations, refuse all substitutes, and you will not be disappointed.

**Campbell's Cathartic Compound** Cures Chronic Constipation, Costiveness, and all Complaints

arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

Price 25 Cents per Bottle. PREPARED ONLY BY **DAVIS & LAWRENCE CO. (Limited), MONTREAL.**

### PAPERS ON THE Work and Progress of the—Church of England.

- INTRODUCTORY PAPERS**—No. 1. TESTIMONIES OF OUTSIDERS. Now ready \$1.00 per 100, 8 pages.
  - IN PREPARATION**—No. 2. TESTIMONIES OF THE BISHOPS.
  - No. 3. " " STATESMEN AND OTHER PUBLIC MEN.
  - No. 4. TESTIMONIES OF THE SECULAR PAPERS.
- These papers may be had from the Rev. Arthur C. Waghorne, New Harbour, Newfoundland, or from Mrs. Bouse S.P.O.E. Depot, St. John's Newfoundland. Profits for Parsonage Fund.

### Births, Deaths, Marriages.

Under five lines 25 cents. **DIED.** At Fort McLeod, N. W. T. on Wednesday the 26th September, Bertha Lucinda, fifth child and only daughter of Rev. Henry and Jane Bourn, aged five months and twenty-two days.

# PIANOS

## SQUARE AND UPRIGHT.

### ALL STYLES

**HEINTZMAN & Co.**  
Send for Illustrated Catalogue.  
117 King Street West,  
Toronto, Ont.

## Manufacturers' Life Insurance Co.

AND THE  
MANUFACTURERS' ACCIDENT INSURANCE COMPANY,

Are two separate and distinct Companies with full Government Deposits.

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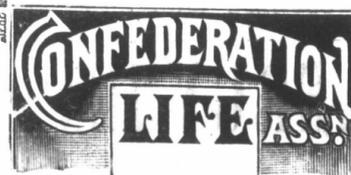
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