

The Church Evangelist.

SUCCEEDING "THE CHURCH GUARDIAN."

"Pro Deo et Ecclesia."

Bishop Straehan School

FOR GIRLS,

TORONTO, - - - ONTARIO.

(Established 1867).

President—The Lord Bishop of Toronto.
Prepares for University Matriculation. Resi-
dent French and German Governesses. Fees
for resident pupils, \$22 per annum, with en-
trance fee, \$12. Discount for sisters and for
daughters of clergymen.

The School will re-open (D.V.) after the
Mid-summer Holidays, on Wednesday, Sept.
5th, 1895.

Apply for Calendar to MISS GRIER,
Lady Principal.

Bishop Stewart School.

HOME PRIVILEGES.

PERSONAL INSTRUCTION.

DESIRABLE LOCALITY.

For particulars, address

REV. CANON DAVIDSON, M.A.,
Rector, *Frelighsburg, Que.*

BISHOP BETHUNE COLLEGE,

OSHAWA, ONT.,

Under the Charge of The Sisters of
ST. JOHN THE DIVINE.

Visitor—The Lord Bishop of Toronto.

For Terms and Particulars apply to

THE SISTER IN CHARGE,
The Sisters of St. John the Divine,
Major Street, Toronto.



Hellmuth College,

LONDON,
Ontario, Canada.
For Young Ladies & Girls.
Beautiful Home. Healthy
Climate. Full Academic
Course. Music, Art,
Elocution, etc. Free
Elevator. 125 Aven. St.
dentia from 35 Province
and Ontario. For illus. c.
and Catalogue apply to
Miss E. N. English, M. A., Principal.

A. H. HOWARD

Presentation
Addresses,

53 KING STREET EAST,
TORONTO.

K.D.C., the Household Remedy
for Stomach Troubles.

DAVENPORT SCHOOL,

A COLLEGIATE SCHOOL FOR THE
SONS OF GENTLEMEN.

Portland Manor, St. John, New Brunswick,
CANADA.

LOVELY AND HEALTHFUL LOCALITY.

BOYS EDUCATED FOR COLLEGE AND BUSI-
NESS BY AN EXCELLENT STAFF OF
RESIDENT MASTERS.

Special Attention Paid to Religion, Morals
and Manners.

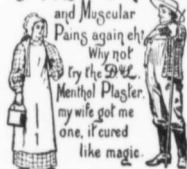
TERMS: Boarders, - \$200 per annum.
Day Scholars, - 45 "

VISITOR—The Right Reverend the Lord Bishop
of Fredericton.
WARDEN—The Rev. John M. Davenport, M.A.,
Oxford.

HEAD MASTER—Rev. Percy Owen-Jones, M.D.
Michaelmas Term begins September 3rd and
lasts till the Thursday before Christmas.

Particulars on application to the Head Master.

John's got the Rheumatism



and Muscular
Pains again eh?
Why not
try the D.L.
Menthol Plaster.
my wife got me
one, it cured
like magic.

For a long time I suffered with Rheumatism in
the back so severely that I could not even sit
straight. My wife advised a D. & L. Menthol
Plaster. I tried it and was soon going about all
right. S. C. HERRIN, Sweet's Concess.
Price 25c.

CANADA PAPER CO.

PAPER MAKERS AND

WHOLESALE STATIONERS.

Offices and Warehouses:

578, 580 and 582 CRAIG STREET, MONTREAL,
11 FRONT STREET, TORONTO.

Springvale Mills, } WINDSOR MILLS,
Windsor Mills, } Province of Quebec.

Meneely Bell Co'y

CLINTON H. MENEELY, Gen'l Manager.

TROY, N.Y. AND NEW YORK CITY.

MANUFACTURE

SUPERIOR CHURCH BELLS.

LADY—Experienced and capable—wishes
engagement as Housekeeper
or in any position of trust. Highest references.
Address, "Alpha," THE CHURCH EVANGELIST
Office.

K.D.C. Pills Cure Chronic Con-
stipation.

Miss Veals' School

50 and 52 PETER ST., TORONTO

MISS VEALS has made arrangements
for the removal of her
School in September next to a commodious
residence—now in course of alteration and en-
largement—situated on Spadina Ave., between
Harbord and Bloor Streets; one of the most
desirable parts of the city.

The house, being specially planned for the
School, fulfills all the requirements of modern
science, necessary to health and comfort.

Applications will be received by Miss Veals,
at 50 and 52 Peter Street until August 15th
after that date at 651 Spadina Avenue.

50 PETER STREET,
June 1, 1895.

TORONTO RAILWAY!

SERVICE OF CARS INTO THE PARKS.

King Street Cars run to Balsam Avenue,
close to Victoria Park, every six minutes.
Nearly all these cars are open.

Connections are made at Woodbine gate with
the Scarborough cars, which run direct to the
park every fifteen minutes.

High Park.—There is a ten-minute service
on Carlton and College route, and a ten-minute
service on College and Yonge, making a direct
service of five minutes from College and Yonge
into the park.

Special cars may be chartered for school or
church parties.

School tickets are accepted for children at all
hours during the summer season.

JAMES GUNN, Supt.

M. S. Brown & Co.

Established A.D. 1846.

DEALERS IN COMMUNION PLATE, BRASS
ALTAR FURNITURE, JEWELLERY
AND SILVER WARE.

138 Granville St., Halifax, N.S.

Our special Chalice 7 1/2 inches high, gilt bowl,
and patent 6 inches, with gilt surface of superior
quality, E. B. on White Metal and Crystal Cruet
with Maltese Cross stopper, at \$14 per set, is
admirably adapted for Missions or small par-
ishes, where appropriate articles at small cost
are required.

The same set E.P. on Nickel, per set \$18 00
Crystal Cruets, singly, each..... \$10 to \$15
E. P. Bread Boxes, hinged cover and
front, 24 x 24 x 1 inch..... 2 50

Brass Altar Caskets, 15 to 24 inches..... \$10 to \$15
Brass Altar Desks..... 5 to 25
Brass Altar Candlesticks, per pair..... 5 to 10
Brass Altar Vases, plain and diam..... 5 to 12
Brass Aims, Dishes, 12 and 14 inches,
partly or wholly decorated, each..... \$5 to 18

Freight prepaid to Montreal on sales for Mani-
toba and further west.

BLYMNER BELLS

FOR CHURCH SCHOOLS, FIRE STATIONS,
CATALOGUE WITH OVER 2800 TESTIMONIALS.
THOMPSON & MORRISON, SOLE AGENTS,
AMHERST, N.S.


K. D. C. The Mighty Curer for
Indigestion.

Has Upset

the old ideas, and revolutionized cooking—What? **COTTOLENE**. Why? Because it is clean, pure, healthful, economical, and makes the most delicate and delicious food. 5 lbs. of Cottolene equals 7½ lbs. of lard, saving ¼ the cost. Get the genuine, with trade mark—steer's head in cotton-plant wreath—on every tin. Made only by

The N. K. Fairbank Company,
Wellington and Ann Sts., MONTREAL.





As many good things are likely to. But you are safe in running the risk if you keep a bottle of **Perry Davis' PAIN KILLER** at hand. It's a never-failing antidote for pains of all sorts. Sold by all Druggists.

Dose.—One teaspoonful in a half glass of water or milk (warm if convenient.)



IF YOU BUY THE **QUEEN'S LAUNDRY BAR**

YOU HAVE THE BEST VALUE!

IF YOU SAVE THE WRAPPERS and return 60 of them to THE ALBERT TOILET SOAP CO., 168 McCord Street, they will send you a handsome **MACASSAR**, size 17 x 22 inches, imported direct by them from France, which will ornament your drawing-room.

CHURCH SCHOOL FOR GIRLS

EDGEHILL,

WINDSOR, - - NOVA SCOTIA.

Established by the authority and under the Patronage of the Synod of the Diocese of Nova Scotia, and the Synod of the Diocese of Fredericton.

CHAIRMAN, BOARD OF TRUSTEES, - - - THE BISHOP OF NOVA SCOTIA.

LADY PRINCIPAL, - - - - MISS MACHIN

With a Staff of Thirteen Governesses and Instructors.

Board and Tuition in English Branches and the French Language, \$185.00 per school year.

Michaelmas Term Begins September 7th.

For Calendar and Form of Application for Admission, apply to

DR. HIND, Windsor, Nova Scotia.

Home Thoughts.

ATTENDING CHURCH ON RAINY SUNDAYS.

Francis Pidley Havergal's admirers, whose name is legion, will read with interest the following lines from his pen:—

I attend church on rainy Sundays because,
1. God has blessed the Lord's day and hallowed it, making no exceptions for rainy Sundays.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hand fail through weakness, I shall have great reason to blame myself, unless I sustain him by prayer and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few, than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If, I stay away, why may not they?

7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure-seekers I see that no weather keeps the delicate female from the ball, the party or the concert.

9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church, because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to bear that. (St. Luke xiv. 18.)

12. There is a special promise that where two or three meet together in God's name He will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.

14. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet they think they have good reason for such neglect.

15. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.

WHAT A SHARK'S JAWS ARE LIKE.

The jaw of a shark is a perfect study. In some species the adult members have six rows of teeth in each jaw, each tooth being pointed, the points being directed backwards so as to form a veritable barb. These teeth, which in their normal state lie flat against the jaw, are erectile at will, and when the animal darts on his prey they start on end in the same manner that a cat's claws are protruded from their sheath. When a shark seizes his prey he is forced to bolt it, whether willing or not, for the arrangement of the teeth will not allow him to disgorge his food, which can only pass inwards to the stomach. His position in the water is also more or less awkward, and compels him to be quick at his meal. He approaches the object he intends to swallow and just before reaching it, suddenly turns on his side and back, and then grabs at his prey from that position. This is necessary, because his mouth is too far under his head. When a shark is killed and dissected the contents of the stomach are often of a miscellaneous character. One which was opened in the presence of the writer contained among other articles, a horse's mane and several empty bottles. The latter articles had probably been thrown overboard from some vessel in the harbor, and were presumably seized and swallowed by the rapacious creature before he had found out just what they were.

It is especially significant that the *Wine and Spirit Review* warns liquor dealers of the "danger of woman suffrage," and asserts that "nine out of ten women are, on general principles, opposed to the saloon as an institution."

The Church Evangelist.

Vol. XVII.—No. 11.

TORONTO, AUGUST 15, 1895.

\$1.50 per Annum.

New York City contains more Germans than Hamburg, more Irish than Dublin, more Italians than Venice, and fifteen times more Jews than Jerusalem. In the Chapel of the Good Shepherd, on Blackwell's Island, the congregation regularly includes members of seventy different nationalities.

The "Year Book" of the Trinity Parish, New York, is interesting reading. The parish Church and eight chapels report collections and contributions to the amount of \$40,000. The total amount of collections, appropriations for parochial and outside purposes is \$100,000. The baptisms equal 1,040; confirmed, 460; marriages 381; communicants 6,561; Sunday school teachers 340; Sunday school scholars 4,161; fifteen Churches outside the parish are assisted by Trinity Church, and allowances are made to the Seamen's Mission, the City Mission Society, the Italian, Spanish, and German Missions, the Church Temperance Society, and Hobart College.

There is a story of a workman of Faraday's. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid, and could not be found. One said he could find it; another said there was no possibility of finding it. The great chemist came in and put some chemicals into the jar, and at once every particle of the silver was precipitated. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could precipitate that silver and recover that cup, how easy it ought to be for us to believe that God can restore our sleeping dust.

The Bishop of Vermont's Town Hall services at Brattleborough were of the simplest description—Hymns, Scripture Lesson, a few Collects, Address and Benediction. The comments of Methodists, Baptists, and Congregationalists are interesting. A good old Methodist brother said, "No one has ever been in this town who could draw and hold such audiences for such a length of time." A leading Baptist said, "I was a little doubtful at first, but now I consider it providential that Bishop Hall has come here." A Congregationalist said, "What a grand time we are having; what shall we do when the Bishop goes away?" The local Methodist minister took occasion to thank the Bishop personally, and said publicly, "His influence could not be measured. There would always be an open door for that man everywhere."

On Thursday June 27th in Hobart Church, Oneida, (Diocese of Fond du Lac) the Bishop ordained Cornelius Hill, who has been "Sachem" of his tribe, and also head chief of the Six Nation Indians. A great many Indians were present at the service.

There was held recently in Chicago the annual meeting of the National Children's Home Society. This is a new organization with auxiliaries in eighteen States. During the past year it has found homes for 1,617 children.

An interesting episode took place in Talbot Church (Diocese of Ballarat, Australia) when the Bishop and incumbent had to stop during the service, seize a great stock whip and "waddy" and drive a wild cow out of the vestry. The Bishop always travels with these implements, in order to protect himself and his flock against the attacks of wild cattle.

The clergy in England are a long lived race, if one can judge by the clerical obituary published in England Church papers. Taking the notices out of two issues of the *Church Times*, the average age is 77.

At St. Mary Magdalene's, Paddington, (London), the new schools, erected as a memorial to the late vicar, Dr. Richard Temple West, were opened on St. Mary Magdalene's Day. The schools are close to the Church, and stand on the site of a "Protestant Mission Chapel," which was put up some years ago to counteract the "pernicious" teaching in the Church. The property came into Dr. West's hands, and on it stands a Church school, capable of accommodating 400 children.

We have much pleasure in quoting the following interesting passage from an eloquent sermon preached by the Rev. Dr. Macleod at the opening of the new Presbyterian Church at Crathie:—

"It may be enough for us, while recognising the extremes into which the Church of Christ has fallen at various times, now on the side of ritual and again on that of Puritanism, to vindicate the right use of the beautiful in our own churches and in our service to God. There is nothing sacred, but the opposite, in ugliness; there is nothing helpful, but the contrary, in what is harsh and discordant. Bad music, vulgar or secular in character and hideous in performance, must prove a hindrance to devotion for all persons who respect God's law of harmony. A mere barn fitted with pews and galleries may, indeed, become a very gate of heaven when it is associated with an earnest ministry, and convictions and aspirations which have raised soul after soul to God. But the fact of its being a barn has nothing to do with those results—they have been in spite of it. Nay, the mean buildings in many of our Scottish parishes have too frequently been not the symbol of any religious conviction at all, but of a parsimony which has grudged expense; and the bad music and inattention to external forms, instead of being a token of spirituality, have too often been the result of carelessness and irreverent thoughtlessness. To make beauty the end is both an error and a peril, but to make it an appropriate accompaniment of spiritual worship ought to be the very instinct of right Christian feeling. Our own Church has absolute liberty to use what may be deemed the best and most suitable for the service of God. He is no true friend of our Church who would make permanent those habits and traditions which belong not to its earlier and better period, but to one in which alien rather than native influences prevailed. Our forefathers did not go to the moors and peat-hags because they preferred them to their parish churches. And it is worse than an anachronism to perpetuate as a sacred heritage habits which were the compulsory result of circumstances. What folly it is to quote the Reformers, who changed the whole character of their own age, as an authority against our changing anything at all! True reverence should lead us to respect the spirit of the Reformers rather than slavishly to imitate the customs which were thrust upon them by the dangers of their time. We therefore welcome the increased attention being paid over Scotland to the beautiful and becoming in our churches and our services. And so may we congratulate ourselves that this Church, sweet, and beautiful, and appropriate, is being dedicated to-day to the service of God.—*Irish Ecclesiastical Gazette*

The Church Evangelist.

Issued every Thursday, from the Office of the Church of England Publishing Company, Limited, Aberdeen Chambers, Toronto,

TERMS \$1.50 PER ANNUM.

All communications for either business or Editorial Departments should be addressed THE CHURCH EVANGELIST, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3.00. No advertisement charged at less than five lines. None other than unobtainable advertisements taken

Our Japanese Work.

We should not allow ourselves to get tired hearing about Japan. It is not right. It leads us to neglect possibly one of the grandest chances ever given to God's people to establish His Kingdom in the east. We are sick of hearing the very word "Japan," for all the papers for a year and a half have been full of the war, and reflections on the results of the war, and pictures of soldiers and temples and jinrikshas, till we don't want to see any more. Then every traveller has filled columns of some paper with his "Impressions," and books have been written about adventures in the flowery realm, and every missionary paper has had its Japanese page. We got tired of it all and we wouldn't read it. Then we lost interest; and the enemy was much pleased; for he wants Japan just now more than any country. It is the key of Asia. We may be tired of the name, but the fact remains, an interesting and important fact, that there stretches the Island Empire of the East, just risen into the company of great nations, next to us westward, open to us freely, to win it for Christ and His Church if we can, ready to be a great helper or a mighty hinderer in the work which you and I undertook to do at our Baptism.

Look again at any map of Asia and note that long festoon of Islands which gracefully swings from the tip of Kamtschatka to the point of Corea, looped up in the middle by the Singalien Island. Find the biggest one and then hit the point where it would balance were it a bit of cardboard. This place will be midway between Tokio and Nagano, the home of one of our Canadian Missions. It is 120 miles from the capital and about the same distance from the other Canadian centre Nagoya, whose name is so like its own. About the latter and the good work done there we have heard much lately from Mr. Robinson; now let us turn our attention to Nagano, the younger sister mission.

If you have a good map you will see that it is in the Shinano Ken, a Province of a million people, given into our special care by the Bishop of Japan—no small charge you will say; and you are quite right. Now don't let anybody confuse this province and its capital with Tokio and Yokohama; where most of the Europeans live in luxury and write books and "Impressions" for the papers. One might as well confuse Toronto with Haliburton. The people are not savages anywhere in Japan, we all know that; but in the Treaty ports they have had a quarter of a century of Western influence, while in our mission region everything foreign is new to them. Heathenism is strong everywhere, but in Shinano it is ignorant as well. Mission workers in the older parts can have European houses and much else to make the work easier, but over the mountains our friends must work with things Japanese as best they can, and they do very well indeed, the Bishop tells us.

Mr. Waller was sent to Nagano two years and a half ago, having been moved away from his much loved work at Fukushiwa by the settlement made of the jurisdiction question between the English and American Bishops. He had to begin all over again, with nothing but some precious experience, but he did it bravely as he always does; and successfully too; for he has won himself an enviable name as a pioneer missionary. It was lonely—very lonely there at first

for him and Mrs. Waller. The circle of glorious mountains hemmed in 25,000 people to be sure, yet they were all aliens, Mongolian in race and Pagan in religion. He had won a dozen or two of them for Christ when the next detachment of missionaries reached him from here, and now they have been able to form two bands, Mr. Kennedy having gone to Mattumoto, thirty miles southward over the hills, to work with our friend Mr. Kakugar, while Miss Smith and Miss Paterson continue to work with Mr. Waller at Nagano.

We have two bands of workers but no tools.

Churches must be built. In the presence of gorgeous Buddhist temples a worthy House of God is more than wanted, it is imperatively demanded if we would carry on Our Lord's Work successfully. \$750 will build one, for they have the land.

Schools must be established, for if purely secular education is had here it is a thousand times worse in Japan. We have volunteers to teach and manage the school but no funds for buildings nor equipment.

Miss Smith has been brought here from Kobe, where she was doing a grand work with a dispensary (provided by the S.P.G.) and a Training School for nurses—ten of them and a matron—all supported by the \$400 sent by us in Canada. It is in order to concentrate the Canadian work that she has been removed to Nagano; but the \$400 grant for nurses has been withdrawn, and the reason of this is not so apparent. There must be some pressing reason for it, else the Domestic and Foreign Missionary Society would not stop so good a work so absolutely and without warning. What is to become of the Christian girls whose training was nearly complete we do not know. Miss Smith sees nothing for it but to send them back to their heathen homes disappointed, and she is nearly heartbroken at the prospect. They must go back, and she must go on "making brick without straw" so to speak. Surely the money can be raised amongst those who pray for the conversion of Asia.

For the way to do that is to convert Japan.

And the way to convert Japan is to send her own people to do it.

Native nurses, native Bible women, native catechists, native deacons and priests, and at last (we hope soon) native Bishops will complete the organization. It is impossible to exaggerate the importance of native work in Japan.

Meanwhile we can encourage our pioneers there. All missionaries need encouragement and the warmest sympathy. They are (as it has been well said) the finger-tips of the Church and must be kept in constant union with the heart. We work through them. Pray for them always and write to them often. Yes, and read about them in the papers even if you are sick of Japan.

By all means give them what they ask for by way of tools for their work.

Give Mr. Robinson his orphanage, Mr. Waller his catechists and Bible women, Miss Paterson her school and Miss Smith her nurses, build Churches at Nagano and at Matsumoto, and do not let it be said any longer that the Canadian missions are the worst equipped in Japan.

Dean Carmichael on Higher Criticism.

Through the kindness of the Dean we have received a copy of a monograph recently published by him in connection with the above named subject—bearing the title "How two documents may be found in one." We don't want to begin a review of this able and timely contribution to this subject by being hyper-critical, but it strikes us that it would have been more properly designated, "How one Document may be erroneously supposed to be made up of two or more."

The Dean disclaims any intention to discuss all the questions raised by what is called the higher critical school; and confines himself to "a fair and temperate discussion of one point, viz., the claim that certain chapters of the Pentateuch may be divided into two or more reasonably consecutive documents.

This theory underlies the whole higher criticisms of the Old Testament. And while there are a few chapters in the Pentateuch, as Driver and others have pointed out, that lend themselves to an apparent confirmation of this theory, the Dean shows that it is an utterly fallacious test. It is only the descriptive chapters that give any color to this theory. And the Dean points out by actual quotation that it is just as easy to prove by the higher critic's method, that Stanley did not write the History of the Jewish Church, or that Dean Farrar did not write the life of St. Paul, or Kinglake the History of the Crimea, or Josephus the History of the Jews, as that Moses did not write the Pentateuch. Passages from each of these authors are quoted to shew that these compositions might on the principles of the higher critics be assigned to at least two other authors, making two reasonably consecutive narratives.

The argument would have been more apparent had the Dean followed the Driver method, and placed the statements attributable to the second author in brackets in the narrative as we have it. But it has great force as it stands, and is quite sufficient to shew the utter fallacy of the Driver method, and to shake confidence in the underlying theory of the school which he leads.

We commend the monograph to the consideration of all interested in this discussion.

Preaching—The Mission Type.

The subject of preaching and the quality of the modern sermon is not an unpopular theme. The Archbishop of Canterbury at his recent Diocesan Conference complains that the modern sermon amongst the younger clergy has far too much of the mission type about it. The sermon, or rather the continuous round of sermons, delivered by such preachers consists mainly and chiefly of appeals to sinners, begging them to be saved and imploring them to forsake sin. "That style may have its merits," said the Primate, "but it would not affect me." Neither does it attract the thoughtful or intellectual—it repels them and empties the Church.

The aim of the Church should be to make people think. A sermon which in no way appeals to the intellect but only to the feelings or to an excited imagination cannot be called a thoughtful sermon. This Mission Type of sermon is like a peal eternally rung on the same bells. Without adding a single bell but adopting a few changes, what beautiful effects may be produced! Not more knowledge but *greater diversity* is the need in the modern cleric.

The Mission Type of sermon is a mannerism. It is so easy to get into a groove. The Mission Type is a mannerism of style. And a mannerism is ever a fault; it is a self-conscious personality.

"Go ye and teach all nations." That is the mission of the clergy. This teaching is to be not merely on the topic of sin in the Kingdom of Darkness, but also on the life of Righteousness in the Kingdom of God. Not merely prominence to the Evangelical view—personal salvation: but the advance of the evolution of that truth, viz., that there is a "state of salvation" in which the redeemed are to walk, called the Church; and as members of the Church, they have vows, privileges, responsibilities, to observe, and a Faith embodied in the Creeds, ever to maintain.

C. SYDNEY GOODMAN.

The Bishop of London and the Unemployed.

The third anniversary of the City Samaritan Office, Labor Home, and Employment Registry, was celebrated on Tuesday by a service in the Church of St. Mary-at-Hill, Eastcheap. These services are conducted by evangelists of the Church Army, of which the Rector, the Rev. W. Carlile, is the Hon. Chief Secretary. In the course of an address on "The deserving unemployed and how to help them," the Bishop of London pointed out that the first principle to be laid down in dealing with the destitute was that they must co-operate with those who stretched out a hand to relieve them. They could not do any real good if the poor hung back and demanded that every-

thing should be adapted to their inclination and pleasure. Although a man might have lost his situation through drink or laziness, or from other causes, it did not follow that he was to have no place for repentance. If such a one abandoned the evil that had brought trouble and poverty on him, and was willing to submit to a reasonable test to show that he meant to reform, he ought to have the opportunity given him. He was present to plead for the Church Army and to express his belief that it was working on proper lines, and he hoped that those who were unable to assist it in any other way would at least contribute towards the expense of continuing its Christian labors. The Rev. W. Carlile subsequently announced that upwards of 1,000 applications were received last year at the City Labor Home. About 250 persons were found permanent employment, and others were given temporary work or assisted in various ways. A friend had recently given him £1,000 for the general work of the Army all over the country, but £500 was badly needed for the City Samaritan Office and Labor Home.

American Brotherhood Convention. The Tenth Annual Convention of the American Brotherhood of St. Andrew, will be held in the city of Louisville, Ky., Wednesday, Thursday, Friday, Saturday and Sunday, September, 25 to 29, 1895. It is understood, that all Brotherhood men, whether elected as delegates or not, are invited to attend and avail themselves of the privileges of the Convention. A reduced rate of fare will be secured on all railroads. It will probably be the usual rate of one fare and one-third for the round trip. In accordance with what is now an established custom, delegates to the Convention will provide for their own entertainment. The local committee has made arrangements with the leading hotels to accommodate the delegates at reduced rates.

Change of Spirit. It is always a more agreeable task to dwell upon our points of agreement than those of difference. One happy effect of the growing desire for reunion is the altered spirit in which we approach those questions on which we imagined ourselves to be seriously divided. And the result is that, instead of going out of our way to find fresh lines of cleavage, we rather start with the assumption that we are after all, in spite of varieties of methods in the working, fundamentally agreed on a larger number of first principles than we ever imagined. A few years ago it was inconceivable that the President of the Church Missionary Society would feel himself quite at home at St. Augustine's College, Canterbury. Yet it will be seen, on reference to another column containing an account of Commemoration Day at St. Augustine's, that things have changed for the better. The President of the C.M.S. was present in person at the festival, and the Principal of the C.M.S. College was only at the last moment prevented from being present also. When we shall have closed up our ranks in presence of the common enemy, who can estimate the strength with which we shall encounter the forces of irreligion at home, and the ignorance and superstition in countries which have not yet named the name of Christ?

The religious progress of Japan could hardly be better indicated than by the report of the Rev. Mr. Loomis, agent of the American Bible Society. His report shows that the officials of Tokio now permit the distribution of Bibles among the police force and the prison guards. Copies of the Old and New Testament Scriptures were distributed among the rank and file of the army and navy and in the hospitals of Japan soon after the outbreak of the recent war, and this with the approval of the commander-in-chief of the Japanese army. During the war some 130,000 copies were distributed in this way. It is only when we have gone back over the history of Japan for a score of years and compared its present condition with the condition twenty years ago, that we can form any adequate estimate of the importance of these facts. The war between Japan and China will, in the end, tend to the progress of Christianity in both countries, and we trust to the speedy evangelization of both.

Preach the Word.

Our theological students and clergy should give their best efforts to the preparation of sermons and practice the art of good delivery. As a rule, they read badly and speak without unction or art, and art is always stronger than emotion. If there is one class of clergy who especially need to be urged towards improvement, it is those who are called Catholic. They should remember that the pulpit is as important as the Altar. For if the clergyman stands as the representative of Christ the Priest at the Altar, he is His organ as the prophet in the pulpit.

Dr. Lefroy, Dean of Norwich, is writing a series of papers on "Sermon Preparation." For many years the dean has risen at 5 a. m., without regard to the season, thus making sure of three hours' study of the Greek Testament and Theology, before breakfast. After breakfast, family prayer and correspondence, four hours daily were given to sermon and teaching preparation. So harassed was Dr. Lefroy by "interruptions—serious, frivolous, irrelevant, musical, educational, parochial, domestic, and financial—which had one thing in common—they were vexatious"—that he had a large, attractively printed card, neatly framed and glazed, and hung up, so that it instantly met the visitor's eye and disclosed the information that the Rev. W. Lefroy was engaged until 2:15 p. m., and in spite of many a wrangle in the hall, the arrangement held good. What a darkened chamber is to a photographer, a library, says the dean, is to the student. Many a mental picture with its background of Scripture, of history, of philosophy, and its foreground of life, of perplexity, of religion, is ruined by a single tap at the door. Nothing save the cry of the sick or the dying should be allowed to interfere with a clergyman engaged in study. Looking back over thirty years of very severe ministerial work, he can truly say he never composed a sermon at night or even in the evening. Of midnight oil he knew absolutely nothing. In conclusion, Dr. Lefroy speaks of the worse than folly of disparaging the *magnum opus* of the Christian minister—the sermon. "We see in a hundred ways that preaching is still the greatest power which God has charged men to use." In Liverpool, where for many years his Church—the most hideous building imaginable and destitute of ornate service—was always crowded to excess, the attraction was the "moral magnetism of the uplifted Saviour." I would not diminish by a semi-quaver (he says) the dignity of sacred song; but in Norwich Cathedral, at the beautiful, reverently rendered service in the choir, the people are comparatively few. In the nave, where the service is simple, the congregation is large, and the worship hearty. Here men will listen for thirty or even forty minutes to a message which speaks of sin, salvation, sanctity, and strength."

History of the Church in Canada.

NEWFOUNDLAND.

One other brief sketch of the perilous and painful life of the clergy of Newfoundland, and we pass on.

"Hermitage Bay, writes Dr. Pilot, has been the scene of the labors of another pioneer of the Church, the Rev. Edward Colley, now grown old in the Master's service. Along the shores of the Bay sweeps the mighty Gulf Stream, which here meeting the cold waters from the Arctic regions raises a fog blast, which perpetually broods over the great Atlantic bank, and envelopes the coast with a thick palpable cloud of drizzling mist. For weeks in summer the sun is hidden from view, and the atmosphere then becomes humid and depressing. The hills which surround the Bay often rise perpendicularly out of the deepest water to the height of a thousand feet, and storms violent, sudden and destructive often overtake even the wary fishermen. Over three thousand people have settled in the arms and coves of this bay, and of these two thousand five hundred at least are members of the Church. All depend for their subsistence on the precarious fisheries, if these fail severe suffering is the necessary result. They are for the most part an innocent, unsophisticated folk; nearly a century and a half ago their forefathers migrating from the southern coasts of England made these harbors their home. A century ago a clergyman stationed at Placentia paid them a summer visit, but it was not till near the middle of the present century that a clergyman was placed permanently among them. Mr. Colley after his ordination was put in charge of Hermitage Mission, which embraced a coast line of over 100 miles; he had no boat of his own and could only be conveyed from cove to cove by the fishermen's boats, often reeking with stale bait and unsavory cod. His flock was located in over thirty different harbors, containing from two to twenty families. With the exception of three shells of school houses there were no places for conducting service, except the kitchen of the fishermen, always gladly lent for this purpose. When Mr. Colley visited any settlement the plan adopted was for the people of that cove to supply a boat and crew to convey him to the next port. On each succeeding visit a fresh boat and crew were told off; in this way Mr. Colley

became acquainted with all the men of his flock. His visits were always eagerly looked for, the united hospitality lovingly extended, and the best bed the settlement could boast of was always ready for him. As the men were all day absent on the fishing grounds, the only opportunity he had for assembling them for worship, was after the fish had been settled away and supper ended. Fishermen go to bed early and it was not to be wondered at, that being tired and weary with the labors of the day, many should during service succumb to sleep. Mr. Colley resolved to try a better plan. He rose at dawn with the men, and induced them to join in prayer before leaving for the fishing grounds. By patient perseverance he got the whole population to fall in with this plan, until it became a standing order in every harbor, that during the parson's stay no boat should leave for the ground until after morning prayer. This grew into an established practice in every settlement, and was afterwards supplemented by an address and a celebration of Holy Communion. Later on he persuaded them to attend Even-song before they retired. This became a second order in the settlement, it also became usual on his approach to any harbor with the Union Jack flying on the boat that conveyed him, for all fishing boats to heave anchor, make for home and get ready for Even-song.

For thirty years Mr. Colley continued in this noble work, and by his exertions aided by the willing hands and gifts of his flock, he saw the desire of his heart fulfilled, in the erection of nine chapel schools and two consecrated churches. One of them at Hermitage Cove, erected by the liberality of T. N. Hunt, Esq., of London, is a beautiful Church of brick with stone facings and furnished throughout with oak fitting and stained glass windows. Here Mr. Colley always said Matins at eight and Even-song at five when at home, and in each of the settlements where it was possible a man was appointed to say morning and evening prayer on Sundays during his absence. When he retired in 1863 there was hardly a dissenter in the Mission, and so it has continued to this day.

The Christian Year.

The following extracts from an article by Rev. Dr. Freeman illustrates the growth of a feeling in favor of the observance of the seasons of the Christian Year. It is one of the signs of the times and leads to the hope that the gradual adoption of old customs will pave the way to a united walking in the good old paths of unity and charity.

"If our Lord himself punctiliously observed the memorial festivals of the Old Testament dispensation, can it be conceived that there is any impropriety in Christians keeping in sacred remembrance events more important than those of the former era. Was not the advent of our Lord the fulfillment of the greatest promise made to mankind? Was not the tragedy of Calvary the purchase of our redemption? Was not the resurrection of Calvary's Victim the pledge of our deliverance from the power of death? Was not His ascension an assurance of our own transition to celestial realms? And was not the advent of the Comforter only second in importance to that of the Son of God?

Now, because in this age of greater things we are not required to go to Jerusalem, do we not worship God, wherever we may be, "in spirit and in truth?" And because there is no requirement of tithes in the New Testament, do we not bring unto the Lord our offerings? Is not the absence of a code of specific regulations in the New Testament a clear intimation that our homage and service are, hereafter, to be voluntary? Are we not honored by this acknowledgment of our manhood, and can we doubt that voluntary devotion is more appreciated than that which was mere constrained?

It has been left to man to devise methods and means for hastening the evangelization of the world, one of which, that of printing the Gospel, is an instrumentality almost equal in efficiency to that of preaching, while money is used for speeding missionaries to pagan lands, for building sanctuaries, for founding and sustaining educational institutions, and for aiding the divine cause in innumerable ways.

The children of this world who are wise find that the spirit of patriotism is perpetuated by celebrating the birthdays of those who have done most for the establishment and for the preservation of the nation, and also by celebrating some great victory or triumph, hence the setting apart of Independence Day and of the natal days of Washington and Lincoln as memorial days forever.

Shall the children of the world be wiser than the children of light? No, nor are they, for all save a few—and Presbyterians among them—have shown their gratitude to the Son by sanctifying a day each to the commemoration of His advent, His crucifixion, His resurrection, and His ascension; and the day of Pentecost have they sanctified to the remembrance of the advent of the Holy Ghost. And no one who has been present in the churches and households where these days have been kept holy, can doubt that we have lost very much by ignoring them. And much more will

any be convinced of this who have conformed to the general practice of Christendom. The writer, many years ago, in deploring the desecration of Christmas and Easter, was impelled to do something to keep his people from the great sin; and in helping them to convert these into days of holy joy, he succeeded beyond his expectations in making them days of great spiritual profit. Thus encouraged, he and his people found the observance of Good Friday equally profitable, and Passion Week became to them indeed a Holy Week, as, in a series of lectures, the footsteps of our Lord in His approaching crisis were followed from day to day.

Is such an homage to our Saviour undeserved or inappropriate? Is not the almost perfect unanimity with which Christians have sanctified these days attributable to a sense of fitness, and is it not in accordance with the injunction, "Honor to whom honor is due?"

With fresh remembrances of the iniquities and the persecuting spirit of the Papal hierarchy, it is no marvel that our forefathers were so repelled from a partnership with it as to have made some sacrifices, but with ample time for sober thought, should we not, ere this, have corrected their errors?

Into what sweet fellowship with the truly devout, of many ages past, and with the great majority of Christians of the present day, would the observances we have considered bring us! And would they not tend to hasten the answer to our Saviour's prayer, "That they all might be one!"

Arbitration, not War.

The Bishop of Ripon presided on Monday afternoon at the fourteenth annual meeting of the International Arbitration and Peace Association, held at St. Martin's Town Hall, Charing Cross. He said interviews with Ambassadors and questions to Parliamentary candidates would be unavailing unless they first had public opinion at their back. They must seek to educate public opinion in their principles, and in the righteousness of peace and arbitration. The mitigation of the evils in the world could only be brought about by men who were determined to influence their fellow men just in the same manner as the Apostles of old Christianized the world—by the diligent application of reason and persuasion in influencing public opinion. One of the greatest mistakes resulting from the settlement of questions by force appeared to him to be this: that, though the right side might win, yet the right side might not win. The most reasonable and natural mode of settling disputes was by the simple law of arbitration, for arbitration was, at any rate, our poor human way of endeavoring to reach justice, and justice in itself was not merely a virtue, but, as one of the greatest of the Fathers said, "Justice is the mother of all the virtues." Amongst the resolutions adopted was one expressing satisfaction that the French chamber of Deputies had unanimously passed a resolution in favor of an arbitration treaty with the United States. Another resolution expressed satisfaction that the Association's committee had received from an eminent ex-judicial officer a project for securing the peoples of China, Japan, and Corea from a continuance of the conflict of last year.

HIDDEN TEXTS.

Find out the text and give the reference: 50 texts will be given between July 1st and Christmas, and certificates sent at New Year to the children answering the greatest number correctly

AND	WE	DEBTS	DEBTORS	FORGIVE
AS	US	OUR	OUR	FORGIVE

Also:

GO	AND	PEACE	THY	THE
HE	FAITH	IN	SAVED	TO
THE	SAID	HATH	WOMAN	

NOTE.—Do not send in any answers until January 1st, when all should come together.

There were two typographical errors in our Hidden Text last week. In text No. 1, the word SAUL should read SOUL, and in text No. 2 the word SHOW should read THOU.

Thoughts for Quiet Hours.

COMFORT TO MOURNERS.

The following lines were addressed to a friend by the late Mrs. Lowell after the death of her child:—

They in the valley's sheltering care,
Soon crop the meadow's tender prime;
And when the sod grows brown and bare,
The shepherd tries to make them climb.

To airy shelves of pasture green
That hang along the mountain's side;
Where grass and flowers together lean
And down through mists the sunbeams glide.

But nought can tempt the timid things
The steep and rugged path to try,
Though sweet the shepherd calls and sings
And sear't below the pastures lie.

Till in his arms his lambs he takes
Along the dizzy verge to go;
Then heedless of the rifts and breaks
They follow on o'er rock and snow.

And in those pastures lifted fair,
More dewy soft than lowland mead;
The shepherd drops his tender care,
And sheep and lambs together feed.

Let a Christian dwell upon the suggestions of Satan, either consciously or unconsciously, and his spiritual vision will soon be so clouded that he cannot tell noonday from midnight. The sunshine of God's presence and evidences of His love and power might be all around and he would not see them. This will explain why there are so many discouraged Christians. Keep your eyes on Jesus if you want light, life and power.

As we drift along the swift, relentless current of time toward the end of life; as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment, that at any rate for us, much of this earthly career has passed irrevocably—what are the interests, the thoughts, aye, the books, which really command our attention? What do we read and leave unread? What time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which is before; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the passage into the unseen world; for the sights and sounds which will then burst upon us, for the period, be it long or short, of waiting and preparation; for the throne and the face of the eternal Judge. Looking back from the world, how shall we desire to have the most of our best guide to it! How shall we grudge the hours we have wasted on any—be they thoughts, or books, or teachers—which belong to things of time.

The late Dr. Pond of Bangor had several young children removed by death, and he left a tender and beautiful allusion to them in the following paragraph:

I love to think of them as away from me at school—the best school in the universe, where they have the best teachers, and are learning the best things in the best possible manner. I expect ere long to go and see them—see what progress they have made, and to what heights of glory they are ultimately destined, for I think it is not unlikely that among the brightest spirits that surround the eternal throne may be found many at the last who have left this world in infancy.

When thou utterest not a word thou hast laid thy hand upon it; when thou hast uttered it, it hath laid its hand on thee.

Trust thou thy joys in keeping of the Power,
who holds these changing shadows in His hand;
Believe and live, and know that hour by hour
Will ripple newer beauty to thy strand.

Be not anxious about to-morrow, do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them. Enough for you that the God for whom you fight is just and merciful, for he rewardeth every man according to his work.

I do not understand how a man who thinks about himself, and yet knows and wishes to know nothing of God, can support his existence out of very weariness and disgust. If I were to live without God I would not know, in very truth, why I should not put away life like a soiled robe.

There is no legend, there is no fiction, there is no speculation, however wild, which I should not deem it rational to admit into my mind, rather than allow what I conceive to be one of the most degrading doctrines that can be propounded to civilized man—viz., that the Legislature has power to absolve a man from spiritual vows taken before God.

Loyalty to the Church.

We sometimes—indeed we often—hear a claim made by a certain party in the Church, both in England and Ireland, that they are the only loyal party, and that those who differ from them are not. A claim of this kind requires to be considered to ascertain it possible whether or not it be well founded. For such a claim is not only complimentary to those who make it, but it involves something much more; it involves a charge of an injurious and invidious nature against those from whom they differ—viz., the charge of disloyalty. This charge is made implicitly, if not explicitly. We have no pleasure in going into this matter, but as there is so much assumption and unfairness exhibited in this direction at present, it is well to put the question in a clear light.

In the world of politics there are at least two parties, Conservatives and Liberals, who, while they differ from each other in their views and methods, are both engaged in the work of legislation. They may and do call each other names, and label and libel each other to a large extent; yet all sensible, and fair-minded men recognise that in both camps there are many men of equal ability and honesty, many men equally devoted to the common good, and equally desirous and capable of promoting it. Narrow and heated partisans on both sides may call their opponents disloyal, but calling names is not argument, and is rather the refuge of those who are dialectically weak. In the religious world this bandying of names unhappily also prevails, and it is now very common for Low Churchmen to say that High Churchmen are dishonest and disloyal. Charges of this kind have very recently been made in our own columns, and do not require to be particularized.

In looking at the different parties in the Church, whatever excellencies the Evangelical party may possess—and we do not desire to detract from them—learning is not one of them. And yet without a very considerable amount of theological learning a person is not qualified to rush forward with a light heart and fling broadcast charges of disloyalty and dishonesty. But, strange to say, it is the members of this School of Thought who, with the most meagre, imperfect, and fragmentary hold upon the proportion of the Faith, boast of knowing the truth, holding the truth, and preaching the truth.

We do not know whether Evangelical Churchmen would call Bishop Barry loyal or disloyal; but in some lectures delivered by him when, as well as we can recollect, he was Canon of Worcester, he thus spoke of parties in the Anglican Church:—

“Coming to the Evangelical movement in the Church of England its strength lay in the assertion of personal Christianity; its weakness lay in making that personal Christianity all in all. Thus, for instance, there could be no doubt that without denying, it tended to ignore the importance of Church unity and Church system; that without denying it tended to throw in the background the ancient doctrines of sacramental grace. Being so personal and individual it was sometimes at least in danger of substituting personal sincerity and conviction for absolute and unshakable truth.”

“If asked to characterize Tractarianism” (continues Bishop Barry, though his selection of the title is not a happy one), “I would say it was the assertion again of the supernatural not now in the personal but rather in corporate and universal Christianity. Newman has told them that its two great principles were, first of all the value of what he called dogma, that was absolute, definite, and unchangeable truth. In consequence the assertion of the historical basis of Christianity as that upon which alone it could be firmly founded. In fact the principle was the value of absolute truth as distinct from personal sincerity, which Newman called the value of dogma. The next great principal was a profound belief in the real corporate existence of the Catholic Church; in the fact that it had been continuous and unbroken in vitality however corrupted at any time. A strong firm belief in the Apostolic Succession and call of the ministry, and therefore very naturally the emphasizing those means of grace over which the Evangelical movement to some degree passed; those which did require a ministry and were not open without it to each individual Christian. Accordingly the movement brought out very emphatically the reality and efficacy of the Sacraments, of all those means of grace which belonged to the Church as a corporate body, and required the ministry of that body. Those were the two great principles—the value of absolute truth as distinct from personal sincerity, and the corporate existence of the Church of Christ as a body with real privileges, powers, and the real presence of Christ in it. Accordingly, those who belonged to this movement refused to start from the Reformation as the Evangelical movement did, as though it were the foundation of a new Church and not the perpetuation of an old one. They dwelt on the evil of schism and religious division, and consequently the great responsibility which rested upon those who provoked or ventured upon it. They dwelt on the value

of Creeds and the teaching of the Church. They said that the Bible had not been given as a single isolated book, launched, as it were on the sea of humanity, and allowed to shape the currents of that sea as it might; but given to a living body, a living Church, and that Christianity originally was based upon the Bible within the Church and not upon the Bible without the Church.”

These quotations in a general way suffice for our purposes, and explain the position of the two great schools in the Anglican Communion. We do not approve of the use of the terms “disloyal” and “dishonest” by either to the other, but they are mainly if not exclusively used by one party, viz., the party which claims a monopoly of the truth. Speaking for ourselves we can see no “disloyalty” or “dishonesty” in holding firmly to the Church Principles of the continuous corporate existence of the national Churches of England and Ireland; to their possession of the Apostolic Succession, to the validity of their Orders and the certainty of Sacramental grace. We have no desire to revise the Ordinal, to water down the doctrinal statements contained in the Sacramental services; to discuss or excise the Catechism; and it seems to us that those whose aim and object was and is to do all this had better be silent and cease from flinging about unfounded and malicious charges of disloyalty and dishonesty, lest these, like curses, should come home to roost.

We would recommend those who use language of this invidious and objectionable kind to betake themselves to a comprehensive study of Church History, for the utter incongruity between their position and historical Christianity is a plain act. History is not a Creed or a Catechism, it gives lessons rather than rules; still no one can mistake its general teaching in this matter, whether he accept it or reject it. Bold outlines and broad masses of color rise out of the records of the past. They may be dim, they may be incomplete, yet they are definite. And this one thing at least is certain, whatever Church history teaches, whatever it omits, whatever it exaggerates or extenuates; whatever it says and unsays, it cannot be compressed, contained and circumscribed within the narrow doctrinal circle; it cannot be cabined, cribbed and confined in the small theological nut-shell of those whose special vaunt and boast it is that they “know the truth.”

The Church and Sociological Science.

Prof. Graham Taylor, of Chicago Theological Seminary, has a thoughtful article in *The Advance*, of Chicago, discussing the question as to what the Church may expect from the present sociological movement. Professor Taylor is a recognized authority in sociology, and his views on this important question are therefore worthy of attention. He begins by stating some of the things which the sociological movement stands for when considered in relation to the Church. It stands, he says, for the movement of the common mind to arrive at a clearer knowledge of the complex relation of man to man in modern society; the movement of the common heart to realize the undying truth of social justice and human brotherhood; the movement of the common will to find and apply some adjustments for the disturbed relationships in our modern industrial system. Professor Taylor proceeds from this to consider how the experiences and work of the churches have already been affected in some degree by sociological study. First of all is the awakened consciousness in the Church, itself, a larger realization of the common needs of our common humanity as they are manifested in our common life. In the second place—

“With this deepening social consciousness the Church is gaining a more advantageous point of view. This view of the Word, for example, is investing our one Bible with all the charm and fresh power of a new revelation of its old truths to the present age. Its origin is all the more supernatural and divine because mediately derived from the common social conditions under which its revelations were given to men through men.”

As a third point Professor Taylor asks whether there is not something lacking in our application of law and gospel when even in a country like ours which is nominally Christian and where professing members of the Church are numerically in the majority, anti-Christian conditions of society so largely prevail. The family relationship, he argues, needs the re-application of the Biblical conception to rescue it from the divorce legislation, from the social customs which operate against the home life and from the tenement-house conditions in our cities under which it is practically impossible for purity and orderliness to exist. It is through the disclosures of these conditions by sociological study and investigation that the Church “may expect God to convict us of our social sins of omission and commission and to enable us to do better.”

We may build more splendid habitations, fill our rooms with paintings and with sculptures, but we cannot buy with gold the old associations.

BROTHERHOOD OF ST. ANDREW.

OBJECT. The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom amongst young men.

RULES. 1. of Prayer, to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. 2. Of Services. To make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ as set forth in the services of the Church, and in young men's Bible classes. Address: Spencer Waugh, General Secretary, 40 Toronto Street, Toronto.

Extracts from the Cross of St. Andrew.

At a Chapter of the Clergy of the Deanery of Nantwich, held at Coppenhall on June 4th, the "Brotherhood of St. Andrew" was discussed, when the subject was explained by the Rev. J. B. Hill, Curate of St. Mark's, Shelton, and the Rev. G. J. Howson, Vicar of Christ Church, Crewe. The work of the Brotherhood created much interest; and while it was felt that it would be premature to pass a definite resolution to adopt the movement, it was determined to look into it further, and, if possible, to have it discussed with Laymen at the next Rural Dean Conference. A hearty vote of thanks was passed to the Secretaries of the Brotherhood for having for many months past circulated among the clergy "The Cross of St. Andrew," which is the organ of the Brotherhood.

Several young men have been brought to Confirmation by the members of the Probationary Chapter at work in St. Nicholas Parish Church.

I am pleased to report, writes a correspondent from Christ Church, Swansea, that the efforts of the Brotherhood here so far have been very successful. Our work has been confined to looking up old and weak members of the Bible Class, and greeting new and strange faces in Church and the Mission Hall. Our director has expressed himself exceedingly pleased with the first attempts, the messages have been hopeful, and seem to indicate great prosperity in the future. The badges have also stirred up some curiosity, and the movement is undoubtedly being watched—this is certainly a hint to earnestness and prayer.

P.S.—One of our brothers who has left Swansea, for Pembroke, writes to say that he holds out hopes of establishing a Chapter there. [We here see at Swansea a seed waiting to Pembroke, true to the traditions that lives in the Brotherhood.]

However small the population of a country parish may be, let a Chapter be formed, and, sooner or later, it will bear good fruit, Truth always propagates itself.

The Brotherhood of St. Andrew in Australia.

BROTHERHOOD BOYS.

An Australian Brotherhood man writes: I will narrate what I saw at a meeting of the Boys' Chapters at Bowral.

Let me just mention that my visit to this Chapter was not pre-arranged. I merely stepped in upon the meeting as a visitor. Bowral was just about to open proceedings with a hymn, and this was sung with all the heartiness that enthusiastic boyhood could impart. The hymn was followed by prayer. The Director then addressed some useful words to the lads, reminding them of their pledge of prayer and service, calling upon me to follow in a brief address on boys' work in and for the Boys' Department. After a short interval of devotional exercises, in which the elder lads took part in an earnest and natural manner, the Chapter formed up for Bible study. A chapter from the Epistle to the Corinthians had been selected the previous week, and each lad was expected to have as far studied it as to be able to give some verbal or written comments upon it. I looked with interest to the remarks which would come from these bright-faced lads, and to say I was surprised at their grasp of the spirit and meaning of the Sacred Text, is but mildly describing my feelings. I have been to Chapter Bible Classes of men well versed in the Scriptures and instructed by Commentaries, but the prompt, fresh and original thoughts of these young Brothers, bearing so ably on the portion under study, was very refreshing, and far in advance of anything I expected. Questions were freely exchanged, and throughout the evening the utmost enthusiasm prevailed. About a dozen boys were present. Before breaking up, incidents of the week in connection with Chapter work were brought up, and work connected with the approaching Convention apportioned.

These reports need no comment. They speak of so many parishes where boys are enlisted in active training—and practical work in the service of Jesus Christ under the direction of our Church. That they are enthusiastic in the work is abundantly proved—the Australian boy, the American boy, the Canadian boy and the Scotch boy alike giving his allegiance to the Kingdom of Christ under wise leadership. We have abundant material for Chapters throughout the diocese, and many a man in our Churches capable of directing them, waiting like the men of the parable for some man to hire them. Will the Church in Australia rise to the occasion?

WOMEN'S AUXILIARY.

THE LOVE OF CHRIST
CONSTRAINETH US

Subjects for prayer for August—
Moosonee—Greenland

The *Mail and Empire* of Monday, August 5th, published the reported Massacre of C. M. S. and Zyenana missionaries in China, a report which seems too sadly true. Deep sorrow is felt in Toronto and elsewhere among those who met Mr. and Mrs. Stewart especially do the members of the W. A. who had the privilege of hearing Mr. and Mrs. Stewart, deplore the terrible event which to our woman eyes, appears so crushing a blow to the mission field. The following extracts from Mr. Stewart's last letter will be read with sorrowful interest.

All this has been the bright side of the past year, but we have had some dark days too, owing doubtless to the government being fully engaged with the war, a sect known as the Vegetarians, but hitherto without influence or power, has suddenly sprung into vigorous life in this part of the country. They first came into prominence in August last, a month after the declaration of war, and at a village called A-Deng-Bang, where an unusually large number of men joining our church. They attacked the converts, beating some, pillaging the shop of another, and finally cutting down and carrying off \$100 worth of rice crops belonging to a leading convert.

I at once visited our chief Mandarin, who promised to take the matter up without delay; but on sending out officers to investigate they were met by an armed mob, and there being no soldiers nearer than Foochow, nothing could be done. I ought to say, perhaps, that on paper we have 100 soldiers attached to Kucheng, but the Mandarin does without them, and pockets the pay.

A month or so later, in another part of the District, these Vegetarians, with whom are allied one of the most dangerous of the Secret Societies, committed some offence, but not in any way connected with our church, so heinous that the Magistrate was compelled to seize three or four, and imprison them. This was a signal for a rising; messages were quickly dispatched in all directions, and a mob assembled round the Yamen.

All that day they beat round the house, shouting threats of vengeance. On their way to the Yamen they passed outside our city church: some were for rushing in and demolishing it; others advised to move on to the Yamen, and if they proved unsuccessful there, they could return and take it next. The poor women and others in the Church buildings, hearing all this, were, as you may imagine, terrified, knowing by past experience that there was every chance of the threats being carried out.

As the mob crowded round the Yamen, ever increasing in number, one leading citizen after another, who had been closeted with the Mandarin, came forth with offers of concession. The first holding up his hand for silence, cried, "Go home, go home, the Mandarin will allow you to build your Headquarters in the City," which before he had refused, "and will give you \$200 himself." After a moment's pause this was greeted with shouts of disapproval; and so for hours it went on. As our little children listened to it you may imagine their feelings; the fall of the Yamen would probably have meant an attack on us.

At last as the evening was drawing on, and the mob showed their determination to have their way, a Mr. Lang, one of the best known men of the city, came out with the message that all they asked for would be granted; the prisoners would be liberated and sent home in state, and the Mandarin would acknowledge himself defeated by allowing his secretary to be publicly beaten before the people. Poor wretch, he got 300 blows of the bamboo, and was dismissed next morning from his office! This to Chinese minds, meant that the Mandarin was himself beaten and brought to his knees in disgrace. From that day when they learned their power, recruits have crowded in; all who are in trouble with their neighbors, through debt or lawsuit, flock to their standard.

I have been interrupted writing this letter, by a poor convert coming to report to me fresh wrongs done to him in broad daylight. "What can I do for you?" I said. "You see the authorities are powerless, and what can I do?"—"Yes I know that, but you can pray."

A couple of days before that, another had come from another village, with a similar sad story; he had come a long way. This man, I asked too, "What can I do for you?" and he too said, "Teacher, I have come to tell you about it only that you may pray;" and we did, to Him to whom was given "all power on earth." We talked of the olden days when God's faithful people had so often to suffer, and that it was "but for a moment, working

for us a far more exceeding and eternal weight of glory; for the things which are seen are temporal, but the things which are not seen are eternal."

Since last August their numbers have rapidly increased, and in December notices were posted up all through the city and country, calling for a monster gathering at their new Headquarters here. Very disquieting rumours reached us; the converts urged me to organize them, and procure arms. Of course I would not do this, and showed them how futile any such proceeding would be. The day arrived, the meeting was held, but no injury was done. It was the 19th of the month, from early dawn that day a belt of prayer was encircling the earth for the "Fuhkien Mission;" prayer uttered by the thousands from New Zealand round to Canada, who use the C. M. S. Cycle of prayer; they little knew how thankful we were to them that day.

I have just learned that up to the present 3,000 have been enlisted in the last half year, mostly of the lowest orders, and at the present time the reins of government are practically in their hands. What the immediate future will disclose no one can say. One most significant fact, as indicating the opinion of the better classes in the city, is, that they have subscribed some thousands of dollars to rebuild their city wall, and repair their gates, and to put all in order to resist an attack. They are working with quite unwearying vigor. I asked some men the other day as we watched the building why this great expense was being incurred, and got the answer, "For fear of a rebellion." I asked, "Who would rebel?" "The Vegetarians." This was said quite openly.

Our house being outside the city, the rebuilding of the wall will not do much for us: but we have a far better protection than that, "He that keepeth Israel shall neither slumber nor sleep."

Last week an official notice was posted, authorizing, for the first time, the better classes to form themselves into an organized Corps.

Of course it is useless shutting one's eyes to all these things; men's minds are in an unsettled state, and an extraordinary letter that purports to come from Peking, and that last week was posted on the city walls, has not helped to restore restfulness. The letter runs something like this, professing to come from the Emperor himself:—"When I came to the Throne I determined upon a progressive policy, but I have had the reins of government now only a few years in my own hands, and the time has been too short to carry out my designs. The Japanese have come upon me, and my generals have failed me. It was all through my own sins, I chose them badly. I have failed. Now I purpose leaving Peking, and seeking quiet in a Western city, and do you, my people, now select some other man to take my place who will do better than I have done."

I can hardly believe this to be genuine, but its effects on the populace will be to set their minds on a change of dynasty, and doubtless this was the intention of the author of the letter.

The outlook may perhaps be a little dark, but we know very well that the Lord is reigning, and carrying out His own great designs, and if the powerlessness of their own officials, and of us foreigners to lend them aid, lead the converts to fly first to God, and lean altogether on Him, these things will prove the greatest blessings we have known. God has not left us; at our principal baptism service at the end of the year, no less than sixty at one time were admitted into the Church, and that in this one district, some of them coming from these very villages where most of the persecution has been. In other centres I baptized smaller numbers, and many times had cause to exclaim, "What hath God wrought!"

P. S.—Since writing the above, the Vegetarians mustered in force, and looked so threatening, that the Mandarin suddenly ordered all the gateways of the city to be walled up at night to resist an expected attack at daylight; and thus for three days we were closely shut up.

The danger passed over; and now that Peace with Japan is declared, we need expect, I think, no more interruption to our work.

The effect of these troubles on the Native Church has been to bring them near to God as their only help, and to strengthen and deepen their faith; though in some places it has thinned our ranks.

Last Sunday four men from A-deng-bang, where the persecution began and was most severe, came to me for baptism. It was encouraging.

April 29, 1895.

R. W. S.

Several of the leading Christians are alive to Japan's missionary duty toward Korea, and are planning for missionary service there. It is noteworthy that Buddhists are moving in the same direction, and have already sent a priest to Seoul to examine the situation. He has devised a scheme, very fine on paper, which will cost \$10,000 a year.

MISSION FIELD.

Archbishop's Mission to the Assyrian Christians

An "At Home" was given by Sir John and Lady Fowler at Thornwood Lodge, in support of the above Mission. The Archbishop of Canterbury, who presided, began by explaining that the name "Assyrian Mission" was to some extent a misnomer. They called them Assyrians because they did not know originally what other name to give them which would indicate to people in general whereabouts these people lived. This was not a Mission to heathen people, but to the most venerable Church in Christendom. It was once a very glorious Church indeed, and had more adherents than the widespread Church of Rome has at the present day. It had been an exceedingly zealous Church; not only was it the first missionary Church, but he doubted whether any missionary Church had rivalled it since in zeal and achievements. Beyond the Wall of China there was a monument at the present moment which was regarded with great veneration by the Chinese; and it was built into the wall of a temple which belonged to the seventh century of our era and contained the names, both in Chinese and in Syriac, of the vast number of missionaries, priests, and deacons who belonged to the Church then in China, the fruits of the Missions of this Church. In the southern extremity of India the Christians called "the Christians of St. Thomas," who numbered many hundreds of thousands, were the converts of this Church. So far back as the seventh century there was this Church with nearly 200 Metropolitan bishops under them, highly organized, at work in such a manner that the results of its labors were so prolific in China and India at the present day, and yet there was no Church in the world which was now in such a low and miserable state. The people had suffered much persecution. First of all, the Mohammedan invasion weakened them to the greatest degree, and this was followed by another invasion, ever since which they had remained in the most oppressed condition. The tenacity with which they clung to their Christianity was remarkable. They had the Mohammedans, the American Presbyterians, and the French Roman Catholics inviting them, and they would be a prosperous people if they would give up their own Church and be absorbed. Was it not a very remarkable thing, a romantic thing, which would appeal to the hearts of English men and women, that these people should send all across to England and beg that some missionaries might be sent out to them, not to find any money at all, but to teach them and cure ignorance? Their priests were becoming so uneducated that they could only say the liturgy by rote, and they could not preach to the people. Priest and people alike were becoming totally ignorant, and they begged the English Church to send them teachers. It was a well-known fact that Westerners could make no impression upon Islam. The Eastern way of looking at things was so entirely different from ours, but by educating and assisting these Assyrian Christians they would act as missionaries, and great and good results accrue. There was no question about the absolute sincerity of these people; they did not desire that money should be spent among them; all that they asked was, "Teach us; do come and teach us. You have all knowledge, all power at your disposal; come over here and teach us." That was the spirit of the people, and the Mission to the Assyrian Christians tried to carry out that object.

The Bishop of Calcutta wished, with the Archbishop, to impress upon his audience that the word "Mission" was to a considerable extent a misnomer. It really seemed as if this Association should be called "The East Syrian Rescue Association," as its work consisted of rescuing an ancient and most interesting branch of the Christian Church from practical extinction. This Church, now dwindled down almost to vanishing point, was once one of the most successful branches of the Church. There were other points which commended this work to their notice, and he wished to emphasize how sincere and earnest these Assyrians were. The English people were satisfied with that aspect of religion which was essentially practical, and only wanted to know that which bore upon the Christian life, and helped them to be practically a Christian people. But the Assyrian people began exactly from the other end, and commenced with the origin of all things. He earnestly hoped that the members of the English Church would place the necessary funds at the disposal of the Archbishop, so that this work might be extended and still greater results achieved.

The income of all the missionary Societies of the world is about \$14,000,000 yearly.

The Jewish Rabbis of San Francisco are divided on the question whether a Jewish young man may properly join the Young Men's Christian Association.

DIOCESE OF MACKENZIE RIVER.

St. David's Mission,
Mackenzie River,
Fort Simpson, N.W.T.,
Canada, June, 1895.



Being rather short of paper, and there being no stationer's shop within a thousand miles, I had thought of sending a circular letter this summer, but the account of Mr. Stringer's visit to the Esquimaux is so interesting that it seems a pity to withhold it until next winter, so I will give a summary of it at once.

There is also another reason which influences me. He intends visiting Ontario next winter (D.V.). What he has to tell cannot fail to arouse sympathy and interest, so this will prepare for his coming, and I trust many opportunities of telling about his work and its needs will be given him, and that our Lord's stewards will furnish all the help we need for the support of another laborer amongst these attractive, but heathen people.

Another laborer. We could do with two more, but one we ought to have at once, and Herschel Island seems to be the place which calls most loudly for his presence. This island is now a whaling station. No fewer than fifteen vessels have wintered there this year, so that there is quite a little colony of white people; and the presence of these ships and their crews attracts the Esquimaux from all parts of the Arctic coast, both from the east and west.

Mr. Stringer says:—"If a mission house could be built there it would be a good place for a man to be stationed. There would be constant work so long as the ships winter there. At all times of the year there are Eskimos in the neighborhood. There are some there now from almost every mission and trading post and tribe on the coast of Alaska, and more are coming, being attracted by the presence of the ships." He makes a significant allusion to those families that have "young women among their number," and adds, "many of those young people, however, are anxious to learn to read and write, and by this means might be influenced for good, and taught more important things."

There is also great danger of their being demoralized by "drink" for which some of the poor creatures are acquiring a taste. The presence of many Esquimaux in the neighborhood, the opportunity of reaching the representatives of so many different tribes, their desire for instruction, their danger from the presence of unscrupulous white men, the restraining influence which the presence of a missionary might have upon the drink and other sinful traffic—everything seems to point to the pressing need of a missionary being stationed at Herschel Island without delay.

The journey to and from the island was not accomplished without considerable difficulty and some danger. Starting from the village at the eastern mouth of the Mackenzie, and accompanied by two Indians in a canvas covered canoe, he proceeded westward from island to island, and point to point across the delta, and at two places had to make a traverse of fifteen miles on the open sea. These were passed safely, but shortly afterwards a storm detained them nearly a week in one place, and they ran completely out of provisions. Fortunately a few miles distant, on either side of them there were some Esqui-

maux, who visited them, or were visited almost daily, and shared with them their scanty supply of fish. The opportunity was seized for teaching their visitors, who were friendly and anxious to learn, and so the time was not lost.

After reaching the island he held school and had prayers with the Esquimaux every day in a large tent belonging to a chief from Point Barrow. At the sound of an extemporized gong men, women and children would flock from the other tents, and sometimes there was quite a respectable gathering. Singing was a difficulty at first. He says:—"No one has ever yet been guilty of accusing me of knowing much about music, or of being a very sweet or powerful singer. But I have always found that by means of singing one can generally get those people interested, and so I have struggled through. After a few nights some sailors, who were ashore, happened in, and they remarked how wonderfully well the Huskies (Eskimos) sang, and were surprised to hear that it was only a few days before that they had first heard the hymns. Some of these from the west had seen missionaries before, and seemed anxious to learn. I was much encouraged by the interest that some of them took. I wrote out a hymn, and before I left some of them could follow it on the guitar. Two or three men especially used to come to me often to ask questions, and they also learnt to repeat a short psalm."

About a fortnight was spent thus, and then the lateness of the season compelled him to leave. An old whale boat, given him by two of the captains, enabled him to take a few supplies, and he accompanied some Esquimaux who were travelling eastward. He says:—"We spent Sunday with a large party who were on their way to the island. We had a pleasant and profitable day together and then started on again in company with these Indian boats. They were full in with another large party, some of whom I had never met before. They had just returned from a long deer hunt in the mountains. It was inspiring to see how eagerly they listened to every word that was said, and how soon they joined in the hymns and prayers. A few days were spent at this place, and I trust some good was done. One night as I sat by the fire warming myself (it was sometimes very cold during those September days), I heard singing in a tent a little way off. I listened and found they were singing a hymn, 'Come to Jesus,' which I had translated and taught them. They then all knelt down and united in a short prayer. I found out next day that it was their custom to do this every night. Some of those who occupied the tent were the father of the man (and family) whom I accompanied to Peel River in 1893. They did not engage in their devotions for show or effect. They had said nothing about it, but in their own humble way were trying to carry out what they had been taught. This family and two others went with me for another day, and then with (I feel sure) mutual regret, we had to part. They went on their way eastward and I turned up the west mouth of the Mackenzie."

The stay at the eastern village in August was unmarked by any striking incidents, and was "remarkably free from trouble." Having been with them almost continually for the previous two months, his arrival at the village aroused no excitement, but they were "as kind as ever," and seemed to look on him as a regular inhabitant of the place; and although,

now that the novelty was wearing off, some were lapsing into indifference, others were eager to learn. The council house would be crowded at some of the services, and much encouragement was obtained from the interest and earnestness manifested. "The stay there was a pleasant one. The days were spent in going round from camp to camp, visiting the village across the channel, and attending to the sick, of whom there were a number. Several young men and boys were taught, and although this part of the work was very desultory, still some little progress was made. I feel," he says, "that in this and other ways I have gained the lasting friendship of some of those young people. Before I left, many both old and young, expressed great thankfulness at what had been done for them."

Of the house, "built after the most approved Husky style with a few civilized touches thrown in," which, on account of their superstitions he could put up only little by little and at intervals; of his going with them to hunt the whale and the excitement of being whirled through the water by a wounded one; and of a sudden quarrel which nearly resulted in bloodshed, but was happily stopped in time, there is not room to write at length, and I have already exceeded the limits of an ordinary letter.

A rumor has reached me that a Wycliffe College man has volunteered for this work. I sincerely hope it is certain, but shall not know for certain until this letter has left my hands.

That we shall have your prayers for the further development and consummation of this important undertaking I feel assured. May I ask for a like favor for all our missions? We verily need an outpouring of the Holy Spirit to arouse dead souls, to stimulate apathetic ones, to strengthen those who are weak in faith, to encourage those who are stronger, and also that more union may be imparted to the workers, so that their efforts may be accompanied by Divine power, and that in themselves they may "perfect holiness in the fear of the Lord."

Thanking you for the help you have given, whether of prayers or alms, or in bringing the work to the notice of others, and praying that you may be abundantly blessed in your own soul, I am, very faithfully yours,

W. D. REEVE, D.D.
Bishop of Mackenzie River.

Editor of "The Church Evangelist."

Sir,—I have just read, and beg to take exception to the accuracy of your remarks in the article on the "Increase of the Episcopate-Diocese of Huron," and to correct the errors contained therein, not, I am sure, intentional, but owing to ignorance, or forgetfulness, of what really transpired, both in the Conference and in the Synod of Huron.

First, so far as I know, the Bishop of Huron never formally committed himself to any scheme, he was not present at the meeting of the Conference at which a scheme was decided on, and was in no way bound by its action, and is, I believe, quite ready, as he has expressed himself, to cooperate and further any well devised plan for the increase of the Episcopate, and to make any sacrifices that may be necessary to give it effect. Moreover, the house of Bishops had recommended a division of the Diocese of Algoma, in which presumably the Bishop of Huron concurred; he could not then possibly agree to

the report of the Conference, which recommended that the existing boundaries should remain as at present. So much in justice to the Bishop of Huron, whose action in this matter has been perfectly consistent.

Again, no one could answer for the Synod of Huron what its action would be on the report of the Conference. No committee or leading men sway as they please that representative body; the subject was new to most of them, and they preferred, in view of the action of the house of Bishops as to Algoma, and their own financial condition, by no means so "hopeless" or "alarming" as you imagine to defer action for another year.

As a matter of fact, the Diocesan Committee, on the extension of the Synod of the Diocese of Huron, though it agreed to, and indeed asked for a conference with neighboring Dioceses, never decided on any scheme, and when the Conference report was submitted to it, it was found impossible to get a majority for the plan adopted by the Conference, or any other, and consequently, the action of the Conference was referred to the Synod without any recommendation whatever by the Committee.

As to the individual members of the Conference, their action also was perfectly consistent. The only members present at the last Conference from the Diocese of Huron, were, Rev. Canon Young, Rev. John Downie, Mr. Canon Young, and myself. Messrs. Charles Jenkins, and myself, both in the Committee, and in the Synod, spoke and voted for the Conference report, and Mr. Jenkins also was perfectly consistent, because in the Conference he voted to have Algoma divided, and to have Muskoka and Parry Sound added to the proposed new Diocese, though at the final vote he may not have opposed the recommendations which the Conference agreed upon.

No one regrets more than I do that the recommendations of the Conference were not adopted by the Synod of Huron, as I regard it as an ideal scheme, giving a new Diocese at the north, equalizing the size of Dioceses to some extent, and enlarging, as it tends to do, the Diocese of Niagara.

I do not see, however, that the delay in Huron makes much difference, because if the House of Bishops does not concur, the scheme falls to the ground, and it would only be courteous to learn what their Lordships propose in regard to Algoma. At present, there is a division of opinion, the Conference recommending that Algoma be left as it is, and the House of Bishops proposing that it be divided. It is good Churchmanship to defer to our Divinely appointed leaders, and the Diocese of Huron should not be blamed for acting on this Church principle. Moreover, there would have been delay in any case, as the Diocese of Niagara, which must be a party to the scheme, took at its last Synod no action in the premises.

Much as I am interested in this question, and earnestly as I desire to see an extension of the Episcopate, I recognize in a question of this magnitude the importance of full informing our clergy and laity upon the subject. It was only too evident in the Synod of Huron that the subject had not been given that consideration which would enable the members to vote intelligently upon it. I feel confident that at the approaching meeting of the Provincial Synod, when the Bishops and the clerical and lay representatives come to consult together on this question, that such action will be taken as the necessities of the case demand, and that the Bishop and representatives from Huron will not be

behind in their efforts to promote the Church's weal, and to aid in extending the Kingdom of God on earth.

ALFRED BROWN.

Paris, July 26, 1895.

"CONSECUTIVE POLYGAMY."

Editor of "The Church Evangelist."

Sir.—In the disclosures concerning the career of the fiend whose ghastly crimes have appalled the civilized world there is apparent a horrible feature in connection with the laxity concerning the laws of marriage and divorce in the United States that it would be well for Canadians to consider. Wherever he went this diabolical murderer took to himself a wife, and a large part of his history is a tragic record of the disappearance of one wife, and the immediate appearance of another.

The Ontario law of marriage seems as if constructed to offer facilities to vile wretches for contracting illegal marriages, and we find that it is used in that way occasionally. Happily the Dominion law offers no aid to divorce save in extreme cases of immorality. There are some, however, who think that it would be an improvement to have a looser legislation on this subject, so that there should be, we suppose, at least as easy a method to dissolve the ties of matrimony as there is at present to incur them.

We have practical illustrations of such facilities among our neighbors but the results are not appreciated on this side of the boundary line any more than they are by thoughtful Christian men and women on the other, as being at all satisfactory or conducive to the happiness and well-being of society. In the United States it appears that a new District or territory was set apart a few years since for settlement and thousands rushed in and took up land and established themselves. The products of the territory were however disappointing, seeming to be chiefly droughts, blizzards and cyclones, varied by white men's outrages and Indian retaliations. The new city of Guthrie, which was to rival St. Louis or Cincinnati, languished, and it seemed that unless something should be done to give it new life and vigor, it would be soon, in the words of a western orator, "swept into the dust pan of oblivion." Dakota and Texas had been the great centres of the divorce industry, but it was now determined by its boomers that Oklahoma should hold forth unrivalled attractions for "the rapid treatment of misfit marriages," far surpassing those offered in any other part of the Union. The proposed scheme is thus unfolded:—"A telegram from Washington states that this new scheme for securing divorces while you wait, is being arranged by a syndicate of lawyers. Offices are to be established at Washington, Pittsburg, Baltimore and Philadelphia, and afterwards operations are to be extended to New York and perhaps to Boston. The process appears to be very simple. By the law of Oklahoma, citizenship is acquired in three months. A divorce may be applied for at the expiration of that time, and in case there is no defence, or the defendant fails to appear, divorce may be granted in 30 days. The unfortunate defendant may not be apprised of what is going on for that matter. His or her worst half simply disappears, and goes to Oklahoma. When the petition for divorce is filed, the only notice to defendant necessary, is publication in his or her home paper; if seen a defence may be easily entered; if not, the divorce proceedings go on without interruption, and the applicant is declared free from matrimony."

Although this new court has been only instituted a week, there are already about fifty clients who have appeared for divorce, and unless Dakota and Texas relax their already lax laws to meet the threatened opposition of Oklahoma, it is anticipated that they will lose a good deal of what is deemed a profitable business."

ALEX. DIXON.

Guelph.

Editor of "The Church Evangelist."

Dear Sir,—In my humble opinion the sincere thanks of the Provincial Synod and of the whole Church are due to you for calling attention to the singular want of preparation, the great waste of time, and the consequent barren results which have for many years marked the triennial meeting of the Anglican Church in this ecclesiastical province. The travelling and incidental expenses of two hundred gentlemen coming from all the eastern part of the Dominion, and the expense of their hospitable entertainment in Montreal, together with the loss of two weeks' time, cannot be otherwise than large—probably \$5,000, and when we look at what is generally accomplished we must have a feeling of shame and disappointment at such a waste of time and money. Many times during the last twenty-one years those who have been members of this august council of the Church, "this venerable Synod," must have been grievously annoyed at the perpetual tinkering at the constitution, and the passing of resolutions which could have no possible effect, and which were probably entirely forgotten by their proposers and seconds until perhaps they saw their names attached to them in the printed journal. Mere "resolutions" have no lasting effect; they only indicate the feeling of an assembly at the time. Look at the "schedule of business" done at the last Provincial Synod, and will any man venture to say that the amending of Canon XV., and articles VIII, and IX of the constitution, and appointing of a delegation to the general convention, and adopting a resolution respecting the Bishop of Algoma's stipend, and appointing committees on union with other Christian bodies, and on canons, and on consolidation, and on re-enactment of canons, and on the amendment of the canon on the representation of the Diocese of Algoma—that these are at all a worthy result of the deliberations, extending over eight days, of two hundred of the best churchmen (including the Bishops) in the ecclesiastical Province, gathered together at such a great expense, and fenced round with so much formality, and pomp, and ceremony? And to a greater or less extent this has been the case for many years! Is not all this an exemplification of the old fable, "mons parturientis nascitur mus?"

Again, why was the time of the Synod wasted in 1892 in determining whether Mr. A. or Mr. B. should be allowed to represent one of the Ontario dioceses? Evidently every one was irritated at the prolonged discussion of such a trivial matter. In the meanwhile matters of real importance were postponed, and at last hoisted for three years, because this unseemly and undignified controversy had occupied the greater part of two days.

It is twenty-one years since the writer had an opportunity of speaking in the Provincial Synod, but he has always been a careful reader of the journal, and has often wondered how the Bishops could maintain their gravity, and the members

of the Lower House their respectful attitude of attention, while the Metropolitan "pronounced" the wonderful schedule of business accomplished.

I think, sir, that the members of the coming Provincial Synod are deeply indebted to you for all you have said in your leading article of August 8, and I hope that it may have the desired effect; and as I have a few ideas of my own as to what should be done, and what should not be done in these ecclesiastical councils, I will ask your kind permission to resume the subject next week.

CHURCH IN CANADA.

Rev. L. G. Wood, of Wingham, is taking service at the Church of the Redeemer, Toronto, during the vacation of Rural Dean Jones.

Rev. Alfred Dann, rector of Killeenly, Ireland, and canon of Limerick cathedral, has been appointed vicar of St. Paul's cathedral, London, Ont.

At the close of Sunday's service the ladies of the Bothwell English Church presented their Rector, Rev. H. E. Bray, with a well filled purse, to help him enjoy his summer vacation the better. Coupled with this most practical present were a few warm words, kindly wishing him a very pleasant holiday and a well earned rest. Mr. Bray and his family are at present visiting Mr. T. F. Kingsmill, Ridout street.

Rev. Carl Smith, of Lindsay, has, it is understood, signified the willingness to accept the curacy in connection with St. John's South Ward Mission, and will assume charge in September next, when Rev. B. G. Andrew's resignation takes effect. Rev. Carl Smith is well known in town, having conducted services in St. John's and the Mission on numerous occasions. He is a fluent expounder of the Bible truths, and already has formed many friendships in town. Mr. Andrews is leaving to accept a charge in New York City. At present Mr. and Mrs. Smith are spending a few weeks at St. John, N. B.

Mr. J. C. Wilson, has presented St. Simeon's Church, Lachute, Que., with a bell, and in a recent visit was presented with the following address signed by the Rector and Church Wardens. "J. C. Wilson, Esq., Lachute—We, the Incumbent and Church Wardens of St. Simeon's Church, Lachute, on behalf of the congregation, desire on behalf of the occasion of opening the new belfry, to express our sincere appreciation of your most acceptable gift of the new bell, and we hereby convey to you the hearty thanks of our people for your generosity and kindness—this being but a further token of your deep interest in the welfare of the community.

The meeting of Christ church parishioners held at London recently in their school house was more largely attended than usual. The object of the meeting, that of finally settling upon the Rev. A. C. Bradshaw as Rector according to his letter of acceptance, was not carried out owing to the receipt of a telegram from him which read as follows: "Letter of acceptance withdrawn; see Dr. McDonnell, of Donald street, for reasons; writing to-night." On the reading of the above, it was decided to adjourn until Friday evening to await the receipt of his letter. It is understood that the state of Mr. Bradshaw's health is the reason why he has

withdrawn his acceptance of the rectorship.

A union meeting of the Sunday School Association of Middlesex Deanery and the Lay Workers' Association of London was held in St. Anne's Church, Byron, on Tuesday afternoon and evening. A large number went by steamer to Springbank, and thence those who desired to ride were conveyed in carriages to the church, where they were received by the Rev. A. H. Rhodes, Mosses, Kains and others of that congregation. "The parents in connection with Sunday School work," "what shall we do with unruly scholars?" "Spiritual or heart power in Sunday-School work," "How to secure and retain the interest of the class," were all treated with ability and interest.

DIOCESE OF NIAGARA.

Port Robinson.

St. Paul's Church in this village, after having been in use for fifty-one years and in charge of five rectors in succession, has at last been furnished with a proper font. The vessel is of stone from one of the Queenston quarries. It is octagonal in shape and large in size, the bowl being sufficiently large to allow infant baptism by immersion. A remarkable circumstance is that all the work of cutting, carving, etc., was executed in the village. The font was used for the first time on Sunday, the 4th inst, on which occasion a grandchild of Mr. Henry Lowry, the faithful caretaker of over fifty years' service, was baptized. The Rector, Rev. P. L. Spencer, before performing the office, explained the reasons for the shape, the size and the situation of the sacred vessel.

Niagara Falls.

A new pipe organ comprising two manuals and 19 stops, built by the well-known firm of Lye & Sons, Toronto, has been put into Christ Church, in this town. The enlarged church was full to overflowing to hear the organ recital given on Thursday, 1st August, and conducted by Mr. W. E. Fairclough, F.R.C.O., London, England, and organist of All Saints Church, Toronto. The organ was used during public worship for the first time on Sunday, 4th inst, and was found to be a great acquisition in encouraging congregational singing. The Ven. Archdeacon Houston and the congregation are thus endeavoring to keep pace with modern progress and are showing much commendable zeal. The town is growing fast, but the church also is steadily advancing.

OBITUARY.

At 4.15 a.m., Saturday, July 20th, at the residence of his daughter in Redlands, California, entered in the rest of Paradise, the Rev. John Fletcher, M.A., Canon of St. Alban's Cathedral, Toronto, in his eighty-first year. He was born at Chambly in the Province of Quebec, on the 13th of February, 1815, and at an early age taken to Ireland where he was educated, graduating at Trinity College, Dublin.

On May 12th, 1838, he married Miss Sarah Jane Haslam. He returned to Canada in 1846, and was ordained deacon by the Bishop of Quebec, who appointed him assistant minister in Christ's Church, Montreal. He was raised to the priesthood in the year 1848 by the Bishop of Toronto, and appointed traveling missionary in the County of Simcoe. His first settled charge was

the township of Mono and parts adjacent. He afterwards had charge of the parishes of Bradford, Oakville, Scarboro', and Unionville in the order named. He was a sound churchman, and for 49 years labored lovingly, faithfully, and zealously in the cause of his Master. In 1891 he retired from the charge of a parish, and removed to Redlands in Southern California, where he soon suffered the loss of her, who had been his faithful partner for more than fifty-three years. To the last he continued to work for the church he loved so well, sometimes assisting the Rector of Redland, and sometimes his son in South Riverside. On June 30th he said the Litany, being the last time he took part in the service. His son, the Rev. Alfred Fletcher, writing under date of July 21st, describes his death as follows:—He passed away yesterday, Saturday morning, at 4.15 o'clock so quietly and peacefully that we scarcely knew when he ceased to breathe. He was unconscious for the last 36 hours, and you will be glad to know, that during his short illness he did not seem to suffer much pain. It was a passing away, which each one of us may wish to be ours, so full of brave patience, and consideration for others, and of quiet confidence in his Saviour.

One daughter and five sons survive him. Three of his sons to his great joy entered the ministry of the Church of England. The Rev. John Fletcher, Grand Valley, Joseph Fletcher, M.A., Port Perry, and Alfred Fletcher, M.A., South Reverdale, California.

Now the laborers task is o'er,
Now the battle day is past,
Now upon the farther shore
Lands the voyager at last;
Father in thy gracious keeping,
Leave me now thy servant sleeping.

ECCLESIASTICAL NOTES.

A new Brotherhood House is soon to be purchased in Philadelphia.

The Vicar of St. Stephen's, Birmingham, says his parish contains 16,011 persons, and only half a dozen of them keep a domestic servant.

The Bishops of Grafton and Armidale, and of Brisbane in Australia, have lost nearly one half of their income through the financial crisis in that colony.

A mission church for the parish of St. John the Evangelist, Bradford, has been erected in Nelson Square, London, by the generosity of an anonymous donor.

10,000 copies of the Gospel according to St. Luke were sent lately to Northern Madagascar, and 5,000 to Southern, and this notwithstanding its troubles with the French.

On the 22nd July Dean Farrar was presented by his old parishioners, in the Jerusalem Chapel Westminster Abbey, with a cheque for £700, a silver bowl, and books containing the names of all the subscribers.

A new clergy-house erected in the rear of Leeds parish church was opened lately, when a dedicatory service was conducted by the Bishop of Colombo, assisted by the Vicar of Leeds.

The Society for Promoting Christian Knowledge has just voted a grant of £10,500 for the purchase of the freehold of Battersea Training College, and a further grant of £2,500 for the erection of a new wing.

The Nonconformist ministers in Norwich have intimated their desire to present an address of welcome to

the Church Congress, and the Bishop has replied that such an address will be heartily appreciated and highly valued.

The statistics in the Convention Journal for 1885 show most encouraging growth in the Diocese of Chicago during the year. The communicant list increased 901.

The Bishop of Dover lately dedicated a legate at the parish Church Northbourne, at the spot near St. Augustine's-Walk where St. Augustine settled after landing at Ebbsfleet.

The Dean of St. David's entered upon his 94th year on July 22nd: he attends the daily services in his much loved cathedral, upon which he still expends much time in respect of its restoration.

The most costly of all known volumes is the Greek Bible of Russia, worth \$100,000, and a little pamphlet of four pages issued in 1493, containing the letter of Columbus on his new world discoveries, and now valued at \$7,500.

The Bishop of St. Asaph thinks that the Rosebery government welcomed the defeat upon the Ammunition question in order to escape defeat upon the principal legislation of the session: viz., The Welsh Church Bill.

A processional cross, which has lately been given to the parish Church of St. Michael's, Stourport, by Miss Lyddon of Torquay, in memory of her sister, was used for the first time in the procession at the recent festival of choirs in Worcester Cathedral.

The appearance of Dr. Barnardo's name on the Norwich Church Congress programme has raised the question whether he is a churchman or not, and eligible. It is an unwritten law of the Congress that only members of the Church of England shall speak thereat.

The Churchman of New York is doing what it can to mark "Transfiguration Day," now appointed to be observed in the United States, by issuing a Transfiguration Number. The day is not observed in the Church of England at home or in Canada as it ought to be.

During the year 1894 192 new companies of the Church Lads' Brigade were enrolled in England; the number now of companies at work is 500. The Brigade is being worked with great energy in the colonies, especially in South Africa, the West Indies, and Canada.

His Grace the Primate of All England has been saying some plain things lately about English Society. Amongst other utterances he speaks of the upper classes as behaving very ill to everybody beneath them, and as setting an unfortunate example to those who might be hovering in the choice between God and the world.

The Archbishop of Canterbury has appointed Rev. William Wharton Cassels, of the China Inland Mission at Shanghai, to the vacant bishopric of Mid-China. The new Bishop is a graduate of St. John's College, Cambridge, and was formerly well known in South Lambeth, London, as curate of All-Saints'.

The late Mrs. Fraser, widow of a Bishop of Manchester, has bequeathed £37,000 to public institutions, £4,000 goes to Oriel College, Oxford, for scholarships, and a similar sum to Owens College, Manchester, for a professorship of ecclesiastical history. The residue, after payment of other legacies, is for the benefit of the Diocese of Manchester.

The Bishop of Olympia (the Right Rev. Dr. Barker) had 30 licensed lay readers in his jurisdiction last year; confirmed 410 persons, delivered 291 sermons and addresses, and travelled 31,598 miles. The gain of over 50 per cent. in the number of the confirmed during the year is especially noteworthy.

Rev. Wm. Hastie, D.D., assistant to Professor Flint, and at one time Principal of the Church's College, at Calcutta, has been appointed a Professor of Divinity in Glasgow University. He has published some original works and many translations of important works from the French, German, and Italian on theology, philosophy and law.

Rev. George McKelvie, M.A., late chaplain in the Gordon Highlanders at Rawalpindi, India, has been appointed by the Colonial Committee to Mauritius. He leaves on the 10th of August. Mr. McKelvie is an alumnus of Glasgow University, and worked for some time in connection with the Canadian Presbyterian Church in Central India.

Bishop Huntington, in his address before the Convention of the Diocese of Central New York, referred to the fact that in February last a suit brought against him as Bishop to compel the admission of a presbyter into the diocese, and the rectorship of the parish from the diocese of Western New York had come to a unanimous decision adversely to the plaintiff.

The installation of Dr. Farrar took place at Canterbury Cathedral. There was a crowded congregation and the Mayor and corporation of Canterbury attended in full state. At the conclusion of the first lesson, the Archbishop of Maldstone and Canon Holland proceeded to the Treasury, and returned with the Dean Designate, who was then inducted with the customary Latin formula. Following the service at the Cathedral, a garden party took place at the residence of the Vice-Dean. Among those present were the American Ambassador and Mrs. Bayard.

The "Family Churchman," London, England, speaking of the results of the late English elections says: "In the route of the radicals may clearly be seen the Nemesis which has dogged the steps of the enemies of the Church. The party of Disestablishment and Disendowment has been smitten hip and thigh. . . . from Dan to Beersheba. There has been no greater victory since 1785. There is no doubt that the resentment of churchmen at the Welsh Disestablishment Bill and at the gratuitous attack upon the Voluntary schools has been the most powerful factor. In every constituency the laity have been polling against the radicals in large numbers, and the clergy have put forth their strength against them. In this election every Radical candidate was pledged to Welsh Disestablishment and an Anti-Church policy generally; and the clergy have been therefore quite justified in trying to save the Church.

The largest glass bending, beveling and mirror works in Canada are those of McCausland & Son, 68 King St., W., Toronto. No shape of glass impossible for them to bevel or bend. Their "Clipped" designs on sheet or plate glass are extensively used in banks, private offices, etc. In art stained glass for Churches and dwellings they have always held the leading place. Their glass won the highest award at Chicago. Write them for anything you require in the above lines.

OUR STORY.

THE LORD'S PURSEBEARERS.

CHAPTER XVI—Continued.

"If you'll only stay till my husband comes," she said earnestly, "I'll find you a greatcoat of my father's, and a pair of his boots that he has sent to me to give away; and then you'll feel more fit to stay. And you'll look more like him, and Peter will be more glad to see you. See! let me help put on your coat."

It covered his rags entirely, and gave him at once an air of old days. He drew himself up and raised his head, and was satisfied for a few minutes, like a child with a new toy. But the restless craving to be gone into the wide freedom of the streets could not be easily pacified, and Joanna was glad to hear Peter's welcome step coming quickly down the quiet street.

It was not long before Peter Clapham set out again, with old Isaac Chippendale hanging on his arm, better clad against the chilly night than he had been for many a long day. But there was to be no chance for him to pawn the coat or boots at the nearest pawn-shop, and drink the money given for them at the neighboring gin-palace. In spite of Old Isaac's remonstrances Peter insisted upon not leaving him.

"I go with you to your lodging-house," he said, "and pay the deputy for your bed; and I'll come round the first thing in the morning, after you've had a good night's rest, and then we'll see what can be done for you. But I'll not leave you till you are safe there."

How many gin-palaces there seemed to be, with their bright windows glittering through the yellow fog! Old Isaac's bleared eyes could see through half-open doors the familiar counter, and the groups standing about it, with glasses passing to and fro, and the clinking of money falling into the till, and the sight of it was maddening to him. But Peter Clapham dragged his weak and reluctant steps past them, and down into the dark and narrow streets until they reached the lodging-house, where Isaac had been well known in his palmy days of beggary. The deputy greeted him by name as he passed in; and Tatters, who was sitting on the floor with a poor puny baby in her lap, looked up with amazement. There was the old crowd of slatternly women with nothing to do, and of children either crying or cowed into silent sobbing. It was too early yet for the men to come in; and the deputy came up to Isaac soon after Peter Clapham had gone away.

"Look here, old man," he said, in a persuasive tone, "I've promised that cent as you shan't go out o' my sight till he's come here again to-morrow mornin'. Now, you just go off quiet to bed, and I'll bring you a good drop o' gin hot as soon as you're there."

"And now you're so decent, Isaac," said Tatters, "I'd not say no to goin' out again with you and see what luck we'll have. You look like an old man w' one foot in the grave, as folks say."

Old Isaac did not answer her, but lifting himself up wearily, he crept up the steep staircase. But as he sat on the side of his bed a gleam of difficulty visited even his besotted brain. He would sleep in his warm coat, but what was he to do with these good boots, worth more glasses of gin than he could drink in a day, even if sold in a pawnshop? If he kept them on his feet he would be footsore; and if he put them under his pillow, they would certainly be stolen while he slept. At length a smile of triumphant cunning shone for an instant on

his pallid face. Feebly, and with much effort, he lifted up his little iron bedstead, and placed his boots safely under the two posts at the top of it. Then lying down with a chuckle of satisfaction, he waited eagerly for the deputy to fulfil his promise.

(To be Continued.)

NEAR THE DARK VALLEY

A YOUNG GIRL RESCUED FROM AN EARLY GRAVE.

Pale, Listless and Weak, the Victim of a Hacking Cough. She Was Apparently Going into a Rapid Decline—A Case of Deep Interest to Every Mother in the Land.

From the Cornwall Standard.

It is now a common thing in this locality to hear people acknowledge the wonderful benefit they have derived from the use of Dr. Williams' Pink Pills, and it is not to be wondered at that the druggists find the sale of this remarkable medicine so large and yet constantly increasing. We could give any number of instances of splendid results following the use of Pink Pills, but so many of these are well known to many of our readers as to not need recapitulation. However, now and again a case of more than usual interest arises, and we will give the particulars of one of these for the benefit of the public at large. Some years ago a young girl of 14, a daughter of Mr. Leon Dore, a well known and respected resident of Cornwall, began to show serious symptoms, and caused her mother great anxiety. She was just at the critical period of her life, and medical aid was called in and everything

there was joy in that small household, and no more persuasion was needed to continue the treatment. The use of the Pink Pills was then continued for some months, by which time the young girl had completely recovered her health and strength. To-day she is the very picture of health, and the color in her cheeks is as bright as it was before her illness commenced. To those who saw her during the days of her illness and suffering, her recovery is little short of a miracle. Mrs. Dore freely gave the Standard reporter permission to publish an account of her daughter's illness and recovery. She said she could not find words strong enough to express the gratitude for the miraculous cure this great life-saving medicine had effected in her daughter's case, and she hoped her testimony might be the means of leading others similarly afflicted to give them a trial.

After writing the above, the reporter again called on Mrs. Dore and read it to her, asking her if it was entirely correct. She replied that she would like to give even stronger expression to her appreciation of this wonderful medicine. She further said that Pink Pills had greatly helped herself. She had been suffering from the effects of an attack of la grippe, and the Pink Pills had restored her to health. Her daughter also expressed her gratitude for the extraordinary change this medicine had wrought in her health.

In the case of young girls who are pale or sallow, listless, troubled with a fluttering or palpitation of the heart, weak and easily tired, no time should be lost in taking a course of Dr. Williams' Pink Pills, which will speedily enrich the blood, and bring a rosy glow of health to the cheeks. These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. They are a specific for troubles peculiar to females, correcting suppressions, irregularities, and all forms of weakness.

Manufactured by the Dr. Williams' Medicine Co., Brockville, Ont., and Schenectady, N.Y., and sold in boxes (never in loose form by the dozen or hundred) at 50 cents a box, or six boxes for \$2.50. May be had of all druggists or direct by mail from Dr. Williams' Medicine Company at either address.



"Was merely a shadow of her former self."

done to help her. But it appeared to be useless, and week after week she continued to grow worse, until it was evident she was fast going into a decline. A hacking cough set in, and the poor girl, who was formerly plump and healthy looking, with bright rosy cheeks, began to waste away and in a few months was merely a shadow of her former self. Her mother had about lost all hope of saving the young girl's life, the doctors being apparently unable to do anything to check the ravages of the mysterious disease. At length the mother's attention was directed to Dr. Williams' Pink Pills, and she decided to give them a trial. A box was taken, and as the girl did not show any visible signs of improvement, her mother was on the point of discontinuing the medicine when a neighbor persuaded her that a single box was not a fair trial, and induced her to continue the Pills. By the time a second box was completed there was some improvement noticeable and

My Baby

was a living skeleton; the doctor said he was dying of Marasmus and Indigestion. At 13 months he weighed only seven pounds. Nothing strengthened or fattened him. I began using Scott's Emulsion of Cod-liver Oil with Hypophosphites, feeding it to him and rubbing it into his body. He began to fatten and is now a beautiful dimpled boy. The Emulsion seemed to supply the one thing needful.

Mrs. KENYON WILLIAMS,
May 21, 1894. Cave Springs, Ga.
Similar letters from other mothers.

Don't be persuaded to accept a substitute!
Scott & Bowne, Belleville. 50c. and \$1.

K.D.C. Pills cure Chronic Constipation.

The Person

That wants a good Match
and that knows a thing
or two will remember that
this Brand is synonymous
with everything desirable
in fire-producing lucifers.

E. B. EDDY'S

Matches

What is the Brotherhood of St. Andrew?
Where is it Organized?
What Work Does it Do?

These are questions which one often hears now-a-days.

..ST. ANDREW'S CROSS..

Answers them definitely, newsily,
practically.

Every number contains solid material in concentrated form. Articles neither long and prosy, nor short and sketchy.

The Canadian Department is a regular feature. Published monthly by the Brotherhood of St. Andrew. Subscription Price, one year, 50c.

Address:
CHURCH MISSION HOUSE
251 Fourth Avenue, New York City, U.S.A.

Readers of THE EVANGELIST, knowing of young men in any part of Canada or the United States, who might be held or won for God and the Church, by the friendly sympathy and help of a member of the Brotherhood of St. Andrew, may send names and addresses, with such other information as may be advisable, to St. Andrew's Cross. The names will be promptly referred to the local Chapter, if there be one, and visits will be made by the members. The name and address of the sender should accompany each request, but will not be disclosed without permission.

**The Toronto and Mimico
Electric Railway**

Will run Special Excursions every Tuesday and Thursday evenings to

LONG BRANCH

RETURN FARE, 10c.

Including Admission to the Park.

A Grand Musical is given there on some of these evenings.

JAMES GUNN, Superintendent.

DROPSY TREATED FREE

Has cured with Vegetable Remedies. Has cured many thousand cases called hopeless. In 10 days at least 2/3 of all symptoms are removed. Book of testimonials of cures and 25 days treatment free by mail. Drs. Green & Sons, Atlanta, Ga.

YOU CAN'T GO TO SLEEP
IN CHURCH
IF YOU'VE GOT
A BAD COUGH.



A quick
Pleasant
Cure
for an
obstinate
Cough, Cold
Hoarseness
or
Bronchitis

DYNY PECTORAL
Big Bottle 25¢

BOARDING SCHOOL
FOR
INDIAN CHILDREN
MEDICINE HAT, ASSINIBOIA.

HELP IS URGENTLY NEEDED to complete
the above with doors, windows, flooring
plastering, and to furnish,

\$1,200 has to be raised.

The building is beginning to suffer from being
exposed to the weather. Children are waiting
to be taken in. Government grant for main-
tenance promised.

\$2,000 already expended. Please send some-
thing. All subscriptions will be thankfully
acknowledged by

REV. W. NICOLLS,
Medicine Hat, P.O., Assiniboia.



Hobb's "Stormer"

"STORMER" in prices.

"STORMER" in improvements.

AGENTS WANTED.

HOBB'S HARDWARE CO'Y,
LONDON, ONTARIO.

DR. MARK REYNOLDS
DYSPEPSIA FLOUR.
Also Special Dietetic Food, Barley Crispies
and Patent Dietetic Biscuits and Pastry Flour
Prepared in America & Europe.
Pamphlets and Sample Samples Free.
Write Farrell & Shiner, Waukegan, Ill., U.S.

**KNABE
PIANOS**

The recognized Standard of Modern
Piano Manufacture.

Baltimore. Washington. New York,

WILLIS & CO.,

Sole Agents.

1824 Notre Dame Street, - MONTREAL.



Harrington's

Tubular

Chimes.

Tubular Bells are harmonious, pure
and sweet, cost much less than ordinary
bells, require no specially constructed
tower.

Write for prices.

CASTLE & SON,

Stained Glass & Church Furnishings
MONTREAL

Communion Wine

"ST. AUGUSTINE"

(REGISTERED.)

One of Many Recommendations.

THE DEANERY, London, Ont.,

December 28th, 1894.

MESSRS. J. S. HAMILTON & Co.,
Brantford.

GENTLEMEN, — The "St. Augustine" you
sent is exactly what I have been anxious to
get for some time past. I have never met
with any Wine so admirably suited for Com-
munion purposes.

Yours faithfully,

GEORGE M. INNES, D.D.,

Dean of Huron and Rector of St. Paul's Cath.

In Cases—One Doz. Quarts
Prices F.O.B. at Brantford

J. S. Hamilton & Co.

BRANTFORD

SOLE AGENTS FOR CANADA

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has
been used for children teething. It
soothes the child, softens the gums, allays
all pain, cures wind colic, and is the best
remedy for Diarrhoea. Twenty-five cents
a bottle.



ALL MOTHERS
WHO HAVE USED
PALMO-TAR SOAP

ONLY 25¢
BIG CAKE

KNOW THAT IT
IS THE
BEST BABY'S SOAP
for healing the
Delicate Skin of
Sore.

Baby was troubled with sores on head and legs.
I tried "Palmo-Tar Soap." In a very short time
the sores disappeared, skin became smooth and
white, and the child got perfectly well.

Mrs. HOLTSMAN, Crediton
Only 25¢. Big Cake.

BELLS! BELLS!

PEALS & CHIMES
FOR CHURCHES.

School Bells.
Clock Tower Bells.
Fire Bells.
House Bells.
Hand Bells.

Catalogues & Estimates Free

JOHN TAYLOR & Co. are founders of the most
noted Rings of Bells which have been cast, in-
cluding those for St. Paul's Cathedral, London,
a Peal of 12 (largest in the world), also the famous
Great Paul weighing 16-ton 14-cwt. 2-qrs. 10-lbs
JOHN TAYLOR & CO.,
Loughborough, Leicestershire, England.



FAVORABLY KNOWN SINCE 1826
HAVE FURNISHED 25,000 BELLS
CHURCH SCHOOLS & OTHERS
G. MENEELY & CO., WEST-TROY, N. Y.
PUREST BEST GENUINE BELL-METAL
CHIMES, ETC. CATALOGUE & PRICES FREE.

THE LARGEST MANUFACTURERS OF
CHURCH BELLS & PEALS
PUREST BELL-METAL, COPPER AND TIN.
Send for Free Catalogue & Prices Free.
MORRIS BELL FOUNDRY, BALTIMORE, MD.

KENNEDY'S

MEDICAL DISCOVERY

Takes hold in this order :

BOWELS,
LIVER,
KIDNEYS,
INSIDE SKIN,
OUTSIDE SKIN,

Driving everything before it that ought
to be.

You know whether you need it or not.

Sold by every druggist, and manufactured by

DONALD KENNEDY,
ROXBURY, MASS.

THE IMPROVED **VICTOR**



INCUBATOR

Hatches Chickens by Steam,
Absolutely self-regulating.
The simplest, most reliable,
and cheapest first-class incubator
in the market. Circulars free.
GEO. EITEL & CO., London, Ont.



BUCKEYE CHURCH
Bells, Peals and Chimes.

Best Ingot Copper and E. India
Tin only, and so warranted. Best
Hangings and Workmanship in
the Country. Highest Award at
World's Fair and Gold Medal at
Mid-Winter Fair.
BUCKEYE BELL FOUNDRY,
E. W. Treadwell Co., - Grand Rapids, Mich.

K.D.C. Cures Dyspepsia.

Rev Dr Nicolson 17/11/96

Chas. M. Nicolson
Hastings

