

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, NOVEMBER 7, 1895.

[No. 45.]

Toronto General AND Safe Deposit Trusts Co.

Cor. Yonge & Colborne Sts.
Capital, \$1,000,000
Reserve Fund, \$250,000

Hon. Edward Blake, Q.C., M.P., President.
E. A. Meredith, LL.D., Vice-President
John Hoskin, Q.C., LL.D., Vice-President

Chartered to act as EXECUTOR, ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, etc., and for the faithful performance of all such duties its capital and surplus are liable.

All Securities and Trust Investments are inscribed in the Company's Books in the names of the Estates or Trusts to which they belong, and are kept separate and apart from the assets of the Company.

The protection of the Company's vaults for the preservation of WILLS offered gratuitously. Safes in their Burglar-proof Vaults for Rent.

J. W. LANGMUIR,
Managing Director.

The Misses Shanly,

Modes et Robes
TAILOR MADE AND EVENING GOWN.
Children's Costumes a specialty.
No. 8 Avenue Chambers (over Bank of Commerce), cor. College St. and Spadina Avenue, Toronto.
Charges moderate. Terms strictly cash.

Miss B. PATON,

THE FASHIONABLE DRESSMAKER
Has removed from R. Walker & Sons to 5 King street west (over Michie & Co.), Room 5, 1st floor, where she will be pleased to meet her many patrons and friends. The latest French, English and American Fashions always to date. Prices very moderate. Ladies' own material made up.

MRS. ADAIR,

326 Spadina Avenue (opp. D'Arcy)
TORONTO,
Artistic Dressmaker
Special attention given to Evening Dresses, Millinery, and Mantles. The celebrated McDowell, New York, System of Cutting taught.

THE RELIANCE

LOAN AND SAVINGS CO.
OF ONTARIO
33 Wellington St. E., Toronto.

The Reliance System of Annuity Repayments.

\$3.50 per month (\$42.00 per year) paid in for 15 years, will give you an income of \$100 per year for the succeeding 15 years.

\$5.50 per month (\$66.00 per year) paid in for 10 years, will give you an income of \$130 per year for the succeeding 10 years.

No medical examination required.
Write for particulars.

Meneely Bell Company

CLINTON H. MENEELY, Gen. Mgr.
TROY, N. Y., and NEW YORK CITY.
Manufacture Superior Church Bells

C. P. LENNOX, L.D.S. O. W. LENNOX, D.D.S.

Chas. P. Lennox & Son,

DENTISTS
Rooms C & D, Confed'n Life Bldg.,
Cor. Yonge & Richmond Sts.
TORONTO. TELEPHONE 1846

DR. J. W. OAKLEY,
DENTIST,
Has resumed practice at 187 College St.,
Corner Henry St., Toronto. Open evenings.
Residence—1070 Bathurst St.
Telephone 1872.

DR. A. W. SPAULDING,
DENTIST.
S. E. Cor. Queen & Yonge St.
Residence—1070 Bathurst St.
TORONTO

DR. C. P. COBBAN, L.D.S.
DENTIST
537 Sheburne Street.
Between Earl and Isabella Sts.

A. J. McDONAGH, Dentist
374 Spadina Ave.
Third door south of St. Philip's Church.
Telephone 2492.

DR. G. STERLING RYERSON
Eye, Ear and Throat
60 COLLEGE ST., TORONTO.

H. A. GALLOWAY, Dentist.
N. E. Cor. Yonge & Queen
Best sets Teeth only \$8.00. Painless extraction.
Crowning and Bridging a specialty.

DR. ANDERSON
Eye, Ear, Nose and Throat Specialist.
5 College St., Toronto
Telephone 510.

G. ADAMS SWANN, D.D.S.
W. C. ADAMS, L.D.S.
DENTISTS
95 King St. east. Tel. 2419.

DR. W. A. SCOTT,
DENTIST
Cor. Queen & Dundas Sts., Toronto

COOK, MACDONALD & BRIGGS
Barristers, Solicitors, Notaries, etc.
1 Adelaide St. E., Toronto, Ont. William Cook
B.A.; J. A. Macdonald, A. W. Briggs, M. A., LL.B.
Money to loan at lowest rates.

MISS DALTON,

356 1/2 YONGE STREET, TORONTO.
ALL THE SEASON'S GOODS NOW ON VIEW
MILLINERY,
DRESS AND MANTLE MAKING.
The Latest Parisian, London and New York Styles.

Hereward Spencer & Co.

INDIAN AND CEYLON Tea Merchants
63 1-2 King St. West, Toronto
Have removed to their new premises,
81 King St. West.
Telephone 1807.

Toronto Fruit Vinegar Co., Ltd.

MANUFACTURERS OF
Pure Fruit Vinegar, Cured Cider, Pickles,
Sauces and Catsups
We guarantee our goods pure and wholesome.
Orders sent to 22 Francis St., Toronto, filled with
despatch. Phone 1787. Factory at Stouffville.
W. J. McCORMACK, Manager.

Geo. Harcourt & Son

MERCHANT TAILORS



The Clerical Inverness

This is a garment as worn by many of our clergy.

Having no sleeves it is easy to put on and off, and is yet most comfortable as well as distinctly clerical.

Write for samples of materials and instructions as to measurements.

57 King St. West, Toronto

Quick as a Wink

The weather changes, and with damp and breezy rudeness suggests that winter weight footwear would improve your chances of health and comfort.

Call and examine our Double Sole Tan Lace Boots for Gents, at \$4.50. Goodyear Welted Boots for Ladies' fall wear in razor toes.

Try our Ladies' Oxfords with over-gaiters for fall wear. Our American Rubbers and Overshoes are the lightest and most stylish.

H. & C. BLACHFORD,
83 to 89 King Street East, Toronto

NEW MANTLE

—AND—
Dressmaking Apartments.

High Class Work, Latest Styles
MRS. BISHOP:—MODISTE
John Catto & Son—Dry Goods only. King Street, opposite the Post Office, Toronto.

PRESENTATION

ADDRESSES...
DESIGNED AND ENGRAVED BY
A. H. HOWARD, R.C.A.,
5 King St. East, Toronto

The MIKADO

Has re-opened in a new departure of
JAPANESE GOODS
We have just received from Japan an assorted stock of Fancy Japanese Goods. The best place where you can secure nice presents. Come and inspect our beautiful collections.

S. Shimamura & Co.
39 King St. West, Toronto.

R. A. McConnell

BAKER AND CONFECTIONER
S Cream Puffs S
P Cream Rolls P
E Mince Patties E
C Lady Caramels C
I Butter Cups I
A Fruit Cake A
L Communion Bread L
106 Queen Street East, TORONTO
333 College Street.

W. & D. Dineen

Cor. King & Yonge Sts., Toronto

HATS. FURS.

It will pay any person outside the city who intends buying Furs to visit Dineens' Large Fur Store on corner King and Yonge streets, Toronto, and see their new styles in Capes, Muffs, Jackets, Fur Gauntlets, Storm Collars, Fur Trimmings, Fur-lined Cloaks, etc., etc. Prices the lowest. Every article manufactured on premises; quality guaranteed; styles the latest.

W. & D. DINEEN

Cor. King and Yonge Sts.

Estab'd 1878 A. CLUBB & SONS 'Phone 993
TOBACCONISTS

Direct importers of Havana Cigars, Briar Pipes, Smokers' Sundries and Sterling Mounted Cans, suitable for presentations.

SPECIALITIES
Club's Perique Mixture | A complete line of
Club's Dollar Mixture | Fine Egyptian
Club's Sun Cured | Cigarettes

Churchmen and others will find it to their interest to deal with this firm, as all goods sold here are guaranteed as represented. Mail orders promptly attended to. 49 King St. W., Toronto.

Telephone 1206.

The Bassinette,

11 King St. West, Toronto.
Full line of Ferris Bros' Good Sense Corset Waists for ladies and children. Also "P. N." Corsets, Watch Spring Corsets and other fine makes.
Ladies' Underclothing and Baby Linen in large variety and fine quality

Wanted

A clergyman for a mission where part of his duties would be to take charge of an Indian Mission School. There is a good parsonage, garden and excellent pasturing. To the right man there will be good scope for purely missionary work. For full particulars apply to Rev. RURAL DEAN RENISON, St. Luke's Rectory, Sault Ste. Marie, Ont.

THE CHRISTIAN PASSOVER; or Notes on the Holy Communion. By the Editors of the Priest's Prayer Book. 12 cents.

THE GOSPEL OF THE FUTURE; being simple outlines of Unfulfilled Prophecy for the use of members of the Church. By a Parish Priest. \$1.25.

A SERVICE OF ANGELS. By Rev. Henry Latham, M. A.; Master of Trinity Hall, Cambridge. \$1.25.

THE EVIDENTIAL VALUE OF THE HOLY EUCHARIST. By the Rev. G. F. Maclear, D.D. Second edition. Revised & corrected. \$1.35.

LION HEARTED. The story of James Hannington's Life, told for boys and girls. By Rev. E. C. Dawson.

NELSON (English Men of Action series). By John K. Laughton. Portrait. 65 cents.

THE FARRAR YEAR BOOK. Selections from the writings of the Rev. Frederick W. Farrar, D.D. \$1.25.

Rowell & Hutchison,

76 KING STREET EAST,
Toronto.

THE ST. DENIS

Broadway and Eleventh Street.
Opposite Grace Church. NEW YORK
European Plan.

Rooms \$1 per day and upwards

"There is an atmosphere of home comfort and hospitable treatment at the St. Denis which is rarely met with in a public house, and which insensibly draws you there as often as you turn your face toward New York."

If you suffer from a Cough, Hoarseness or Throat Irritation,

Use Hooper's
Liquorice,
Linseed and
Chlorodyne
Lozenges

HOOPER & CO'Y

43 King Street West & 444 Spadina Ave.
Toronto.

Geo. W. Cooley

Importer of 567 YONGE STREET

High-Class Wines & Spirits

For Medicinal Use.

Telephone 3089 Sacramento Wines

Cheyne & Co.**Children's Suits**

Sailor and Zouave, handsomely
braided, from 90c. up to \$6.

Boys' Ulsters

Best durable Frieze from \$4 to
\$6, worth much more.

Boys' Suits

Double breasted, extra good qual-
ity tweed and serge, from \$4 to
\$6.50—excellent value.

CHEYNE & CO'Y,

73 King St. East,
Toronto.

ROBT. CHEYNE, Manager.

**WEDDING
CAKES**

ARE AS GOOD AS THE
BEST MEN AND THE
BEST MATERIALS CAN MAKE THEM. WE
SHIP THEM BY EXPRESS TO ALL PARTS OF THE
DOMINION. SAFE ARRIVAL GUARANTEED.

WRITE FOR CATALOGUE AND ESTIMATE TO

THE HARRY WEBB CO. LTD.
TORONTO

THE LARGEST CATERING ESTABLISHMENT AND WEDDING
CAKE MANUFACTORY IN CANADA

Three New Subscribers

We will mail to any person sending us
three new yearly prepaid subscribers to the
CANADIAN CHURCHMAN, beautiful books arti-
stically illustrated in Monotint and Col-
our, worth \$1.00.

FRANK WOOTTEN,

"Canadian Churchman."

Offices—Cor. Church and Court
Sts., Toronto.



THE LATEST.

JOHN LABATT'S

LONDON

ALE and STOUT

Awarded Gold Medal at
San Francisco, Cal., 1894,
besides 9 other Gold, Sil-
ver and Bronze Medals at
the World's Great Exhibi-
tions.

JAS. GOOD & CO., Agents, Toronto.

OFFICE AND YARD:

FRONT ST., NEAR BATHURST.

TELEPHONE No. 132.

Established 1856.

OFFICE AND YARD:

YONGE STREET DOCKS.

TELEPHONE No. 199.

P. BURNS & CO'Y

WHOLESALE AND RETAIL DEALERS IN

COAL AND WOOD

Head Office—38 King St. East, Toronto. Telephone No. 131.

Branch Offices—388½ Yonge Street, Telephone No. 151.

546 Queen St. West. Telephone No. 139.

Ever think about Stoves and Fires ?

The amount of heat depends upon the quantity of cold
air passing through the fire and being distributed
around the room. There is a Patent Draft Door on
the

Oxford Air-Tight Heater

which keeps the air under perfect control, so simply
managed that on a cold morning the stove can be made
red hot in a few minutes, and then the air supply shut
down to any desired degree. This means an evenly
heated room in all weather, with a great saving of fuel.

In every detail it is up-to-date, with an ornamental
finish which is very attractive. If you need a stove,
examine this one, and let its many good points com-
mend themselves to you.

THE GURNEY FOUNDRY CO., LTD., TORONTO
THE GURNEY-MASSEY CO., LTD., MONTREAL

**The Great Church LIGHT.**

FRANK'S Patent Reflectors give the Most Powerful, the Softest,
Cheapest and the Best Light known for Churches, Stoves, Show Windows,
Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and ele-
gant designs. Send size of room. Get circular and estimate. A liberal discount
to churches and the trade. I. P. FRANK, 651 Pearl Street, N. Y.

**"St. Augustine"****COMMUNION WINE**

One of many recommend-
ations from the clergy:

The Deanery, London, Ontario,
26th December, 1894.

To 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 communion purpose.

Yours faithfully,

GEO. M. INNES, D.D.,
Dean of Huron and Rector of St.
Paul's Cathedral.

GEORGE EAKIN,
Issuer of Marriage Licenses, County
Clerk. Office—Court House, 51 Adelaide Street
East. House—299 Gerard St. East, Toronto.

Princess Theatre

One Week,
November 11 to 16

Miss Ada Rehan

In her Famous Comedy Creations
under the management of
AUGUSTIN DALY

Monday—Last Word.
Tuesday—Twelfth Night.
Wednesday—Railroad of Love.
Thursday—Midsummer Night's Dream.
Friday, and Saturday Matinee—Taming of
the Shrew.
Saturday Eve.—School for Scandal.
Prices—50c., 75c., \$1.00, \$1.50, and \$2.00.
Seats now on sale.

Dr. Pearson's Hypophospherine

The great specific in La Grippe, Neuralgia, Nerv-
ous Debility, Lassitude, Loss of Appetite, &c.
Try Golden Health Pellets in Indigestion
Constipation, Liver Complaint, and as a preven-
tative in infectious diseases. Both invaluable
remedies. Price 50 and 25 cts. Send for pamph-
let.

D. L. THOMPSON, Homeopathic Pharmacist,
394 Yonge St., Toronto

**DEMPSEY & CARROLL**

CORRECT STYLES

WEDDING INVITATIONS

AND

ANNOUNCEMENTS

HIGH GRADE STATIONERY

IMPORTED NOVELTIES

LEATHER GOODS

UNION SQUARE

26 EAST 14th STREET NEW YORK

HYMN

To show the number
of the hymns to be sung.
Price includes a com-
plete series of numerals.
Send for Hand-Book.

J. & R. LAMB,
59 CARMINE STREET,
NEW YORK.

TABLETS**CATTO'S**

HAND-EMBROIDERED
FINE

Linen Goods

make beautiful presents

Embroidered Linen Damask Table Cloths.
Emb'd Linen Damask Napkins, Hemstitched.
Embroidered Linen Tea Cloths.
Hemstitched Linen Sheets.
Hemstitched and Embroidered Pillow Shams.
Embroidered Sheet Shams.
Fancy Hemstitched Pillow Cases.
Fancy Hemstitched Night Dress Bags.
Fancy Embroidered Comb and Brush Bags.
Fancy Embroidered Soled Linen Bags.

CATTO'S

The Great Dry Goods Only Retail Store

KING STREET

Opposite the Post Office.

**Novel
Effects.
Latest
Styles**

In Wall Papers, Friezes,
Room Mouldings and
Stained Glass. Samples
sent free.

Designs for Stained
Glass and Interior De-
coration submitted.

Exterior and Interior
Painting in all branches

ELLIOTT & SON,

94 Bay Street.

Canadian Churchman.

[TORONTO, THURSDAY, NOV. 7, 1895.]

Subscription, Two Dollars per Year.

(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription prices to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

FRANK WOOTTEN,
Box 9640, Toronto.

Offices—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

November 10—22 SUNDAY AFTER TRINITY.
Morning.—Daniel vi. Hebrews iii. 7 to iv. 14
Evening.—Daniel vii. 9; or xii. John i. 29

APPROPRIATE HYMNS for twenty-second and twenty-third Sunday after Trinity, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 191, 316, 321, 559.
Processional: 22, 189, 202, 219.
Offertory: 186, 214, 285, 295.
Children's Hymns: 236, 330, 346, 571.
General Hymns: 170, 187, 230, 237, 474, 548.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 307, 322, 323, 554.
Processional: 38, 224, 260, 390.
Offertory: 225, 233, 304, 367.
Children's Hymns: 175, 194, 335, 574.
General Hymns: 31, 196, 212, 285, 453.

—For want of space, we are compelled to hold over a large number of letters and a quantity of other interesting Church news.

TWENTY-SECOND SUNDAY AFTER TRINITY.

BROTHERLY LOVE.

There is one prayer which all Christians use—the first we learn in childhood; the one we repeat day by day through all our lives; the last, perhaps, that we say upon our death-beds—the prayer our Lord Himself taught us. Now, the very first words of the Lord's Prayer recall the first great article of our belief—*God is our Father*; and they should recall also that other great fact, that *we are all brethren*. For just as parents, children, servants, all who live in one house together belong to the "household" of which the father of the family is the head, so do we who look up to "one God and Father of all" (Eph. iv. 6) belong to His "household, the Church." We may learn from this thought a lesson of brotherly love. We pray that God would keep His Church in "godliness;

and surely a household whose members are angry, quarrelsome, unforgiving, cannot be a *godly* one. The Gospel to-day teaches us, in the parable of the unmerciful servant, that we should bear with and forgive one another. And in the Epistle we are reminded that we pray to be kept in *continual* godliness; for St. Paul writes: "I pray that your love may abound yet more and more . . . and that ye be sincere and without offence"—not for a little while only, but "*until the day of Christ.*" It would help us to live in brotherly love and charity, if we could always remember that Christians, members of one body, are united to *each other* as well as to Christ their head; that the children of one family are bound, not only to love their father, but to love each other also; that we who believe in the communion of saints, are united with those who are gone before us to our home in heaven; for now are we "no more strangers and foreigners, but *fellow-citizens with the saints, and of the household of God*" (Eph. xi. 19.)

GOOD WORDS.

A layman in Ingersoll, Diocese of Huron, writes: "I am very much pleased with THE CANADIAN CHURCHMAN and think it the best Church paper I have seen."

A Presbyterian minister writes: "I have taken THE CANADIAN CHURCHMAN a year. I consider your paper is ably conducted and cannot fail in interest to members of the Anglican Church, and wish it all the success that it deserves."

A lady from Quebec Diocese writes: "I enclose my subscription for your excellent Church paper for 1896."

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

MORE SIMPLICITY IN LIVING.

There is no one subject discussed among people of refinement and of limited incomes with more earnestness than that of the beauty of simplicity in living. It is urged from the highest moral grounds; it is needed because the elabora-

tion in forms of entertaining is killing the spirit of hospitality that was one of the chief graces of our ancestors. The elaboration of dress destroys leisure; elaboration in furnishing homes makes such inroads on incomes as to prevent such enjoyments, whether of recreation or of study, as would minister to the growth of the family intelligence. There is no subject that finds the same unanimity of opinion as this. Limitations amounting to slavery are imposed by that tyrannous "They," whose identity has never been established, and whose impersonality defies the courts. The remedy is in the control of every woman who believes that the beauty of living to-day is being marred because a weak imitation of wealth in the homes of too many becomes vulgarity. Courage has its place as truly in social life as in military life, and more than one private has changed the result of encounters. All that women—for they are the social leaders everywhere—need is the courage to entertain within the limits of purse and strength; the courage to decide how they shall clothe the spirit of hospitality which dwells in every well-regulated home, and keep it ever visible to the busy world, making a resting place where men may find that which they most need—entertainment that does not impose a burden, and companionship that means refreshing of the very springs of life.

THE DEATH OF CANON TOWNSHEND AT AMHERST, N.S.

The bell of Christ Church, Amherst, which, on every Sunday for a half century, had called worshippers together to attend the ministrations of their beloved rector, Canon Townshend, tolled forth on Sunday morning, the 20th ult., the announcement that his long and faithful life work had closed.

Up to 1888, when Canon Townshend took up his residence in England, he was one of the best known, as he was one of the most esteemed persons, in the County of Cumberland. While his church was always paramount, he manifested a practical interest in the public affairs of the town and county. Educational interests always found in him a valued assistant, and for many years he was chairman of the school commissioners for the county. He was always a prominent figure at the old town meetings, where he was especially watchful of the interests of the deserving poor. Indeed, this class often received substantial help at his hands, and he stood so little on the order of emptying his purse in any cause which enlisted his sympathy, that Mrs. Townsend found it necessary to be his treasurer, though her own generosity was proverbial.

In manners and in loyalty to British institutions, he was typical of the English gentleman—courteous to and considerate of all; of a kindly disposition which led him to give any attention in his power to the sick, whether of high or low degree, parishioners of his own or otherwise. He was son of Hon. Wm. Townshend, a native of England, who came in about 1808 to Charlottetown, where George, the subject of this sketch, was born, May 9, 1810. At the age of 18 he was a medical student at Edinburgh, but having determined to take holy orders, he left and entered King's College, Windsor. In 1834 he graduated B.A., and in 1836 the college conferred upon him the degree of M.A. On Aug. 15, 1834, having been made a deacon by Bishop John Inglis, he came to Amherst, and did his first duty on the 17th in Christ Church, which then occupied a site at the burial ground, about a mile west of where the church now stands. A year later he was ordained priest. In that year he regularly held services at Amherst and Westmoreland, and often a third Sunday service at Fort Lawrence,

Amherst Head, or Nappan. In 1838 his ministrations extended to Bay Verte. An appointment having been made to Westmoreland in 1845, he gave up N.B., and turned his attention to the Joggins, Minuote, and Maccan, often riding on horseback 24 miles to the Joggins on Saturday afternoon, in all conditions of the weather, holding service there Sunday morning, at Maccan in the afternoon, and Amherst in the evening.

The site first occupied by Christ Church was about one mile from the present town. Mr. Townsend having succeeded in obtaining the bishop's sanction to remove it to Amherst Corner, which in 1846 had become by far the more important "corner," he had the brick walls taken down and removed to the present site, assisting himself in carting the material, for he never spared himself in any necessary labour in behalf of his loved church and people. The new edifice was consecrated June 27, 1847. Under his ministry it has from time to time been enlarged and improved—in 1877 by a beautiful new chancel—until it came to be one of the model churches of the province. Other churches built through his instrumentality were: St. George's, Pugwash (bought from the Universalists), opened for C. of E. services Sept. 17, 1837; St. Luke's, Bay Verte, Aug. 8, 1841; St. Paul's, Maccan, Jan. 1, 1854.

The late Canon was held in high esteem by the late Bishop Binney, who, in 1874, appointed him Canon of St. Luke's Cathedral, Halifax. His assistants here at various times have been Revs. J. D. Browne and D. C. Moore. In 1833 he chose Rev. V. E. Harris, rector of Londonderry, his vicar, and retiring from the active duties of the rectorship, went to Bushey, Herts, near London, England, where he remained in the household of his niece, Miss Townshend, until her death in 1893. While there, he engaged in Church duties as long as health permitted. Both sight and hearing became, however, quite impaired, and in 1898 he had a severe attack of la grippe, from which he never fully recovered. During the ten years of absence from his Amherst parishioners, he continued to bear them in loving remembrance, and as often as the New Year's service in Christ Church recurred, the vicar read a touching and affectionate letter from their beloved rector. Since returning to Canada to spend the evening of his life among his children, he has been most of his time in Montreal, with his daughter, Mrs. St. George, but also visited at Halifax, Amherst and Parrsboro. Though quite feeble, he persisted in coming from Parrsboro to Amherst about three weeks before his death, remaining at his son's, J. M. Townshend, Esq. At his bedside in his last moments were: J. M. Townshend, Mrs. St. George, and Mrs. C. J. Townshend. Canon Townshend married Miss Marianne Kinnear, of Halifax (sister of the late Mrs. J. S. Morse and Judge Kinnear), who died in 1897, leaving one child, Mary, now deceased, who was married to J. W. K. Johnson, Halifax. Canon Townshend's second wife was Elizabeth L., daughter of Hon. Alex. Stewart, C. B., and sister of Col. C. J. Stewart, Mrs. Bliss, Westmoreland, the late Mrs. R. B. Dickey, and the late Mrs. Clerke. She died in 1881. The children by this marriage were: George S., merchant, Philadelphia, deceased; Dr. Alexander Stewart, Parrsboro; Judge Charles J., Halifax; Capt. Wm. H., now at sea; Flora S., wife of P. W. St. George, C. E., city engineer of Montreal; J. Meuley, Q. C., superintendent and recorder of Amherst; Cecil Wray, deceased. On Sunday evening, Rev. Mr. Harris, who has been like an affectionate son to the Canon, made touching reference to the loss which the church and his parishioners had sustained, and paid a high tribute to the virtues of the deceased; he also gave some interesting facts taken from the rector's diary. He had baptized in the parish of Amherst just 1,200 persons, solemnized the marriage of 720 couples, and conducted services at 875 funerals.

After the evening service a meeting of the churchwardens and vestrymen was held, at which it was "Resolved, that the wardens and vestrymen, now met for the first time following the death of the Rev. Canon Townshend, the long beloved rector of this parish, record their admiration of his honourable, successful and generous career, and their appreciation of his faithful and loyal services, not only to this parish, but to the Church

in general, for whose interest and advancement his life has been devoted." "Resolved, that, while we extend our heartfelt sympathy to the sorrowing family in their bereavement, we can have the gratification of pointing them to a completed life, and of offering them the solace of looking back to a father who for sixty years was rector of one parish, and who spent over half a century in active service, retaining the affection of his parishioners to the end."

The remains lay in the chancel of the church from early on Monday evening to the time of the obsequies, Tuesday afternoon, and were viewed by hundreds of people. They were enclosed in a casket of solid oak. The canonical vestments were worn, a chalice was placed in the folded hands, and many cut flowers and floral emblems were placed in and about the casket by the hands of loving relatives and friends. At the funeral service the church was crowded to the doors. The Bishop of Nova Scotia and twelve clergymen of the church were present, viz.: Very Rev. Dean Gilpin, D.D., Ven. Archdeacon Kaulbach, M.A., Truro; Revs. J. R. Campbell, R.D., Dorchester, N.B.; G. D. Harris, La Have; E. B. Hooper, Moncton, N.B.; D. M. Bliss, Westmoreland, N.B.; C. Wiggins, B.A., Sackville, N.B.; S. Gibbons, Parrsboro; W. C. Wilson, Springhill; A. M. Burt, Pugwash; C. H. Fullerton, Petitediac, N.B., besides the vicar, Rev. V. E. Harris, M.A., R.D.

At 9 a.m. the Holy Communion had been celebrated, and at 3 p.m. the clergy, preceded by a cross-bearer, entered the west doors and proceeded to the chancel, where the first part of the burial office was said by the Bishop, Dean and Vicar. The procession to the grave was as follows:

Amherst Band.
Masons.
Ministers of Other Churches.
Vestry and Wardens.
Vicar.
C. of E. Clergy.
Bishop Courtney and Dean Gilpin.
Hearse and Pall-bearers.
Mourners.
Public.

The pall-bearers were: Archdeacon Kaulbach, Revs. Bent Wilson, Hooper, Campbell, G. D. Harris. Among the mourners in the church or procession were: Judge and Mrs. Townshend, J. M. and Mrs. Townshend and son, Dr. Townshend and son, Mr. and Mrs. St. George, Miss Johnson, Rev. D. Bliss, Senator Dickey, J. Dickey, C.E., Mrs. A. R. Dickey, Cecil Parsons, C.E., Dr. Bliss, B. D. Bent, Rev. C. Wiggins, H. A. Hillecoat, George Hillecoat. Col. C. J. Stewart, Halifax, brother-in-law of deceased, was unfortunately prevented from being present by a severe attack of bronchitis, which has confined him to his house for the last fortnight.

The procession, which included a large number of persons in carriages and on foot, was one of the most imposing seen here for a long time. A large number of the members of Acacia Lodge, A. F. & A. M., of which the Canon was a valued member, and to which on many successive St. John's Days he had ably discoursed in the church, were in the procession. Solemn marches were played on the way to the burial ground, where the remains were deposited among those of so many of his parishioners for whom he had performed the last rites. The Church service here was read by the Bishop and Archdeacon, and the Masonic by Rev. V. E. Harris, chaplain of Acacia, and Grand Master McCoy. Business in town was suspended and the shops were all closed during the funeral, by request of Mayor Curry.

MISSIONARY MEETING AT TRINITY COLLEGE, TORONTO.

A meeting of the Missionary and Theological Association of Trinity College was held on Monday evening, October 28th, in Convocation Hall. A large number gathered together there to hear the Lord Bishop of Kentucky and Mr. Silas McBee, who had come to Toronto in order to be present at the Convention of the St. Andrew's Brotherhood, which had just been concluded. The Provost of Trinity was in the chair (the bishop

of the diocese being absent through temporary illness), and after the usual opening exercises he cordially welcomed the two distinguished visitors from the neighbouring republic in a few well-chosen remarks. Mr. McBee, who was the first speaker, commenced by saying that man's education cannot be considered complete without its taking into account his future destiny. Such, he said, was the chief aim and object of such an institution as Trinity University, and such he declared to be the aim and object of another similar institution in which he was greatly interested, viz., the University at Swanee, in Tennessee, which was founded 26 years ago. This university is situated half-way between Chattanooga and Nashville in Tennessee, on the top of a high hill and in the midst of a primeval forest. Both were centres of Christian teaching, and more than that, they were both Church universities where the teaching was carried on on definite Church lines. He gave a very interesting account of the early history of the Church University at Swanee, of its early struggles and of its ultimate success. Twenty-six years ago three bishops determined to start a seminary in Tennessee, and leave was obtained from Washington, by whom a grant of 10,000 acres of land was given. The breaking out of the Civil War put an end, for the time being, to their project, but at its close the work was carried on and completed, and instead of the marble corner-stone which had been laid in the presence of 10,000 people just before the war broke out, and which had been shattered into a thousand pieces by the cannon shot, a plain wooden cross was erected and one stone building was put up. The young Bishop of Tennessee began the work of the university with two professors and nine students. At the end of the 2nd year there were 100 students, all of whom were badly off. Despite the fact that the university had no money endowment, as time went on things went well with it, so that at the present time there are now in residence there 300 students, and they have three stone buildings all well fitted and furnished, with its graduates scattered all over the Southern States. This place has got such a good reputation now that despite the fact that it is a Church university, yet many dissenters go there. It is now a power for good in the land, and although it has no money endowment it possesses a priceless endowment in men of culture, of refinement and learning. The Lord Bishop of Kentucky, who followed, in the course of a most eloquent address, gave further particulars concerning this university, of which he is the Chancellor. He declared that everything therein was guided by the principles of the Anglo-Catholic Church. No dissenting chapels or grog shops were given an inch of room upon the whole of the 10,000 acres possessed by this university. The bishop went on to say that all Church universities should be imbued with the missionary spirit, which is the spirit of Jesus Christ. He deplored the fact that the spirit of heroism appeared, to a certain extent at least, to have departed from the Church, and then he mentioned the names of several missionary heroes of the Church in days gone by, speaking particularly of Bishop Patterson. The Church, he declared, needed her best and most matured sons in the mission field, where they might carry the flag of the Cross in the forefront of the battle. Instead of that we see, too often, the young, the inexperienced and the weakling at the front bearing the brunt of the battle, whilst the leaders in the Church stayed behind in the rear. The missionary spirit, he said, was in the Church, but it slumbered, and the reason why it was so was because so little is known by the rank and file of the members of the Church concerning the actual work in the mission fields. News of the battle is necessary to stir up zeal. The actual work done by missionaries in the field should be kept constantly before the Church at large. When the speaker was a rector in a large town he and six of the other clergy in the place agreed to preach a missionary sermon once every month in their respective churches, giving actual details of what was going on in the various mission fields. These sermons did much good, and an active missionary spirit became prevalent throughout all their different congregations. The clergy of Toronto and elsewhere should take more interest themselves in the missionary work of the Church and strive to instil the missionary

spirit into the minds of all those with whom they come into contact. The bishop, in closing his very interesting and forcible address, spoke for a few moments on the problem with which the Church is confronted in the Southern States, viz., the right way to deal with the great and important negro question. There are no less than 8,000,000 negroes in the Southern States, all of whom are very religiously inclined, but the mass of whom are not moral. The black people, he said, were 1,000 years behind the Anglo-Saxon race, and it was one of the most serious questions of the day in that part of the world as to what the Church of England could do for them. It was indeed a most perplexing question, and one most difficult to answer. The bishop concluded by asking the prayers of his hearers for wisdom and bravery, so that he and others, placed in a like position with himself, might be rightly guided by God in the matter. His last words were addressed to the undergraduates of the university, asking them to cultivate more and more a true missionary spirit in the university, reminding them, at the same time, that one of their own graduates (Mr. Rowe) had but a few days previously been chosen to fill the most difficult post of Bishop of Alaska. The bishop's address was listened to throughout with the closest attention, and at its close a very hearty vote of thanks was tendered to him and to Mr. McBee by the Provost on the part of all those who were present. After singing a hymn, the bishop pronounced the benediction and the proceedings were brought to a close.

ST. ANDREW'S BROTHERHOOD CONVENTION.

The Convention of the Ontario branch of this society commenced on Friday, Oct. 25th, with a general service which was held in St. Luke's Church, Toronto, at 8 p.m. The church was crowded at this service, by far the great majority of the congregation being composed of men. Both the Lord Bishop of the diocese and the Lord Bishop of Kentucky were in the body of the church, besides a number of clerical delegates. The clergy who took part in the service were the Rev. J. Langtry, rector of St. Luke's; the Rev. Canon Sweeny, D.D., R.D.; the Rev. J. Croft, rector of Markham; and the Rev. E. A. Welch, M.A., the Provost of Trinity College. A notable feature of the service was that the organ was played by a clergyman, the Rev. C. Mockridge, B.A., curate of St. Luke's Church, and the choir led by another clergyman, viz., the Rev. C. J. Boulden, M.A., of St. James' Cathedral. The whole service from beginning to end was thoroughly congregational, and the hearty and universal singing and responding throughout was a treat to listen to, everyone present appeared to be so thoroughly in earnest. The Rev. Canon Sweeny read the prayers and the two lessons were read respectively by the Revs. J. Langtry and J. Croft. The Provost of Trinity preached a most earnest and eloquent sermon from the words, "I am Alpha and Omega, the beginning and the ending, saith the Lord," Rev. xxii. 13. He declared that great responsibility rested upon the one chosen to deliver the opening sermon at such a Convention as this one, for he would be looked to give the key-note to all the addresses and sermons which would follow during the course of the Convention. No better key-note could be given on such an occasion than that which he had chosen for his text, viz., Jesus Christ. It was He who was the Alpha and Omega, the beginning and the ending of all good work. The work of the St. Andrew's Brotherhood was one, and one only, viz., that of bringing men to Christ. The methods of such work might be, and indeed were, manifold, but all pointed in one and the same direction, and all had one and the same goal. The members of the Brotherhood might be in some instances Sunday-school teachers, or members of choirs, or leaders of men's clubs. Although their work might vary, yet their object was in every instance one and the same, viz., the salvation of men through Jesus Christ. In speaking of the value of moral force, the preacher said that the members of the Brotherhood should strive hard to concentrate all their various efforts upon the one object of the Society. In ancient days Rome and Carthage were great rivals, the one in Europe

and the other in Africa, and each one strove hard to gain the mastery. In Rome, Marcus Cato, when addressing the Roman Senate, invariably ended up his speeches with the words "Delenda est Carthago," "Carthage must be destroyed." Upon one occasion he threw down a bunch of grasses on the floor of the Senate House which had, he said, been picked three days before at Carthage, and then he ended up his speech with the words, "Carthage must be destroyed." Thus he kept the fact of the existence of Carthage vividly before the people, as also the fact that it must be got rid of if Rome wished to become the mistress of the then known world. In the end, as readers of history know, Carthage was destroyed and the absolute sovereignty of Rome assured. Again, in later days, William Wilberforce concentrated all his efforts to bring about the suppression of the slave trade throughout the British Empire, and in the end he succeeded, though not without a hard and stubborn fight. St. Paul said, "This one thing I do . . . I press toward the mark of our high calling in Christ Jesus."

There were many hindrances to the perfect fulfilment of the work of the Brotherhood. Some allowed self-seeking to take the place of Christ-seeking; others again were censorious and critical, instead of being sympathetic. Others were slothful, others again lacked moral courage. All these various hindrances must be fought against and overcome by the help of God. We must learn to "endure hardness as good soldiers of Jesus Christ." Above all things, live pure lives. In this connection the preacher quoted the words of Sir Galahad, who declared that his strength was as the strength of ten men, because his heart was pure. He urged upon all his hearers to be earnest and constant in prayer, and to pray and strive for concentration in the work, as well as for an entire consecration of life. Power for useful service comes only from Christ, and the motto for each member of the Brotherhood should be "For Christ, in Christ, to Christ." It was said recently of a certain well-known statesman that he went straight from communion with God to the affairs of State. Let Jesus Christ be the foremost in all things with us. The Provost reminded his hearers that on that very day 480 years ago, the English army on the field of Agincourt had won a glorious victory over an enemy five times more numerous than they were. "Should not we, their descendants," the preacher declared, "strive to emulate the example which our forefathers had here given us in earthly matters in the spiritual welfare in which we are one and all of us constantly engaged. In the strength of Christ we should prevail if we prayerfully and earnestly sought His strength and help in time of need." The sermon was listened to throughout with the closest attention, and those present were evidently much impressed with the great earnestness of the preacher.

On Saturday morning at 7.30, a corporate communion was held in St. James' Cathedral, the Lord Bishop of the diocese being the celebrant. Nearly 200 communicated. This was followed by a breakfast in the adjoining schoolhouse, kindly provided by the Toronto branches of the Woman's Auxiliary. At 9.30 the Convention met for the purposes of organization, when addresses of welcome to the delegates were delivered by the Lord Bishop of Toronto, and Mr. T. R. Clougher, the chairman of the Toronto local assembly council. Half an hour later the Conference proper began. The Rev. Canon Sweeny, R.D., of St. Philip's, Toronto, took the choir. The two subjects taken up at the morning Conference were (1) "The Source of Power"; (2) "The Use of such Power." Under the first heading papers were read on the subjects of "Prayer" by A. W. Connor, of St. John's, Hamilton, and "The Holy Communion," by the Rev. J. C. Farthing, rector of Woodstock, Ont. Under the second heading the Rev. F. DuMoulin, of Holy Trinity Church, Toronto, gave a most useful and stirring address on "Service," the key-note of which was entire consecration of the life to the service of God. Among other things the speaker urged upon his hearers that they were not to attempt to do great things, but should strive to do little things well. Mr. F. W. Thomas, of St. Matthew's, Toronto, followed with

a paper on "Man to Man Contact," the gist of which may be summed up in the words, "Touch your next man." Both papers and addresses were most useful and helpful.

At noon, an open discussion followed upon the subject, "What Constitutes a Brotherhood Man?" which was opened by Mr. J. W. Wood, of Chicago. He was followed by Dr. Dudley, the Lord Bishop of Kentucky, who was very warmly received. Several others took part in the discussion, notably Messrs. N. F. Davidson, of Toronto, Mr. McBee, of Lincoln, N.C., and the Rev. J. Faber, of Albany, N.Y. From 1 to 2.30 p.m., a recess was taken for lunch, and at the latter hour the subjects of (1) "An International Convention," and (2) "The Revival and Extension of Brotherhood Work in Ontario," were informally discussed. At 3.30 p.m., the afternoon session began. Mr. T. R. Clougher, of Grace Church, Toronto, presided, and the opening Collects having been read by the Rev. J. K. MacMorine, of St. James', Kingston, the chairman called upon Mr. Roper, the rector of St. Thomas, Toronto. The subject dealt with during the afternoon was "What to Do and How to Do It." The Rev. J. C. Roper gave a stirring address upon the first three words. He urged upon all to be more earnest in carrying out, even more perfectly than heretofore, the two guiding rules of the Brotherhood, viz., the Rule of Prayer and the Rule of Service—not to be content merely with the doing of them, but to do them well. The members of the Brotherhood must combine prayer and effort. In preparing for a Bible or Sunday-school class the needs and the characteristics of each individual member must be borne in mind. Prayer also must be made for each individual in the class. Be loyal to the vows and strive to carry out in life the spirit of the society. The members must not be content only with aggressive work, but must undertake defensive work also, especially amongst young people who had just left the influences of home and the Bible class for their work in various business houses. This was the most critical time of a young man's life. In going out into the business world they were very often subject to evil influences. That was the time for the members of the Brotherhood to get hold of them and shelter them, and lead them in the right path. No clergy could reach them there, but godly laymen could. It was the duty of the elder laymen to look after the younger men. They were further to be earnest in prayer and in spiritual life generally. They must be wideawake. Loyal servants look after the interests of their masters. So also must the St. Andrew's men be loyal to their Master's interests in all things, and be ready to use every opportunity given to further them. Above all, they must be steadfast in the faith.

Mr. R. J. Brown, of St. Stephen's, Toronto, spoke next on "The Spirit of Doing," and he urged upon his hearers to pray constantly and earnestly for the Spirit of God, for it was impossible to work without the aid of the Holy Spirit. They must be constant and regular in their attendance upon all means of grace. Strive to be in earnest in all things, both moral and spiritual, so that people with whom they mixed would be influenced by their example, for they must remember that "Example is better than precept." Even the little office boy, the speaker said, could tell whether they were in earnest or not. He closed with these words, "Your life in the office, your life everywhere, is the work that will tell." Judge Senkler, of Perth, followed on "The Way to go About It." Some men, he declared, said that the Brotherhood men started with too high an ideal. The St. Andrew's men were, however, but striving to live up to that ideal, the like of which all baptized members of the Church should strive to attain. Brotherhood work was only auxiliary to Church work. The speaker strongly advocated the study of human nature; above all things strive to cultivate tact. As lawyers study briefs so as to try and find out the weak points in their adversaries' case, so they must study human nature and men's peculiarities, so that they could find out the weak side of a man and attack him from thence. Mr. Silas McBee brought the afternoon's session to a close with an admirable speech on "The Duty Done," which he declared was to do what they could. Duty could not be perfected in this world. The general idea of the average Christian man in the way of Christian duty was limited to attendance at church and at the Holy Eucharist. This was not enough. The Brotherhood men must strive to live out the Christian life. Christian duties were never completed

No sooner was one duty done but another opportunity offered. If they used their best and every effort, God, he said, would bless them in their endeavours. At the close of this address Mr. H. H. Loosemore, the transportation secretary, announced that 199 delegates to the Convention had registered, viz., Bishops 2, clergy (Toronto) 12, outside 15; outside delegates, 78; delegates from U.S.A., 8, the remaining 84 members being lay-delegates from the various Toronto chapters.

At 8 p.m., an open meeting was held in St. James' schoolhouse, the Lord Bishop of the diocese presiding. Amongst others on the platform with the Bishop were the Lord Bishop of Kentucky, the Provost of Trinity College, the Rev. A. J. Broughall, the Rev. C. J. Boulden and Messrs. McBee, Clougher and Davidson. "The Church's One Foundation" was sung, after which the Provost of Trinity College offered prayer. The Bishop of Toronto then made a few introductory remarks, in which he said that he was very thankful that such a Society as the Brotherhood of St. Andrew existed. He declared it to be the spontaneous outcome of the laity of the Church, owing to the failure of the Church in times past to get hold of the men. In this respect it filled a long-felt want, and he welcomed the Society and valued greatly the good work which it was doing. He then called upon Mr. McBee for an address. Mr. McBee, who spoke on "Church-Going," in commencing declared that no formalism of any kind was now allowed in the world. Mere formal religion and church-going was no good. Religion must be really lived. What is really needed is absolute consecration of life in all walks of life. Prayer would then be a reality, so would church-going and so would the sacraments. The speaker dwelt for a few moments on the dignity and sacredness of church-going. If Christ be all in all to men, then shall men be Christ like indeed. Men are dignified by the opportunity of helping men. Mr. McBee closed his remarks by calling upon his hearers to take hold of God with one hand themselves and take hold of a brother with the other, thus completing the circuit and bringing your brother in touch with Christ.

Mr. A. M. Dymond followed with an address on "The Laymen's Movement," in the course of which he remarked that over 100 years ago in this very city of Toronto, when this place was known as "Muddy Little York" no clergyman could be found who would live here, and so for several years the prayers of the Church had been read by a layman Sunday by Sunday in the congregation, made up of U. E. Loyalists and their families. He declared that St. Andrew's Brotherhood truly realizes the individual responsibility of man to his brother man. No man is without influence either for good or for evil. "No man liveth to himself and no man dieth to himself." No man could possibly live a purely negative life. The moral effect of really good, pious laymen in a church or congregation was of untold value. The laymen, the speaker said, should be loyal to their clergy. The underlying motive of all work should be the glory of God and the utmost possible good to our fellow-man. The Lord Bishop of Kentucky then spoke eloquently on "The Brotherhood." After thanking the Lord Bishop of Toronto and his audience for their very kind reception, he remarked that many years ago, not long after his ordination, he had visited London, Ont., and at that time the Bishop of Toronto was Master of Hellmuth College. He whispered it as a secret, but declared that their chairman had encouraged him in evil practices. Although neither of them were Ritualists, yet they had burned incense together. This remark caused much laughter amongst the audience. In the course of his address he traced the history of the Church down to a time just previous to the Reformation, when he declared individual effort had practically ceased. He then spoke of the work of Wycliffe and other reformers. Later on, when the Church had again become dormant, God's Spirit came and touched the hearts of the two Wesleys at Oxford. In connection with Wesley's great work, the speaker declared that he sometimes said to his Wesleyan brethren "If you honour John Wesley, you are my brethren." Wesley's sole idea and desire was to quicken the life of the Church. He never left the Church. He was a priest of the Church, and lived and died in full communion with the Church. It was only because of the unwisdom of the authorities of the Church at that day that the Society, the "Brotherhood" as he had intended it to be, had been driven out of the Church where it was such a great power at the present time in his own country. The Bishop then spoke of the Oxford Movement, headed by Pusey and Keble, and of the great good which it had accomplished, as also of the Evangelical movement under Venn, Simeon, Melville and others, which had also been the medium of much good work. Returning to the Methodist movement once again, the speaker said that with all due respect to the Methodists, it was true that, in America, at least, the Methodists had abandoned every principle with which they had first started out. Individual responsibility had been merged into

corporate responsibility. Corporate effort is very good, but individual life is better. The Bishop brought his remarks to a close by saying that he prayed to God that He would bless the St. Andrew's Brotherhood and its members, in whatever part of the world they might be found. The meeting, which was very largely attended, was then brought to a close with the Benediction.

On Sunday morning, in almost every church, special sermons were preached on the subject of the St. Andrew's Brotherhood. The Rev. Prof. Clark, LL.D., of Trinity College, occupied the pulpit at St. Margaret's Church, and preached an eloquent sermon from the words, "I have written unto you, young men, because ye are strong," I. Epistle St. John, ii. 14. The Lord Bishop of Kentucky preached at St. Alban's Cathedral in the morning. In the afternoon at 3.30, a grand mass meeting of men only was held in Association Hall. The large hall was crowded and it was truly a very inspiring sight. The great body of men's voices created a very fine effect, the combined effect nearly drowning the big organ, which was presided over by the Rev. C. Mockridge of St. Luke's. The meeting was presided over by His Honour the Lieutenant-Governor of Ontario, Mr. Kirkpatrick, and with him on the platform were the two Bishops, the Provost of Trinity, Canons Lantry, DuMoulin, Davidson and others. The meeting commenced with the hymn "All hail the power of Jesus's name," after which Canon Davidson, the rector of Peterborough, read the Order of Service, which consisted of the Lord's Prayer, Psalm 24, the Apostle's Creed and several Collects. The Lieut.-Governor, in his opening remarks, expressed sympathy with the work of the St. Andrew's Brotherhood, and declared that all men had an influence, in whatever station of life they might be placed. He said that he had been asked to take the chair that afternoon because he was a layman, and to show that it was really and truly a layman's movement. Speeches were then delivered by Bishop Dudley, Mr. McBee and the Rev. Canon DuMoulin, the subjects of their addresses being respectively: (1) "The Church's Message to the Indifferent," (2) "The Sceptic," (3) "The Impure." All the three speakers dealt with their various subjects in a masterly fashion, the address of Canon DuMoulin being particularly powerful and convincing in its array of facts.

In the evening, despite the fact of the drenching rain, which doubtless kept many people away from church who would otherwise have been there, St. James' Cathedral was very well filled to hear the closing sermon of the Convention, which was preached by the Lord Bishop of Kentucky. The St. Andrew's Brotherhood were very largely represented. His Lordship founded his discourse upon the text, "Nathaniel said unto him, can any good thing come out of Nazareth? Phillip saith unto him, come and see." It was the essential principle of Christianity, the Bishop declared, that every Christian man should go out and seek his brother and strive to bring him to the knowledge of Christ. Every baptized member of the Church was as much bound to carry out the commands of the Great Head of the Church as was the Roman soldier of old, when he had taken the sacramentum (the oath) to obey the behests of his commander. Each baptized man was, from the very fact of his baptism, a sworn soldier of the King and bound to abide by the promise made for him at the font when he became a member of Christ's Church. This was an obligation, he declared, resting alike on bishops, priests, deacons and laymen. It was equally the duty of every baptized man to seek out his brother, not to argue, not to instruct, but to say unto him, as Philip had said unto Nathaniel, "Come and see."

After the evening service had ended, the Convention was brought to a close by the Rev. J. C. Roper, who, after he had spoken a few words, called upon Judge Senkler and Mr. McBee to say a few words of farewell. A few collects were then said, the vows of the Brotherhood repeated, as well as the Apostles' Creed, all kneeling, and then after all had risen, and standing, had joined in "The Gloria in Excelsis," the benediction was given, and one of the most successful and profitable Conventions which has ever been held by the members of St. Andrew's Brotherhood was brought to a close.

HURON LAY WORKERS' CONVENTION.

Huron Lay Workers.—The 5th annual Diocesan Convention of the Huron Anglican Lay Workers and Sunday School Associations was commenced last week in All Saints' Church school house, Windsor. The Right Reverend the Bishop of Huron presided, having associated with him on the platform the Very Rev. Dean Innes; Principal Dymond, chairman of the lay help executive; Rev. J. Downie, chairman of Sunday school committee; and Mr. Eugene Stock, of London, England.

Among the clergy present were Revs. A. Beverly, H. E. Bray, J. Berry, W. F. Brownlee, W. Craig, Rural Dean Davis, H. R. Diehl, G. M. Franklin, R.

J. Freeborn, M. G. Freeman, J. Gander, F. R. Ghent, W. T. Hill, R. S. Howard, J. Jacobs, Canon Johnson, W. Johnson, W. Lowe, Canon Matthew, R. McCosh, Canon Richardson, Rural Dean Ridley, Canon Smith, W. J. Taylor, H. A. Thomas, T. F. Whealan and the rector, Rev. Canon Hincks.

Among the prominent laymen present were Principal Dymond, Jasper Golden, Prof. Harrison, W. Crawford, J. M. McWhinney, Judge Woods, James Woods and others.

Among the prominent lady helpers were: Mrs. Baldwin, Mrs. Tilley and Miss Elliott of London; Miss Weir and Miss May Smith of Brantford, and a large number of delegates from Windsor and various parts of the diocese.

Among the visiting brethren present were Revs. Dr. Conover, Arthur, Triboe and Swett, of Detroit, who were courteously invited to seats upon the platform.

The Bishop took the chair at 2.30 p.m., and after singing of the hymn "All hail the power of Jesus's name," the Very Rev. Dean Innes led in prayer.

The first business was organization, and on motion Rev. T. B. Smith and Mr. J. M. McWhinney were elected secretaries of the Convention.

The right rev. chairman then delivered his address, and after congratulating the lay helpers upon the success which had attended their efforts, said it was very evident that the ordained men cannot compass the work which the Church has on hand. If we look at statistics, we find the population of the world is over 1,400 millions of people. If the work of the Church be left in the hands of ordained men only, the evangelization of the world would have to be postponed to remote ages. If we are to do this work we must have not only the clergy, but every energy of the Church which is now lying dormant. The right rev. prelate concluded an eloquent and impressive address by alluding to the presence of Mr. Eugene Stock, of England, who had given many years of his life to missionary and Sunday school work. He trusted that with God's blessing upon the Convention much truth would be evolved.

Another hymn was then sung, after which the Rev. R. McCosh, rector of Christ's Church, Chatham, read an excellent paper on "Defects in the Modern Sunday School System," taking the ground that leaflets were an injury to the school, owing to their having in many instances crowded out the Bible from the classes.

Mr. J. D. Noble, of Petrolea, had been a Sunday school worker for over 40 years, and urged especially the importance of punctuality and regularity on the part of the teacher. There was only one thing more injurious than sending a substitute and that was not to send one. The Prayer Book should be used in school in order that the children should become accustomed thereto.

Mr. Jasper Golden, of Kingsville, could go back to 64 years spent in Sunday-school teaching and thought that modern leaflets were an injury to the school. They should at least be left at home or in the pocket.

Mr. James Woods, of Galt, was in favour of leaflets, if of the right sort. It is their abuse and not their use that should be condemned. If questions only were on the leaflets they would form useful helps. Professor Harrison, of London, urged the use of the Bible, and that this could be brought about by each scholar having his own Bible instead of one being supplied by the school. The scholar would take greater interest in the book if it were his own and become more familiar with its contents.

Principle Dymond thought that each scholar should be induced to purchase a Bible of his own. If the book were given it would not be so highly valued. He recommended that each scholar should be encouraged to lay by enough to purchase a respectable Bible, which he would always value in after life.

Rev. J. Downie, of Watford, thought the plan of giving Bibles as prizes was a good one.

Rev. J. Taylor, of St. Mary's, urged the Catechetical method of teaching as the most successful plan.

Mr. Eugene Stock expressed the great pleasure he felt in meeting so many lay-workers on this side of the Atlantic. He had noticed for the last 40 years that the same defects had been complained of, and there was nothing new under the sun in this regard, and God has abundantly blessed the work everywhere. He would be sorry to think the Bible was being supplanted, but thought leaflets might be very useful as helps to Bible study. He would advise that parents should make a practice of bringing their Bibles to church, and what was wanted was that souls of teachers and scholars should be quickened by the Holy Ghost, and then success would invariably follow. The teacher should hold up Christ to the class and pray for their conversion.

The next paper was read by Rev. P. E. Swett, of Detroit, taking as his subject, "The Catechism versus Strange Methods." The rev. gentleman showed the beauty and harmony of the Prayer Book and the great advantages which it possesses over other methods. The

F. R. Ghent,
Canon John
Matthew, R.
Dean Ridley,
Thomas, T. F.
Hicks.

at were Prin-
Harrison, W.
Woods, James

ere: Mrs.
t of London;
ntford, and a
r and various

at were Revs.
tt, of Detroit,
ats upon the

m., and after
ower of Jesu's
in pray'r.
and on motion
Whinney were

vered his ad-
elpers upon
efforts, said it
men cannot
has on hand.
ulation of the
If the work
rdained men
ould have to
are to do this
y, but every
yng dormant.
eloquent and
e presence of
ad given many
Sunday school
essing upon the
ved.

ter which the
Church, Chat-
Defects in the
ng the ground
to the school,
es crowded out

been a Sunday
rged especially
gularity on the
one thing more
and that was
should be used
should become

ould go back to
teaching and
n injury to the
at home or in

our of leaflets,
e and not their
questions only
n useful helps.
ged the use of
ought about by
instead of one
e scholar would
t were his own
ntents.

t each scholar
ble of his own.
ot be so highly
a scholar should
urchase a re-
lways value in

ght the plan of
e.

d the Catecheti-
successful plan.
reat pleasure he
on this side of
the last 40 years
plained of, and
n in this regard,
e work every-
k the Bible was
s might be very
He would advise
of bringing their
wanted was that
d be quickened
ss would invari-
old up Christ to
on.

y Rev. P. E.
subject, "The
s." The rev.
d harmony of
at advantages
methods. The

paper was an admirable one and was listened to with closest attention. Mr. James Nicholson, of London, then read a paper on "Children's Services," pointing out the many advantages derived from such, and giving an account of similar services held in Liverpool, England; the paper was a thoughtful one and gave much satisfaction to the listeners. The Bishop, in closing the afternoon session, spoke earnestly in favour of Sunday-school work and the proper methods of carrying on the same. Parents were urged to see that their children were sent to the school to be instructed in religious truths. Coleridge was once visited by a friend who had declared that it was better to let a child grow up to years of maturity without religious teaching, and then he could choose for himself. Coleridge invited his friend to visit his garden and pointed to a luxurious growth of weeds and thistles as his flower garden. Being asked what he meant, he replied that he thought it best not to prejudice the ground in favour of flowers, but let the seeds come up of themselves and this was the result. It is so with children; unless good seeds are sown, evil will spring upon the heart and life. What is wanted is first that teachers shall be men and women of prayer. Who will go to Jesus as the mother of Zebedee's children, and ask that the scholars may sit one on His right and one on His left in His kingdom. Again the teacher must come prepared and lastly they must not be discouraged. The Lord will prosper his own word.

The afternoon session was closed by singing a hymn and the Benediction. The evening Divine service was held in All Saints' Church, beginning at 7.30 p.m. The Bishop occupied a seat in the chancel and the service was conducted by Rev. Canon Richardson of London. The first lesson was read by Mr. James Woods of Galt, and the second by Principal Dymond of Brantford. The sermon was preached by Mr. Eugene Stock, editorial secretary of the Church Missionary Society of London, England, who took for his text the 4th chapter of Judges and the 14th verse. The passage contained lessons for Church workers. The speaker gave many instances of sin being followed by suffering and supplication by salvation. The choir of the church led the musical part of the service in their usual efficient manner, and added much to the beauty of the service.

Divine service was held at 9 a.m. in All Saints' Church, at which the Holy Communion was administered by the rector, Rev. Canon Hincks, assisted by Rev. Canon Richardson of London. A large number of delegates were present at the solemn service. At 10 a.m. the annual meeting was convened in the school-room, and after opening hymn and prayer, Principal Dymond announced that he had just received a telegram from Mr. Chas. Jenkins, one of the vice-presidents of the association, and a valued helper in all Church work, conveying the sad tidings of the death of his wife this morning. On motion of Mr. Dymond and Mr. Lothian, a telegram was directed to be sent to Mr. Jenkins expressive of the earnest sympathy of the Convention with him in his sad trouble.

The annual report was then read by Mr. J. McWhinney, secretary-treasurer. Mr. Dymond moved the adoption of the report, seconded by Mr. J. Golden.

A discussion followed regarding lay-readers, in which Revs. Beverly, Brownlee, Davis, Franklin, Ridley and Taylor took part. The bishop, in summing up, said the Church should use all the help in her power. Report adopted.

The election of officers was then proceeded with and resulted as follows, viz.:

Officers for 1895-96.—President, ex-officio, the Right Rev. the Bishop of Huron.

Vice-presidents, the Very Rev. the Dean, ex-officio; Charles Jenkins, Petrolia.

Chairman of committee of management, A. H. Dymond, Brantford.

Secretary-treasurer, J. M. McWhinney, B.A., London.

Committee, one from each rural deanery.
Brant, A. K. Bunnell, Brantford.
Bruce, G. A. Ray, Cargill.
Elgin, W. Scarlett, St. Thomas.
Essex, Jasper Golden, Kingsville.
Grey, John Robinson, Owen Sound.
Huron, Henry Dennis, Brussels.
Kent, Thos. Burnside, Bothwell.
Lambton, J. B. Dale, Wyoming.
Middlesex, V. Cronyn, London.
Northfolk, J. D. Christie, Simcoe.
Oxford, James Dent, Woodstock.
Perth, S. R. Hesson, Stratford.
Waterloo, James Woods, Galt.

His Lordship the Bishop then introduced General Trowbridge of Detroit, who read a most excellent paper on "The Lay Pioneer in Church Extension," pointing out that in establishing almost any system, pioneer work was necessary. It is so especially in regard to the Church, whether in a new country or in the suburbs of the crowded city. All about us are thirsty souls waiting for the Gospel to be brought

to them. The General gave instances of such work under his own observation, and then showed how impossible it was for the clergy to encompass the work. Their numbers are too few and duties too arduous. The necessary expenses have to be met and laymen must take such matters in hand. The General closed an admirable paper by stating that the growth of a Church is not to be estimated by the elegance in houses of worship or value of its property, but by the power which the Gospel exercises over the hearts of its people, as exhibited in their lives.

The bishop expressed his great delight at listening to the paper just read, and desired to thank the General for his clear exposition of Gospel truth.

Mrs. Tilley, Mr. James Woods, Rev. W. Craig and Rural Dean Davis took part in the discussion which followed the reading of the paper.

Mr. R. E. Jamieson, of Detroit, took for the subject of his paper "The Teacher and Pupil—How to Teach Effectively," and showed that the teacher should first be thoroughly master of his own subject and must have sympathy with the learner, and especially have the face and character of the Lord Jesus ever before him.

Mrs. Tilley and Mr. Golden commented favourably upon the paper, giving instances from their own experience of the value of youthful instruction.

The bishop expressed his thanks to Mr. Jamieson for his excellent paper, after which the meeting adjourned for recess.

A meeting of lady delegates was held in the church at 10 a.m., when Mrs. Tilley, of London, gave an address on the subject of "Faithfulness," drawing many useful lessons from the parable of the talents and the requirement of faithfulness in their use, applying the same to Church services and Sunday-school work. The paper was replete with excellent advice and produced a marked impression for good upon the hearers.

Afternoon Session.—The bishop resumed the chair at 2.30 p.m., and the proceedings were opened by the singing of a hymn.

The first paper was read by Mrs. Tilley, on "The King's Daughters," giving an interesting report of the Anglican circles of the King's Daughters and Sons in the Diocese of Huron, showing the progress made and work done by the several circles, of which there were 22 in number in the diocese. The study of the Bible formed an attractive feature of the society, and the work in the several parishes had greatly varied, they having been engaged in mission work and in helping the helpless ones in the several parishes.

Rev. Canon Richardson bore ample testimony to the good work done in his parish by the King's Daughters. They had a special work to do of a very excellent character which he was desirous to acknowledge.

The Rev. J. Jacobs, of Sarnia, with three of the Indians of Walpole Island, then sang very sweetly a couple of songs in the Ojibway tongue. Their singing was much appreciated.

Rev. Canon Richardson then read an exhaustive paper on the subject of the Christian Endeavour Society, in which he showed the history and principle of the society, and especially its adoption to the methods of the Church of England. There had been no spiritual enterprise like it since the days of Christ. It served a very useful purpose to bridge over the gap between the Sunday scholar and the Church goer, and should be encouraged.

Dean Innes testified to the good accomplished by the association both to the members personally and also to the Church at large.

Rev. W. Johnson also spoke of the desirability of encouraging the order from a Church of England standpoint.

Mr. Jas. Wood, in an earnest address, spoke of the want of the social religious element in the Church, and felt that this society would supply that want.

Rev. W. F. Brownlee thought the society more calculated to do good work among people living in smaller villages and country places.

Mr. Eugene Stock asked questions of Canon Richardson in regard to the status of the society, or what would be the benefit derived from being in connection with such body.

The required information was given by Canon Richardson.

Mr. W. Aikman, Jr., of Detroit, read a paper on "Our Young Men as Church Workers," and pointed to the fact that large numbers of young men are now engaged in work for Christ and the Church. Each one should be given the work for which he is especially adapted. The paper was a helpful one and well received.

The bishop then gave a summary of the afternoon's proceedings, and said that with regard to organizations he thought it well not to look upon such as too valuable, or on the other hand to be despised. It would be desirable to try and accommodate these societies to our Church methods as far as possible. The young men are the working power and should be encouraged. The service in a church may be faultless, but there may be no life. A ship may make

some little progress even against the strongest head-wind, but can make no progress when there is a dead calm. If these societies can be made the means of quickening or deepening the spiritual life, by all means utilize them.

Rev. Dr. McCarroll, of Detroit, expressed the pleasure he felt at being present and the strong affection which the American Church felt towards the Church of England as their mother Church, and extended a cordial invitation to the members to attend their convention a few months later on.

An invitation was received from the Brotherhood of St. Andrew, to attend the convention which took place in Toronto on October 25th. The cordial greetings of the Convention were directed to be sent to the Convention in Toronto.

The Convention then adjourned to meet in the Opera House at eight o'clock.

Evening Session.—The Convention assembled in the Opera House at eight o'clock. The large building was filed to the doors. The bishop presided, with Principal Dymond on his right. After singing the hymn, "All Hail the Power of Jesu's Name," the Rev. J. Ridley, rector of Trinity Church, Galt, read an able paper on the subject of "How to Support the Church," dwelling upon, 1st, the duty, and 2nd, how to perform it. The paper recognized God as the supreme owner of all, and man as but a steward of the Lord's goods. God's ancient people gave a tenth, and Christians with higher privileges should not give less. The paper strongly condemned the raising of money for Church purposes by means of bazaars, the only proper motive being to give freely as God had prospered. The reverend gentleman was frequently applauded during the reading of his admirable paper.

Rev. J. Jacobs, of Walpole Island, then introduced the members of his church, who sang in a sweet rich voice a hymn in the Ojibway tongue, which greatly delighted the audience and received hearty applause. One of the three Indians accompanied the singing on the organ.

The Right Rev. Bishop then gave a characteristically earnest and eloquent address on the subject of "A Missionary Church," what it is and what it ought to be.

The first great principle of a missionary Church is that it must have the light of God. There was only one building in the world without windows to let in the light of the world, and that was the tabernacle or temple of God. The only light was from the seven branched golden candlesticks, to teach us that the Church of God is not to be lighted by human means. It must be lighted by God, the Holy Ghost.

The second great principle is, it must be a praying Church. We are to ask—not the rich man, but God—for what we want, He will open the hearts of His people to provide the necessary means for carrying on the work of His Church.

Thirdly, a missionary Church must be a praising Church.

The rev. prelate spoke very strongly in favour of congregational singing, and entered a protest against modern methods of praising God by which all the singing was left to the choir, which has become the scandal in our churches, and is all wrong.

Fourthly, the Church must be a giving Church. The right rev. speaker gave many amusing methods of raising money on the so-called voluntary principle, which was often the least involuntary act in the world. In glowing language the bishop urged his hearers to give from a proper motive.

In the next place the Church of God should be a working Church. The Lord has a claim upon our time and all our talents. What all must do is to wait upon God and He will give power—will furnish the capital with which His work is to be carried on. He urged upon his hearers the great power of the pulpit. It is God's means of calling people to Himself. It is not in the self-worship or the oratory, but in the power which the Holy Ghost gives to those who will be taught of Him.

The bishop, who is perhaps the most eloquent preacher on the continent, was frequently applauded by the audience, who were much impressed by his earnest appeals.

A collection was then made to pay expenses of printing, etc.

Principal Dymond, in a few well-chosen words, moved a cordial vote of thanks to the rector and wardens, and the local committee, who had made such admirable preparations for the work of the Convention. Seconded by Very Rev. Dean Innes and carried.

Rev. J. Downie moved the thanks of the Convention to the friends from Detroit who had helped so much by their papers to make the meetings a success, seconded by Rural Dean Davis and carried.

Thanks were also tendered to the Church people of Windsor for their generous hospitality.

The bishop in concluding the Convention expressed his thanks to the brethren from Detroit who had assisted them much by their valuable papers. Though separated by political boundaries, yet there was a bond of union which united all Churchmen and all

Christians together. He trusted that all would go home from this Convention strengthened for their work and try to carry out the principles which had been evolved.

A hymn was then sung. Miss Alice Smith, the talented organist of the church, presided at the organ with her accustomed grace, and the delightful Convention was brought to a happy close by the benediction from the bishop.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—*St. George's*.—The Lord Bishop preached in this church on Sunday afternoon, on the occasion of the Brigade Church parade. The Very Rev. Dean Carmichael officiated at the service, assisted by several other clergymen.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

Attention was called not long since to an interesting service in a certain parish in the North of England, where some newly-opened quarries were blessed by the vicar. A somewhat similar occurrence is to be chronicled in this diocese, though the latter was not suggested by the former. In one of our large towns a prominent Churchman, having occasion to transfer his business to new quarters, requested the parish priest to meet him and a few friends and neighbours whom he had called together, and invoke the blessing of Almighty God upon the new departure. A short service was arranged for the occasion, consisting of versicles and responses, the lesser Litany and Lord's Prayer, followed by appropriate collects, including the petitions: "We pray Thee be with Thy servant now setting forth again to discharge in this place the duties of his calling; may Thy blessing rest upon his person and upon his labours, upon his substance and upon all belonging to him; Grant to him such a measure of earthly prosperity as shall seem good for him; sanctify all his honourable endeavours and grant him good success." "May Thy presence ever abide in this place which we bless in Thy name; save it from all danger of lightning and tempest, fire and robbery; keep it under the protection of Thy good Providence, and drive far away all things that may offend Thee." The service closed with the hymn, "Through all the changing scenes of life." We have heard in this same parish and elsewhere of private dwellings being sanctified to the use of the occupants—a decided improvement upon the conventional house warming, or at least a suitable preliminary. Why should not such reasonable service be more frequently employed by our godly laity? It would help us to realize that it is by Divine appointment that "in doing faithfully the duties of our earthly vocation, we may also therein serve God acceptably." The more religion be brought into daily life, the better for both.

DEANERY OF STORMONT.—The third annual conference of the clergy and lay workers of the Rural Deanery of Stormont, was held in Trinity Hall, Cornwall, on Wednesday and Thursday, October 9th and 10th, there being a large attendance from outside parishes, as well as from the town. There was an early celebration of the Holy Communion, in Trinity Church on Wednesday, at 8 a.m., and during the morning a chapter meeting of the clergy was held at the rectory. The afternoon of Wednesday was devoted principally to Sunday-school work. The first paper read was by Rev. T. J. Stiles of Iroquois, who spoke on the aims to be striven for in the Sunday-school, and hindrances encountered in carrying on the work, emphasizing, especially, the necessity of inspiring enthusiasm among the young people, and the taking of a personal interest in the children by the teachers. A discussion followed, taken part in by G. C. Smith, F. Carpenter, W. Silmsler, Rev. R. W. Samwell, Rev. C. E. Sills, Rev. M. G. Poole and the chairman. The second subject that was submitted for discussion was that of "Bible Classes." It was introduced by Rev. C. E. Sills, M.A. (of Mountain), who read a paper in which he dealt first with principles of Scripture interpretation, and then gave a practical example of the manner in which the lesson should be imparted. The discussion was sustained by Rural Dean and Revs. T. G. Stiles, R. W. Samwell and S. G. Poole. The Question Drawer was then opened, and an interesting half hour was devoted to the answering of the questions therein contained. A service was held at 7.30 in Trinity Church, at which addresses were delivered on "Personal Consecration" by Rev. R. W. Samwell, and "Personal Responsibility" by Rev. C. E. Sills. The conference of clergy and lay Church workers on

Thursday morning was preceded by a corporate communion in Trinity Church at 8 a.m., a good number of communicants being present. The Rural Dean opened the conference in Trinity Hall at 10 a.m. In addition to the clergy there were present a large number of Church workers from the parishes of Osnabruck and Moulnette, Newington and Morrisburg, together with many members of the two parishes in Cornwall. The Rural Dean delivered an address on the state of the Church in the deanery, in which he pointed to the encouraging increase in the numerical strength of the Church as witnessed during the past year. The address was discussed by a number of the clerical and lay members. The conference adjourned at 12.30, after welcoming the Rev. Dr. Ker, rector of Grace Church, Montreal, who in response made some interesting remarks upon the encouraging growth of the Church in Montreal. The Church of England, he was thankful to say, was more than holding its own in that city. The afternoon session was opened by a capital paper on "The Layman's Duties and Responsibilities" by Dr. Weagant (Wales), who dealt with the subject under three heads, viz.: (1) The layman's duty and responsibility with regard to himself and fellow Churchmen; (2) With regard to his clergyman; (3) With regard to the Church at large. A spirited discussion was led by G. C. Smith, who was followed by Mr. Gibbens, and Revs. Samwell, S. G. Poole, M. G. Poole and Sills. A discussion on the Church's duty to missions was introduced by the Rural Dean and continued by Rev. C. E. Sills, R. W. Samwell, Messrs. G. C. Smith and Dr. Weagant, Mrs. Houston giving some information about the extent of the Women's Auxiliary work in the deanery. This concluded the principal business of the conference, and after accepting Rev. Mr. Stiles' invitation to hold the next conference at Iroquois, and the passing of several votes of thanks, the conference was brought to a close with the doxology and benediction. The conference was a great success and much interest was manifested in the proceedings throughout. Evening service was held in the church at 7.30, the clergy being present in their robes. The prayers were read by Rev. R. W. Samwell and the lessons by Revs. D. Jenkins and M. G. Poole. Rev. Dr. Ker preached an able sermon on the text, "Seek ye first the Kingdom of God."

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

The Rev. C. H. Rich, Grace Church, who has returned from his visit to England, is at present officiating at Weston. His address is 55 Grenville St., Toronto.

Some time ago the Children's Aid Society of Toronto invited the Sunday-schools of the city to join in an annual collection in aid of its funds. So far, ten Church of England schools have responded, and collections have been received from three as follows: St. Anne's, \$2.54; St. John's, Norway, to be taken quarterly, \$2.62; St. Margaret's, \$12.

Holy Trinity.—Last Sunday was the 48th anniversary of the consecration of this church, and the auspicious occasion was fittingly honoured. There was the usual early service at eight o'clock in the morning, and at eleven o'clock Rev. Professor Worrell of Kingston preached. In the evening Rev. Dr. Sweeny, rector of St. Philip's Church, preached an earnest and practical sermon from Ephesians. The venerable Rev. Dr. Scadding, the first rector, who preached at the first evening service held in the church, was present at the service.

HOLLAND LANDING.—The parish has lost one of its most devout and faithful workers in the person of Mrs. Frank Morton, who peacefully entered into rest on Wednesday, October 23rd. Mrs. Morton had brought with her from Ireland a deep and intelligent love for the Church. She was for some time the President of the local branch of the Woman's Auxiliary, and in this and in every other way, but above all, by the consistency of her gentle Christian life, she promoted the glory of God. The burial took place in the village churchyard on the following Saturday, the service being read by the incumbent, the Rev. H. M. Little, assisted by the Rev. E. C. Trenholme, of St. Cyprian's, Toronto.

HAULTAIN.—The harvest festival services have been held in the church during the past month. The church was very prettily decorated with fruit, vegetables, flowers, etc. The first service was held on Sunday morning, October 6th, and the sermon was preached by the incumbent, the Rev. F. H. Hartley. On Tuesday, October 8th, a beautiful service was held in the evening. Mr. Taylor, who has lately been appointed lay-reader by the bishop of the diocese, took charge of the vocal and instrumental portions of the service and read the first lesson. Mr. A. Bagshaw read the second lesson and the in-

cumbent said Evensong. The Rev. C. Lord of Appleby, in the unavoidable absence of Rev. G. Warren, vicar of Lakefield, preached an interesting and edifying sermon. On Sunday, October 13, a very interesting and practical sermon was preached by the Rev. A. W. Mackenzie, of Lakefield.

MIMICO.—At harvest festival services in Christ Church the congregation was very large. Rev. H. H. Bedford-Jones, of Trinity College, preached in the morning, and the rector, the Rev. Canon Tremayne, in the evening. The church was tastefully decorated with flowers, fruit and grain, and "The Gleaners," who undertook this portion of the work, deserve credit for the effective manner in which it was carried out. A special feature in connection with the service was the music, which was rendered by the very efficient choir of the church, assisted by Miss Bates and Mr. Musson, of Toronto. The regular services at this church are much brighter and more attractive than hitherto, and the congregation is increasing in numbers. At a recent meeting of the members it was decided that the coal stoves, which for many years have been an eyesore to this beautiful and typical little English Church, should be done away with; and a new furnace has since been placed in the basement.

COBOCONK MISSION.—The annual missionary service was held at Christ Church, on Tuesday evening, October 22nd. Rev. Mr. Soward, of Kinmount, preached. His sermon was excellent; his delivery was very good. The night was wet, and dark with storm clouds, but the attendance was very fair. There was a missionary service at St. Thomas' Church, Bexley, on the following night, which was a success in every respect.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

PRESTON.—*St. John's*.—The anniversary services on Sunday, October 27th, were attended with marked success—if fine weather, crowded congregations, rapt attention and good offertories are any criterion. The bishop preached with his accustomed power and unction, morning and evening, in Preston—the morning sermon being on the "Strait Gate," and the evening on "The Daily Cleansing Necessary for the Christian." The musical part of the services were of special excellence. The offertory at both services amounted to \$97, to be applied to the building fund. The debt has been reduced during the past three years from \$1,300 to \$900. This pretty little church is much thought of by summer visitors.

HESPELER.—*St. James'*.—The two villages of Preston and Hespeler are only three miles apart (connected by a splendid electric car service), and are amongst the most prosperous villages in the country; the staple industry in Hespeler being two large woolen mills, giving employment to many hundreds of the population. Two years ago a handsome church was erected by the Church of England people, and on Sunday, October 27th, the second anniversary was observed with appropriate services, beginning with Holy Communion at 8.30 (37 communicants); sermon by the Bishop of Huron at 3.30 p.m. Text—"Behold, I stand at the door and knock," etc. The church was crowded. Sermon in the evening by Ven. Archdeacon Dixon of Guelph, from II. Corinthians iii. 9. The church was again well filled. The offertory through the day amounted to the handsome sum of \$128.60, to be applied to the building fund. When this church was opened two years ago, the indebtedness stood at \$1,000. This has now been reduced to \$570! This happy result must be attributed, first, to the good hand of God and His evident smile and benediction. Secondly, to the liberality of a generous people. Thirdly, to the loyalty with which they receive every suggestion from their esteemed leader and incumbent, Rev. Mr. Edmonds.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

EMSDALE MISSION.—The new log church at Sand Lake was opened last Sunday morning, October 20th. The day was fine and very cold, and as it was a known fact that the building was not fit to be in on such a day, it kept many away, though there were over 20 present. There is a great deal to be done before it is fit for winter use—chinking up, a stove, etc. The windows will go in this week, all being well. The incumbent acknowledges with hearty thanks the gift of \$1 from a stranger visiting for the hunting season,—Quail, Esq., Chicago; also \$1 from Mrs. Bazett, of Burk's Falls; would that many others would help in a like way. I trust it may please God to open the hearts of many to give us help, as I am sure they would if they fully knew our case, if only a dollar each.

ord of Apa.
J. Warren,
g and edi-
very inter-
ned by the

in Christ
Rev. H.
ched in the
Tremayne,
illy decora-
The Glean-
ork, deserve
it was car-
n with the
ed by the
ed by Miss
he regular
r and more
ration is in-
ing of the
ves, which
this beauti-
ould be done
been placed

ionary ser-
lay evening,
Kinmount,
is delivery
dark with
very fair.
t. Thomas'
which was

NDON.

ary services
with marked
gregations,
y criterion.
d power and
—the morn-
," and the
sary for the
ervices were
oth services
ilding fund.
past three
little church

ages of Pres-
part (con-
re), and are
the country;
two large
y hundreds
a handsome
ngland peo-
econd anni-
ervices, be-
7 communi-
at 3.30 p.m.
nd knock,"
mon in the
uelph, from
again well
mounted to
plied to the
opened two
1,000. This
appy result
and of God
Secondly,
Thirdly, to
y suggestion
nt, Rev. Mr.

TE. MARIE.

rch at Sand
October 20th.
as it was a
to be in on
there were
to be done
up, a stove,
k, all being
with hearty
iting' for the
also \$1 from
that many
rust it may
y to give us
ly knew our

BRACEBRIDGE.—We have just been favoured with a visit from the Bishop of Niagara, who is assisting in discharging the episcopal duties of the Bishop of Algoma, now en route for Europe to recuperate his health. On Thursday I enjoyed the pleasure of driving the Bishop to Baysville to hold a confirmation at 11 a.m. on the same day. As the distance is 16 miles, over a very hilly road, we arrived just in time for the service, which began with the office for the Holy Communion, followed by the Apostolic rite of the laying on of hands. His Lordship said the appointed prayers, assuming the office of consecrating priest, and delivering two addresses to the new confirmees, one before and one after confirmation, both of which were listened to with manifest and deep attention by the large congregation who had assembled to participate in this solemn act of worship. Leaving Baysville at 3 p.m., we arrived at Uffington, a distance of 16 miles, over an exceedingly rough and hilly road, at dusk, congratulating our ourselves at our escape from darkness now actually setting in. On the following morning the same solemn service was again repeated and 18 persons were admitted into the full enjoyment and possession of the richest heritage of the Church, "The Holy Communion." Leaving Uffington at 4 p.m., we arrived the same evening at Bracebridge, and at evensong His Lordship preached to a large congregation in St. Thomas' Church, the incumbent regretfully being unable to present his candidates for confirmation for lack of sufficient preparation on their part. On Saturday the bishop proceeded by steamer to Port Carling, an account of which visit will doubtless be forthcoming from the pen of the incumbent. The usual harvest festival was celebrated in St. Thomas' Church on the 3rd inst., the congregation having very unanimously and heartily devoted themselves to decorating the church with the fruits, grain and vegetables offered for that purpose. The effect was very pleasing to the eye, and harmonizing as these types do with the special and appropriate prayers, thanksgiving and hymns, I trust both eye and ear lent themselves to the service of the heart in ascribing to God the honour due unto His name. Upon the following day a similar service was repeated in the little church at Falkenburg, 5 miles distant, where a large congregation awaited the arrival of incumbent and choir from St. Thomas, the latter having consented to assist in rendering the musical portion of the service. The offertories at both churches were devoted to the Superannuation Fund of the diocese.

ATHABASCA.

RICHARD YOUNG, D.D., BISHOP, FORT CHIPEWYAN.

The bishop of Athabasca has safely reached Athabasca Landing, where he will reside for the winter, after a successful visitation of a great part of his diocese, which has occupied the whole summer. The bishop was accompanied throughout by Mrs. Young, who, we are glad to learn, is none the worse for her long and trying journey. The route was down the Athabasca river, across lake Athabasca to Fort Chipewyan. Here a Sunday and three following days were spent, and then followed a journey of two days in an open skiff to connect with the steamer ascending the Peace river as far as the "Chutes," where a large rock impedes further progress. Here the bishop was met by the Rev. M. Scott, and the party went forward in an open skiff to Fort Vermilion, about three hundred miles. Five weeks of happy work were spent here. On Sunday, July 28, in St. Luke's church, the bishop ordained the Rev. A. G. Warwick priest, Rev. Mr. Scott assisting. The Indians met while there were very glad to see the bishop, and several children were promised for the Irene school when it opens for the winter. During their stay here the bishop and Mrs. Young organized a branch of the Woman's Auxiliary to Missions, with Mrs. Scott as president; Mrs. Warwick, secretary; Mrs. Wilson, treasurer; Mesdames Laurence, vice presidents, and a good number of members. On August 12, a start was made up the Peace river for Christ church mission—Smoky river. The voyage, which occupied over three weeks, was made in the "Ripple," a Peterboro canoe, 15 feet long and 30 inch beam. The crew consisted of the bishop and Arthur Laurence, a young but stout-hearted boy, with Mrs. Young as passenger. As the little craft was made to carry a tent, bedding, provisions and personal baggage, she must have been a marvel of tight packing, and the voyagers had anything but a comfortable time. The weather was wet and stormy, and they were very glad when, on September 7, Smoky river was reached. Here a Sunday was spent with the Rev. H. Robinson among the Cree, and the ninety miles to Lesser Slave Lake was made during the week in a rough cart over very bad roads. On Sunday, the 15th, an adult Indian was baptized, and a woman baptized some years ago was publicly received into the church at the same time, after which the couple were married. On the 23rd, at Lesser Slave Lake, Mr. W. G. White was ordained deacon. The journey down the Athabasca to the

Landing was made by boat, and thus ended, on Oct. 5th, a very interesting journey, full of perils and discomforts, indeed such as few persons associate in their minds with a bishop's work, yet full of significance and blessing for the scattered Christians of this remote diocese. On July 18th, the Rev. C. Weaver was married to Miss H. Thompson, of London, Ont., at Grand Rapids, Athabasca river, by the Rev. J. R. Lucas of Fort Chipewyan. The friends of Miss Worcester, who has lately been sent out as the first missionary supported by the Woman's Auxiliary of Winnipeg, will be glad to hear that she reached Edmonton safely, and was to leave for Athabasca Landing on the 15th ult.

BRIEF MENTION.

The Rev. E. W. Hughes, of Adelaide, left last week on a trip to the old country.

According to English authority, the bankruptcies in England and Wales average 120 weekly.

Rev. Wm. Carter, West Indies, son of Mr. John Carter, Toronto, is on a visit to his parents here.

Property to the value of over \$4,500,000 is left in the railway carriages of Great Britain every year.

The Rev. A. C. Garrioch, of Portage la Prairie, has succeeded the Rev. T. C. Coggs at Poplar Point.

The oldest piece of wrought iron in existence is believed to be a sickle blade found near Thebes. It is about 4,000 years old.

Ninety per cent. of the 4,929 flights of steps in Edinburgh are now lighted nine months in the year at a cost of \$3.50 a lamp.

The table upon which Cromwell wrote when he affixed his signature to the warrant for the execution of Charles I. was recently sold for £145.

Rev. W. Bedford-Jones, late assistant at Trinity Church, Geneva, N.Y., has accepted a similar position at All Angels Church, New York City.

Six of the newspapers now published in Germany were established over 200 years ago, the oldest being the *Frankfurter Journal*, founded in 1615.

Francis George, the Liverpool bell man or crier, who is to retire from business after sixty years' work, has cried 130,000 lost children in his time.

The Rev. George H. Hogbin, incumbent of St. George's Church, Battleford, has been appointed Principal of the Calgary Indian Industrial School.

The first notice of the use of coal is in the records of the abbey of Peterborough, England, in the year 850, which mentions an item of twelve carloads of "fossil fuel."

An Athenian society has been formed in London for the purpose of printing privately literal and absolutely complete and unexpurgated English translations of Greek authors.

The mission of Lanark subscribed about \$500 towards the Ottawa Episcopal endowment fund, and has paid the whole amount and \$4 more already. The mission of Clayton and Innisville has paid in the full amount of their subscription, \$660, except \$18. The fund has now reached about \$32,000.

The population of New York is increasing at the rate of 70,000 yearly. This causes an increase in the land value of that city amounting to \$30,000,000 yearly. This increase ever goes to swell the overgrown fortunes of the Astors and to add to the obligation of the lowest stratum of society, widening the social cleavage.

British and Foreign.

The 26th anniversary of the dedication feast of St. Margaret's Church, Aberdeen, was held from October 1st to 8th last.

Canons Warburton and Kirkpatrick and the Rev. C. H. Simpkinson, who is the rector of Farnham, have been appointed his examining chaplains by the Lord Bishop of Winchester.

The new echo organ in Westminster Abbey will be used for the first time on November 21st, which occasion will be the bi-centenary of the death of Henry Purcell, the writer of Church music.

The Rev. F. W. Samwell has, on the recommendation of the Lord Bishop of Adelaide, been appointed honorary chaplain to the Missions for Seamen at Port Adelaide. He will be assisted by Mr. J. Ford.

The annual general meetings have been held recently in Edinburgh of the Diocesan Choral Association and the Scottish Clergy Society. The essay prize was adjudged to the Rev. A. Wood, curate of St. John's, Forfar.

Preparations are already being made for the Lambeth Conference, which is proposed to be held in

1897, that year being the 13th centenary year since the coming of St. Augustine to Britain. There have been three Lambeth Conferences held so far, viz., in the years 1867, 1878 and 1888 respectively.

Mrs. Benson, the wife of the Archbishop of Canterbury, opened recently the new institution at Weymouth, to be known as "The Wordsworth Home of Rest." This is a memorial erected to the memory of the late Mrs. Wordsworth, the Bishop of Salisbury's wife, by residents of the Diocese of Salisbury.

The Prince of Wales has presented to the parish of Babingley, which is part of his Norfolk estate, a new and ornamental iron church with a thatched roof, in place of the Church of St. Felix, built centuries ago upon the foundation of one of the oldest churches in the country. The old church is in ruins beyond repair.

A notable harvest festival service was held at the Fishermen's Chapel, Folkestone, lately. In addition to the decorations usual on such occasions, the building was embellished with a display of fresh fish, including cod, mackerel, plaice, soles and crabs. During the sermon a fine codfish, suspended from the ceiling, fell among the congregation. The preacher pointed out that the harvest of the sea was as deserving of notice as that of the land.

The Lord Bishop of Guildford took a leading part in the Lord Bishop of Winchester's enthronement in Winchester Cathedral the other day. Bishop Sumner has served in the diocese under five prelates, the first of whom was his father, who was afterwards Archbishop of Canterbury. He held the living of Old Alresford for 34 years, to which he was appointed by his father, and was then chosen Suffragan-Bishop of the diocese, by Bishop Harold-Browne, being at the same time appointed Archdeacon of Winchester.

Mrs. Fraser, widow of the late Lord Bishop of Manchester, the net value of whose personal estate amounted to upwards of £220,000, has left a bequest of £4,000 to the Provost and Fellows of Oriel College, Oxford, as a memorial of her late husband, the income of which is to be paid to the holder of a scholarship, which is to be called "The Bishop Fraser's Scholarship." The holder of the scholarship will be enabled to pursue some special branch of study for one year from the time after taking his degree. The scholar must be a member of Oriel College. Mrs. Fraser also bequeaths the sum of £4,000 to Owen's College, Manchester, the income of which is to be employed in payment of a professor or lecturer upon ecclesiastical history, who is to be called "The Bishop Fraser Professor or Lecturer." The testatrix leaves all the residue of her personal property, which can be legally applied for charitable purposes, to the present Bishop, Dean and Archdeacon of Manchester, together with three other trustees to be held in trust by them. They are to pay and apply the annual income arising therefrom: (1) In increasing the endowment of poor benefices in the Diocese of Manchester; (2) In augmenting the stipends of poor incumbents or curates in that diocese; (3) In providing pensions for incapacitated clergy in the diocese; (4) In giving temporary assistance to necessitous and deserving clergy in the diocese who may be disabled by sickness or overwork; (5) In aiding poor districts or parishes in the diocese. The amount available for religious and charitable purposes will be in the neighbourhood of £150,000.

Correspondence.

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

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

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

The Church and the Clergy have all the Advantage.

SIR,—May I be allowed to offer an expression of gratification at the valued missionary work performed by your zealous agent, Rev. W. H. Wadleigh. While engaged in going over my parish, I found that objections to the teaching or order of the Church were tactfully met, doctrines were carefully explained, and erroneous opinions opposed and corrected. Rev. Mr. Wadleigh, of course, represents the excellent Church paper, THE CANADIAN CHURCHMAN, first of all, so far as his business engagements demands his attention, but incidentally I have found that much needful missionary teaching is performed by him, and the Church has all the advantage. It gives me sincere pleasure to offer this un-

solicited testimony to what might otherwise prove to be a mere canvassing agency, but is vastly more than that when carried out by a gentleman of the talent and tact of Mr. Wadleigh. As I have had opportunity of witnessing some of this very useful work, I consider that some public recognition of the importance of this extra-missionary effort for the benefit of the whole Church should be made.

Yours very truly,

MISSIONARY PRIEST.

Oct. 30th, 1895.

An American Bishop on Canons.

SIR,—The following is a quotation from a book by Bishop Cox, dated 1866: "As an American bishop I have taken my stand, and am resolved to carry out our Canons and the requisition of the Ordinal, not only in their letter, but in their spirit. I have given notice that I shall reject any Trentine applicant for orders; and that any one proposing to make his affirmations on the scheme of tract No. 90, shall be rejected, not so much for unsound doctrine as for immorality. I call it immorality for anyone to seek holy orders on such false pretences. It is also sacrilege in view of the vows made to the Holy Ghost and sealed by the sacrament of the Eucharist. I shall reject the applicant for scandalous immorality in seeking holy orders on the false pretence of having neither written, taught nor held anything contrary to the doctrine of our Church. Such discipline is needed." Whatever we may think about tract No. 90, there can be no misapprehension as to the doctrine set forth in "Life in a Look." The writer tells us plainly he rejects the Prayer Book interpretation of St. John iii. Bishop Cox's opinion of taking orders while holding opinions contrary to the Church's standards has been printed already; perhaps you will not object to let your correspondents know.

S. D. HAGUE.

Are the Fallacies Anglican?

SIR,—Cressy, Pitsaens, Sanders, Alford, and other most pronounced Roman historians gravely proclaim Joseph of Arimethea to have been the first who preached Christ in Britain. Roberts Parsons, the learned Jesuit Father, in his "Three Conversions of England," says: "The British Church was originally planted by Grecian teachers, such as came from the East, and not by the Romans" (Vol. I., page 15). Cardinal Pole affirmed in Parliament, in his address to Philip and Mary, that Britain was the first of all countries (in a national capacity) to receive the Christian faith. This observation was made when receiving England back into the Roman obedience. The Council of Pisa, in 1417, had long before affirmed the same thing. France and Spain appealed against this to the Council of Constance, which again reaffirmed the same thing, and again the Council of Lena confirmed this myth. Augustine himself, writing to the Pope about the church and tomb of Joseph of Arimethea, in Avoulou Isle, says: "In the western confines of Britain there is a certain royal isle, of large extent, abounding in all the beauties of nature. In the first neophytes of the Catholic law (God beforehand acquainting them) found a church constructed by no human art, but by the hands of Christ Himself for the salvation of his people. The Almighty made it manifest by miracles and mysterious visitations that He continues to watch over it as sacred to Himself and to Mary, the mother of God," etc., (see Epistolæ ad Gregorium Papam). From the term "Anglican Fallacies," one would infer that the legends in connection with the early British Church were "Anglican," as contra-distinguished from Roman. Rome, illustrious in so many ways, is not yet famous for the production of scientific historians. The only scientific corrections of these fallacies have come from Anglicans like Freeman and Stubbs—and perhaps a more correct and less irritating heading would have been "Anglican Corrections to some Mediæval Myths." Not so long ago I read a reply to an essay by a Canon O'Meara, of our communion, in a Roman Catholic paper. The Canon had dealt with the British Church question in his essay, entitled, "Why am I a Churchman." The reply did not pursue the strictly scientific mode. The following is a sample of the historical science displayed in the reply: "It is very certain, and an undeniable fact of history, that the first British Christian king, Lucius, sent letters to Pope Elutherius, requesting His Holiness to send missionaries to Britain who would rouse the faith and correct the morals of the people. Pope Elutherius did not live in Asia Minor. It is also a matter of history that the Council of Arles, held under Pope Sylvester in the time of Constantine the Great, three Catholic bishops of British origin and residence were present by invitation of His Holiness, and paid due submission to his authority as Head of the Church and Vicar of Christ." The following is a sample of the religious moderation of the language used in this reply: "The venerable Canon very wisely omits to claim the crowning mark of the True Church—'Sanctity'—as belong-

ing to the Church of England. Her founders, Henry and Elizabeth, were far from saints. Her doctrines of self-indulgence, of self-government, self-sufficiency, are so diametrically opposed to the Christian teachings of self-sacrifice, humility, faith, love and obedience, that it would be utterly impossible for the Canon," etc. (*The Catholic Record*—issue of Feb. 15, 1894). But after all, the four Welsh dioceses or local churches, are no myths; they are hard facts; their historic corporate life can be traced back to the old British Church, and we trace their succession of rulers in the same way as Irenæus traces the succession of the early bishops of Rome—without any reference as to whence any particular bishop at any particular time derived his grace of orders. The succession of the grace of orders has nothing to do with the task of tracing the corporate life of a local church or diocese. The task of tracing the succession of the grace of orders of any particular bishop would lead us all over the world. As we trace back from Dr. Benson to Augustine the continuous historic life of the Diocese of Canterbury, so we trace back from the four modern Welsh bishops to their British predecessors who occupied their thrones in ages past. Four British local churches we have with us still—they exist, indeed, at present as an integral part of what is known as the Church of England—and therefore the Church of England stands forth as the representative of the British as well as the Anglo-Saxon Church.

WM. BEVAN.

Mount Forest, Oct. 18th, 1895.

The British Church.

SIR,—With reference to the Rev. Mr. Whatham's letters in your paper attempting to trace the origin of the Church of England to the Church of Rome. I have neither time nor inclination to reply to this at length. I consider that this gentleman has shown the same "flightiness" in these strange epistles that he has exhibited in his ministry. Early writers, such as Theodoret, Eusebius, etc., as well as the Council of Arles, refute such a contention. Dr. Dollinger says, "The Irish and the ancient British Church remained for centuries autonomous, and under no sort of influence from Rome."

W. J. TAYLOR.

St. James' Rectory, St. Mary's, Oct. 22nd, 1895.

Crumbless Altar Bread.

SIR,—Your correspondent, G. S. Winter, appears to think that the words "it shall suffice" that the bread be such as is usual to be eaten" forbid the use of wafers or crumbless bread at the Eucharist. The First Prayer Book of Edward VI. ordered "the bread to be . . . unleavened and round, as it was afore." In the first revision, our reformers made allowance for weak brethren. "To take away . . . superstition which any person hath, or might have, in the bread and wine, it shall suffice that the bread be such as is usual to be eaten." Which evidently grants the permissive use of the best wheaten bread, but in no way forbids the continuance of the old order. A similar thing occurs in the Baptismal Office: "Name this child. And then naming it after them (if they shall certify him that the child may well endure it, he shall dip it in the water discreetly and warily, saying, N. I baptize thee, &c. But if they certify that the child is weak, it shall suffice to pour water upon it, saying the foresaid words." Would your correspondent argue from the latter rubric that it was forbidden to dip the child? It suffices for Church membership that a person receive Holy Communion three times a year, but surely he may receive more frequently. Bread and water suffice to keep persons alive, but that is no reason why we should confine ourselves to bread and water.

PRESBYTER.

Church Institutes.

SIR,—It is now nearly two years since I pleaded with the Synod of Ontario to take up the subject of Church Institutes, and, on any scale, to make a commencement in this direction within the Province of Ontario. Nothing has as yet been done that I know of. Will the clergy kindly bear with me when I would now ask them to try and obtain the *Church Illustrated News*, London, England, for 20th Sept. last, price, one penny; and they will then see what a great part the Church Institute at Leeds has played in the forward movement of modern England? It has more than astonished me that both here and in the United States of America, the Church Institute is an almost unknown institution. In Halifax, N.S., and in St. John, N.B., there are institutes, but they are practically reading rooms. The "State of the Church" in a large measure depends, under God on the machinery the Church employs.

C. A. FRENCH.

Thanks.

SIR,—May I acknowledge through your paper the receipt of \$5 from "A Friend," New Brunswick, towards our vicarage debt. Will some more kind readers help us to clear this debt; we need so much to improve our church, but cannot till this debt is clear. We are doing ourselves what we can; will you help us as well; there is only \$230 wanted now, but that last balance is hard to raise; if 23 readers would send us \$10 each this could easily be done. We also very badly need a font and bell and piano for our Young Men's Institute. All donations sent to me will be acknowledged.

GEO. GILL, J.

Russell, Man.

Synod Reform—Proxies.

SIR,—3. The clear intention of the Legislature in establishing Synods, was that a representative should be elected for each parish in a diocese. And the Synod of Toronto, acting on this view, further provided that a representative for any parish in its diocese must be a communicant, an habitual worshipper, and of course a resident and well known to his clergyman, who at the proper time certifies to these facts. I have been unable to ascertain when this wise provision was first set on one side, and the so called proxy system introduced. It was at any rate in operation in 1872. In 1884 its legality would seem to have been questioned, for by section 17, p. 7, of the Constitution, it was enacted that if the minister or chairman of the vestry meeting cannot for the reasons mentioned certify that the representative is duly elected, then "any minister" who is able to certify thereto, may give the necessary certificate, varying the usual one according to the circumstances. In this way the proxy system was apparently legalized for the first time. Since then, that is since 1884, both the representative and the "any minister" may legally reside perhaps a hundred miles away from the parish represented. A representative is thus made who has no knowledge whatever of the circumstances, the wants and wishes of, and who is wholly unknown to, the clergyman and to the congregation he is supposed to represent. I need not refer to the irregularities and abuses of this unconstitutional proxy system. In one word, it should be at once given up. In a properly constituted representative assembly it is not allowed. Let me hope that nothing has been advanced which can in the remotest degree be a reflection or censure on the holders of proxies. They are amongst the first and best of our Churchmen. But even they, I think, will admit their position to be an anomalous one. In the early days of the Diocese, circumstances, a sparse population perhaps, might excuse a departure from a true principle, as an expedient course for a time, but there is no need for it now. Such I believe to be the opinion of the laity throughout the diocese. Many of these I have conversed with, and I give the following extract from a letter recently received from a country layman: "I think lay delegates should only be appointed out of their congregation. They should be members of the Church and actually living in the parish, and there should be no proxies. The proxies do not vote, I fancy, in the interest of the country parishes they represent, but rather in the interest of the city church point of view. In saying this I do not mean to imply any slur on the proxies, but I think their position is open to that construction. I know no case where the proxies have voted in opposition to the wishes of the country parish they represent. I only think they would naturally vote from their point of view what was right, which in reality would be, or might be, quite the reverse from that of the country parish they represent. I think, therefore, there should be no proxies."

VOTE BY ORDERS.

4. Among the rules for the preservation of order, page 37 of the Constitution, 1886, rule 15, reads: "When a division takes place, the votes of the clergy and laity shall be taken separately, if required by the Bishop, or by four of each of the respective orders; and the lay representatives shall in all such cases vote by parishes, and when so voting the majority shall be considered as the vote of the parish." All the words after the word "orders" should be omitted. Voting by orders is a most unwise and unjust practice. It has been seen to be the death of all reform and improvement and should be abolished.

The Dean of Ripon—"I much regret to have noticed, whilst writing, the decease of Dean Freemantle. It must have occurred about the time his paper, presently referred to, appeared in the *Contemporary Review*. He seems to have been highly esteemed. A movement has been set on foot in the Diocese of Ripon to establish a memorial, which it is proposed should take the form of a window in Ripon Cathedral, and a residence for a Canon Missioner, to be called "Freemantle House." The Dean of Ripon, then, has pointed out the evil ten-

deney of a vote by orders, on his reviewing in the *Contemporary* for April of this year 1895, page 719, a paper in a previous number by Dr. Clifford on "Religion and the State." I give the whole of the Dean's remark: "In the Irish Church body, and I believe in all others similarly situated (as our Canadian Church body is), the clergy have secured to themselves one-half of the Lower House, whereby, by the practice of voting by orders, they can absolutely neutralize the laity, and the whole of the Upper; they possess, therefore, three-quarters of the power. This would be the case also in England (in the case of disestablishment), and would be the death of all reform. It is for the nation, which is recognized by Dr. Clifford as endued with a Divine commission, to say whether it intends to impose upon itself this incubus, or whether it will not seek for some more excellent way of reform." This points accurately to the situation of our Canadian Church, whether we look to the composition of a Diocesan Synod or of the General Synod. From almost her birth to the present day this "incubus" has lain heavily upon her. It has worked, I fervently hope without due consideration on the part of our honoured clergy, a grievous wrong, or as the Dean graphically expresses it, "it has absolutely neutralized the laity." The call for a decision by orders may have been but rarely made, yet nevertheless its dire influence was always at hand, to awe the timid and the ignorant. It is clear that unless the laity, careless and apathetic as I am sorry to admit they have been in the past, now make up their minds, and they may soon be called on to do so, that in some way or other their united voice shall be heard in a free and unbiassed expression of opinion on all external Church matters, they may remain as they are till the "renovation of all things." But the laity will not remain as they are; Church reform is in the air. Two clergymen in England, one for the Province of Canterbury, and the other for the Province of York, have been appointed and are organizing a Church Reform Association. They have already a large following of some of the first clergy and laity. They are very hopeful of success in their great and good object. They hold their first meeting in November. This, I believe, is the first instance on record of clergymen as a body assuming to be Church reformers. There has long been amongst our own laity, and I am pleased to notice amongst many of the parochial clergy, a strongly expressed desire, the present time being so opportune, that something should be done at once to correct what is wrong and to strengthen what is weak in the Constitution of our Church, if she is to maintain her power, position and influence amongst us.

J. SYMONS.

Toronto, Oct. 24th, 1895.

(To be continued.)

Family Reading.

Keep Out in the Sunshine.

"Keep out in the sunshine," it isn't worth while
To squander your time in the gloom;
For life holds a promise put safely on file—
A warranty deed 'gainst doom
You advertently bring on yourself.

"Keep out in the sunshine," choose skies that are blue,
Breathe the airs that are tempered with calm;
Don't think of the clouds, they will come, it is true,
But even a cloud has its balm,
And raindrops are better than pelf.

"Keep out in the sunshine," the birds and the flowers,
Look up—brighter—happier, then;
But even birds sing in darkest of hours,
And flowers refreshed with the rain
Grow sweeter—uplifted again.

"Keep out in the sunshine," yes, trouble will come,
But cheerfulness gives us new strength;
Where lips learn to smile, there is always a sum
Of happiness given at length,
To lighten the load or the strain.

"Keep out in the sunshine," oh, is it worth while
To squander our lives under clouds?
Be happy, be cheerful, learn how to smile,
Lest your hearts be enshrined with your shrouds,
That bear naught but mildew and stain!

—Happiness may fly away, pleasures pall or
cease to be obtainable, wealth decay, friends fail
or prove unkind; but the power to serve God never
fails, and the love of Him is never rejected.

K.D.C for heartburn and sour stomach.

"Like Little Children."

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings slip by, and we miss half their sweet flavour, and all for the want of faith in Him who provides for the tiniest insect in the sunbeam. O, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us—we, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—*Phillips Brooks.*

Reasons for Loving the Church.

1. It emphasizes the fact that salvation comes not by our own works, but through faith in Jesus Christ.
2. It is clear in its teachings about the necessity of a life of holiness.
3. It puts the greatest honour on God's word, requiring her ministers to read it regularly through, according to a stated order.
4. It is an ancient Church, being of apostolic origin, and retaining the beautiful forms and ceremonies of the primitive Church.
5. Its liturgies are hoary with age, full of reverence and instruction, and have been sanctified by the devotion of countless multitudes of pious people for ages back.
6. It has done much to make the English speaking people what they are to-day in power, piety and intelligence.
7. It was the Episcopal Church that gave the English race the translation of the Bible from the ancient tongues, that is used to-day by all denominations of Christians.
8. It is a Church inculcating order and reverence in the worship of God, and charity in the relationship of men one to another.

Confirmation Time in Norway.

At the age of thirteen or fourteen it is usual to begin to prepare the children for confirmation. A long and careful course of instruction, ending in rigid catechizing, both public and private, by the parish priest, precedes the ceremony, the day of which will be honoured as a festival in each house where a new communicant is found. Here at the home the flag will be raised, if the family is sufficiently well-to-do to possess one, a grand company dinner will be prepared, special and marvelous cakes will be had in from the "conditor," and the proud centre of attention, attired in new raiment throughout, will receive congratulations and substantial gifts from all his or her relatives and more intimate friends—gifts more substantial than would be called forth by any other occasion save a wedding day. Each year when confirmation time is drawing near, the newspapers and shop windows fairly glare with rival advertisements of "Konfirmations presenter," of every variety and suited to every purse, from the gold watches and bracelets that will be confidently expected by the small favourites of fortune, down to the homely mittens and comforters that fall to the lot of humble little ones and oleas, who are only too glad to get them or anything else that may come their unaccustomed way.

But even without the flag and the grand dinner, the speech-making and skaaling, the new clothes and fine gifts, the new importance and the press of friends, confirmation day would still be a day of mark to every young Norwegian, for it is by that gate that he enters upon his maturity. That is the rubicon that he must cross before coming into his rights as a citizen. Confirmation is an essential preliminary to the obtaining of any place in the civil service. Confirmation is necessary to any person who would hold a clerkship in an office or shop. No boy may drive a horse in the streets of Christiania until he has so qualified. No child will be sent out to service before receiving this talismanic hall-mark of fitness to enter the world.

With such legal support behind it, as may be guessed at from these few examples, it is not diffi-

cult to understand how the Lutheran church in Norway has maintained its unquestioned supremacy, despite all efforts of other sects. Until 1845, indeed, when the act of the general toleration was passed, no places of non-Lutheran worship were permitted to exist in the kingdom. But even now, when the right of free worship is thoroughly recognized (Jews were admitted to the country on conditions of equality with Christians by an act of 1851), very few care to take advantage of their liberty to leave the church that holds the keys to all chance of advancement.

K.D.C. pills tone and regulate the liver.

The Dead Pussy Cat.

You are stiff an' as cold as a stone,
Little cat!
Dey's done frowed out and left you alone,
Little cat!
I'se a-strokin' you' fur,
But you don't never purr,
Nor hump up anywhere,
Little cat—
W'y is dat?
Is you's purrin' and humpin' up done?

An' w'y fer is you's little foot tied,
Little cat?
Did dey pison you's tumnick inside,
Little cat?
Did dey pound you wif bricks?
Or wif big nasty sticks,
Or abuse you wif kioks,
Little cat?
Tell me dat.
Did dey holler w'enever you cwied?

Did it hurt werry bad w'en you died,
Little cat?
O! Why didn't you wun off and hide,
Little cat?
I is wet in my eyes—
'Cause I almost always cwies
When a pussy cat dies,
Little cat,
Tink of dat—
An' I'se awfully solly besides.

Dest lay still dere down in de sof gwoun,
Little cat,
W'ile I tucks de green gwass all awoun,
Little cat,
Dey can't hurt you no more,
W'en you's tired and so sore—
Dest sleep twiet, you pore
Little cat,
Wif a pat,
And forget all de kicks of de town. —Anon.

Not Mercies, but Meresy.

God's mercies are always more numerous than we see them. We choose to call one thing or another a benefit and a blessing because it happens to fit our desires, or, at least, our ideas of what a blessing ought to be. But we are too insensible, too short-sighted, to see all the stars of God's goodness in our sky. Only here and there do we perceive a point of light, a larger or a lesser sun or planet. But had we finer spiritual vision, we should perceive the innumerable points of light in what are now to us but the dark interstellar spaces. The highly sensitized plate of the astronomical photographer reveals a countless multitude of stars where a field-glass or even a telescope fails to discover aught but blank space.

Says an English astronomer: "So far as we have gone at present in astronomical photography, we have not yet sounded the depths of the stellar universe; every increase of exposure has given a corresponding increase in the number of stars, and many eminent authorities believe that, with sufficient exposure, we shall find that the whole of the heavens is full of stars, and it will be possible to get plates in which the star images will be so numerous and so close together that they will overlap, and the plate will appear simply as a blaze of light."

So, too, we may say that we have not gone so far yet in our spiritual perceptions—we are not yet so spiritually sensitized as to see our sky a blaze of light. But each new revelation, each new star, or group of stars, as it appears above our horizon, ought to be an evidence that the dark is not darkness, but light unperceived.

The sky of life is not merely studded with mercies. It is itself meresy.

For nervous headache use K.D.C.

Our Hero Missionaries.

They have journeyed far
On the stormy tide
To the friendless shore
And the strange hillside.
Where the wild winds sigh
And the darkness creeps;
For their hearts are sad
With the world that weeps,
And theirs is a love
That never sleeps.

Where the stress is great
And the battle long
They strengthen their faith
With psalm and song;
And if for guerdon
They have defeat,
The hymns of their angels
Are ever sweet,
And they take their rest
At the Master's feet.

God is the source
Of their secret strength.
They trust in Him,
And they see at length
That morn is breaking
After the night,
And the harvest fields
Are gold and white,
While shines around them
God's fadeless light.

But who shall follow
Where they have led?
Who live and labour
And love instead?
Oh, hearts of youth,
Earth waits for you;
Be strong and brave,
Be firm and true,
Faithfully promise,
And nobly do!
—Marianne Farningham.

The Hidden Treasure.

CHAPTER XX.

CONFIDENCES.

Some three or four weeks had passed since the events recorded in our last chapter. Master Fleming had returned to London, carrying with him the thanks and blessings of all the poor in Bridgewater, and of those also whom he had led into the knowledge of the Scripture. Jack had made more than one journey to Holford to visit his uncle and Arthur, between whom and himself had grown up a warm and intimate friendship. This friendship, though approved by Sir Thomas, was not viewed with altogether favourable eyes either by my lady or Master Lucas. My lady, though she acknowledged the obligations of the family to Jack, nevertheless thought it beneath her son's dignity to be so familiar with the son of a citizen; and Master Lucas, who, was as proud in his way as my lady was in hers, did not like to have Jack visit at a house where he was likely to be looked upon as an intruder. However, Arthur's mother was inclined to treat him with every indulgence in his present weak state, and though she greatly mourned over the degeneracy of the times which made such a friendship possible, and was sometimes more condescending to Jack than was absolutely pleasant, still she was kind, and moreover, acknowledged that the young man had parts and breeding which would not disgrace any station whatever.

It may be guessed that Jack and Arthur never wanted for topics of conversation. Arthur had lived a roving and somewhat wild life for two or three years after he went abroad, till he at last fell dangerously ill at Antwerp. Alone in a strange place, without money and without friends, he was likely to fare badly, when he was found out by those two eminent saints and scholars, Tyndale and Frith, who were then at Antwerp. Hearing by chance of an Englishman very ill and without money, these two excellent men at once sought him out, assisted him with gold, and with care and nursing which gold could not buy. Not only so, but they found out the way to his heart and conscience, and showed the now penitent young man the way of free salvation through the one all-sufficient sacrifice. Arthur Peckham rose from his bed a true Christian man, and a con-

firmed Protestant, with a heart full of gratitude and love to that heavenly Father who had brought to him such faithful friends in the hour of adversity. He must needs do something to show his thankfulness and sincerity, and taking with him a package of Testaments and tracts, he travelled from city to city, and from village to village, distributing the seed of truth, especially among his own countrymen. Moved by the arguments and solicitations of his friend Frith, he at last became convinced that it was his duty to return and make his submission to his father; and he determined to do so, though sorely in doubt about his reception: for his father was a proud man, and it was a boast of the Peckhams that no heir of the family had ever brought disgrace upon it. It was at Brussels, on his way home, that Arthur Peckham was betrayed by one who had come to him pretending to be in want of an English Testament. This man had been in trouble himself as a Lutheran, had abjured his so-called errors, and was now endeavouring to atone for them by making himself serviceable as a spy. His former connection with English Protestants enabled him to assume the character to perfection, and perhaps Arthur was not as careful as he should have been. At any rate, he fell into the trap, went, as he supposed, with his new friend to a secret assembly of Protestants, and found himself in a dungeon of the Inquisition, from which he barely escaped with life by the connivance of an English priest, who was not yet lost to all feelings of humanity or patriotism.

"The base hound! The infamous, cowardly traitor!" exclaimed Master Lucas, when he heard the story. "Did he betray his own countryman to death, and that under the guise of friendship? I would go all the way to Bristol on foot only to see him hanged."

"There have been worse cases than his," said Arthur; "cases in which the brother has literally betrayed the brother to death and the father his son. Nay, I knew of one instance in which the brother informed against his own twin sister."

"Such things seem impossible!" said Master Lucas. "I wonder what his parents said."

"They may have approved!" said Anne. "If the sister were a confirmed heretic and blasphemer, the brother's duty to the Church—"

"Tell me not of duty to the Church!" interrupted the baker. "I say the man was a villain unfit to live—not worthy of the name of hound, since even brutes know the ties of affection and friendship. Why even the old cat there, thief as she is, loves her master and would fight to the death for her kittens. But here I am, growing as hot as one of mine own ovens, and all for nothing!" said he, wiping his forehead, and smiling at his own vehemence; "only Anne thou shouldst not vex thy old father by taking the contrary side."

After Arthur had gone, the story of his adventures was talked over at the table, and Master Lucas again vented his indignation against the cowardly spy who betrayed Arthur, and against spies and traitors in general.

"If it had been my son who had done such a thing I would never see him more."

"Suppose your son were an heretic!" said Anne.

"That is a different matter!" replied the baker. "It would be a great misfortune doubtless and much to be deplored, but it would not be a base and traitorous action like the other. Nay, I think I could forgive the wildest heresy in a man sooner than treachery."

"I do not see the treachery!" said Anne. "If the brother warned his sister beforehand what he was going to do in case she persisted in her error, as you call it, she would have no cause of complaint. His duty as a Christian stood before his duty as a brother or any other carnal and fleshly ties. I think he did right!" said Anne, flushing as she spoke. "I do not see how he could have done otherwise."

"Would you then do so?" asked Sister Barbara. "I would!" replied Anne. "I should think it my duty."

"Then wouldst thou never again enter thy father's door or receive his blessing!" exclaimed Master Lucas, striking the table with his fist, so that the dishes jingled. "Never again would I

see a child capable of playing such a villainous part. My curse—"

"Dear father!" exclaimed Jack, laying his hand on his father's arm—"My dear, good father, do not be angry with Anne. She would never do anything to forfeit your blessing, I am sure."

"I beg, Jack, that you will not interfere," said Anne, who seemed bent on raising a storm. "It does not become you to meddle. Let my father say his will."

"My will is to bid thee hold thy tongue for a malapert contrary wench as thou art, and not provoke thy old father to make a fool of himself or bring on a fit of apoplexy!" said Master Lucas, making a great effort to control himself and speak in his usual pleasant tone. "Reach me a cup of cold water, my son. It was an evil day that I ever sent thee to a nunnery, to learn to despise the honest and natural ties of blood and chivalry duty among a parcel of fantastic and bigoted old maids—craving your pardon, madam!" he added, turning to Sister Barbara. "But it is enough to make a man a heretic in despite of himself, to hear his own child upholding such notions. I do believe more heretics are made by the priests than by anyone else."

(To be Continued.)

Hints to Housekeepers.

Add a cupful of chopped raisins to a quart of cranberries, stew, strain, and make a pie of under-crust and strips of crossed pastry or a meringue.

For a custard pie make the filling with the yolks of eggs, and a meringue of the whites. Meringue rises and then falls because the oven is too hot.

Cook rice in a farina boiler, add a few drops of lemon juice, and do not stir until done, and it will be deliciously white and the kernels separate.

QUICK MINCE PIE.—Pare and chop two apples. Add to them two broken crackers, a tablespoonful of vinegar, a tablespoonful of sherry, a quarter of a cup of sugar, and a half cup of chopped raisins or clean currants. Add the grated rind of one lemon and a teaspoonful of lemon juice. Fill this into a lined pie dish, cover, and bake in a moderate oven twenty or thirty minutes.

CHILI SAUCE.—Secure twenty-five large, ripe tomatoes, twelve large, white onions, six green peppers, one and a half cupfuls of sugar, two quarts of vinegar, two tablespoonfuls of salt, and one teaspoonful each of allspice, mace, cloves and cinnamon, all finely ground. Chop the vegetables finely together, add all the rest and boil slowly for two hours. After cooling, put it in stone jars and use as needed.

RICE CAKES FOR BREAKFAST.—Take two cups of rice, which pick, wash and boil over a slow fire in three pints of water until perfectly soft and clear. When done take a spoon and wash very fine, and add salt to taste. When cool whisk two eggs until light, which add with three half pints of milk. Then beat in by degrees six teacupfuls of flour. After beating well together stir in two heaped spoonfuls of saleratus. Bake them the size of a breakfast plate on a griddle as buckwheat cakes.

TO PRESERVE VELVET.—Articles in velvet should always be made up the reverse way to the pile, that is, so the pile inclines upward. This prevents them from looking white. If from any cause the pile of velvet is crushed or flattened, it may be raised by holding the reverse side over a basin of boiling hot water.

Take K.D.C. for sour stomach and sick headache.

For keeping moths from furs and woollen fabrics sprinkle spirits of turpentine over sheets of paper, and lay first sheet on bottom drawer or chest, followed with the fabric, and sheets every six or eight inches. This method is effectual. The turpentine will evaporate quite readily when goods are exposed to the air.

TO LOOSEN GLASS STOPPERS.—The best method is to apply salad oil to the mouth of the decanter by means of a feather; the bottle should then be placed about one-half yard from the fire. When warm the stopper should be gently struck on all sides, and attempts should be made to move it. If it still remains fast, apply more oil. A few sharp taps on the stopper, all the way round with a key, is also very effectual.

villainous
laying his
good father,
ld never do
sure."
rferre," said
form. "It
my father

ongue for a
t, and not
of himself
ster Lucas,
f and speak
e a cup of
day that I
to despise
and childly
bigoted old
" he added,
enough to hear
self, to hear
I do be-
priests than


o a quart of
pie of under-
meringue.
ith the yolks
s Meringue
s too hot.
few drops of
one, and it
rels separate.
two apples.
ablespoonful
a quarter of
pped raisins
rind of one
e. Fill this
n a moderate

large, ripe
us, six green
r, two quarts
and one tea-
s and cinna-
getables fine-
oil slowly for
tone jars and

two cups of
a slow fire in
ft and clear.
very fine, and
two eggs un-
pints of milk.
two heaped
the size of a
wheat cakes.
velvet should
to the pile,
l. This pre-
If from any
or flattened, it
se side over a

sick headache.
woollen fabrics
neets of paper,
r or chest, fol-
every six or
ual. The tur-
y when goods

the best method
of the decanter
should then be
e fire. When
struck on all
to move it. If
A few sharp
nd with a key,



COTTOLENE COOKS

Should remember to use only two-thirds as much Cottolene as they formerly used of lard or butter. With two-thirds the quantity they will get better results at less cost than it is possible to get with lard or butter. When Cottolene is used for frying articles that are to be immersed, a bit of bread should be dropped into it to ascertain if it is at the right heat. When the bread browns in half a minute the Cottolene is ready. Never let Cottolene get hot enough to smoke.

THREE IMPORTANT POINTS: The frying pan should be cold when the Cottolene is put in. Cottolene heats to the cooking point sooner than lard. It never sputters when hot.

The Cottolene trade-marks are "Cottolene" and a steer's head in cotton-plant wreath.

THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

The Trouble with Amy.

"Come, Amy, and water the plants for mamma. You know exactly how to do it. Here is the little water-pot."

Amy came at mamma's call and took the pretty green watering-pot. Then she went out to the back yard where a long row of thrifty plants, that had not yet been set out in the flower-beds, stood waiting for a sprinkling.

Amy tipped up the watering-pot over a great geranium, whose leaves needed dusting after yesterday's breeze, but she did not look at the plant. Her eyes wandered to the farther corner of the yard where stood an apple tree in full bloom. It was her own tree and Amy was thinking, as she poured the water quite over the side of the flower-pot, what she would do with the apples from that tree when they were rosy-red and ripe. She did not notice that the thirsty plant only got a few drops to drink, while a stream of water trickled down upon the porch floor. She went on to the next plant and that one she splashed till she washed part of the soil quite away from the roots. So she continued her work, only half

thinking of what she was about, till she called her task done and put away her little sprinkler.

After Amy had run away upon her own affairs, mamma came out and saw at once that some plants had been only half watered while others had been half drowned. She sighed and then took time to pat the earth around the bared roots and sprinkle the dry soil in other pots.

When Amy came home from school in the afternoon, mamma called again, "Come, Amy, and amuse little brother. He is fretful and I am very busy. Take him into the dining-room and build a block house for him."

"Mayn't I take him outdoors?" asked the sister.

"No. He must stay in. Keep him amused; so he won't cry, for that will make him feverish."

"How beautiful it is outdoors," thought Amy, as she began to put Earl's blocks in a row. And then she kept thinking what a fine thing it would be to take a walk in the woods after school to-morrow. As she pictured the place where wild flowers grew and wondered how many she could find, she went on putting the blocks together, but she did not build anything, nor did she talk to little Earl at all. Baby saw that nothing pretty was taking shape from the blocks, and soon, growing tired of this stupid and silent way of amusing him, he broke into a loud, fretful cry, and then Amy could do nothing with him. Mamma had to come at last and quiet him, which sadly interrupted the work she was doing.

On Sunday afternoon, mamma said to her little daughter, "Now, Amy, take time before looking at your paper, to learn the Golden Text for next Sunday. It will only take you a few minutes, and then you can say it every day, and learn a little more about the lesson each evening, as you know I like best to have you."

Mamma then read the text over and explained it, leaving Amy to commit it to memory by herself, which she was well able to do. The little girl gazed at the words and then read them aloud two or three times.

"It's a very hard text, seems to me," she said, complainingly. Then she looked at it again, thinking all the time of something one of the girls in the class had told her that morning after Sunday-school. After a little time mamma came back.

"I will hear you say your text now, Amy," she said, "and then you can read over your paper. At four o'clock we will have our Bible stories."

"I haven't learned the text yet, and I don't believe I can," replied the little girl, looking rather ashamed, as indeed she should have done.

"Yes, you can," said mamma, seriously, "and you must. I can tell you why you have not done it. You fail in doing other things for the same reason. I have been distressed about it this week more than ever before. You leave out something from your work when you begin, that spoils it all and makes it very hard."

"Why, what is it?" asked Amy, much surprised. She never thought that the trouble was with herself. She believed the trouble was with what she tried to do.

"You leave your heart out of things you are told to do," said mamma.

"You leave it out altogether, or you only put half of it in. You do things with your hands, or with your lips or feet, but you are thinking of something else all the while. The Bible tells of a good king who was much blessed, and it says that whatever he did, he 'did it with all his heart and prospered.' Now, little girl, if you don't put your heart into what you do, you will not succeed in anything, you may be sure of that."

You Can Believe

The testimonials published in behalf of Hood's Sarsaparilla. They are written by honest people, who have actually found in their own experience that Hood's Sarsaparilla purifies the blood, creates an appetite, strengthens the system and absolutely and permanently cures all diseases caused by impure or deficient blood.

Hood's Pills for the liver and bowels, act promptly, easily and effectively.

The Little Comforter.

Little Blanche was only four years old when her young brother was stricken with a serious illness. Patiently she waited beside the little bed, ever ready to do some act of kindness for her loved brother, or to try to amuse him with some favourite toy. When his lips were parched with fever, she was quick to bring a cup of cold water to moisten them. But the hour came when loving hands could do no more, and the pure spirit of little Charlie was called to come up higher. The household pet was dead.

Blanche could not realize why the little hands were so cold, or why her brother slept so long. But mamma told her it was death; that baby would never suffer any more, but be with Jesus and the angels. The days that followed were full of sadness. Charlie was gone. The empty crib, the vacant chair, all told the story. Then came the gathering up of little playthings and laying away of pretty dresses, and dainty shoes, which opened anew the fountain of sorrow in the mother's heart.

Blanche had listened to the meaning of grief and seen the scalding tears as they trickled down the pale cheeks of the heart-broken mother, until it seemed she must do something. Rushing to her mother, she threw her arms around her neck as she said:

"Mamma, please don't cry any more. I expect God knows best!"

"Dear little comforter," the mother said, taking the child in her arms. "You have taught me a lesson of trust. May your faith ever be abiding as now. Yes, God does know best, and mamma will try to be reconciled to His will."



Purified Blood

Saved an operation in the following case. Hood's Sarsaparilla cures when all others fail. It makes pure blood.

"A year ago my father, William Thompson, was taken suddenly ill with inflammation of the bladder. He suffered a great deal and was very low for some time. At last the doctor said he would not get well unless an operation was performed. At this time we read about Hood's Sarsaparilla and decided to try it. Before he used half a bottle his appetite had come back to him, whereas before he could eat but little. When he had taken three bottles of the medicine he was as well as ever." FRANCIS J. THOMPSON, Peninsula Lake, Ontario. Remember

Hood's Sarsaparilla Is the Only True Blood Purifier

Prominently in the public eye today. Hood's Pills cure all liver ills, biliousness, headache. 25c.

Coughing.

For all the ailments of Throat and Lungs there is no cure so quick and permanent as Scott's Emulsion of Cod-liver Oil. It is palatable, easy on the most delicate stomach and effective.

Scott's Emulsion

stimulates the appetite, aids the digestion of other foods, cures Coughs and Colds, Sore Throat, Bronchitis, and gives vital strength besides. It has no equal as nourishment for Babies and Children who do not thrive, and overcomes Any Condition of Wasting.

Send for pamphlet on Scott's Emulsion. Free. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

WANTED 5000 MORE BOOK AGENTS men and women, for the fastest selling book of the times DARKNESS & DAYLIGHT in NEW YORK With 250 new illustrations from flash-light photographs. Introduction By Rev. Lyman Abbott. A Christian woman's thrilling story of years of rescue work "In His Name," alive with intense interest, touching pathos, humor and story. Most splendidly illustrated. 80th thousand in press. Bishops, Ministers, etc., say "God speed it." Eminent women endorse it. It sells at sight, and pays Agents from \$50. to \$100. a month. We pay Freight to all points, Give Credit, Extra Terms, Premium Copies, and Free Outfit. We also pay all duties for our Canadian agents. Write for terms and specimen engravings to HARTFORD PUBLISHING CO., Hartford, Conn.

MONUMENTS AND FONTS D. McINTOSH & SONS 624 Yonge St., Toronto.

How Mary Got to Her Evening Party.

"Aunt Mabel, how did Mary manage to get to the evening party? I have waited three whole days to hear. How I wish people would not call just when you are going to tell me something nice! Please begin all over again!"

"Well, Mary was invited to an evening party given by the mistress of the school where she was a daily teacher; and only because she was so poor, and could not afford more than one best dress, she was obliged to refuse. It was winter, and her dress was of serge, and she knew all the girls would be rather smartly dressed in muslins and laces, and she did not like to go in a heavy, dark serge. On returning home, she told her mother about it, and her mother said:

"I hope you accepted, dear; for I would like you to get a little pleasure, and meet more people."

"No, mother," said Mary, breaking into tears. "I may be proud, but I can not go unbecomingly dressed for an evening party; so I refused. But I would like to go so much, for I heard all the girls talking about it, and what

WALKER'S
33-43, KING ST. EAST.

CUSTOM TAILORING

Clerical Clothing specially catered for. Our black cloths are bought direct from the best manufacturers and are warranted to give satisfaction.

Business Men's Clothing is where we excel. We have a magnificent stock of Tweeds and Fine Cloths for this season's trade imported direct from the best English and Scotch manufacturers. The fact that we buy direct from manufacturers enables us to undersell the majority of tailors.

Our \$18.00

Tweed Suits, made to measure, with first-class trimmings and a good fit guaranteed, is a very special offering this month.

Our \$16.50

Black Worsted Coats & Vests, cut in the latest styles, best of trimmings and a good fit, is a great bargain.

Our \$20.00

Blue or Black Beaver Overcoats, tweed lined and silk velvet collar, made by first-class tailors, is great value for the price we are asking.

Our \$25.00

Dress Suit, made from fine Black Venetian Worsted, satin lined, is a work of art; a good fit guaranteed.

R. Walker & Sons.

a lovely programme had been arranged; but it is of no use—I must not mind."

"Mary's mother drew her into her arms, kissed her tenderly, and said:

"Darling, poverty is sometimes hard to bear; but this is only a small denial compared with what you may have to bear. And so often I have found that, if I give up patiently, God gives me something else to compensate; so dry your eyes and wait; perhaps He will enable you to go to the party."

"Two days later, Mary received a very interesting looking parcel by post; and what do you think it contained? Why, a very pretty yellow and white crepon dress, ready to wear, and fitting her almost exactly.

"Oh, mother!" exclaimed Mary, "I can go to the party now, if Miss Ellis will not think it odd of me to accept after having refused."

"No, dear; Miss Ellis knows you are poor, and you need not be ashamed to tell her of this present; and what is more, you need not be ashamed to thank God for it, for He is the Author of all good things."

"Aunt Mabel, was that your yellow and white dress that I used to call 'the poached egg'? I suppose God did tell you somehow to send it to Mary."

"Yes," answered Aunt Mabel, "and I want you to try and take care of your clothes, and remember how they may some day make some other little girl happy."

Most Excellent.

Rev. J. W. Leggott, Brookline, Ont., writes: "After giving the K. D. C. a fair trial, I am satisfied it is the best remedy for dyspepsia ever brought within my reach. I have found it all that is claimed on its behalf, and have much pleasure in recommending it as a most excellent remedy."

Free sample of K. D. C. mailed to any address. K. D. C. Co., Ltd., New Glasgow, N. S., or 127 State street, Boston, Mass.

As You Pass Through Life.

Pay your way as you pass through life, by giving the world as good as it bestows on you. The world owes no one a living until he has earned it. Manhood and womanhood mean usefulness, if they mean anything.

The sloth climbs a green tree, takes up its abode there, and, after stripping the boughs of their leaves, drops to the ground to perish there. The sloth, however, is wise, compared with the youth who seeks to play the part of a parasite in life. It enjoys plenty for a season, while the youth who fails to learn the lesson of manhood and independence may prepare for misery and failure from the beginning.

The verbs "to do" and "to be" rule the world. They are freighted with the burden of time and of eternity. They who have learned their meaning have made usefulness and consequent independence their own. "The unlucky," says Bulwer, "are never the valiant and wise." So the failures in life are never those who earnestly seek to do their part in the world's work.

The Vain Duck.

A little duck lived on a farm where there were doves, and pretty chickens, and a peacock. There was a big pond on which the ducks swam all day.

The pretty chickens and the peacock were allowed to go on the green lawn in front of the door, but the ducks

were not permitted to go near the house.

The little duck thought she was very fine, and she would swim about all day, and admire herself in the water, which was as good as a looking glass.

One day she said to another duck: "See how pretty I am. See how my feathers shine in the sun."

"I have never heard any one say you were pretty," said the other duck.

"Because the grand people at the house do not see me," said the silly thing. "They let that ugly peacock go to the lawn when he pleases, but they do not let us go near the house. I am going there to-morrow, and then you will see how they will admire me."

"You had better stay by the pond," said her friend.

The next day, the vain duck brushed her feathers and marched up on the lawn to show herself. But the servant drove her off.

Exposure to cold, damp winds, may result in pneumonia unless the system is kept invigorated with Hood's Sarsaparilla.

Living at Our Best.

Do not try to do a great thing; you may waste all your life looking for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valour at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and the stake; to find the one noble trait in people who try and molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.

The Little Disciple.

In a charity hospital in one of our large cities a little girl lay on a small white bed looking at a bunch of bright fragrant flowers which she held clasped in her thin little hands.

This little girl suffered great pain day and night. She seldom slept, and would lie for hours at a time gazing at the flowers that kind ladies would give her.

Notice to Lovers

Of good Roasted Coffee

A. J. Billingham, for 18 years tea blender and coffee roaster for the late Ed. Lawson, has opened his new store, 31 Church street, opposite Lawson's old stand, where he will be pleased to see all his old friends.

Fresh Roasted Coffee while you wait, by the latest English machine. Nothing to equal it in Canada at 35 and 40 cents per pound.

Special lines of TEAS at 30c., 40c. and 50c. per pound. Try a pound and be convinced of its quality.

Note the address, 31 Church Street. Telephone 2008. Give us a trial.

Jessie was very patient; she never complained, and used to amuse the boy in the Memorial cot next to her by telling him stories and repeating Bible verses to him.

Her gentle voice soothed many beside Tom. The nurses and doctors all learned to love her, and felt how they would miss her when Jesus called her to her home above.

One day a lady came to see Jessie, and asked her what made her so patient?

Jessie looked up at her kind friend and answered, "Why ma'am, its the verse Miss Bessie taught me. It's very pretty and comforting; it says 'Christ suffered for us, leaving us an example.'"

It was not long before Jessie's summons came, and she left this world to sing God's praises with the angels in paradise, where "no sorrow can be found."

Perhaps if we all remembered how "Christ suffered for us" we might be able to bear our crosses and afflictions as patiently as Jessie, the little disciple did.

Deaths, Births, Marriages.

DEATH.

On Monday, October 18, at "Davenport" the residence of her nephew, Rev. A. U. de Penoyer, Wells' Hill, Anna Maria Ingall, eldest surviving daughter of the late Surgeon-Major G. B. Dartnell, of the 1st (Royal) Regiment.

Brass and Iron

Bedsteads

English,
French and Perisian Patterns

WRITE FOR PRICES

RICE LEWIS & SON

LIMITED

Cor. King and Victoria Sts., Toronto.



Lunch Counters, 51 King East, 51 King West, 152 Yonge St., 68 Jarvis St.

Freehold Loan & Savings Co.

DIVIDEND NO. 72.

Notice is hereby given that a dividend of 3 per cent. on the capital stock of the company has been declared for the current half-year, payable on and after the 2nd day of December next at the office of the company, corner of Victoria and Adelaide Sts., Toronto.

The Transfer Books will be closed from the 15th to the 31st November, inclusive.

By order of the Board,
S. C. WOOD, Managing Director.
Toronto, 28th October, 1895.

DROPSY TREATED FREE

Cured with Vegetable Remedies. Have cured many thousand cases called hopeless. In 10 days at least 1/2 of all symptoms are removed. Book of testimonials of cures and 10 days treatment free by mail. Drs. Green & Sons, Atlanta, Ga.

Toronto Markets

Table with columns for Grain, Meats, Dairy Produce, and Vegetables, listing various items and their prices.

R. FLACK Groceries and Provisions

Canne... Goods in Great Variety. ROSSE & BLACKWELLS' JAMS, JELLIES Etc.

466 GERRARD ST. E. TORONTO

PATRONIZE THE BEST

The Banner Laundry

The Offices—387 Queen St. West. 607 Queen St. West. The Works—424 Adelaide St. West.

W. H. Stone, Undertaker.

YONGE 349 STREET

OPPOSITE ELM Telephone No. 932.

H. SLIGHT FLORIST

Spruce Trees, Shade Trees, Grapevines & Roses

SLIGHT'S NURSERIES 411 Yonge Street.

CHRYSANTHEMUMS

PALMS, FERNS, ORCHIDS WEDDING FLOWERS THE VERY BEST

ICE

We are positively the only company who deal exclusively in

Lake Simcoe Ice Low rates, best of ice, prompt deliveries, liberal weight.

BELLE-EWART ICE CO., 65 YONGE STREET, Telephone 14 & 1947.

Pelee Island "St. Augustine" Wine

(in quantities to suit purchasers) \$1.50 per gallon. All orders outside the city carefully packed and promptly executed.

J. C. MOOR, 433 Yonge St., Toronto Telephone 625.

BANJO. Thorough Instructor for Parlor and Stage.

RICHARDS' BANJO SCHOOL, Cor. College & Spadina Ave

Life Insurance UNDER THAT MOST POPULAR PLAN

The COMPOUND INVESTMENT OF THE North American Life Assurance Co.

Head Office, Toronto, Ont. Pays the insurer handsomely should he survive the period selected, and in case of his death during the first ten years of the investment period, his beneficiary is paid the full face of the policy; if after that, and within the investment period, in addition a mortuary dividend of the 11th and subsequent premiums paid thereon is payable

THE INVESTMENT ANNUITY POLICY issued by the same company contains special advantageous features not found in any other form of policy contract. Write for particulars. WILLIAM McCABE, Managing Director

THE OXFORD PRESS

The Old-Established Church Printing House.

Ecclesiastic and Music Printing our specialty.

Alphabets or Texts for Illuminating Beautiful series—Illuminated—Confirmation Certificates

PRINTING of all kinds by G. Parker, Successor to Timms & Co.

33 Adelaide St. West, Toronto, Ont. Estimates furnished.

SUBSCRIBE FOR THE

Canadian Churchman

The Organ of the Church of England in Canada.

Most Interesting and Instructive Church of England Paper to introduce into the Home Circle.

HIGHLY RECOMMENDED BY THE CLERGY AND LAITY

Every Church family in the Dominion should subscribe for it at once.

Price, when not paid in advance \$2 00 When paid strictly in advance, only 1 00 Price to subscribers residing in Toronto 2 00 (paying in advance) 1 50

FRANK WOOTTEN, TORONTO, CANADA.

Church Committees

Are respectfully notified that our prices to HIGH CHURCHMEN are not high, and to LOW CHURCHMEN are not too low, but just that happy medium consistent with first-class PRINTING

Therefore when the Church Wardens' Report is to be printed; when Programmes, Tickets, etc., etc., for either the vestry or the Sunday school are wanted, come right to us, and if we can't satisfy you it isn't because we haven't facilities second to none in this country, or that we ask more than a fair margin of profit on our work.

Monetary Times Printing Co., Ltd. 4 W. COR. CHURCH & COURT STS., TORONTO

Two New Subscribers.

We will mail to any person sending us two new yearly prepaid subscribers to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 65c.

FRANK WOOTTEN, "Canadian Churchman." Offices—Cor. Church and Court Sts., Toronto.

MONUMENTAL The old-established firm F. B. GULLETT, Sculptor

for 21 years on Church St. Now at 740-744 Yonge Street. Few doors south of Bloor street.

OUR OFFER OF Historical Pictures

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good, sound Church teaching, and interesting Church news.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1894 and also the subscription in advance for the year 1895, may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms.

CANADIAN CHURCHMAN, Cor. Church and Court Sts Entrance on Court St.

Bates & Dodds, UNDERTAKERS,

931 Queen St. west, Opposite Trinity College.

SPECIAL.—We have no connection with the combination or Ring of Undertakers formed in this city. Telephone No 511.

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

Beautifully Illustrated Books Booklets and Cards

In Monotint and Colour, for the Season, at greatly reduced prices, as follows:

- Booklets at 5c. Each: The Rest of Faith, Something Cheap, My Darling Shoes, Spinning, Driving Home the Cows, An Evening Song, Evening Hymn. Booklets at 10c. Each: Dear Baby, Song of Innocence, Somebody's Mother, Bring Flowers, Picturesque Wales, Christmas Bells, New Years Bells, In the Country.

Packets of Beautiful Cards, Flowers and Verses. 12 in Packet, price 10 cents.

- 15 Cents Each: The Robin's Song, Corals, My Lighthouse, Snow Flakes, Winter Roses, The Hermit Thrush, Meadowsweet, Christmas Night, A Visit from St. Nicholas, Water Lilies, Hymn to the Flowers. 25 Cents Each: Buttercups and Daisies, Sunlight and Shadow, Winter (Shakespeare), Twilight Fancies, Artist Gallery, Jesus, Lover of My Soul, Bertha and the Birds, Friendship Greeting, For Auld Lang Syne, All's Well, My Greeting, Give my Love Good Morning, Scott Pictures, Shakespeare Pictures, Pictures from the Holy Land.

"Bible Rays." 12 Illustrated Little Books with Verses. Price in box, 20 cents.

40 Cents Each

- Golden Leaves, Country Sunshine, The Birds' Christmas, Autumn Leaves, Evergreen, The Time of Roses, In the Springtime, Tollers of the Sea. Cloudland, Winter Snow, Christ Stilling the Wave, Harbour Lights, Post's Greeting, Fair Flowers, Seasons, Haunts of Bryant.

50 Cents Each

- Love Lyrics, Morning Songs, Hymns for Children, Spring Songs, The Path of Hope, Constant Christmas, The Shepherd's Daffodil, His Loving Kindness, Noon Song and Sketches. Summer Songs, Children's Prayers, The Glad Year Round, While Shepherds, Walking in the Light, We are Seven, The Shepherds Fold.

60 Cents Each

- Dickens' Christmas, By Stormy Seas, Spring Flowers, The Heavenly Way. Patch Work Quilt, Harpstrings, In the Harbour, Lucy.

85 Cents Each

- Thistle-down, The First Christmas, The Old Farm Gate, The Halo, The Old, Old Story. Golden Harvest, Granny's Glasses, Holy Childhood, Love Divine, Spirit of the Pine.

Canadian Churchman

BOX 2,640, Toronto, Ontario

Office—Cor. Church and Court Sts.

Buckeye Bell Foundry E. W. Vanduzen Co., Cincinnati, Ohio. Best Pure Cop... Church Bells & Chimes. Highest Award at World's Fair, Gold Medal at... Price, terms, etc., supplied free

INCORPORATED 1886 TORONTO HON. G. W. ALLAN PRESIDENT

CONSERVATORY OF MUSIC

109 YONGE ST. & WILTON AVE.

EDWARD FISHER, Musical Director

NEW CALENDAR giving full particulars, mailed free to applicants

THE COURSES OF STUDY are comprehensive and thorough. Many "Free Advantages" for Students

H. N. SHAW, B.A., Principal Elocution School

Trinity College School,

PORT HOPE.

Will re-open (D.V.) after the summer holidays in the new building

On **THURSDAY, SEPT. 19th, 1895**

Applications for admission or for a copy of the School Calendar may be made to the

REV. C. J. S. BETHUNE, D.C.L., Head Master.

HELLMUTH LADIES' COLLEGE, LONDON, ONT. CIRCULARS.

DEPOT OF THE Church Extension Association,

418 QUEEN ST. WEST, TORONTO.

Also at 135 James st. north, Hamilton, Ont.

Open daily from 9.30 a.m. to 6.00 p.m., Saturdays 9 to 9.30.

Surplices made to order from \$3.00 up. Garments for Men, Women and Children, New and Second-hand, at Low Prices.

Also Books, Publications, Sacred Pictures and Photographs, Fancy Work, &c.

MONSARRAT HOUSE

Address, Room 11, Avenue Chambers (over Bank of Commerce), Corner College St. and Spadina Ave.

DAY SCHOOL FOR YOUNG LADIES.

Next Term commences Sept. 10th.

MISS VENNOR, PRINCIPAL. (Late Trebovir House, London, Eng.)

A thorough course of instruction will be given in English, Mathematics and Modern Languages. Pupils prepared for University examinations.

TORONTO STEAM LAUNDRY

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

York Street (2nd Door north of King) G. P. SHARPE.



Stained Glass Windows

MEMORIALS

Our Specialty

N. T. LYON, 141 Church St. Toronto

THE CINCINNATI BELL FOUNDRY

SOLE MAKERS OF THE **BELLS**

FOR CHURCH SCHOOL FIRE ALARM &c

Catalogue with 2500 testimonials. Prices and Terms FREE

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, or to

The Sisters of St. John the Divine, Major Street, TORONTO.

Michaelmas Term, Sept. 6th, 1895

BISHOP STRACHAN SCHOOL FOR GIRLS.

ESTABLISHED 1867

President—The Lord Bishop of Toronto.

Prepares successfully for University Matriculation, with honors. Situated near the city and accessible by street cars, yet surrounded by beautiful and secluded grounds. Exceptionally healthy. Resident English and German Governesses. Best masters in music, etc. Fees for resident pupils (inclusive of English, Mathematics, Latin, German, French and Drawing), \$252 per annum, with entrance fees of \$12.

Discount for sisters and for daughters of clergymen.

School re-opens First Wednesday in September. Apply for Calendar to Miss Grier.

N.B.—Kindergarten to be opened in September, \$7 per term of ten weeks.

SCHOOL OF THE Sisters of the Church.

HAMILTON, Ont.

Boarding and Day School for Girls will open September 10.

For particulars address

SISTER IN CHARGE 66 Hannah St. E.

Only **\$1.25**

A Lady's genuine Dongola Button Boot, pointed patent toe-cap. A beauty.

Pickles & Co. 328 Yonge Street

The Kissock Homes.

BLOOD RESERVE, MACLEOD, ALTA.

URGENT APPEAL

We earnestly appeal for funds to enable us to continue the work of the above Homes. We are trying to raise these little destitute ones from a life of degradation and heathenism, obeying the words of Christ, who said, "Suffer the little ones to come unto Me and forbid them not." Seventy-five children in the Homes; \$900 owing to the treasurer. Let us not ask in vain.

REV. FRANK SWAINSON.

Moving Season M. Fisher's Express Line

Office, 553 Yonge Street.

Furniture, Pianos, Baggage, etc., removed to all parts of the city or country at moderate rates. All orders promptly executed and satisfaction guaranteed. Double van, per hour, 60c.; per day, \$5. Single van, per hour, 40c.; per day, \$3.50. Telephone 3091.

One New Subscriber

We will mail to any person sending us one new yearly prepaid subscriber to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 80c.

FRANK WOOTTEN, "Canadian Churchman."

Offices—Cor. Court and Church Sts. Toronto.

FOR SALE.

A large handsome Reed Organ, suitable for good sized church or large school room, nearly new exceedingly fine tone, cost \$800 cash, will sell for \$600. Address ORGAN, CANADIAN CHURCHMAN Office, Toronto.

JONES & WILLIS, Church Furniture Mfrs

ART WORKERS IN

Metal, Wood, Stone and Textile Fabrics.

43 GREAT RUSSELL STREET, (Opposite the British Museum.) LONDON, W.O.

AND EDMUND STREET, BIRMINGHAM, ENGLAND.

Concert St., Bold St., LIVERPOOL.

Church Brass Work.

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, &c. Chandelier and Gas Fixtures.

CHADWICK BROTHERS (Successors to J. A. Chadwick) MANUFACTURERS, 136 King St. East, Hamilton, Ont.

McCAUSLAND & SON Memorial Windows

Superior General Church Glass

HIGHEST AWARD CHICAGO.

76 King Street West, Toronto.

Wall - - Paper

We are now in our new store. Prices lower than ever for the balance of this year. Come and see us.

Opposite Carlton Street on Yonge, Toronto.

MULLIN & MUIR.

High Class Church Windows!

Hobbs Mfg. Co. London, Ont.

Ask for Designs



ENGRAVINGS OF EVERY DESCRIPTION: BEST METHODS BEST WORK SEND FOR SAMPLES 16 ADELAIDE ST WEST TORONTO.


J. YOUNG, THE LEADING UNDERTAKER AND EMBALMER

Telephone 679. 347 YONGE ST.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS in the World. PUREST BELL METAL, COPPER AND TIN. Send for Price and Catalogue.

McSHANE BELL FOUNDRY, BALTIMORE, MD.

Church Brass Work.




Memorial Pulpits Lecterns, Ewers Gas & Electric Lighting Fixtures, &c

Designs, workmanship and prices guaranteed satisfactory.

The Keith & Fitzsimons Co., Ltd. 111 King St. W., Toronto.

Write for Catalogue.



JOSEPH LEA

TORONTO

Fence & Ornamental Iron Works

73 Adelaide St. W., Toronto. Formerly of St. Thomas.


Manufacturers of Iron Fencing and every Description of Ornamental Iron Work.

Special attention given to architect's work either by contract or by the hour. Special designs furnished. Catalogues on application.

JOSEPH LEA, Manager.

Elias Rogers & Co.

LOWEST PRICES BEST QUALITY



THE VERY BEST ROGERS COAL. HEAD OFFICE 20 KING ST WEST TORONTO

COAL & WOOD

British American Business College Co'y Limited

Confederation Life Building, Toronto

CAPITAL - \$10,000

The course of instruction has been thoroughly revised and will be found entirely new in Canada. The teaching staff has also been largely increased.

DIRECTORS AND SHAREHOLDERS:—Edw. Trout, President of The Monetary Times Printing Co.; E. R. C. Clarkson, F.C.A., Chartered Accountant; Stapleton Caldecott, President of the Toronto Board of Trade; Wm. McCabe, F.I.A., Managing Director North American Life Assurance Co.; D. E. Thomson, Q.C., of Thomson, Henderson & Bell, Barristers; Frederick Wyld, of Wyld, Grasett & Darling, Wholesale Dry Goods; S. F. McKinnon, Wholesale Milliner.

Our system of imparting a business training is modelled after the most approved methods in use in the best regulated business houses.

Students may Enter at any Time.

For free circulars and full information, address DAVID HOSKINS, Secretary.