

# Canadian Churchman

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

Vol. 21.]

TORONTO, CANADA, THURSDAY, OCTOBER 24, 1895.

[No. 43.]

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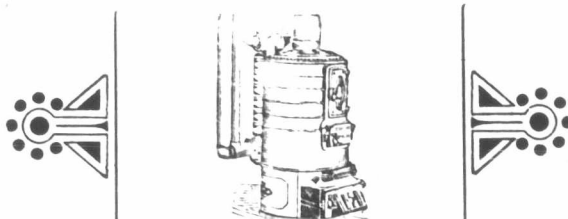
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## Lessons for Sundays and Holy Days.

October 27.—20 SUNDAY AFTER TRINITY.  
Morning.—Ezekiel xxxiv. 1 Timothy iv.  
Evening.—Ezekiel xxxvii. 1 or Daniel i. Luke xix. 11 to 28.

APPROPRIATE HYMNS for twentieth and twenty-first 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:

### TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion : 198, 312, 318, 555.  
Processional : 281, 299, 432, 445.  
Offertory : 271, 275, 426, 431.  
Children's Hymns : 265, 346, 435, 568.  
General Hymns : 21, 269, 307, 430, 538.

### TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion : 197, 310, 324, 538.  
Processional : 270, 393, 427, 435.  
Offertory : 167, 428, 436, 437.  
Children's Hymns : 194, 333, 342, 439.  
General Hymns : 221, 222, 429, 438, 546.

### TWENTIETH SUNDAY AFTER TRINITY.

STANDING "READY."

For each one of us individually the "things that God would have done" are the various duties of our daily life, which duties He Himself has appointed for us. God appoints our work; we must be "ready" to do it. Those who are about to run in a race prepare themselves beforehand, and then stand ready to start, and on the watch for the signal. If one amongst the runners is unprepared, and not listening for the word of command, he will not have so good a chance when he hears it at last as those who stand "ready." Thus should we prepare ourselves by prayer, commending ourselves to our Heavenly Father, beseeching Him to "keep us from all things that may hurt us," from temporal dangers which may hurt our bodies, from evil thoughts that assault and hurt our souls. And thus should we stand ready in body and soul to do our duty, listening for the voice of conscience, which will tell us when and how to serve our Lord. All day long that voice will direct us, if only we will listen, if only the

thought of our heart is always, "Lord, what wilt Thou have me do?" St. Paul teaches that we are to serve God with our *bodies* as well as with our souls—that is, in our actions as well as in our thoughts; in our lives as well as in our prayers. "For ye are bought with a price: therefore glorify God in your *body* and in your spirit, which are God's" (1st Cor. vi. 20). And, again, "I beseech you, brethren, by the mercies of God, that ye present your *bodies* a living sacrifice, holy, acceptable unto God, which is your *reasonable service*" (Rom. xii. 1). And we are to serve God "cheerfully," following the example of our blessed Saviour, who could say, "My meat and drink is to do the will of Him that sent me, and to *finish His work*" (St. John iv. 34). The last words of this verse remind us that we must *persevere*. We are not only to begin but to "accomplish" (or *finish*) those things that God would have done. Who, hoping to win the race, stops to rest before the goal is reached? Not till life is ended will our work be over and our time to rest come. The Epistle, by bidding us not to be "unwise, but understanding what the will of the Lord is," reminds us of the great lesson of Epiphany—the light by which only we can "perceive and know what things we ought to do." For how can we be ready to do God's will unless, by the light of Christ's example, we understand what that will is?

### GOOD WORDS.

A clergyman in Quebec Diocese writes:—"I find that my nearest clerical neighbour does not take THE CANADIAN CHURCHMAN. I am going to push it amongst them. I believe it to be the best conducted little Church paper on this side, either in Canada, or the United States."

THE CANADIAN CHURCHMAN, of Toronto, comes to us weekly, filled with exceedingly well written articles. It is the best newspaper for Churchmen published in Canada.—*The Daily News*, Truro, Nova Scotia.

### DEATH OF THE BISHOP OF CHICHESTER.

The Right Rev. Richard Durnford, D.D., Lord Bishop of Chichester, died very suddenly at Basle, Switzerland, on Monday, Oct. 14th. He left England about a fortnight before, apparently in good health and spirits, for his annual outing on the continent, and his sudden demise was entirely unexpected. He was the father of the English Episcopal Bench, having reached the great age of 93 years, and was indeed the oldest Bishop of the Anglican Communion in the world still engaged in active work. The late Bishop took his bachelor's degree at Oxford so far back as 1826, and shortly afterwards was elected to a Fellowship in his college (Magdalen.) He was ordained deacon in 1830 and priest the following year. From 1835 to 1870 he was rector of Middleton, Lancashire, and in the year 1867 was appointed Archdeacon of Manchester. In 1870, he was elected to the Episcopal Bench as Bishop of Chichester, and has therefore been Bishop of that diocese for the past quarter of a century. Despite his great age he carried on the work of his diocese single-handed right up to the last, and the great vigour which he exhibited, both physical and mental, was the cause of astonishment to many, for he managed to get through an amount of work during the day which would tire out men twenty years his junior.

He was the 93rd Bishop of Chichester. In 1840, the late Bishop married Miss Emma Keate, daughter of the Rev. John Keate, D.D., who was for some time Head Master of Eton and a Canon of Windsor. Dr. Durnford was a strong upholder of the Catholic revival movement in the Church of England.

### THE MARRIAGE LAW OF ONTARIO.

One of the questions debated by the Provincial Synod has failed to attract public notice, although its importance cannot be overestimated. A memorial to the Synod asked consideration of the many defects in the marriage law of Ontario, but the Synod decided the question ought to be raised by the Diocesan Synods within the province. We will touch briefly on the salient points involved. The Act regulating marriages in this province at first authorized clergy and ministers, *resident in Ontario*, to solemnize marriages, but it was amended to include clergy *resident in Canada*; and the amending Act made valid—except in certain cases, and the words used are very significant—those marriages which had then been celebrated by clergy not resident in Ontario. It appears, therefore, clear that all marriages celebrated since 1888, by clergy and ministers not resident in Canada, are not valid by the civil law of this province. The serious consequences cannot be exaggerated; persons supposing themselves to be married—their children—and the disposition of property—are all involved in a common disaster. Such marriages are frequently announced in the public press, and the fatal defect in the ceremony has until now passed unnoticed. The system by which marriage licenses are granted is so utterly absurd and useless that few, if any, persons attempt to defend it, and it is needless to attack it. The section of the Act which refers to publication of banns appears to have been drawn—and passed by the Legislature—so that the fundamental reason for their publication, viz., due publicity, is altogether ignored, and it is provided that banns be published on one Sunday, and not necessarily in a church where the persons are known, but may be in any church within the municipality in which they live, perhaps even ten or twelve miles from their homes; and then it seems that the marriage must be "performed" by the minister who has published the banns. There are, in fact, so many chances for clandestine and for fraudulent marriages, that it is surprising greater advantage has not been taken of the opportunities afforded by the section. The re-marriage of divorced persons—that is, of those legally divorced—was not one of the points referred to in the memorial to the Synod; but the indifference, or worse, of so many persons to the illegality here of the so-called "divorces" obtained in the American courts is astonishing and lamentable. It is said to be not infrequent that persons obtaining such divorces are re-married here, perjury as well as bigamy being committed, and aided in a measure by the lax manner in which licenses are granted. An almost incredible instance of ignorance of the law was reported not long since. A Methodist Conference, in a formal resolution, recognized a court in South Dakota as "a court of competent jurisdiction" in a suit between two Canadians. That ministers sitting in a quasi-judicial capacity, and often called on to solemnize marriage, were ignorant of a principle of law so elementary, may



well excite our astonishment. It is quite clear that the law of marriage in Ontario, as now in the statute books, requires very careful revision, and we heartily commend to the powers that be such immediate action as may best promote the consideration of the subject in the next session of the Legislature.

#### THE GENERAL AND PROVINCIAL SYNODS.

BY JUDGE ERMATINGER, ST. THOMAS.

Now that the smoke has somewhat cleared away from the scene of friendly conflicts in the Provincial Synod, it may not be unprofitable to look over the field and gauge results. A full week's time of members and a very considerable sum of the Church's money was, or will be, consumed as part of these results. Do the other results compensate for these? Two matters were mentioned by the Metropolitan in his opening address as of importance and requiring to be disposed of—first, the relation of the General to the Provincial Synods, and secondly, the future of Algoma. The last named matter was disposed of, temporarily at all events. That and the amendment of a few canons of not very grave importance are all we can call to mind of the net practical results, so far, of this large gathering of Eastern Canadian Church people. Other matters of practical importance, it is true, were relegated, without discussion, to committees to report at next Synod—remaining virtually undisposed of, so far as the mind of this Synod was concerned. The matter given the first place in importance by the Archbishop was shelved, with the maxim, *solvitur ambulando* endorsed, and without serious discussion. The solvent thus recommended for the inevitable clashing which the overlapping jurisdictions of General and Provincial Synods must, unless re-adjusted, entail, may in the end produce order out of chaos, and harmony out of possible conflict. But are the Church's interests likely to suffer while this slow *ambulando* process is evolving the new state of things? That is a question worthy of consideration. The debates on the subjects of "Marriage and Divorce," "The Revised New Testament," "The State of the Church," and the "School Question," occupied the chief part of the time of the Synod, exclusive of the day given up to the Missionary Society, and the large amount of time spent in settling points of order. The first of the above subjects was sent to the General Synod; the other three might with equal propriety have been similarly disposed of. Upon these and similar general questions the General Synod can speak with authority derived from the whole Church in Canada—the Provincial Synod with authority from only a section of it, and with risk of conflict with the other section, and consequent nullification of the action of the Church in general, not to speak of the waste of time and money consumed in debating questions without practical results. Glance over the whole range of subjects to be dealt with by the General Synod under its constitution, and it will be seen that little is left for the Provincial Synods but the establishing and re-arranging dioceses within the province, a power, expressly and exclusively reserved for the provincial bodies. It is true that a reservation of the jurisdiction of Provincial Synods on all subjects over which they exercised jurisdiction prior to the establishment of the General Synod, was made. Is this anomalous provision to be adhered to? Are the General and Provincial Synods to continue to deal with the same class of subjects—and, if so, which is to be supreme? One member of the Provincial Synod questioned whether the General Synod was as

competent to deal with the subject in hand—the divorce question—as was the provincial body, the greater weight of numbers being instanced as a point of advantage in the latter. Though this member's view did not seem to be shared by many, the incident serves to illustrate the danger to be avoided, if a united Canadian Church is to be preserved. The Church in Canada has been united, and we believe it is the desire of Churchmen throughout the Dominion to keep her united. Only by so doing can she be kept from falling behind the other religious bodies. Only by building up her General Synod can she obtain the influence and pre-eminence which she should possess in the land. If the General Synod be found too small in numbers, the defect can, and will, no doubt, be remedied—much more easily than would a reduction in number, were it already too large. If its meetings are too infrequent, it can meet oftener. No set period has, we believe wisely, been fixed between its meetings. The Provincial Synod, on the other hand, under its constitution, meets triennially. Whether fixed meetings of this body might not, with propriety, be now done away with altogether, is a subject well worthy of serious consideration. At present, it may be necessary that a special session be called at any time in regard to Algoma, or the formation of the new diocese in Eastern Ontario. On the other hand, if no such necessity arise, its regular session might, under ordinary circumstances, be dispensed with, with a saving of time and money as a result—until some such necessity called for special legislation by the Provincial Synod. As it is, a special and a regular session may tread on one another's heels with inconvenient proximity of time. Unfortunately no change in the constitution can, we believe, be made without its being approved at two succeeding sessions of the Synod—which means, possibly, for the space of six years. The possibility of an early special session, however, renders it not inadvisable to discuss the matter, that the special committee to whom this, with other subjects, has been referred, may have their attention drawn to it, together with the views of any who desire to express their opinions in regard to it, and be prepared with a recommendation whenever called for. The Synod of Huron has already embodied its opinion in favour of the abolition of regular sessions of the Provincial Synod, in a memorial already in the committee's hands. The question of the proposed division of the present ecclesiastical Province of Canada into three provinces, with boundaries corresponding with those of the civil provinces (the Maritime Provinces to form one, and Ontario and Quebec the other two), has also been referred to the same committee. Legislation in this direction may be advisable and convenient, while the same argument may, and probably will, still apply in favour of the abolition of regular sessions of the provincial bodies. The Diocesan Synods will, for the despatch of the duties connected with their local and temporal needs, no doubt require to meet annually as heretofore. The General Synod will probably meet not less frequently than once in three years. That is the term fixed between its first and second sessions, and, if the practice of other religious bodies be any guide, that term is more likely to be shortened than lengthened in the future. Considering these things, and considering further the greatly lessened call for action upon general subjects by the Provincial Synods, and the intermittent character of their specific duties in regard to the erection and re-arranging of dioceses—is it, or is it not, too much to expect Church members to tax their own

and the Church's resources, of time and money, to provide for regular periodical sessions of Provincial Synods? That is the question we should like to hear discussed—such discussion having no reference necessarily to the Province of Rupert's Land, where, we believe, special conditions prevail which do not exist in Eastern Canada. One provision in the constitution of the General Synod may be thought to prevent the abolition of the regular meetings of the Provincial Synods—that provision which makes it necessary that Canons of a coercive character must be adopted by the Provincial Synod before becoming operative within an ecclesiastical province. Such Canons will, however, it is to be hoped, not be numerous, and may, if not of paramount importance, perhaps with advantage await the accumulation of business sufficient to call for a special session of the provincial body, or if of pressing importance, may of themselves justify such a session being held.

#### BROTHERHOOD OF ST ANDREW - ONTARIO PROVINCIAL CONVENTION.

The local committee in charge are sparing no pains to make this convention, to be held at Toronto, October 25th, 26th and 27th, an extremely successful affair. Several members of the Brotherhood in the United States outside the set speakers have signified their intention of being present, and special letters of invitation have been sent to a large proportion of the clergy throughout the Province of Ontario.

Emphasis is laid upon the fact that any layman or clergyman taking an interest in the aggressive work of the Church is welcome at the Convention, if he comes in any way accredited by his Rector. The programme committee have had several meetings and have succeeded in filling up the names to take the different conference addresses, amongst them being such well known names in Brotherhood circles as Mr. R. V. Rogers, Q. C., of Kingston, Judge Senkler of Perth, and the Reverend J. C. Roper of Toronto, and several others besides those already announced on the programme as published. The Brotherhood men in the Maritime Provinces having held such a successful gathering, should be a sufficient incentive to the Ontario men to turn out in large numbers.

#### REVIEWS.

BILL PRATT, THE SAW-BUCK PHILOSOPHER. An appreciation of the Life, Public Services, and Speeches of one who for over half a century ministered to the entertainment and edification of the Students of Williams College. By John Sheridan Zelle, of the Class of 'Eighty-seven, and Carroll Perry, of the Class of 'Ninety. Williamstown, MDCCCXCV.

It is not easy to bring this book within the range of ordinary criticism, as the subject is in so far unique, and restricted in its interests to one narrow area, but at every college there is always some Bill Pratt, who lives in the memory of the oldest men. It is fortunate that here we have authors whose associations with their subject are recent, intimate, and on the kindest footing. They have photographed the man and his foibles with a masterly touch, and in all his eccentricities have never made him lose our respect. We close the book with a feeling that we really wish we had seen him and heard but one specimen from his ponderous vocabulary—a vocabulary so characteristic that the enquiry into the history of its formation is one of the most interesting chapters in the book: to a stranger the favourite oratory must have been more than unintelligible. The volume is handsomely got up in antique style, liberal margins, uncut edges, and fanciful title page. The following is from the time of the Civil War: "The farmer in whose employ Bill was, had recently received a bad injury to his leg, and able only to hobble about. One day, being alone in the field, out of sight and hearing, Bill, after a good look around him, said in a low tone, 'Gosh! Dan, they ain't no use your limpin'—not way out here: I won't say nothin.' We mention this merely to show that while Bill was harmless as a dove, he was not lacking in a certain sagacity."



MAGAZINE.—The October number of the *Expository Times* begins a new volume with a great many points of interest. The notes of recent exposition are fresh and suggestive. The higher criticism naturally occupies a prominent place, and the editor congratulates his readers on the changed tone of the London *Guardian* in regard to the criticism of the Old Testament. Very favourable notice is made of Dr. Driver's commentary on Deuteronomy. There is a good article on Harnack by the Rev. D. Macfadyen. Many of the short articles are excellent, consisting in answers to questions on scriptural difficulties, sermonettes on golden texts, etc. The great text is the first verse of St. John's Gospel. A series of papers on "Christ's Prayer in Gethsemane" are quite worthy of perusal, giving many suggestions of value, although we cannot say that the mystery of that hour is solved or even sensibly lessened. And these are only a part of the banquet here provided

#### THE GENERAL CONVENTION OF THE AMERICAN CHURCH.

The General Convention of the American Church met at Minneapolis, on Wednesday, October 2nd. The place of meeting was Gethsemane Church, and at the opening services that large building was crowded to its utmost capacity by both bishops and delegates, as well as a large number of the general public. Temporary galleries were erected to accommodate the latter, whilst the floor of the church was reserved for the former. The opening services were very impressive, the musical parts being well rendered by the choir of the church. The Lord Bishop of Minnesota, in the absence of Bishop Williams, presided over the Convention, and on the occasion of the opening services acted as celebrant. The Epistle was read by the Lord Bishop of Maine, and the Gospel by His Grace the Archbishop of Rupert's Land. The sermon was preached by the Lord Bishop of Western New York, from the words, "The disciples were called Christians first at Antioch," Acts xi. 26. The preacher in the course of an eloquent address pointed out the true Catholicity of the Church, both in matters of doctrine and matters of practice, and declared that the liturgical rites of the Catholic Church of to-day were in every essential particular identical with those practised by the Christians in Apostolic days. The Gospel, he declared, was commanded to be preached "to the Jew first," but it was not to stop there, for it was to be preached also "to the Greek," i. e., Gentile, and the bishop went on to show how that commandment had been obeyed literally, for from the days of the great Apostle St. Paul, who was the first missionary to the Gentile world, the Gospel had been preached first in one country, then in another, until now, nearly 19 centuries afterwards, the glorious tidings had been carried all over the world. The bishop dealt, particularly in the closing sentences of his sermon, with the marvellous growth of the Church in America, recalling the fact that in 1832 there were only nine bishops in the American Church, and that now there were seventy. Not only was the Church planted firmly all over the American Union, but bishops of the American Church were to be found both in Africa and Asia. "In all parts of America," the bishop declared, "as well as in China and Japan, our bishops are offering the same Gospel, and in all respects the same religion as was ministered by St. Paul and Barnabas." In closing, the bishop made a fervent appeal to his hearers not to rest content with what had been already accomplished, but to go on to still greater efforts in the work of evangelizing the world. He called upon the young men and women more particularly to devote themselves to missionary efforts and to do all that lay in their power to win the world for Christ. At the close of the opening service the bishops adjourned to the Knickerbocker Memorial House, which closely adjoined the church, where the House of Bishops was called to order by the Right Rev. Dr. Whipple. His Grace the Archbishop of Rupert's Land and the Lord Bishop of Qu'Appelle, as representatives of the Canadian Church, were introduced to their Lordship's House and received a hearty welcome. The House of Deputies (i. e., the Lower House) after some preliminary business, elected the Rev. Dr. Morgan Dix, the rector of Holy Trinity Church, New York, as its president for the fourth time in succession. The remainder of the first day's session was taken up in the appointment of a secretary, the choice falling by a unanimous vote upon the Rev. Charles Hutchins, and the presenting of a number of resolutions of various kinds. On the 2nd day, after the usual opening ceremonies had been concluded, the president announced the names of the chairmen of a number of standing committees, as well as the names of those chosen to act upon two important committees. Several resolutions were then presented, and then the report of the Joint Commission on the Revision of the Constitution and Canons came up as the special order of the day. Dr. Hoffman, the Dean of New York, was called to the chair, and the matter was discussed very fully until midday. At that hour, by previous arrange-

ment, the deputation representing the Canadian Church was introduced. The House of Bishops joined the Lower House at this juncture, and, Bishop Coxe having taken the chair, he introduced successively to those assembled the Archbishop of Rupert's Land, the Primate of All Canada, the Lord Bishop of Qu'Appelle, the Very Rev. J. Carmichael, the Dean of Montreal, the Very Rev. J. Gridale, Dean of Rupert's Land, together with Messrs. M. Wilson, Q. C., of Toronto, and Mr. A. H. Brock, of Windsor, each of whom addressed the Convention in turn. At three o'clock the adjourned debate was continued, and continued for the remainder of the day. The House of Bishops on the same day received the report from its presiding bishop (Williams, of Connecticut,) who was prevented by illness from being present at the Convention. After that several memorials from various dioceses were received. After disposing of some routine business their lordships spent the rest of the day in discussing the report of the Commission for Revision of the Constitution. The triennial meeting of the Woman's Auxiliary to the Board of Missions was held on Thursday, October 3rd, in Christ Church, St. Paul. Following a special celebration of the Holy Communion, the members of the Auxiliary adjourned to the Central Presbyterian Church, where they were addressed by the Right Rev. M. N. Gilbert, Suffragan Bishop of Minnesota. Besides representatives from all the American dioceses, delegates were present from Alaska, Japan and China. At the afternoon session a report was given of the offertory collected in the morning, which amounted to the large sum of \$53,928 58. Many very interesting addresses were given by four bi-shops (one from Africa) and a number of delegates from China, and also from various parts of America. An interesting feature of this meeting was the reciting of the 2nd Psalm by an African lad, a pupil of Bishop Ferguson's, who repeated the whole psalm through in the English language and followed this up afterwards by singing both in English, as well as in his own native tongue, the Lord's Prayer and the hymn, "Safe in the arms of Jesus." On Friday, the third day of the Convention, a number of further memorials were received and resolutions adopted, including one declaring the Convention sermon should be printed, and another setting forth the cordial approval of the Convention in regard to the conduct of the State officials of Texas re prize-fighting. Both the Upper and Lower Houses met together later on in the day and held a general Church missionary meeting. At this gathering, Bishop Ferguson, of Cape Palmas, Africa, and Bishop McKim, of Japan, were the two principal speakers, and they both of them delivered very interesting addresses, dealing with the work of the Church in their respective dioceses. Alaska, Brazil and Mexico were also dealt with, and resolutions of sympathy with the Armenian Christians and the friends of those missionaries recently murdered in China, were unanimously adopted. On Saturday, the committee appointed to deal with the question of the erection of new dioceses reported to the Lower House in favour of granting the erection of three new dioceses, viz., in Maryland, California and Kentucky. Their report was adopted unanimously. Later on in the day a magnificently bound copy of the Standard Book of Common Prayer was presented to the House by the Rev. Dr. Huntington, of New York. The rest of the day's session was taken up with discussions of various matters of law and order in the Church. On the same day another missionary meeting was held. It lasted the whole of the day and was attended by large numbers of people. The whole time of the House of Bishops on Saturday was taken up with the appointment of various committees and the discussion of the report of the Revision Committee. On Monday, in the Lower House, the time was entirely taken up with routine business. Amongst other matters, a resolution offered by Mr. Sowden, of Massachusetts, requesting that the Upper House should consider the question of a short form of prayer to be used in all the churches on the 4th of July, "with a view to elevating the character of the observance of that day," was referred to a special committee. The latter part of the day's session was occupied by a debate on the word *Primus* and the substitute offered for it. On Tuesday, October 8th, the sixth day of the session, both Houses agreed on the title of the code of laws which govern the American Church.

(Continued in next issue.)

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### ONTARIO.

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

HARROWSMITH.—The first of this month the new Anglican Church in this village was solemnly dedicated to the worship of Almighty God. The ser-

vices in the morning consisted of Mattins and celebration of the Holy Eucharist, with a most impressive sermon by the Rev. J. K. Macmorine, of St. James' Church, Kingston who emphasized the fact that all worship on earth in the Church should lead up to and prepare us for the higher worship in Heaven. Public dinner, generously and liberally provided by members and friends, was served in the Town Hall at 12.30, when a great many sat down to a most sumptuous meal. At 4.30 the church was photographed by the Rev. John Fisher, of Thomasburgh, and at 5 o'clock the bell rang for tea. Evening followed at 7 o'clock, when a very appropriate sermon was preached by the Rev. Rural Dean Carey, of St. Paul's Church, Kingston. In the course of his sermon the Rural Dean described the church as being "a perfect little gem." Both morning and evening the building was thronged with worshippers. The clergy who took part in the services during the day were Rev. Rural Dean Carey, Rev. J. K. Macmorine, Rev. J. R. Serson, Rev. F. D. Woodcock, Rev. R. Coleman, Rev. J. Fisher and the rector. The amount of money contributed during the day amounted in hard cash to the sum of \$94.

WOLFE ISLAND.—The cyclone of the 11th ult., which did so much damage in this neighbourhood, blew down the new belfry and bell of Trinity Church, Wolfe Island. The belfry was completed in June, and the bell had been only five weeks in use when the accident occurred. Fortunately, the bell in its descent was not broken. The bell-wheel, however, and a small casting on the yoke to which the wheel was bolted, were so badly damaged that it is necessary to purchase new ones. The financial loss is about \$125. The horse-shed is also badly wrecked. The work of rebuilding has been begun and will be completed in a few days.

KINGSTON.—St. Paul's, regarded by many as the most beautiful English Church in the city, looked magnificent on the evening of Oct. 5th, being the occasion of the annual Harvest Thanksgiving Service. The church was very tastefully decorated with flowers, fruit and grain. A handsome floral cross with several vases of choice flowers on either side rested upon the altar. There was a large congregation. The service, which was choral, was conducted by the Rev. Richard Coleman, and was heartily rendered. The lessons were read by the Revs. J. K. Macmorine and W. Lewin. The sermon was preached by the Rev. Professor Worrell, of the R.M.C., from the text, "Consider the lilies," Matt. vi. 28. The other clergy present were the Very Rev. Dean Smith, the Rev. Canon Spencer, the Rev. W. T. Lipton and the rector. Solos were rendered by Mrs. Betts and Lieutenant March.

BROCKVILLE.—On Sunday, the 6th inst., immediately before the Office of Holy Communion, the Archdeacon requested the congregation to unite with him in invoking the blessing of the Almighty on the gift of a new altar for St. Peter's, and in its dedication for its sacred purpose. He said that it was offered for the glory of God and in "loving and pious memory of one of His departed servants." Archdeacon and Mrs. Bedford-Jones presented it in memory of their son, who died so suddenly at the Rectory on Dec. 27 last. The altar is of black walnut, nine feet long by two feet three inches wide, and with re-table and stand for the cross, is nearly four feet six inches high. It is all finely carved, the table or mensa being a splendid piece of walnut in one solid slab. The re-table standing behind is two feet shorter, and bears the legend, "Holy, Holy, Holy," in raised letters gilt. The cross stand is half octagon in shape and its three front faces have an intertwined Alpha and Omega between Maltese crosses. The altar-front is composed of three solid recessed panels, the central one bearing the sacred monogram, and those at the ends respectively, "Alpha and Omega," all exquisitely carved in raised letters; gilt. The panels are divided from each other by three tre-foil arches of Gothic design supported by chapitred Corinthian pillars based on a heavy sill, which is relieved by quatre-foil piercings. Behind the arches, which are open, is placed a brass rod to carry the coloured frontals which will show through them. Great pains have been taken to have the whole structure in perfect harmony with the rich surroundings of the chancel, and the details of the furniture. The Messrs. Carnowsky, of Kingston, to whom was entrusted the erection of the memorial, came down to see the church and took drawings of the existing carvings, and the result reflects great credit on their skill and judgment, as well as on the workmanship of the altar in all its parts. A small but very neat enamelled brass plate is placed in one of the panels of the retables on the south side. It bears a Latin inscription in two colours, red and black. The translation is as follows: "To the greater glory of God. In memory of their well beloved son, Gwyn Macanlay Bedford-Jones, who fell asleep in Jesus on the Festival of St. John the Evangelist, 1894, aged 23, in the adjacent



... of the rector, his father; the altar placed on the right side has been offered by his parents." The organ comes from Messrs. Pritchard and Andrews, Ottawa, and is executed in their well known style. It is a very handsome addition to St. Peter's, and is universally admired. The cost of the whole has reached \$120.

**LANSLOWNE.**—*Rural Deanery of Leeds*—The Rev. W. G. Grout, B.A., Rural Dean; Rev. C. J. Young, B.A., secretary-treasurer.—The twenty-ninth regular meeting of the Chapter of the Rural Deanery of Leeds was held in this parish on Tuesday and Wednesday, October 8th and 9th. The Archdeacon of Kingston, the Rural Dean and five others of the clergy were present. Evensong was said by the Ven. the Archdeacon in St. John's Church, Lansdowne, on the evening of the 8th, the Rev. Henry Auston of Ganouque being the preacher. On Wednesday morning there was a celebration of the Holy Communion, the Archdeacon being celebrant. Afterwards the Chapter assembled for business, the Rev. C. J. Young being re-elected secretary-treasurer on the motion of Rev. W. Wright, seconded by Rev. Henry Auston. At this point the Archdeacon of Kingston moved to suspend the rules of order for the purpose of bringing in a resolution of condolence with Mrs. F. L. Stephenson in the recent bereavement of her son, the Rev. Lionel Berford Stephenson, B.A., late mission-priest at Frankville, Ont. This resolution was carried by a standing vote. The subject set down for discussion, "the approaching division of the Diocese" was then taken up. Various opinions were expressed as to the equitable method of dividing the Clergy Trust Fund. The following resolution, moved by Rev. H. Auston, seconded by Rev. C. J. Young, was finally adopted: "that in the opinion of this Chapter any division of the Clergy Trust Fund is inexpedient which does not fully secure all existing and prospective rights, as well as vested interests of the clergy, and that a sub-committee consisting of the Rural Dean, Revs. Nimmo and Wright, be appointed to draw up a short paper for circulation among the clergy and lay delegates in the Kingston section of the Diocese, embodying the views of this Chapter." In the afternoon a short discussion on localizing a magazine followed: there was a consensus of opinion on the part of all present "that it was for the best interests of the Church in this Deanery to uphold a sound Church paper, such as THE CANADIAN CHURCHMAN, and not fritter away its strength by inducing people to subscribe to localized magazines, whose proper place is in the Sunday school." After listening to remarks from the Archdeacon of Kingston and others about the "Woman's Auxiliary," and the accounts given of its work at the Provincial Synod, the Chapter adjourned, having spent a very profitable session. Evensong was said in St. John's Church by the Archdeacon of Kingston, and addresses were given to an interested congregation by Rev. Wm. Wright, on "Religious Instruction in our Public Schools,"—by Rev. Dr. Nimmo, on "Methods of Instruction in our Sunday Schools,"—and by the Ven. the Archdeacon, on "Higher Education at our Universities." The Lansdowne congregation hospitably entertained the visiting clergy.

#### TORONTO.

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

*St. Anne's.*—Harvest home services were held in this church last week. The sermon was preached by the Rev. Mr. DuVernet.

*St. Matthew's.*—At the confirmation held in this church twenty-five candidates were confirmed by the bishop, assisted by the rector, Rev. J. W. Scott Howard, and Rev. W. J. Blackler.

*St. Margaret's.*—Harvest home services were held in this church on Sunday last. Excellent sermons were preached by Rev. Mr. Bliss, of Buffalo, and the Provost of Trinity. The decorations were very fine.

*St. Bartholomew's.*—Harvest home services commenced in this church on Friday last, when the Rev. A. W. Baldwin preached the sermon. On Sunday the Rev. Canon McNab preached, and his sermon was listened to with rapt attention.

*St. Barnabas.*—On Sunday last, harvest festival services were held in this church. The church was beautifully decorated for the occasion. The Rev. Charles H. Shortt preached at the High Celebration, and at evensong the sermon was preached by the Rev. J. H. McCollum. At evensong, on Monday night, the Rev. Prof. Clark preached. The sermons were delightful and listened to with great pleasure. The congregations were large and the thanksgiving offerings very satisfactory. Two weeks ago the Bishop of Toronto held a confirmation service in this church. Nineteen were confirmed, of whom a number were adults.

The Woman's Diocesan Board, or the Woman's Auxiliary, held its meeting in the school house of St. Stephen's Church last week. A statement was given showing the number of bales sent out to the missions by the different Dioceses, as follows: Total, 1,784; made up by the Diocese of Huron, 363 bales, at an expenditure of \$8,480; Niagara, 275, costing \$2,959; Montreal, 194, costing \$385; Ontario, 251, costing \$4,045; Toronto, 605, costing \$5,479; and Quebec, 96, costing \$704. The good record of the Toronto diocese was received with evident satisfaction. One of the members thought, however, the number of bales did not count to the extent that the value did. Huron's bales were valued at \$8,480, and Toronto's at \$5,579, and she did not think, therefore, that they should take too much credit to themselves. Mrs. Cummings reported regarding finances, facts which she learned at the triennial meeting. In three years the six dioceses had contributed a total of \$50,155.82; this from the Woman's Auxiliaries. This was made up as follows: Quebec, \$5,633.29; Niagara, \$9,121.95; Huron, \$4,755.68; Montreal, \$4,417.39; Toronto, \$20,980.85; and Ontario, \$5,256.75. Again the good showing made by the Toronto Diocese was received with applause.

**LESLIEVILLE.**—Large congregations attended the harvest home services in St. Clement's Church. The church was beautifully decorated, and the Rev. J. Osborne officiated.

**NORWAY.**—The harvest home service was held at St. John's Church, Norway, on Sunday, October 13. The rector and Rev. Mr. Starr took the service. An excellent sermon was preached by the Rev. A. H. Wright (formerly of Prince Albert, N.W.T.), from the text—Psalm cvii. 8—"Oh! that men would praise the Lord for his goodness and for his wonderful works to the children of men." The church was beautifully decorated with flowers, grain and choice fruit.

**WESTON.**—On Thursday evening, October 17th, the harvest service was held at St. John's Church. The officiating clergy were Rev. A. H. Wright, of Prince Albert, and Rev. Capp, curate of St. Stephen's, Toronto. The choir of St. Mary Magdalene's drove out from the city with their choir-master and some friends, and sang most heartily. There was a very good congregation present.

**MILLBROOK.**—The regular fall meeting of the Deanery of Duham and Victoria was held at the rectory here, on Thursday and Friday, September 26th and 27th. There were present Revs. Rural Dean Creighton, W. C. Allen, R. A. Rooney, H. Burgess, A. B. Chafee, Wm. Farncomb, E. Daniel, John Farncomb, C. B. Kendrick and W. J. Creighton. After the opening prayers the first business was the election of a Rural Dean, which resulted in the choice of Rev. W. C. Allen. A vote of thanks was passed to the retiring Rural Dean for the efficient way in which he had filled the office, and for his thoughtful, kindly, genial manner towards all the members of the deanery. The Rev. W. J. Creighton was elected secretary of the Deanery. The plan of missionary services and meetings for the deanery for the coming winter was arranged as given below. At eight p.m. there was a harvest home service, with sermon by Rev. John Farncomb, of Newcastle. The next meeting will be held at Newcastle, on February 27th and 28th, 1896. Plan of missionary services and meetings: A general exchange on Sunday, January 26th, 1896, as follows: Bobcaygeon and Dunsford, Christ Church, 10.30 a.m.; St. Alban's, 3 p.m.; Devitt's school house, 7 p.m.; St. John's, missionary meeting, January 27th, 7 p.m.; Rev. H. Burgess, Cameron, 10.30 a.m.; Cambray, 2.30 p.m.; Rev. W. J. Creighton, Cartwright, St. John's, 11 a.m. and 6.30 p.m.; Rev. C. H. Marsh, Cavan—St. John's, 10.30 a.m.; Trinity, 3 p.m.; St. Thomas', 7 p.m.; Christ Church, missionary meeting, January 27th, 7 p.m.; Rev. John Farncomb, Newcastle, 11 a.m. and 7 p.m.; Orono, 3 p.m.; Rev. W. C. Allen, Cobouck and Victoria Road—date to be arranged, Rev. Wilson McCann, Bowmanville—to be arranged, Rev. incumbent, Emily, Omamee, St. James', St. John's—date to be arranged, Rev. A. B. Chafee, Fenelon Falls, 10.30 a.m. and 7 p.m.; St. Peter's, 3 p.m.; Rev. E. Daniel, Manvers—St. Alban's, 10.30 a.m.; St. Mary's, 3 p.m.; St. Paul's, 7 p.m., missionary in charge of Cameron and Cambray. Port Hope—St. John's, 11 a.m.; Rev. Wm. Farncomb, Port Hope—St. Mark's, 7 p.m.; Rev. Wm. Farncomb, Lindsay—St. Paul's, 11 a.m. and 7 p.m.; Reaboro, 3 p.m.; Rev. J. Creighton, Perrytown and Elizabethville—Missionary meetings on Tuesday and Wednesday, January 28th and 29th, 7 p.m.; Rev. John Farncomb, Rev. E. Daniel, Rev. C. B. Kendrick.

**OSHAWA.**—A meeting of the Rural Deanery was held here on Monday and Tuesday. On Monday evening a service was held in the church; Rev. Mr.

Fletcher, of Port Perry, read the service. Two addresses were given by the clergy, but the attendance was small. A communion service was held on Tuesday morning at eight o'clock. Rev. Mr. Reid, of Uxbridge, preached two excellent sermons on Sunday last, in St. George's Church, on the prophecy of Jonah, and created a most favourable impression by his able exposition of this most interesting prophecy of olden times. His evening discourse, especially, was full of deep interest and was exceedingly well delivered. Rev. Canon Farncomb, of Newcastle, will exchange next Sunday with the rector. The Sisters of St. John, in charge of Bishop Bethune College, have the school full and are obliged to refuse further applications at present. The attendance of the school at church has brightened the services so much by their hearty responses and singing, the presence of these excellent Churchwomen in the parish cannot but be beneficial in a high degree.

**ALLANDALE.**—Sunday, September 29th, the congregation of St. George's Church celebrated the anniversary of the laying of the corner stone by a harvest home. The church was charmingly decorated. Rev. W. S. Westney conducted the three services, which were largely attended, the afternoon service being specially for the children of the Sunday-school. Dr. Arnall presided at the organ in the morning; in the evening Miss Westney played. During the offertory Mr. Whitely sang with much feeling, "Casting all your Care on Him." On the Tuesday following a harvest home reception was given in the Orange Hall, which was filled with kindly and appreciative guests, who listened with pleasure to songs, quartettes, etc. Special mention must be made of recitations given by the Misses Durham and Cooper, whose selections were extremely well rendered. Resident clergymen gave well chosen addresses. During a slight intermission those present partook of dainty refreshments provided by the ladies of the congregation, and a most enjoyable entertainment was closed by the benediction being pronounced by the Rev. J. E. Cooper, Shanty Bay. The proceeds, which were a purely voluntary offering, were about \$60.

**SWANSEA.**—*St. Olave's.*—This quaint little church was on Sunday last tastefully decorated with beautiful tinted autumn leaves, flowers and grain, whilst on the altar steps was grouped almost every variety of fruit typical of the bountiful harvest. Both the morning and evening services were conducted by the Rev. A. W. Creswick, of East Toronto. The musical portion of the services, under the direction of Mrs. Softley, was very impressive. There was quite a large gathering for the locality. A fruit social will be held at the church on Thursday evening next (17th), at which many city friends will assist.

#### NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

**THOROLD.**—Rev. P. L. Spencer has just received from Bishop Bompas, of the Diocese of Selkirk, via Alaska and San Francisco, two photographs representing the bishop in his robes and his mission buildings on the Upper Yukon River. These are the only photographs of the kind that have been taken since the bishop went into the northern country, twenty years ago.

**PALMERSTON.**—On Sunday, 6th inst., the congregation of St. Paul's Church had special services to celebrate two events, viz., the annual harvest thanksgiving and the fifth anniversary of their present incumbent, Rev. F. C. Piper. The congregations were large and the church was handsomely decorated. In the morning 65 received the Holy Communion. The offerings amounted to \$107.

#### HURON.

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

**STRATFORD.**—The services at St. James' Church, Sunday, the 6th inst., were of more than ordinary interest, the day being devoted to thanksgiving for the bountiful harvest of 1895. The interior of the edifice was nicely decorated with sheaves of cereals, foliage and flowers, beautifully symbolical of the important occasion. At the entrance of the church was erected a section of trestle work supported by two flowery columns. The preacher at both services was the Rev. Geo. Forneref, M.A., of Hamilton. Though his face was new to the majority of the congregation, his reputation had preceded him, and the very large congregations were doubtless the result of his visit. His discourses were marked by an earnestness that in itself was convincing, but the forceful language and simple eloquence that characterized his utterances made them decidedly effective. The evening sermon was devoted to the subject of "Giving," and it was treated in a masterly manner. The rev. gentleman referred to the common habit



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many good people have of characterizing financial appeals from the pulpit as "begging sermons," and Church people who make personal appeals as "nuisances." These persons entirely misunderstand the nature of giving, and for them he laid down two fundamental principles, which in brief were that all we have comes from God, and it was our duty and privilege to return part of it to Him. He contrasted the haphazard and systematic methods of giving, noting his own experience. Twenty years ago, when he was curate in Montreal, under the present Bishop Baldwin, his method of giving to religious objects was revolutionized by one of Canon Baldwin's sermons, and nothing short of a great calamity could induce him to return to the haphazard method. He spoke of raising money for Church purposes by means of concerts and bazaars as calculated to counteract motives. People have amusement uppermost in their minds when they "give" in that way, and get no spiritual good. The sermon throughout was one of the brightest ever heard in Stratford, and there is not a minister in the city who wouldn't be glad to have it repeated from his own pulpit. Rev. Mr. Williams, the rector, assisted at both services. The music, as usual, was of the highest order. In the evening there was sung the full anthem, "Sing to the Lord of Harvest," with tenor solo, the latter being taken by Mr. Young.

HIGHGATE.—On Sunday, 13th inst., the annual Harvest Home Services were held in the Church of the Redeemer here. The decorations were elaborate and much admired. Among the prepared pieces were a crown, cornucopia, wheel and sheaf and sickle. Many hands had been engaged in this work for several days, and it is quite safe to say that no other church in the Deanery was prepared with equal success this year. Where so many were employed in this "labour of love" names must be omitted. The services were very largely attended and were held in the afternoon and evening. The preacher on the occasion was the Rev. G. M. Franklin of Tilbury, and the texts used were: afternoon, Exodus xxiii. 14-16, and evening, St. Matthew ix. 37. The discourses were listened to with devout attention, and the impression made upon many in the congregation will, it is hoped, prove a lasting spiritual benefit to them. The aisles were filled at both the services, and the choir was supplemented by volunteers whose services were thoroughly appreciated. The prayers were read by the rector, the Rev. W. E. Scott, and the form of thanksgiving was used. The offertories amounted to a little over \$21, and no tea meeting was held. Altogether the congregation have every reason to be thankful to God for the success granted to this annual Festival, and the rector is to be congratulated upon having so zealous a people.

SEBRINGVILLE.—Trinity Church.—The annual Harvest Home Service was held here Sunday, Oct. 13th, when the church was tastefully decorated, and Rev. Rural Dean Deacon preached a very instructive sermon suited to the occasion. The collection was for the Home Mission Fund.

KIRKTON.—The incumbent of this parish, Rev. Wm. Cooper, who for some 30 years was Rural Dean of Bruce County, was struck with paralysis on Sunday, Oct. 6th, and lies in a precarious condition.

WINGHAM.—Rev. Mr. Wood is returning from Wingham to accept the assistant rectorship of the Church of Redeemer, Toronto.

MITCHELL.—Trinity Church.—The Harvest Home Supper on Oct. 9th was a great success. The meal was good—music excellent—receipts, \$90. Speakers, Revs. Taylor, of St. Mary's; Hodgins, of Seaford; Newton, of Strathroy; W. R. Davis, and the rector, Mr. Kerrin.

CROSSHILL.—Special Thanksgiving Services with celebration of Holy Communion were held here on Sunday, Oct. 13th. The church was beautifully decorated and the attendance large. The preacher and celebrant was Rev. D. Williams, of St. James' Church, Stratford.

BRANTFORD.—Grace Church.—The mission churches of this parish have arranged for a two weeks mission to be conducted by Rev. D. Williams of Stratford.

ST. THOMAS.—The Thanksgiving Services of St. John's Church were well attended. In the evening the church was filled to overflowing. The pulpit was occupied by the Incumbent, Rev. W. Hinde, who preached two eloquent and instructive sermons. In the morning he directed his hearers' attention to Matthew xiii. chapter, verses 20 to 30, confining his remarks more particularly to the 30th verse: "Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, gather together first the tares, and bind them in bundles to burn them; but gather the wheat into

my barn." In the evening he based his remarks on Romans xii. 1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Both were true exhortant Thanksgiving sermons intended for all to benefit from. At the close of the evening sermon he generously thanked all present for their individual attendance, and also the choir for the faithfulness in practice which was shown in the rendition of several numbers. The church was tastefully decorated with fruit and flowers, adding greatly to the festivity of the occasion. The collections were liberal at both services. The musical part of the service was very enjoyable. The choir was strengthened by the addition of Mr. Fred Dunn, W. Adams, James Jolly, tenors; Mr. Chas. Glassey, John Kingwood, J. F. Oke, F. Webb, bass.

BRANTFORD.—St. Jude's Church was lately attended by large congregations upon the occasion of the annual harvest festival and Thanksgiving service. The edifice was beautifully decorated for the occasion with the bounty of harvest and flowers. Special music was rendered during all the services and appropriate harvest hymns sung. Rev. W. J. Taylor, of St. Mary's, officiated and delivered eloquent addresses. In the morning he preached from the words of Ruth, "Let me now go into the fields to glean." The preacher told in touching simplicity the pathetic story of Ruth and Naomi, and the happy ending of their lives. He then led the congregation on by urging them to apply the text to themselves, and see "What shall the Harvest be." In spite of all grumbings and predictions to the contrary, and in spite of the dry season, this country had again been blessed with a liberal harvest, and it behooved us to be thankful indeed, and live more deservedly of God's benefits. In the morning the Holy Communion was administered at 8.30. In the afternoon a special children's Thanksgiving service was held with sermon by Rev. Mr. Taylor, succeeded by an address from him to teachers. In the evening the Rev. Mr. Taylor delivered another sermon from Leviticus xxiii. 39: "When ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord." The thought well worked out was that without battling there cannot be a fruitful life, nor can life be a feast, but with it life is a feast with God. On Monday evening a harvest social was held in the school room, with a programme of music and address by Rev. Mr. Taylor.

ST. MARY'S.—The annual Harvest Home services were held recently, when the Rev. T. A. Wright, of Brantford, conducted the services and preached both morning and evening. The church was very handsomely and tastefully decorated. The decorations consisted of archways made of oats and other grain in the straw arranged over the aisles, fruits, vegetables and other products of the harvest artistically placed on the ledges of the windows, besides other devices in leaves and flowers. The most artistic feature of the decorations, however, was the obelisk, the sides of which were constructed of fruits, grains, and vegetables, and which was so surrounded by flowers and grain as to make a decidedly pretty effect. This decoration was greatly admired. The services were made unusually bright by the special efforts of the choir, assisted by Mr. F. Allen with his cornet. The officiating clergyman preached two very impressive and instructive sermons, drawing many illustrations from various phases and incidents of the harvest and of the growth of the grain. On the Monday evening a supper with programme was given in the town hall, at which the Rev. T. A. Wright gave an address.

LONDON.—St. John the Evangelist.—The annual Thanksgiving services were held in this parish on Sunday, Oct. 13th. The congregations were large both morning and evening, the services were heartily rendered by all taking part therein, especially by the choir of some thirty surpliced members—the chanting of the psalms being particularly good, as also the hymns selected for the occasions; the solos in the anthem rendered by F. Grant, one of the choir boys, were excellent. Communion both early morning and noon were largely attended. One of the most pleasing features of these celebrations in this parish is the large number of young people who regularly attend, showing, whatever may be the complaint elsewhere, that here the newly confirmed are at least well looked after. The rector, the Rev. W. T. Hill, preached both morning and evening, the sermons being specially for the day, and were highly appreciated by all present. For the decorations of the chancel, we are, as usual, indebted to the members of the indefatigable chancel chapter, who are ever foremost in Church work—the principal feature of which was a beautiful rood screen with gates, entirely with heads of various grains—with bunches of grapes hanging from the centres of the arches—the altar with a neat sheaf of wheat in the centre

and brass vases of flowers on each side, producing a pleasing effect; the pulpits were also beautifully prepared for the occasion with cut flowers, and with a cross composed of ears of wheat in the centre branch; the desk and lectern had their share of attention also. All combined, with the annual decoration of the font by the Manigault family, to produce a most artistic and highly appreciated church decoration. The contribution on this occasion by the chancel chapter was having the collection plates re-silvered, and beautiful they looked. Such annual gifts seem to be considered by this good chapter as a part of their work. Their first present was the re-binding of the Bible at a cost of some eight dollars, next a pair of brass vases for flowers on the altar, which they have never failed in having filled both summer and winter. The expense of the latter is also provided for by the chapter. Last year a costly brass alms dish was presented to the rector for the chancel use; all this, with many other duties about the sanctuary, are cheerfully rendered by these willing young church helpers. We shall soon have the pleasure of recording the opening of a large addition to the Sunday school building, at a cost of nearly \$2,000, mostly raised by voluntary subscriptions by a willing congregation, who have always been ready to support their active and energetic rector.

ALGOMA.

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

ILFRACOMBE MISSION.—Special services were held on Tuesday, Wednesday and Thursday last week in the Mission of Ilfracombe, and sermons preached by the Rural Dean of Muskoka. On Tuesday, October 8th, a reception, which had been arranged by the members of St. John the Baptist's Church, Ravenscliffe, took place at the residence of Mr. G. W. Tipper. On Wednesday, October 9th, the Rural Dean visited Christ Church, Ilfracombe, and complimented all concerned on the progress which had been made during the past year. After the service at St. Mary's Church, Novar, on Thursday, October 10th, the annual meeting of the Women's Church Aid Society and a social gathering were held at the incumbent's house. The election of officers for the ensuing year having taken place, the Rev. C. J. Machin expressed himself as much pleased with the work done, and gave to all present encouragement for the future. The new Rural Dean is a gentleman of wide and varied experience, and an authority on all matters connected with the Church. At each of the four stations in the mission, including Hoods-town, which he visited, the Rev. C. J. Machin received a very hearty welcome, and after his brief stay, left for Gravenhurst, taking with him the good wishes of all who were privileged to meet with him.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE

WINNIPEG.—At the recent meeting of the Arch-deaconry of Winnipeg, a paper on "Preaching, and how to Make it Most Effective," was read by the Rev. Canon Matheson. To elaborate such a subject would require a book; but the following are a few suggestions which may prove useful. The requisites of effective preaching are: I. The preparation of the sermon; II. The delivery; III. The man behind the sermon. I. There must be the most earnest, careful and painstaking preparation, which is a *sine qua non*. It has been said that there are "three R's" which are essential points—reading, reflection, writing. It must be purposeful reading. The vast bulk of our reading should bear on our work directly, and should not be desultory. The best reading, outside the Bible, is the reading of good sermons by able preachers. While we must read a good deal generally, let us principally read what will specially help us. Even the busiest clergyman must sacrifice something to make himself an effective preacher, that is, one who will bring home most effectively and permanently to the minds of his hearers the great truths he has to utter. Reflection is necessary both before and after reading. II. As to delivery. A good delivery has well nigh everything to do with effective preaching. The first necessity in this respect is to be natural. Let us be ourselves and have no mannerisms. Let us speak in our natural tone, and not have one way in ordinary life, and another way in the pulpit. It is only when a man is thoroughly in earnest that he is thoroughly natural. Let us also speak distinctly so as to let our people hear what we say. A good sermon well prepared, well thought out, but feebly delivered, is unfortunately too usual a matter. With regard to reading a sermon, the preacher ought to study it thoroughly beforehand, so as to be able to read it easy and fluently, and without adhering too slavishly to the mere words. III. The man behind the sermon. As an eminent man once said: "It is not so much the words and sayings of Jesus that touched me; it was His personality." The life, after all, is more than anything



else. We may give our people food for reflection; we may deck it in florid and beautiful language; but it is the life of the man that is best of all. A man's daily life is his best sermon.

#### NEW WESTMINSTER.

JOHN DART, D.D., D.C.L., BISHOP, NEW WESTMINSTER, B.C.

On Saturday, the 5th inst., the Lord Bishop of the diocese consecrated the new church at Kelowna, Okanagan Lake. The building is of wood, lined throughout with coast cedar, and has seating accommodation for one hundred and thirty. At a private dinner given in the Lake View Hotel his lordship met a number of the parishioners and was made acquainted with the progress of Church work in the district. On Sunday he administered the holy rite of confirmation to six candidates, presented by the Rev. T. Greene. This service was followed by Holy Communion, at which the bishop was celebrant. Evensong brought to a close a series of services calculated to strengthen the Church's position here. The bishop preached both morning and evening; his sermon in the morning, based on Exodus xii. 26, showed that the Church in practising confirmation was following the example of the Apostles and the Primitive Church. His evening subject was "The Ministry of Angels," suggested by the dedication of the church to St. Michael and All Angels. On Monday, the bishop, accompanied by the Rev. T. Greene, left by the S.S. "Aberdeen" for Penticton, where there is a beautiful little church, the gift of Mr. Ellis. On Tuesday morning there was celebration of Holy Communion. The church was tastefully decorated for the harvest festival, which was held in the evening. His lordship preached an eloquent sermon, taking for his text Deut. xvi. 14. Wednesday was spent in visiting in the neighbourhood; on Thursday his lordship left for Vernon and Kootenay districts.

#### THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The Very Rev. Frank Rosebrook Millsbaugh, D.D., Dean of Grace Cathedral, Topeka, was consecrated Bishop of Kansas on September 19th. The following bishops took part: West Missouri, Missouri, Colorado, Oklahoma and Minnesota.

The House of Bishops is to be urged to take immediate action with regard to the election of a bishop for Alaska.

The Bishop of Tokio (Dr. McKim) has appointed the Rev. J. Davis, D.D., to be a Professor in the Trinity Divinity School of Japan.

The important Deanery of Davenport, Iowa, which has been vacant for some time, owing to the elevation of the Very Rev. Dean Hale, D.D., to the Co-Adjutor Bishopric of Springfield, has been offered by the Bishop of Iowa to the Rev. Hamilton Schuyler, assistant-rector of Trinity Church, Newport, R.I. If Mr. Schuyler accepts the post it is believed he will be the first dean ever appointed from an assistantship.

Mr. Reginald Cleveland Coxe, son of the Bishop of Western New York, was married in N.Y. city on September 19th.

The Rev. Canon Mason, D.D., of London, has been appointed to deliver the next series of Bishop Paddock Lectures.

The Rev. Arthur E. Whatham has resigned his work at Mount Morris, N.Y. State, and has left to take up mission work in the Diocese of Quebec.

Now that Bishop Rulison has become Bishop of Central Pennsylvania, it is expected that the diocese will be divided and another bishop appointed. Reading or Pottsville will likely be the see-city of the new bishop.

To show the growth of the Anglican Church, it is stated that there are over fifty bishops who will attend the next Lambeth Conference for the first time.

The Bishop of New York (Dr. Potter) has made another rule. This time it affects poor, harmless deacons. He will not allow them to preach until they have passed the second of the three Canonical Exams, for the priesthood. We think it will all depend upon what use he has for them whether they get a license to preach or not—as the rule will seriously affect country congregations in charge of deacons.

Bishop Grafton, of Fond-du-Lac, spoke some brave words in his recent charge on the Atonement, Incarnation and Resurrection. It would be a good thing if some Churchman would make a present of a copy of it to every "broad" Church clergyman. We would then have hopes of better things for Massachusetts.

Clerical collars are now supposed to injure the voice, but as many of our bishops and leading rectors never wear them, this doesn't matter. When one sees leading priests in our American cities wearing check suits, white waistcoats, coloured ties, and straw hats with coloured ribbons, the matter of a clerical collar is a mere trifle.

The priest who recently refused the honour (?) of a D.D. because he had not had time to read much theology since his ordination, must be a Low Churchman. It is hoped he will try and make time for such reading in the future.

The Dean of the Cambridge Divinity School (Dr. Hodges) is attending the General Convention.

According to the reports of the recent Provincial Synod of Canada, the bishop of an American diocese said he was going to suggest to the General Convention that the Lord Bishop of Selkirk be given jurisdiction in Alaska, and be compensated therefore by the American Church. It was very kind of the bishop to say what he did, but Alaska is a part of the U.S., and it is very doubtful whether American priests would agree to work with a Canadian bishop at their head.

The Very Rev. Dean Sulger, of the Diocese of Wyoming, has accepted the important rectorship of Atchison, Kansas, and consequently a new dean will have to be appointed for St. Matthew's Cathedral, Laramie, Wyoming. The office of dean is strictly in the gift of the bishop of the diocese. Dean Sulger was examining chaplain to his bishop.

#### British and Foreign.

It is proposed to restore St. Michael's Church, St. Alban's, at an early date.

The Dean of Rochester preached the sermon at the Harvest Thanksgiving held at Crieff lately.

Mrs. Alexander, the wife of the Lord Bishop of Derry, died very recently after a lingering illness.

The Lord Mayor-Elect has appointed the Rev. R. H. Hadden, vicar of St. Botolph, Aldgate, to be his domestic chaplain.

The Lord Bishop of Newcastle has returned to his Diocese greatly benefited in health from his trip across the Atlantic.

The Rev. H. S. Branscombe, curate of St. Peter's, London Docks, has been appointed a minor Canon in Chester Cathedral.

A reredos was dedicated in Shifnal church recently, in memory of the Rev. H. Cunliffe, who was for 32 years vicar of the parish.

A movement is on foot to fill the windows of the baptistry of St. Margaret's, Anfield, Liverpool, as a memorial to the late Mr. J. H. Parker.

The Revised Version of the Apocrypha is to be published early in November next. This will complete the Revised Version of the Holy Bible.

The congregation of Christ's Church, St. Leonards, intend to erect in the church a personal memorial to their late vicar, the Rev. C. L. Vaughan.

The Lord Bishop of Gibraltar has appointed the Rev. R. C. Cordiner, rector of St. Columba's, Lommay, British chaplain at Algiers for the coming winter season.

The dedication festival of St. Gabriel's Church, Govan, was recently observed. The Very Rev. the Dean of Glasgow, was one of the preachers during the octave.

A large number of people were present when the new Commander-in-Chief (Lord Wolseley) opened the new Soldiers' Home in George St., Dublin, a short time ago.

As a memorial of his marriage, Mr. R. B. Loder has completed the peal of Maidwell Church, Northamptonshire. He also donated £500 to the Northampton Infirmary.

Mr. W. Hole, R.S.A., has completed one part of his task of illustrating the Te Deum on the chancel walls of St. James', Inverleith Row, Edinburgh, and the work is now open for inspection.

A very successful Diocesan Sunday School Teachers' festival service was held recently in Perth Cathedral. Canon Body, of Durham, preached an eloquent sermon upon the occasion.

A new stone church, erected by the congregation of Holy Trinity Church, Motherwell, was dedicated recently by the Bishop of Glasgow, the Dean and many other clergy of the Diocese being also present.

The executors of the late Miss Villers-Wilkes, through their solicitors, have paid over to the trustees of the Birmingham Bishopric Fund the sum of £2,000, a legacy bequeathed by that lady to the fund.

The Rev. Arthur Robins, vicar of Holy Trinity, Windsor, and chaplain to the household troops, who has been seriously ill for some months past, recently returned to his parish from Windermere, where he has been staying. He is still far from well.

Father Ignatius preached twice daily in St. Gregory's Church, Norwich, during the recently held Church Congress. This church was one of the four churches in the city which in olden times gave sanctuary to those who had broken the civil law.

St. Peter's Church, St. Alban's, which has been restored and renovated at the sole cost of Lord Grimthorpe, was re-opened lately by the Bishop of St. Alban's. The vicar, Rev. R. A. Squires and Canon Davys assisted the Bishop. Lord Grimthorpe read the lessons.

The Rev. James Stewart, rector of Little Stukeley, Huntingdon, the father of the late Miss Flora Stewart, who was one of those missionaries murdered in China lately, died very suddenly after only a few hours illness. Mr. Stewart had just buried his eldest son when he received the news of his daughter's terrible death, and it is no doubt that the shock killed him.

It is an interesting fact that the Bishop of Norwich has no less than three bishops actively at work in his Diocese, viz., the Suffragan-Bishop of Thetford; Bishop Hills, under whom Dr. Sheepshanks once served as curate in British Columbia; and thirdly, a Norwich Incumbent (Bishop Hornby), who was at one time a curate of the present Bishop of Norwich when the latter was vicar of St. Margaret's, Anfield.

#### 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.

#### A Correction.

SIR,—Would you make a correction in reference to the Windsor harvest home festival? It was stated that Canon Hincks congratulated those present on the spirit of co-operation which had characterized them during the period of nearly ten years that he had ministered among them, instead of two years, as printed.

YOUR CORRESPONDENT.

#### Lay-Readers.

SIR,—I am sorry that a man so much revered as Mr. Whitcombe has misinterpreted my letter, or rather portion of it, that appeared in your issue of the 26th ult. I did not imply that a clergyman "lost his independence and freedom" because he drew a salary. My meaning was that in the eyes of the world to which we preach, that which a man is paid for saying is not likely to carry so much weight as what a man gets nothing for saying. Very few people realize what the extent of the average clergyman's self-sacrifice really is. The world looks upon the ministry as one means of getting a living, but the words of a faithful layman can only be spoken because he thoroughly believes in what he says. The very best kind of lay preachers have not generally been volunteers, but have taken up arms for the Church at the solicitation of faithful priests who saw in them possibilities for good.

EDGAR W. PICKFORD.

Christ Church Parsonage, Bolton,  
October 10, 1895.

#### "Life in a Look."

SIR,—When any one publishes a book with his name and title in full display upon the outside cover, so that an awe-struck world may not have even momentary doubt upon whom to bestow praises long and loud for such a work of wit and piety, surely there is small ground for complaint if some venture to express disgust that a deed of shame should be incensed with the applause of glory. We can hardly accept the teaching that Episcopal tracts are written under Divine authority and inspiration, and therefore free from adverse criticism. As authors, bishops are authors subject to comment, together with priests and laymen. While remembering the childhood's lesson of rendering honour to the ambassadors of Christ, in their official capacity performing holy functions, we must respectfully decline to admit that tract writing



inherently attaches to the sacred office, and maintain liberty of judgment and speech upon the purely personal opinions and conduct of men sitting in the Apostolic chair. Mr. Waterman has broached a subject upon which I desire to remark in protest, as a relief to long pent-up desire to strike home against an insidious attack for undermining the influence of the clergy in this country mission. For five years I have laboured in a certain village and district, teaching the Catechism, Prayer Book and Holy Writ. While enforcing the relation of the soul with Christ established in baptism, maintained in the Blessed Eucharist, pains have been continually taken to arouse sinners to repent them truly of their former sins, a need so strongly set forth in every Prayer Book service. This by way of a gentle hint that a broken and contrite heart is not despised even by those who have some due sense of sacramental blessings, so far beyond what we either desire or deserve. In the same place meetings are held by evangelists of various kinds. Their theology seems to be admirably reduced to small compass for distribution in "Life in a Look." We hope these gentlemen are profoundly grateful for so handy and effective a weapon wherewith to destroy the houses of God in our land. There are then two assemblies, one under a missionary duly appointed by the Archbishop of Ontario, another led by a variety of preachers claiming for their doctrine the authority, "Life in a Look." May we utter just the faintest chicken-hearted peep for mercy for continuing in obdurate schism. Although peace may be pleasing to our slothful and luxury loving hearts, still duty calls the soldier of Christ to contend earnestly for the Faith. We endeavour to spread the Prayer Book and rid subversive literature out of Churchmen's houses. "True Christians" burn the Prayer Book and cherish "Life in a Look." What priest or deacon would go into Huron or any diocese and exercise such accursed influence! Yet we are to slink away like dumb dogs that cannot or fear to bark when the wolf in Huronian raiment enters the fold and piously steals both sheep and lambs, or posing as a faithful guardian, scares anxious and hungry souls from knocking for entrance to the House of Peace and Bread, with only too well understood insinuations of popery and warning about poverty and death within. We are to sit in the pit and applaud the ranting of Shantyman D—, because his pocket holds and his hand distributes "Life in a Look," confounding the Gospel as proclaimed by Universal Christendom. How lamentable is this fatuous adoration of clerical pets! How wholesome the rule, "*Quod ab omnibus!*"—a rule well used by a young country-woman after perusal of this book in question.

S. D. HAGUE.

A Voice from the Diocese of Huron.

SIR,—A man in one of the rooms on the second floor of a large building is instructing his little boy about how the house was built. He says, "Now, my boy, you can see that this house is built upon the floor on which we are standing." The boy agrees, "Yes, the walls are built upon the floor." By and by the boy grows old enough to examine things for himself. So he leaves the room, descends the stairs to the ground, and goes round about the building examining it carefully. Then he goes down into the cellar and examines the massive foundation stones; and he sees that they are laid upon the solid rock. And he concludes, "How ignorant I was to ever have believed that this great house, or what I thought was the house, was built on the second floor. I know now that the walls hold up the floors." Many denominations, in their rooms, see, as the boy did in his ignorance, that the house—the Church—is built upon the second floor—the New Testament. Let the reader apply the rest for himself. "But the son goes back to his father and says, 'Why, the house, which is fifty times as large as I thought it was, is not built upon the floor upstairs at all.'" The father replies, "Go, along you young rascal, you; why nobody denies the great truths that I have boldly taught you, except Papists—yes, Jesuits—and what's very nearly as bad, High Churchmen." What position does the Church of England hold? Has she any more connection with the Apostolic Church than the denominations about her have? And does her ministry stand upon no different ground? The Pope—"The Bishop of Rome"—was a foolish man to appoint a commission to examine into the validity of Anglican Orders, as almost any of our Low Churchmen could save him the trouble and answer it in one short sentence to the entire satisfaction of the most bigoted of the Roman communion. If we hold no distinctive principles, I ask, "Why have bishops at all?" "Why make much ado about nothing?" The stipend of one bishop would support half a dozen of that very inferior article, "the missionary clergy"; or it would give fair average grants to three times as many. We read that, in the early stage of the Reformation, the Un-Reformed and the Reformed worshiped together in the same church buildings; and that this common

union was broken by the Court of Rome. "Sir Edward Coke, Attorney-General, in the trial of Garnet, the Jesuit, says: 'There were no recusants in England—all came to church, however popishly inclined, till the Bull of Pius V. excommunicated and deposed Elizabeth. On this the Papists refused to join in the public service.'" But I must remember that we have clergymen on our list who are not with us from conviction, but who "turned for their bread, and will make the better Churchmen the better they are fed." And if wire-pulling, and advertising the great work which they pretend to be doing, will accomplish the desired object, they will soon be in a place where they can "eat the fat and drink the sweet," to the exclusion of true Churchmen who laboured ably and faithfully, though in a quiet, Christlike manner, for more than a score of years, but who failed to stoop to do anything beneath the dignity of their holy office. Many of our clergy and laity make as big a fuss as the average Orangeman about being "Protestants"; and if living out the principles of our holy religion were as easy a matter, they would be pretty good people; but living it is a very small part indeed of some men's Protestantism. But our Church is "Catholic" as well as "Protestant." And the "Catholic Faith" is of far more importance than the "Protestant" negation. Surely we must mean something by confessing our faith in "the Holy Catholic Church," "One Catholic and Apostolic Church!" If we do not mean anything, why use the words at all? And if our creeds and services are to be used as words with any or no meaning, what is to hinder Unitarians, Universalists, and even Agnostics, taking holy orders in our Church? But some one will say, "Oh, they could not preach the Gospel like our evangelicals." I admit that they would not preach like such, for their preaching would be so much superior as to admit of hardly any comparison.

T. LOFTUS ARMSTRONG.  
(To be continued.)

Lay-Readers.

SIR,—I have read with much interest the letters of the Rev. C. E. Whitcombe, and humbly venture some criticisms upon the same. It is highly desirable that laymen should not be doing work that is essentially clerical, or intrude themselves into any office which in decency and in good order should be filled by men whose whole lives are given up to that one work. I never heard of a lay-reader who presumed to celebrate the Holy Communion or to pronounce absolution or the benediction, and I do not think there is any danger of our sinning in that way. But reading the morning and evening services and even preaching are not essentially clerical offices. What is the difference between putting a laymen in charge of a large Bible class, where his influence is usually much greater and the work much easier, and sending him out to lead a congregation in prayer and praise and to talk to them in very much the same manner as he would talk to his class, only for a much shorter time. Mr. Whitcombe seems to me to be scarcely consistent in objecting to men who are following secular avocations, being allowed to conduct Divine service and preach, while he employs "acolytes" or "servers" to assist him in the exercise of his highest office as a priest of the Church of God, namely, in the celebration of the Holy Eucharist. St. Paul might have been maintained in his apostolic office by the voluntary collections of the saints, but he preferred to earn his living by the work of his hands, and many a country clergyman to-day has his kitchen garden or little farm, and in England discharges secular duties, such as sitting as a Justice of the Peace for example, or on a board of poor Law Guardians, and no one that I know of has ever held that he degraded himself or his office by so doing. A lay-reader, especially if he is to be licensed to preach, should be a person of education and sound in the faith, and I for one am quite ready to submit to a regular examination upon a prescribed course of study, if my Bishop requires me to so, but it seems to me a layman will teach and preach better if he is purely and simply a layman mixing with his fellows on terms of equality during the week, and understanding their view of things—better, I say it with deference, than many clergymen, who by reason of that very "separateness" of which Mr. Whitcombe is the advocate, too often in their discourses give their congregations stones for bread. Then the rev. gentleman forgets that lay-readers are not thrusting themselves forward, but are being constantly called for by the clergy themselves. I think we have no wish to run before we are sent, and from personal experience I can say that it is no easy matter to make the supply equal the demand. Mr. Whitcombe urges laymen to give more liberally of the profits of their worldly business, instead of taking up work for which, according to him, that business unfits them, but I think Mr. Whitcombe will find that those who do most work of this sort usually give most liberally according to their means. Again, what makes Mr. Whitcombe assume that a "true

and holy layman" weakens his influence as such by becoming a lay-reader? Most of us could tell him, I think, that the fact that we are engaged in work of that sort has a very great influence in helping us to lead more consistent and prayerful lives, and I think it would be hard to find any lay-reader in this city who wishes to be "accorded the position of one who has been regularly prepared, ordained and consecrated for the peculiar functions of the holy ministry."

If Mr. Whitcombe wants a parallel for the modern lay reader in the Old Testament, I think he will find one in the story of Eldad and Medad in the 11th chapter of the Book of Numbers. The answer of Moses when complaint was made that these two men prophesied in the camp, was, "Would God that all the Lord's people were prophets." Now, neither Eldad nor Medad were priests, nor as far as we know, even Levites. There is abundant evidence in the Old Testament that the gift of prophecy was by no means confined to the priesthood, and in our Lord's lifetime upon earth we know that it was customary for him to be invited by the rulers of synagogues to expound the scriptures, yet He was not of the priestly line. The failure to recognize what laymen can lawfully do in maintaining the services of the Church is one cause of the comparative weakness of the Church of England in our rural districts. Settlers who found themselves without the privilege of the services of the Ministry never thought, in most cases, of gathering their family and neighbours together in their houses on the Lord's Day, and reading the services provided by the Mother Church, and why? Simply because in the old land they had been accustomed to regard that solely as parson's work, and so they and their families attached themselves to the Methodists or Presbyterian congregation in the neighbourhood, where they were ministered to by an elder or local preacher, a layman, and were lost to the Church. I do not think it is an exaggeration to say that thousands have in this way drifted away from us. There are an immense number of thoughtful and loyal Churchmen who, in following their callings at the Bar, or from their connection with political clubs and debating societies, have acquired readiness of speech which, if used from a right motive and in the right way, would make them splendid pioneers in the work of church extension in and around our cities and towns. Why should not the eloquence that is used before the jury by an advocate who is trying to live an honourable, upright life, be used once a week to make a country or even a city congregation think more deeply of those things which concern their eternal welfare? Or, why should not the debating talent exercised "on the stump," be used to put the claims of God and his Church before a Sunday congregation.

ALLEN M. DYMOND.  
(To be continued.)

House of Laymen—Synod Reform

SIR,—As on a former occasion you very liberally allowed me to make some remarks on the first, I now venture to ask the same privilege for the second of the above subjects. Synod Reform is a very large and serious question, and I approach it with much hesitation and with deep regret. But since the large portion of the laity throughout the Diocese of Toronto were desirous of having granted to them the moderate concession of a free and open meeting, under Episcopal authority, to consider and debate all Church questions for consultative and advisory purposes only, which a House of Laymen would have given them and which might have been established without the least shock or injury to any interests in the Church, and which moreover would have added immensely to her strength, popularity and usefulness—has been by the report of the Executive Committee unfortunately negatived—it seems to be a duty to make them (the laity) acquainted with this position of the question, and to indicate the course of proceeding it is proposed to take in the future. Several prominent representatives have suggested, and the suggestion has met with great favour, that the object of such meeting together, to consider and debate, in the first place, all questions in the Synod notice paper, and then all subjects considered desirable for Synodical action, might be accomplished by a standing committee of the laity, provided that certain alterations were made in the canons, rules and resolutions of the Synod. This proviso is absolutely necessary. For it is feared that any motion for a committee of the laity, under the existing constitution of the Synod, would share the fate of all motions which have been made from time to time, having the mere semblance of reform, and would without much debate be declared lost, by virtue of a very powerful weapon, always at hand, the vote by orders, on which I shall have something to say further on. In the meantime I refer briefly to two or three changes and improvements which seem desirable. 1. And first as to election of lay representatives. Section 8, page 3, of the Constitution of the



Synod of 1880, reads: "The lay representatives of each parish or mission of a Synod shall not exceed three in number, who shall be elected as herein provided." It seems desirable, for reasons which space will not allow me fully to go into, that the number elected from each parish should not exceed two. But then it should be declared that such two representatives shall personally attend the annual Synod session or any other session appointed by the Bishop, unless prevented by sickness or other unforeseen cause; and further that the expenses of travel to and from the Synod, and during attendance at Synod, shall be a charge on the parish funds or be provided for by a special collection. The delegates of many commercial, professional, benevolent and nonconformist bodies who attend conventions or Synods, are paid by a mileage of 4 cents a mile and from \$2 to \$10 a day. In one case \$12.50 a day, besides travelling expenses, were paid. If I mistake not, the representatives to the Provincial Synod are paid, and a provision has already been made for the expenses of the representatives to the General Synod. Surely, therefore, the greater needs of our country representatives should not be overlooked. 2. The effect of omission to pay Synod dues very materially affects the attendance at Synod. Last year no less than 40 parishes were disfranchised. As the assessment committee is composed of six clergymen and six laymen, they are all equally responsible by previous enquiry into the financial position of a parish, to allot only such assessment or such portion of such assessment as that parish is able to bear, and also that they have reasonable grounds for believing, from special enquiry made, that the clergyman and churchwardens will use their influence and be energetic in getting the assessment paid in good time. If these conditions have not been complied with, it is not fair, and it is manifestly most unjust, that a representative who has had no lot or part whatever in the matter of the assessment, should be punished by not being allowed to take his seat in the Synod, whilst the clergyman, as chairman of the vestry meeting, and in constant communication with the Churchwardens (the only really responsible parties) and who certainly knows the whole circumstances of the assessment not being paid, is not deemed at all responsible for it, and perhaps properly so, yet his parish being disfranchised, he takes his seat and by his vote does in fact represent it for the time being in a quasi irregular manner. The Canon should read to deal out even-handed justice: "No clergyman or representative shall be entitled to take his seat until the assessment is paid." The prompt payment of an assessment in a poor district is difficult, no doubt. But surely, by a business-like arrangement of easy accomplishment, an indignity of this kind would not be put on either party, and in all probability the assessment would be paid to the satisfaction of all parties.

J. SYMONS, Toronto.  
(To be Continued.)

#### Anglican Fallacies.

SIR,—Now it is of the utmost importance to understand to what respective localities the two terms, viz., the northern and the southern province of the Scots, referred. By a close study of Bede, B. III., chaps. 3 and 26, we can clearly see that they have reference to Ireland, then called Scotia, and not to modern Scotland at all. Yet, so well known a writer as Soames fell into a grievous mistake on this very point. He tells us that Tuda, the fourth Lindisfarne Bishop, was consecrated "among the Picts, or Southern Scots, a Christian body ever in communion with Rome." That he refers to the Church of Ninian and Kentigern in this sentence is sufficiently evident in itself, but in a note where he refers to Bede's reference to Ninian's mission amongst the southern Picts, we see positive proof that he has Ninian's mission in mind when he says Tuda sought consecration within "a Christian body ever in communion with Rome," for the Scots of southern Ireland only came into communion with Rome in 633; while the southern Picts of modern Scotland were in communion with Rome from the first. This matter is set right by Stubbs, who terms the consecrators of Tuda "South Irish Bishops." The mistake of Soames undoubtedly sprang from his supposing that the term "Southern Scots" referred to the inhabitants of the district lying between the Grampians and the Firth or Forth, where dwelt the southern Picts who had been converted by Ninian and his disciples, whereas it refers, as I have said, to the southern province of the Church of Ireland. This mistake of Soames shows how carefully every small detail of history should be studied, since by neglecting to note some slight allusion, a very important point may be overlooked. In this instance, had we not noticed Soames' error, we might have overlooked the very great likelihood of several south of Ireland missionaries, who were then in communion with Rome, being at work in Northumbria besides the missionaries from Iona. If Tuda had found his way as a Bishop from the south of Ireland, the pro-

bability is very strong that other ecclesiastics from that quarter had done so likewise. But how came Tuda there from the south of Ireland? May we not find an answer in Rome's desire to follow up the work of Paulinus? The Scots-Irish Episcopate of Lindisfarne lasted only twenty-nine years, that is, from the coming of Bishop Aidan in 635, to the withdrawal of Colman in 644, the third Scottish Bishop, the second being Finan. We read of the priests Wilfrid and Romanus, the deacon James, and the ecclesiastic Ronan. These with Queen Eanfled, and Prince Aldfrid, with their respective households, together with Bishop Agilbert and his priest Agatho, who were making some stay in Northumbria at this time, were in communion with Rome. It is further probable that Benedict Bishop, whose influence on the Christianity of Northumbria cannot be over estimated, and who was in communion with Rome, was also in Northumbria during the incident we are now going to consider, viz., the council of Whitby, 664. Born in 629, Bishop or Bishop served at the court of Oswin till 654, after which he spent some years at Rome, when returning home, he again went to that city in 665 on a mission for King Alchfrid. I have just referred to Tuda; he too must have been in the vicinity at the meeting of the above conference. I also referred to the great likelihood of other ecclesiastical personages from the south of Ireland being at work in Northumbria; while it is further to be expected that adherents of the Church of Ninian were also labouring in Northumbria, since Kentigern only died in 612, that is, only twenty-three years before the commencement of Aidan's Episcopate. Of course all this is conjecture, yet conjecture fully warranted from certain historical data. Indeed, from the historical facts noticed, there would be greater cause for surprise if our conjectures were not real, than otherwise. At all events, we see that the re-establishment of Christianity as the national religion of Northumbria was by no means dependent upon missionaries from Iona, though they may have had the greatest share in its recovery, and even that may be questioned. Olden, in his "History of the Church of Ireland," expresses surprise that only some thirty Englishmen retired with Colman after the adverse decision to the Irish Church discipline and rites delivered at the council of Whitby. Olden's surprise is undoubtedly due to his supposing, as he tells us, that at the time of the Synod of Whitby nearly the whole of England was in communion with the Church of Ireland. Now I would here call the attention of my readers to a statement in the speech of Wilfrid at the above council. "The Picts and the Britons," he declared, "who foolishly in these two remote Islands (Ireland and Britain) of the world, and only in part even of these, oppose all the rest of the universe." Now Wilfrid's words infer that at the most in Britain and Ireland the two opposing schools of thought were pretty fairly balanced. Indeed, this is what we actually find to have been the case. Mr. Olden, however, infers that a very insignificant part of these Islands was in communion with Rome. In fact, he tells us, that only Kent and East Anglia in England were in communion with Rome and Canterbury, while nearly the whole of England was in communion with the Church of Ireland. Let us examine the subject for ourselves. England in 644 comprised Northumbria (divided into the two provinces of Bernicia and Deira), together with the dependent province of Southumbria or Lincoln; Mercia; East Anglia; Essex; Wessex; Sussex, and Kent. At that period Northumbria contained the south-eastern counties of modern Scotland; Northumberland; Yorkshire, and Lincolnshire. Mercia contained Chester; Derby; Nottingham; Shropshire; Stafford; Leicester; Rutland; Northampton; Huntingdon; Hereford; Worcester; Warwick; Gloucester; Oxford; Buckingham, and parts of Hertford and Bedford. East Anglia contained Norfolk; Suffolk; Cambridge, and part of Bedford. Essex contained Essex; Middlesex, and the southern part of Hertfordshire. Sussex and Kent contained merely their present dimensions respectively. Wessex contained Surrey; Hants, with the Isle of Wight; Berks; Wilts; Dorset, and Somerset, with a small part of Devonshire. Now out of this total area, Wessex, East Anglia, and Kent were in direct communion with Rome. A large part of the inhabitants of Deira and Lincoln, and even Bernicia, must have greatly sympathized with her; while many must have been in communion with her, for the queen's household, many priests and even Bishops in communion with Rome, were at that time labouring in Northumbria. Sussex had not at that time accepted Christianity. Now if the above facts be duly weighed, Wilfrid's words, viz., that only in part of Ireland and Britain were the Scots-Irish rites followed, will receive a greater force than Mr. Olden is inclined to admit. Especially will this be true when we remember that in North Britain, as well as the Church of Columbia, that of Ninian was in active work, and that the southern Irish province had for thirty-one years, if not more, been in communion with Rome. Further, as we have shown, nearly as great an area of

the then England itself was in communion with Rome as that in communion only with the Scots-Irish Church. The more I studied the course of events as above recorded, the more I came to the conclusion that in only thirty Englishmen throwing in their lot with the retiring Scots-Irish missionaries, instead of their small number being a cause of surprise, the contrary would have surprised us much more. Others of course may form a different conclusion, and in so doing agree with Mr. Olden, though I beg leave to think that the fact itself of only thirty Englishmen throwing in their lot with Colman, proves the correctness of my explanation of this matter.

ARTHUR E. WHATHAM,  
(To be Continued.)

#### BRIEF MENTION.

Rev. Prof. Worrell, Kingston, preached a thanksgiving sermon in Trinity Church, Brockville, last Wednesday.

The question of the restriction of emigration is becoming a vital one in France.

It is said that Vesuvius is 150 feet higher than it was a few months ago.

Sour stomachs sweetened by the use of K.D.C.

It is calculated that in ninety years, at the present rate of increase, Australia will contain 40,000,000 citizens.

Plans are being prepared for a new church at Danville, Que., to cost \$6,000.

Great suffering was caused during the recent English army manoeuvres by the regulation boots, which, being ill-fitting and stiff, pained many of the men.

The British battleship "Camperdown," now at Malta, will augment the British squadron now at the Island of Lemnos, near the Dardanelles.

St. Barnabas' Church, Ottawa, has decided to adopt the full ritualistic service of the Church of England.

Queen Victoria's coronation crown, first worn fifty-eight years ago, is valued at over £250,000, weighs two pounds, and is almost covered with 3,000 precious stones.

A small electric lamp, instead of a bell, is now being used in telephone exchanges in various parts of England. The call for connection by a subscriber lights the lamp.

The Rev. G. A. Kuhring is remaining until April in charge of the Church of the Ascension, Toronto. His address is 177 John street.

Dean Farrer's successor as chaplain to the House of Commons will probably be his son-in-law, the Hon. and Rev. John Stafford Northcote, third son of the first Earl of Iddesleigh.

News is received in London of the death of Makolo, one of Livingstone's most faithful followers in Africa from 1851 to 1864. What makes his taking off the sadder is the fact that he left 45 widows to mourn him.

The oldest known apple tree in America is in Cheshire, Conn. The seed was planted 140 years ago, and the tree still bears a few apples.

At Wembley the first section of 150 feet of the great tower that is to rise higher than the Eiffel tower, has been completed and the flooring put in. The platform is an acre in extent.

The Rev. Ed. Henry Maddock, the new canon residentiary of York, and rector of Patrington, was professor of classics in Trinity College, Toronto, from 1875 to 1878.

The English Postmaster-General, the Duke of Norfolk, it is quite probable, will not be the only ducal mayor next year. The Duke of Sutherland has been invited by the Longtown Town Council to accept the mayoralty of the borough.

A colporteur was recently arrested in Galata district, Turkey, for selling the Epistle to the Galatians, on the ground that it was a seditious document. The Turkish authorities called for a certificate of the author's death, to assure themselves that the document was not of recent origin.

The Bishop of Milwaukee and the Coadjutor Bishop of Minnesota will represent the United States Episcopal Church as delegates to the next meeting of the Canadian General Synod.



## Family Reading.

## A New Field.

These Thy lambs O Father feed them,  
Into pastures vernal lead them:  
Let the living waters flow  
In their spirits as they go.

Shine on us and grant Thy favour,  
Teach us what to do, O Saviour:  
Ripe and rosy is the field,  
Teach us to increase the yield.

O so weak and full of blindness,  
Lead us Saviour by Thy kindness;  
Touch our eyes that we may see  
How to serve and worship Thee.

Father, Son, and Holy Spirit,  
Then to Thee be all the merit;  
Let all work be done in Thee,  
Peaceful and in unity.

Life's long shadows round us lengthen:  
Thou the feeble worker strengthen;  
Seedtime in the morning sun,  
Fruit time when life's day is done.

ADALENA WESTNEY.

The Parsonage, Allandale, Oct. 11, 1895.

## Patience with Ourselves.

It is often easier to be patient with others than with ourselves. We are so fully awake to our own weaknesses, we have so often been overcome by them, we have so often repented and registered new resolutions, that when we succumb we lose all patience and begin to feel a dangerous kind of contempt for ourselves; dangerous because accompanied with a feeling of discouragement, and discouragement is always a perilous mood. The man who loses faith in himself is ripe for moral disaster. One who has weaknesses of character must fasten his eyes on the end towards which he strives, and base his faith on God Himself. No lesser faith will bear the strain. Weakness involves constant possibility of giving away at some point, and there is no absolute safety until the will has been braced to the degree which makes it not only uniformly strong, but dominant. Temptations recur, sins become besetting, for physiological as well as psychological reasons. To break any law of the body or of the soul, is not only to weaken the will but to work definite spiritual and physical changes. Soul and body tend to move along fixed highways, and a sin repeated makes a path into which the feet are constantly tempted to turn. Every transgression leaves a physical as well as a spiritual registry of itself. The man who has begun to take stimulants, finds himself turning more and more frequently into that path; the man who has broken the law of purity, discovers that the solicitations of the senses become more seductive; the man who permits himself any kind of untruthfulness, awakes to the fact that truthfulness grows steadily more difficult to him; the irritable man learns, to his sorrow, that his occasional mood tends to become constant and dominant. To break a bad habit or overcome a weakness means, therefore, breaking a new path and resisting a well-defined movement of the whole nature. It is supremely difficult to reverse the moral nature when it is moving along a track which it has made for itself; it means stubborn fighting, frequent defeat, moods of discouragement which are dangerous because they tempt one to give up the struggle. But the test of entire honesty, of genuine repentance for past offences, is precisely this task imposed upon the will; the severity of this struggle is a kind of reparation as truly as it is a redemption. If defeat sometimes befalls a man, it is not final unless he chooses to make it so; in many cases defeat is a preparation for victory; men learn to overcome through defeat, as Peter the Great learned the art of war at the hands of his victorious enemies. In the struggle with ourselves the great thing is never to accept defeat; the man who staggers to his feet after he has been thrown down and pushes on in weakness and sorrow, is on the way to self-conquest. Redemption is the sovereign process in this life, and is powerful enough to save every man who shares in it. God will not suffer him to

finally fail who hates evil when it overcomes, and who struggles on in frequent defeat. We are saved by our aspirations, not by our freedom from temptations; for real aspiration does not stop short of personal righteousness.

## Rings.

We read of Pharaoh investing Joseph with a ring when he made him ruler over Egypt; we read of the men and women of Israel contributing their earrings—part, no doubt, of the Egyptian spoil—to the making of the golden calf. In all times the ring seems to have been a symbol of dignity and authority.

In the early days of the Roman republic ambassadors wore golden rings as part of their official dress. Later on every free Roman wore one as a right, although some who affected the simplicity of olden times wore iron rings. In more degenerate days, the luxurious Romans loaded their fingers with rings, some of the more exquisite dandies even going so far as to have different rings for winter and summer wear.

The Lacedæmonians, as became their rugged simplicity, wore rings of iron.

Cæsar mentions gold and iron rings as used in Gaul and Britain for money—a thing customary among ancient peoples, and practised even in Sweden and Norway down to the twelfth century, as it is now among some of the tribes of Africa.

In days when writing was a rare accomplishment, a seal or signet-ring was a necessity to kings and nobles, and such rings were never parted with, even temporarily, save to persons in whom implicit confidence was placed.

These rings would pass from father to son for generations, and were, in fact, the sign-manual of the head of the house. In "All's Well that Ends Well," Shakespeare makes such a ring the principal turning point in the plot:

"A ring the county wears  
That downward hath succeeded in his house  
From son to son, some four or five descents  
Since the first father wore it."

We suppose that old Jack Falstaff made some pretensions to gentle ancestry in that scene at the "Boar's Head," where he complains of having been robbed during his vinous sleep behind the arras:

"Shall I not take mine ease in mine inn, but I shall have my pocket picked? I have lost a sealing-ring of my grandfather's worth forty marks."

At which old Dame Quickly remarks:

"I have heard the prince tell him, I know not how oft, that that ring was copper."

All the old romancers and dramatists have allusions to the customs of wearing and giving rings. At a betrothal, rings were the sign and evidence of troth-plight.

## Our High Calling.

It would be most happy for us Christians if we could get a fuller view of the responsibility, the dignity, the blessedness of being a Christian, not so much for the sake of ourselves as for the sake of others. We are told that we are a chosen generation, a royal priesthood, a purchased possession, that we should show forth the virtues of Him who hath called us out of darkness into His marvellous light. Also, that we are the salt of the earth, the light of the world. What an honour and privilege! It is a great joy to be of use. It was the joy set before Him of saving this poor world, which made the Lord Jesus endure the cross, despising the shame. Can we ever feel a richer thrill of joy than when someone says: "You have helped me so much; your life and your words have been a blessing to me"? There is no cup so sweet to the taste as this—the joy of doing good.

Our unconscious influence, that which goes out from our real character, is more potent for good or evil than our public words and deeds. Here is the perfect impartiality of God in His rewards for service. We aspire to be widely useful. God puts us in a place seemingly so hedged about that we feel powerless to do anything for humanity. But the silent influence of a pure character is a mighty force in the moral world. "Ye are the light," and how softly and silently the light flows out in all directions, bringing life and healing on

its way. Of Jesus it was said, "Virtue went out from Him;" and the same must be true of us, His followers, if we are really "partakers of the divine nature."

A gentleman crossing the English channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of danger. But the sudden flapping of a sail, as if the wind had shifted, caught the ear of an officer on watch, and he sprang at once to the wheel, examining closely the compass.

"You are half a point off the course," he said sharply to the man at the wheel. The correction was made and the officer returned to his post.

"You must steer very accurately," said the traveller, "when only half a point is so much thought of."

"Ah, half a point in many places may bring us directly upon the rocks," was the reply.

"Half a point" off the straight line of duty or privilege in a Christian's daily living may bring some one over whom we have an influence on the rocks. Let us keep our "savour." Let our lamps be burning where those who are watching can clearly see them.

"A shining influence from afar,  
A bright and heavenward guiding star."

## St. Simon and St. Jude's Day.

Heart in heart and hand in hand,  
Once went forth the little band;  
One in thought and word and deed,  
Unity their law and creed:  
Then they conquer'd in the might  
Of their oneness and their right;  
Then the will of God was done,  
When they all in Christ were one.

Lord, the Church in latter days  
Wanteth much these holy ways;  
Wanteth much that gain which lies  
Ever in self-sacrifice.  
Self too proudly keeps its place,  
Gifts precedence take of grace;  
Men are not content to be  
Nothing, when exalting Thee!

Pardon for the past we pray,  
Lord, upon this holy day;  
For the future, grace to lead  
Safe thro' every time of need:  
Like St. Simon and St. Jude,  
With Thy unity imbued;  
Holy temples let us be  
Acceptable, Lord, to Thee!

## Never Satisfied.

Genuine Christian experience is enjoyed when, holding fast to present attainments, we are continually looking forward to something better. It may be said that such holy aspiration will occasion unrest and weariness, that it will unfit one for present duty, and tend to minify what the Lord Jesus has already wrought in us.

Such views are manifestly incorrect. In every department of life the knowledge that brighter and maturer experiences are yet to open before us, assists us in overcoming obstacles that might otherwise prove insurmountable. In the spiritual life this is far more true than in business or professional pursuits. It is only when we are looking upward and forward that we find our very best preparation for vigorous and successful endeavours in fighting the good fight of faith.

The scriptural doctrine of the privilege of being delivered from sin in this life, by faith in the merit of Jesus Christ, is in full harmony with this continual longing for holier and riper experiences. The ever-changing scenes of our earthly career, of joy and sorrow, of sunshine and shadow, render it necessary that we should have new views of God's love and wisdom and faithfulness, each day new revelations of the character of our blessed Lord, new glimpses of the glory that awaits the faithful, new convictions as to the incorruptible grounds upon which our hope of everlasting life is built.

Going forth thus the sun shall no more go down. With unfaltering steps mounting the steep of life toward the final goal, we shall at last enter that perfect rest that "remaineth to the people of God." But even in heaven there will not be inactivity, nor selfish enjoyment, nor completed revelations. It will be onward, upward, in the songs of those who "rest not day nor night," in the ceaseless disclosures of infinite love, in the ever-increasing glory of the "beatific vision."



## Greater and Nobler.

I hold him great who for love's sake,  
Can give with generous, earnest will;  
Yet he who takes for love's sweet sake  
I think I hold more generous still.

I bow before the noble mind  
That freely some great wrong forgives;  
Yet nobler is the one forgiven  
Who bears that burden well, and lives.

It may be hard to gain, and still  
To keep a lowly, steadfast heart;  
Yet he who loses has to fill  
A harder and a truer part.

Glorious it is to wear the crown  
Of a deserved and pure success;  
He who knows how to fail has won  
A crown whose lustre is not less.

Great may be he who can command  
And rule with just and tender sway  
Yet is diviner wisdom taught  
Better by him who can obey.

Blessed are they who die for God,  
And earn the martyr's crown of light;  
Yet he who lives for God may be  
A greater conqueror in His sight.

—*Adelaide Proctor.*

## The Hidden Treasure.

## CHAPTER XIX.—CONTINUED.

"Have you seen Father John of late?" asked Jack, after a short silence.

"Several times since you went away. I have not been to the church in service time, but I have seen him at the village and once at the Hall. His reverence has always a good word for you. He seems more easy and jovial—more like his old self, since Father Barnaby went away."

"Yes, I daresay. He is afraid of Father Barnaby, and I must say I am glad he is gone for all our sakes. He is a dark and dangerous man. I must go and see the good father, for I have a parcel of good things for him, and he hath been kind to me."

Jack found Father John seated in his great chair, with his dinner before him, flanked by a mighty tankard of ale and a flask of wine. He gave Jack a warm and affectionate welcome, and would have him sit down to dinner.

"I am late to-day!" he said. "I have been visiting the poor at the other end of the parish, and I stopped to see Farmer Green's daughter, who is in a decline, poor thing. Lack-a-day! 'Tis a weary world. The poor thing was as innocent as a lamb when she went to service in Bridgewater a year ago, and now her death is the most that can be wished for. 'Tis a wicked world."

"And yet there are many good folks in it!" said Jack. "Dame Harkness told my cousin Cicely that she strove to do the best she could for the girl, and I daresay she did, for she is a kind, motherly body. But Polly would run out and linger at the street corners and at the shop door, to gossip with every one who would talk with her."

"Yes, that is too often the way!" remarked the priest. "Young folks will not be guided by their elders, and yet when they go wrong the elders are blamed for it. But I have great news for you, my son. The Bishop's sumner was here yesterday, and told me that Father Barnaby is to go to Rome on a mission from the Cardinal. I am sure I hope his Holiness will make him a cardinal, or better still a bishop of some good bishopric on the other side of the world."

Jack smiled. "Perhaps the Pope will keep him in his own family!" said he.

"So much the better, so much the better!" said Father John heartily. "I bear no ill will to Father Barnaby, I am sure, but his merits are too great for such an obscure station, and we are a deal more comfortable without him, that is the truth."

Jack could hardly forbear laughing. He brought forward the sweetmeats which his father had sent, and had the pleasure of seeing them received with great delight. Then excusing himself he hastened once more to the Hall, and found that Sir Thomas and his lady had been at home about an hour.

"I told the Knight you had been here, and he bade me show you to him so soon as ever you

came back!" said Master Butler. "He waits in the study."

Jack felt somewhat abashed, not to say scared, when he found himself alone with Sir Thomas, and hardly knew where to begin his tale.

"You come a messenger from Master Fleming, belike!" said Sir Thomas kindly, marking the youth's evident embarrassment. "Speak freely, we are quite by ourselves."

"It is not upon any business of Master Fleming's that I have come, Sir Thomas!" said Jack, gathering courage. "I know not but you will think me very forward and presumptuous, when I open the matter to you. In that case my only excuse must be that I have done as I would be done by in like circumstances."

"It is a good excuse if any be needed!" said Sir Thomas gravely. "Of that I can judge better when I hear what you have to say."

"Your worship has a son!" said Jack, determined to go at once to the root of the matter.

Sir Thomas started and turned pale. "I have—or had!" he said, trying to speak calmly. "I know not whether he be living or no. Have you heard any news of him?"

"I believe that I have—nay I am sure of it!" replied Jack. "It was that which brought me here this day."

Sir Thomas paused a moment, and then asked, "Is the news good or bad?"

"Altogether good as I think!"

"Tell me at once what you have to say!" said Sir Thomas. "I can bear anything better than suspense. My son is then alive?"

"He is, and likely I trust, to live, though he hath been ill, and still very weak," replied Jack.

He then went on and told his tale in as few words as possible, adding, "I am come to you, Sir Thomas, wholly on mine own motion, and without authority from Master Arthur. But it seemed to me no more than right that you should know the truth!"

"Does not my son then desire to see me?" asked Sir Thomas.

"He does indeed!" said Jack eagerly. "He said last night that his only wish was to ask your forgiveness and die in your arms. But he cannot come to seek you. He is very weak and low, unable so much as to rise from his bed, and beside that, I can see that he is full of fear and doubt. He says he has brought disgrace and shame on an honourable house, and he knows not whether his friends would not rather think him dead. I do not think he even guesses that I know his secret, for I gathered it from his wanderings last night, whereof he remembered nothing this morning. I most humbly crave your worship's pardon if I have done wrong!" he added, not knowing how to interpret the expression of the Knight's face.

Sir Thomas rose and walked to the door of the ante-room, where a servant was in waiting.

"Tell David to put my saddle on Grey Hastings!" he said sharply and briefly. "Bid him also saddle a fresh horse for young Lucas, and take good care of the one he rode hither, that it may be returned to-morrow, and let David make himself and Hugh ready to ride with us. Make haste and then come hither again."

Sir Thomas shut the door and returned to the place where Jack was standing. "My young brother—for brother you are in the Gospel—you have done for me what I can never repay. However this may turn out I shall never forget what you have done. I had heretofore taken you for a boy—of promise and grace indeed—but still a boy. You have shown yourself a wise and discreet man, as well as a good Christian. Tell me, does any one know of this matter beside ourselves?"

"Nobody but my father, sir!" answered Jack. "I was obliged to consult him before taking so much upon myself, but I am sure he will never mention the matter."

"That is well. I would have nothing said here till the matter is settled. Not that I shall be ashamed to own my son before all the world, but I would not have his mother's mind disturbed while there is the least doubt. Now you must take some refreshment, while I apprise my lady of my sudden journey."

"I have but lately dined with the good priest at the village, your worship!" said Jack.

"Aye, you are very far in Father John's good books!" said the Knight, smiling. "Poor old man, he would fain be at peace with all the world, I believe. But you must eat and drink for the credit of my housekeeping. I will but seek my lady and be with you again."

(To be continued.)

## Hints to Housekeepers.

**CLARET JELLY.**—Mix together half a pound of powdered sugar, one bottle of claret, the juice and rind of a lemon, a small pot of currant jelly and half a box of gelatine; boil for ten minutes; add a little brandy; strain, and allow to cool.

Use K.D.C. for all stomach troubles.

**RICE WAFFLES.**—Mix a cupful of boiled rice and a pint of hot milk together till very smooth; then add half a cupful of cold milk, a scant teaspoonful of salt, and three well-beaten eggs. Mingle these ingredients thoroughly, then stir in slowly enough to make a batter of the right consistency for frying upon the griddle, which is done as with ordinary griddlecakes.

**RICE PUFFS.**—To make a dozen, take a cupful of cold boiled rice, two cupfuls of milk, a pint of flour, a teaspoonful of salt, a tablespoonful of melted butter and three eggs beaten to a froth. Mix thoroughly together in the order named, have the gem pans hot when filled, and bake for half an hour in a rather quick oven. Serve hot, with liquid sauce.

K.D.C. Pills tone and regulate the bowels.

**ALMOND CREAM CAKES.**—Pulverize three ounces of blanched sweet almonds and mix with them in the mortar one-fourth pound of butter and four ounces pulverized sugar, and a little orange-flavoured water or rose water until it forms a thick paste: spread this upon a shallow tin and divide it into eight squares, or crease it with a knife so that it may be divided easily when cold. Bake in a slow oven and when cold lay a spoonful of jelly on each.

To whiten kitchen tables, floors, etc., the following recipe will be found most effectual: Mix together one-half pound of sand, ditto soft soap, and four ounces of lime. Work all into a paste with a stick. When scrubbing lay a little on the brush and scour as usual. Afterward wash the wood with plenty of clean water. Wood which is treated thus will be kept spotlessly clean.

**BAKED RICE.**—Over a pint of boiled rice pour an equal quantity of very hot milk, and allow the mixture to cool. Then stir in half a tablespoonful of melted butter, three eggs well beaten separately, and a scant teaspoonful of salt. Beat intimately together, and then add gradually flour enough to slightly thicken—a gill will be about the proper amount. Bake in a hot oven for thirty minutes and serve while warm.

K.D.C. is marked, prompt and lasting in its effects.

This sponge cake will be quite good for five or six days. When a little stale, small squares, steamed and served with rich sweetened cream, can be used in place of pudding or pie. Three eggs, one and one-half teacupfuls of powdered sugar (granulated can be used), two teacupfuls of baking powder twice sifted with two teacupfuls of flour, half a teacupful of cold water. Flavour with lemon juice, and bake in long or square shallow tins.

**RICE BLANCMANGE.**—Put a cupful of rice into six cupfuls of cold water, and boil till a quick paste is formed, the rice being entirely dissolved. Then stir in a cupful of sugar, the grated rind of a lemon, salt and cinnamon to taste. Beat half a cupful of cream and stir that in also, adding, as a colouring material, half a cupful of jelly or the juice of preserves. Put in wet moulds, and when stiff it is ready to serve with custard or cream dressing.

Prof. Anderson's collection of old Japanese colour prints, which, after being on deposit in the British Museum for two years, the museum declined to buy, has been sold to Mr. Ernst Hart, who intends to have the collection arranged and catalogued, and later to present it to the British nation.



# Scrambled Eggs

Take a small quantity of Cottolene and a little cream; warm in a frying pan. Break 6 eggs in it and stir until slightly cooked. Serve hot.

Use not more than two-thirds as much Cottolene as you would butter and be sure that you do not overheat it before dropping in the eggs. This is always essential in cooking with Cottolene.

Genuine Cottolene is sold everywhere in tins with trade marks—"Cottolene" and *sheep's head in cotton-plant wreath*—on every tin. Made only by THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

## Eyes and No Eyes.

Charles Kingsley says: "The art of learning consists first and foremost in the art of observation."

In connection with this thought he tells an old story:—

"When we were little and good," he says, "a long time ago we used to have a jolly old book, called 'Evenings at Home,' in which was a great story, called 'Eyes and No Eyes,' and that story was of more use to me than any dozen other stories I ever read.

"A regular old-fashioned story it is, but a right good one, and thus it begins:

"Well, Robert, where have you been walking this afternoon?" said Mr. Andrews to one of his pupils at the close of a holiday. Oh, Robert had been to Broom Heath, and round to Campmount, and home through the meadows. But it was very dull; he hardly saw a single person. He would rather by half have gone by the turnpike road.

"But where is William?"

"Oh, William started with him, but he was so tedious, always stopping to look at this thing and that, that Robert

would rather walk alone, and so went on."

"Presently in comes Master William dressed, no doubt, as we wretched boys used to be forty years ago—frill collar, and tight skeleton monkey-jacket, and tight trousers buttoned over it, a pair of low shoes which always came off if stepped into heavy ground; and terribly dirty and wet he is, but he never had such a pleasant walk in his life, and he has brought home a handkerchief full of curiosities.

"He has got a piece of mistletoe, and wants to know what it is, and seen a woodpecker and a wheat-ear, and got strange flowers off the heath, and hunted a pewit, because he thought its wing was broken, till of course it led him into a bog, and he got wet; but he did not mind, for in the bog he fell in with an old man cutting turf, who told him all about turf-cutting; and then he went up a hill and saw a grand prospect, and because the place was called Campmount he looked for a Roman camp, and found the ruins of one; and then he went on and saw twenty things more; and so on, and so on, till he had brought home curiosities enough and thoughts enough to last him a week.

"Mr. Andrews, who seems a sensible old gentleman, tells him all about his curiosities; and then it turns out that Master William has been over exactly the same ground as Master Robert, who saw nothing at all.

"Whereon says Mr. Andrews, wisely enough, in his solemn, old-fashioned way: 'So it is; one man walks through the world with his eyes open, and another with them shut; and upon this depends all the superiority of knowledge which one acquires over the other.'

"I have known sailors who have been in all quarters of the world, and could tell you nothing but the signs of the tipping-houses, and the price and quality of the liquor. On the other hand, Franklin could not cross the Channel without making observations useful to mankind.

"While many a vacant, thoughtless person is whirled through Europe without gaining a single idea worth crossing the street for, the observing eye and enquiring mind find matter of improvement and delight in every ramble. Do you, then, William, continue to make use of your eyes; and you, Robert, learn that eyes were given you to use."

"And when I read the story, as a little boy," says Kingsley, "I said to myself, I will be Mr. Eyes, I will not be Mr. No Eyes; and Mr. Eyes I have tried to be ever since; and Mr. Eyes I

advise you, everyone of you, to be, if you wish to be happy and successful.

"Boys!" he says, "if you knew the idle, vacant, useless life which many young men lead when their day's work is done, continually tempted to sin and shame and ruin by their own idleness, while they miss opportunities of making valuable discoveries, of distinguishing themselves and helping themselves forward in life, then you would make it a duty to get a habit of observing, and of having some healthy and rational pursuit with which to fill up your leisure hours."

## Marvellous.

Rev. John Roadhouse, Seeley's Bay, Ont., Can.:—"Allow me to tell of my high appreciation of the K. D. C. you kindly sent me last fall. The state of my stomach was affecting my throat. At times I feared the loss of my voice, but K. D. C. brought such relief that I cannot but believe it to be a Godsend. It is the best stomach medicine I have met with."

K. D. C. cleanses and heals the stomach, restoring it to healthy action. Sample free, K. D. C. Co., Ltd., New Glasgow, N. S.

## "Hush, Do Not Disturb Him!"

Miss Nelly was very fond of a little dog that was given to her, and took great care of him when he was ill or when she thought he was ill, or when she made believe to think he was ill. I saw her once, when she had been putting a cap on that belonged to Nurse, and some more of Nurse's things; and she was sitting in her chair with this dog in her lap, nursing him. I opened the door all of a sudden, and was going to laugh out loud when I saw how she had dressed herself up, but Miss Nelly put her finger to her lips, and said, "Hush, hush! please don't disturb him!" Her dear little dog was not asleep, he was only dozing. But I took care not to make a noise, and Miss Nelly was pleased with me.

Dogs know very well what it is to be ill. Most animals tease other animals of their own kind when ill; but some dogs are kind to other dogs that are not well. I have read a story, told, I think, by Miss Francis Power Cobbe, about a dog that was very kind indeed to another dog which was sick. This dog used to be sent to the baker's every morning for twelve rolls. These were put into a basket by the baker, and the dog brought them home in his mouth day after day, all right. But all of a sudden he took to bringing home only eleven rolls. This was strange, as he was a very honest dog. So they had him watched, and what do you think they found? On his way from the baker's he had come across another dog that was ill and hungry, with some puppies to feed too. And he had taken, of his own accord, to leaving one roll with this poor dog. Well, the next thing they did was to tell the baker to put thirteen rolls into the basket. He did so. And then the dog left the odd roll with his poor, sick friend, and brought home the twelve. As soon as ever the poor sick dog got better and went away, the other dog took to bringing home all the rolls again. Is not that a pretty story? Good-bye, Miss Nelly, for the present; and when you are grown up, I am sure you will be kind to all who are ill and in want of rest. Why, even now you go about softly, taking care not to slam doors or to speak loud, when any one is poorly in the house. That is right, Nelly.



Mr. John W. Coughlin.

## Tired but Sleepless

Is a condition which gradually wears away the strength. Let the blood be purified and enriched by Hood's Sarsaparilla and this condition will cease.

"For two or three years I was subject to poor spells. I always felt tired, could not sleep at night and the little I could eat did not do me any good. I read about Hood's Sarsaparilla and decided to try it. Before I had finished two bottles I began to feel better and in a short time I felt all right and had gained 21 pounds in weight. I am stronger and healthier than I have ever been in my life." JOHN W. COUGHLIN, Wallaceburg, Ontario.

## Hood's Sarsaparilla Is the Only True Blood Purifier

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Hood's Pills cure all liver ills, biliousness, headache. 25c.

## Don't Forget

that when you buy Scott's Emulsion you are not getting a secret mixture containing worthless or harmful drugs.

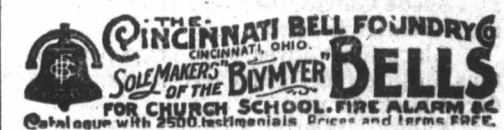
Scott's Emulsion cannot be secret for an analysis reveals all there is in it. Consequently the endorsement of the medical world means something.

## Scott's Emulsion

overcomes Wasting, promotes the making of Solid Flesh, and gives Vital Strength. It has no equal as a cure for Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption, Scrofula, Anaemia, Emaciation, and Wasting Diseases of Children. 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.

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# Exhaustion

## Horsford's Acid Phosphate.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

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## Neighbours.

"Oh dear!" said Alma, "there are people moving in next door, and there is a horrid little boy in the family. I saw him."

"Why, dearie," said her mamma, "how do you know he is horrid?"

"All boys are horrid," replied Alma with an air of wisdom. "I know their ways. I know just what to expect from this one. He'll always be throwing stones or shouting at our cat, and he'll climb up in our trees and break the limbs, and I'll never have any peace down at my playground, for he'll come 'snooping' around, and will try to tease me. I know." Alma spoke so decidedly, and so like an older person, that her mamma laughed.

"Perhaps not. I wouldn't form my opinion too soon. Wait and see."

But Alma was convinced that "a horrid boy" was bound to destroy her pleasure for the summer; and if by chance she met little Robbie Sargeant on the street, she assumed a most lofty air and never looked his way. Once she saw him looking wistfully over the fence when she was playing in the

garden, and she immediately picked up her toys and strode into the house with indignation.

"I told you so, mamma!" she exclaimed. "That horrid boy is just bent on worrying me. He was actually sneaking along and peeping over our fence."

"A very harmless proceeding," said her mother. "Why shouldn't he look over our fence, if he wants to? He seems a lonely little fellow, very gentle and quiet. Why didn't you speak to him?"

"The idea!" exclaimed Alma.

"My little girl," continued her mother, "you must not let your prejudices run away with your good sense. I have called upon Mrs. Sargeant. She is a lovely, cultivated woman, and I am sure her little son is a well-behaved, gentlemanly boy. Now, do not let me hear any more foolish complaints. Remember your duty to your neighbour."

Alma was somewhat abashed, and went out into the garden again. It was a very hot day, and the very coolest spot was her shady playground in one corner of the grounds. A little brook ran along at the foot of the garden slope, and Alma thought it would be great fun to paddle about for a while. She was often allowed to do this on hot days, for her parents knew how such innocent amusements were counted as very important and delightful pleasures by children. So Alma paddled about to her heart's content, and then went up to her playground.

"My! how warm it is! I believe I'll take off my jacket," she said. "Mamma will not mind, as long as I am comfortable." So off went the jacket, displaying the round, white arms and dimpled shoulders of the little girl.

Just as Alma had seated herself to plan what she should do next, into her lap fell a great bunch of flowers—roses, and heliotrope and mignonette—oh, so sweet!

Alma picked up the flowers and looked up quickly, then she dropped her head in absolute confusion; for leaning over the fence, looking at her, was little Robbie Sargeant.

"What shall I do?" thought Alma. Her first impulse was to drop the flowers and run; but that would look as if she were afraid—"As if I would let him know that I would run from a boy!" Then she thought she would hand the flowers back in a very dignified way and say, "Excuse me, but I do not want your flowers." That, she thought, would be very haughty and elegant, but she considered it wouldn't be true—"For I do want them."—and Alma was at least truthful. So she shyly glanced up, as if for inspiration.

Such a wistful, sweet little face was turned toward her!—and an eager smile broke out as Alma's eyes met the eyes looking down at her. So she said very softly, "Thank you."

"Mamma told me I might gather them for you," said Robbie. "Your name is Alma, isn't it? I think it is such a pretty name."

Alma was fast beginning to feel very much ashamed of herself, and didn't know what to do to hide her embarrassment. All she could think of to say was, "Your name is Robbie."

"Yes," was the reply; "but mamma calls me Robin almost always."

"I wonder if it is because you like cherries?" said Alma, with a lingering recollection of boys raiding the cherry-trees in her father's garden.

Robbie laughed—such a happy, merry laugh that Alma laughed too. "I

like cherries, but mamma will not let me climb the trees in our garden till I am a little bigger."

"I didn't know you had cherry-trees," was Alma's reply.

"Oh, yes. They are on the other side of the house where you can't see them. I wish"—here came a little hesitation, as if there were some doubt of how the invitation would be received—"I wish you'd come over and see our garden. I am so lonely, for I don't know anybody here."

"Aren't you a mean girl?" said Alma to herself.

"Won't your mamma let you?" asked Robbie, waiting for an answer.

"You'd better come over and play with me," said Alma bravely. She thought that would be a little more cautious, and at the same time more neighbourly.

Robbie joyfully accepted the suggestion, and was over the fence in a twinkling.

An hour later, Alma's mother came out to find her. She was attracted to the spot by shouts of laughter, and was secretly amused and gratified at finding the little neighbours on the best of terms, having such a good time that she hadn't the heart to disturb them; and it was late in the afternoon before the little girl appeared in the house.

"O mamma!" she said, "he isn't a horrid boy at all. He is just as nice as can be, and we have had such fun! May I go over to his house and play in his garden? May I, mamma?"

Mamma's face wore a very quizzical look.

"Now, mamma," Alma went on, "I know just what you were thinking. Don't say a word. I was the horrid one, I know I was. But Robbie doesn't know it. And next time I'll know better, and I'll believe you when you tell me people are nice. Say I may go. Please, that's a dear!"

So mamma said "Yes;" and for the rest of the time that Robbie and Alma were neighbours there was no more talk of "horrid boys."

## A Little Girl's Courtesy.

It was Betty's first visit to the city, and of all she saw nothing pleased her more than the crowds of people, the hurrying, busy multitude which reminded her so much of the swarms of bees in the back of the orchard at home.

Aunt Kate, who had feared that she might be homesick, found her guest very easy to entertain. When one is six years old, even the commonest things seem full of interest.

They went down town shopping one day and came home late in the afternoon. The street-car was full, and Betty, curled away in a corner, scanned the rows of people with observant eyes. At last a little brown woman with her arms full of bundles climbed into the car and stood close at Betty's side.

She was a weary-looking little woman with bright eyes. As the car lurched around the corner, she staggered and seemed in danger of falling. Betty slipped from her seat and said, in a sweet, high voice, "Please ma'am, won't you sit down here, 'cause you look so tired an' your bundles are so big?"

"Why Betty!" said Aunt Kate blushing, and the little woman blushed too under the brown of her skin, and shook her head, stammering her thanks in broken English.

Then the tall gentleman opposite rose to his feet, gently put the little brown woman into his seat, and looked

down upon Betty with a smile which warmed her heart. And though Betty never dreamed of such a thing, every face in the two long rows wore a kindly look, a reflection of that simple act of childish courtesy.

## The Dog, the Boy, and the Bag.

You have often seen a dog carry a basket or a pail, or even a newspaper folded up. I knew a big dog who would find his master's slippers, picking them out from among a dozen pairs put in a pile to test him. This same dog would find his master's umbrella, and carry it blocks to his office. The other day I heard of a little dog who had been taught to carry things for his mistress. He was a little poodle. One day his mistress was going out shopping, and she put down on a chair a small bag in which was some jewelry. Just then she left the room. Fido came in, concluded there was some work for him to do, and took the bag in his mouth and ran out the front door. He carried the bag blocks, to the house of his mistress' friend, where he left it at the front door.

The mistress was frightened when she came back and found the bag had disappeared: she thought a thief had taken it, and notified the police, who began hunting for the thief. A small boy had seen the dog carrying the bag. Whether the dog acted guiltily, or whether the bag seemed to big for such a small dog to carry, I do not know, but the boy followed the dog back, giving the bag to its owner.

I wish I knew whether Fido ever learned that he had done wrong.

## Happiness.

A little girl of nine years old had ten cents in her bank. She was "saving up," she said, to buy a toy or a book. One day she read of another child whose little life was spent, so far as she could, in doing for others. The happiness of such a life was so great, she said, that she wished all children would try the same plan themselves, and be happy as she was. The little girl first mentioned was moved by what she read, and became very anxious to do something too.

Her mother had a message for her to take one day. She had been thinking all the morning what she could do for others. Before going out she went upstairs to tidy herself. While there, and just before leaving her room, her eyes fell on her bank in which lay her ten cents. She thought: "I will take my money up town, and if I see a little beggar I will give it to him."

She opened her bank, took the money and went her way. She soon met a little girl about the same age as herself who appeared greatly in need, and to her she gave her coin. She was very happy at the thought of the help she had given to the little stranger, and she is now wondering what she can do next.

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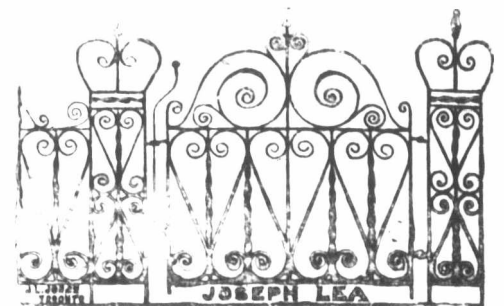
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