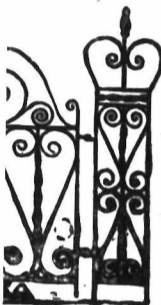


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(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY SEPTEMBER 24, 1896.

[No. 86.]

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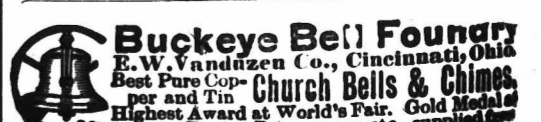
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Lessons for Sundays and Holy Days.

September 27th.—SEVENTEENTH SUNDAY AFTER TRINITY.
Morning.—Jeremiah 5, Gal. 5, v. 13.
Evening.—Jeremiah 22, or 35. Luke 3, to v. 23.

APPROPRIATE HYMNS for seventeenth and eighteenth Sundays 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:

- SEVENTEENTH SUNDAY AFTER TRINITY.
- Holy Communion: 274, 317, 324, 558.
 - Processional: 281, 299, 391, 510.
 - Offertory: 275, 294, 306, 365.
 - Children's Hymns: 194, 336, 342, 578.
 - General Hymns: 199, 280, 250, 284, 290, 518.

- EIGHTEENTH SUNDAY AFTER TRINITY.
- Holy Communion: 197, 313, 315, 555.
 - Processional: 175, 242, 297, 421.
 - Offertory: 223, 235, 423, 550.
 - Children's Hymns: 270, 334, 340, 565.
 - General Hymns: 30, 180, 257, 424, 546, 617.

SEVENTEENTH SUNDAY AFTER TRINITY.

Having seen what is our high and holy calling in the Church of Christ, we must now take heed that we "walk worthy of it." We must "go on unto perfection," growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. This is the lesson which may be learned from the services selected for this day. The Collect prays for the continual guidance of God's heavenly grace; the Epistle and Gospel inculcate the practice of those divine virtues which are its first fruits; while the lessons warn us against the danger of misusing this most precious of God's good gifts. It is from the Holy Spirit of God that the whole Church of Christ derives its spiritual life and energy. The Holy Spirit is to the body and members of Christ's Church what the soul is to the body and limbs of a man. This figure, so often used in Holy Scripture, is especially dwelt upon by St. Paul in the Epistle for this day. By it, he would teach to the newly converted members their duty in the Church of Christ, and with this

view it is now brought forward for our own instruction. We learn then from this passage that we, who have been baptized by one Spirit into one body, have one common hope, one common calling. One God is our Father, and the same Lord is our one and only Master. The same Spirit which dwells in the whole body of Christ, and gives life to all its ordinances, also lives and acts in each one of its members separately. Just as one soul controls and regulates the movements of our body, and makes our limbs to act in unison and harmony—so also does the Holy Spirit of God to the body and members of Christ. It binds them together, making them to will and to do those things which belong to their proper place, and keeping them all in unity, peace and concord. It follows then from this, that if we would "walk worthy of the vocation wherewith we are called," we must each seek for ourselves an increase of this blessed Spirit, and then follow as it guides. By an act of mercy, our Lord silences His bitterest enemies. While they watch to find an accusation against Him, He cures the sick man of his dropsy. While they seek to condemn Him out of the law, He by this very act justifies His observance of it; for they knew as He did, that the law allowed acts of mercy and kindness on the Sabbath day. Thus did our Lord silence disputes and reprove gainsayers; and thus may His members learn from His example. While men cavil about the laws of God and His Church, Christians must act rather than dispute. Christians must strive to walk worthy of the vocation wherewith they are called, in forbearance, humility, and meekness. Thus will they be bearing testimony to the truth of God's holy religion and ordinances, while they neither disturb the unity of the Spirit, nor break the bond of peace. The duty of Christian meekness and humility is again more strongly inculcated by the parable with which this portion of Scripture concludes. From this passage we Christians may learn to fill each our proper place, to walk each in our appointed station. If we, who have been once enlightened and have tasted of the heavenly gift, turn aside from the holy commandment which has been delivered to us, then our latter end may be worse than the beginning. Unless we repent and "turn ourselves from our transgressions," we may provoke God to cast us away from His presence, and take His Holy Spirit from us. With this warning then before our eyes, let us see that we profit by it, and learn the lesson which the Church would teach us this day. We also have had a new heart, and a new spirit has been put within us. We have been made "temples of the Holy Ghost" and "partakers of the heavenly calling." Let us then take heed that we fall not away by grieving and vexing His Holy Spirit. Praying to God that He would "prevent" and defend us by His heavenly grace, let us strive so to walk worthy of our vocation here, that, increasing in His Holy Spirit more and more, we may come to His everlasting kingdom hereafter.

OUR OFFER OF HISTORICAL PICTURES.

We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining what are considered on all hands to be excellent pictures of the bishops, clergy and laity who were members of the General Synod of

the Church in the Dominion of Canada, held in Winnipeg, Sept., 1896. One represents the bishops (eighteen in number) in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion, who formed the Lower House.

These pictures are excellent photographs and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the bishops, clergy and laity. The price of each, if sold alone, is \$1.50.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures; the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due up to the end of the year 1896, and also the subscription in advance for the year 1897, may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

THE GENERAL SYNOD.

We believe we are expressing the feelings of all who took part in the General Synod of the Anglican communion recently held at Winnipeg, when we declare that from beginning to end we regard the whole proceedings with satisfaction and gratitude. Whether we consider the circumstances and surroundings, or the tone and spirit of the debates, or the calm and dispassionate manner—utterly apart from all spirit of party—in which the subjects under discussion were considered or the actual results arrived at, we can only rejoice that the blessing of God was so manifestly present with the members of the Synod in their deliberations. To begin with what we may call the circumstances—the president and the place. The Primate was simply an ideal president. With a grand simplicity, with the true spirit of the Church governing all his thoughts, he presided with a kind of unconsciousness of doing anything but what he simply had to do. It never entered the mind of one that he could be swayed by any con-

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sideration except the interests of the Church and the glory of God; of course we are speaking more particularly of his more public appearances. The proceedings of the Upper House were carried on within closed doors; but we understand that it was the same there. Nor must we fail to utter a word of grateful and respectful commendation on the conduct of the Prolocutor of the Lower House, Dean Carmichael. Of course the Dean was gentle, courteous, urbane, patient. But he was more, he was firm and decided; and this not with the firmness of the chairman who stands nicely and priggishly on mere points of order. The Prolocutor had the admirable tact to know when to insist upon these and when to relax them; and he had his reward in a series of meetings without a single hitch. Passing from the presidents to the circumstances, it would be the height of ingratitude to overlook the charming hospitality and even enthusiasm displayed by the citizens of Winnipeg. Of course they took in the delegates. Every place does this. But they did more. The Mayor and Corporation invited the Synod to a luncheon which was a model of its kind in all respects. The reception held by the Archbishop was a very great success, beyond what is common on such occasions; and the daily luncheon provided by the ladies for the members of the Synod, and served by their own gentle hands, was probably the best managed affair of the sort that had ever been seen by those who had the privilege of being present. A bishop, a presbyter, and a senator expressed the feelings of the members in grateful terms which did not exaggerate the feelings of those whom they represented. Coming to the actual proceedings of the Synod, it may not at first appear that much was done. But there was not much requiring to be done, and it was better that the little which was necessary should be well done, than that much should be attempted and done badly. Yet there was a good deal actually accomplished. The Constitution of the Synod was completed. A final court of appeal was organized—a matter of no small difficulty, and of supreme importance. It is too large a subject to be dealt with here, and we shall take another opportunity of referring to the points decided. Then there was instituted a kind of Domestic and Foreign Missionary Board or Society for the whole Dominion. Here, of course, English precedents are against us and Americans are for us. But the circumstances in which missionary work was originated in England were so widely different from our own that we could hardly look to them for guidance, and moreover, the best and soundest Churchmen, even in England, are eager for the establishment of a missionary board of the whole Church, which should swallow up the two great missionary societies, or at least preside over them and guide them. Mr. Worrell's motion to make the one publication of banns sufficient, the rubrics notwithstanding, had much in its favour, and if it had come in the shape of a mere resolution, instead of proposing to embody the rule in a canon, it might have passed. It is much to be hoped, however, that the clergy will do here as they do in England, dispense with the letter of the ecclesiastical law and obey the civil. Dr. Langtry's motion respecting a new hymn-book was carried, but many protested that it should be heard again. This was not attained from want of time. Professor Clark and his friends professed to be quite satisfied with the vote in favour of allowing the revised version to be read in church—84 to 85. They think that the battle is now practically won. It is said that

if the resolution had passed in the Lower House it would have received the sanction of the Higher. We hope to give the substance of Dr. Clark's speech in a future issue of this paper. One of the most gratifying features of the recent meeting of the General Synod was the entire absence of party spirit. It has been asserted, and we believe with truth, that not a single division took place on party lines. This is an unspeakable blessing, and is full of promise and hope for the future. For the general transactions of the Synod we refer our readers to the reports in our columns. On particular points we hope to comment hereafter. To God be all the praise for the blessings vouchsafed to the meetings of His people.

THE BIBLE.

The history of the Bible is the history of a supernatural book written under some influence superior to the natural powers of the mind of man. It contains knowledge which could only be derived from God, namely, the histories of events which happened when and where there was no human eye to observe them. No book in existence has been so commented on. Every paragraph has been examined. Every sentence, aye, every word and letter, has been criticized. No book, save one that has proceeded from the Divine mind, could stand all this searching investigation and the very fact that it has stood it, shows that the fountain, from which its waters flow, is located far away in the eternal hills, and wells up direct from the springs and presence of God. The MSS. written by Moses, Samuel, David, the prophets, evangelists and apostles, have perished from frequent handling, and thus became lost even more quickly than the ordinary MSS. Of the Hebrew copies of the old Testament there are few dating farther back than the tenth century. One MS. of the Pentateuch is thought to belong to the sixth century. This is the very highest date claimed for any copy of any part of the Old Testament in its original language. Syriac translations of the Hebrew exist of a much earlier date than any Hebrew MSS. we possess. The most ancient copies of the Bible known to us are in Greek. Of these Greek copies the most celebrated, as well as the oldest, is the Alexandrian MS. in the British Museum. It belongs to the end of the fourth century. This MS. is known among scholars by the letter A. B is the Vatican MS. of the fourth century. In 1810 Napoleon removed this MS. to Paris, but in 1815 the Duke of Wellington restored it to Rome. These MSS. are all written in the *Uncial* or capital letters. The Latin Bible is also found in ancient copies, going as far back as the sixth century. There was a Vulgate older than that of St. Jerome, who put its fragments together, revised it, and so it has become the book universally known as the Vulgate. This Vulgate represents many ancient copies of the Bible, in various languages, which St. Jerome used, but which do not now exist, and thus St. Jerome's Vulgate is an extremely valuable version. Of our English Bible, King Arthur is said to have translated the whole of it, about A.D. 849, in order that "all the free-born youth of his kingdom should be able to read the English Scriptures." The translation of the Scriptures, for the first time, in the language "understood by the people," is not therefore the work, as is supposed, of Wickliffe. By an act dated in A.D. 1516, the Bible was called "Bibliotheca," that is, by emphasis The Library. The word library was limited in its signification then

to the Biblical writings; no other books compared with the Holy Writings appear to have been worthy to rank with them, or constitute what we call a library. One of the chief features in the early English editions of the Bible was the "errata." These unquestionably were in great part voluntary commissions, interpolated passages and meanings forged for certain purposes, sometimes to sanction the new creed of some half-hatched sect, and sometimes with an intention to destroy all Scriptural authority by a confusion or an omission of texts. The editors had also a project of printing Bibles as cheaply, and in as contracted a form as they possibly could, for the common people, and it proceeded till it nearly ended with having no Bible at all; and as old Fuller alluding to this circumstance observes, "The small price of the Bible hath caused the small prizing of the Bible." Is there anything in this from which the modern colporteur could benefit? These inaccuracies were perpetrated in our English translations up to the time of Charles I. We have an account of an important omission of the negative in the seventh commandment, even by his majesty's printers, who for the offence were summoned before the Court of High Commission, and this *not* served to bind them in a fine of three thousand pounds. Usher, the learned Archbishop of Armagh, one day hastening to preach at St. Paul's Cross, entered the shop of one of the booksellers, and enquiring for a Bible of the London edition, when he came to look for his text found it not in it, and to his horror and astonishment discovered that the whole verse was omitted from the Bible. The privilege of printing Bibles was, in consequence of these irregularities, conferred on one William Bentley, who was opposed by the company of Hills & Reid. This Reid printed in 1653, the Pearl Bible, which is set off by many notable "errata," as at Rom. vi. 18, "Neither yield ye your members as instruments of righteousness unto sin," and I. Cor. vi. 9, "Know ye not that the unrighteous shall inherit the kingdom of God." This Field was a great forger, and it is said that he received £1,500 from the Independents to corrupt the text, Acts vi. 3, to sanction the right of the people to appoint their own clergyman. The corruption was very easy; it was only to change *v* to *y* so that the right in Field's Bible emanated from the people and not from the apostles. Sixtus V. published an edition of the Bible—the Vulgate of St. Jerome. His Holiness carefully superintended every sheet as it passed through the press; and to the amazement of the world, it swarmed with errors. A multitude of scraps were printed to paste over the erroneous passages in order to give the true text. The book makes a strange appearance with these patches; and the heretics exulted in this demonstration of papal infallibility. The bull of the editorial Pope prefixed to the first volume was highly amusing, in that it excommunicated all printers who, in reprinting the work, should make any alteration in the text. The Bible, up to the authentic translation, such as we have it now, by the learned translators in James the First's time, was full of mistakes. It is affirmed that one of these translations swarmed with six thousand errors, and strange to say, all this time the manuscript copy of our translation was in the possession of two of the king's printers, who from cowardice, consent and connivance, suppressed the publication; considering that a Bible full of errors, and often probably accommodated to the notions of certain sectarists, was more valuable than one authenticated by the au-

thorities of the Church. This gives us an idea of the state and condition of the English Bible till now.

CLERICAL SUPPORT.

BY AN OLD MISSIONARY.

The letters signed "Enquirer," and "Missionary," set before us the unpleasant truth that the Church of England in Canada is woefully deficient in providing the required financial means for carrying on her work. "Enquirer" seems to think that we shall soon have to choose as bishops only men who are rich in this world's wealth, or else to give up the idea of having more bishops. "Missionary" advocates the profane notion that bishops might be expected to share the poverty of missionary priests and deacons. I fear if things go on as they have done for some years past, we shall soon find that the difficulty of providing a barely sufficient income for the priesthood will be no less than that now experienced in providing for the required number of bishops. The greatest hindrance to the work of the Church in these days is certainly the want of pecuniary means. Men are not wanting—men who have faith and energy enough for any work that the Church has for them to do. Nor can it be said that their labours have been without a great measure of success: but while the work to be done increases, and the number of our clergy continually increases, the means of supporting them, and for extending the work of the Church, has not, and does not, increase in proportion. In proof of this assertion, I not only point to the difficulties referred to by your correspondents, but also to the state of the various Diocesan Funds, always in a state of deficiency—the diminishing incomes of the missionary clergy—the Widows' and Orphans' Fund necessitating the diminution of the small grants originally promised, and the Clergy Superannuation Fund miserably inadequate for the decent support of used up and aged missionaries. There is evidently something amiss with regard to the financial affairs of the Church. It is not conceivable that our Lord, through His apostles, originally made no provision for the adequate support of the expensive system and work which is involved in the spreading of the ministry of Christ over the whole world, and in the principle that the spiritual labourer is worthy of his hire—the hirer, be it observed, being Christ the sender, not the people to whom the labourer is sent. Our forefathers seem to have been under no manner of doubt as to the Divine provision for the necessary expenses of God's kingdom upon earth. They regarded the tithe of their yearly increase as the Lord's portion reserved for His own use; and the proof of its being the acknowledged doctrine of the Church of Christ, is the fact that throughout Christendom it was the general practice until the Protestant revolution of the 16th century. I do not mean that every Christian paid tithes, but certainly it was viewed as the divinely appointed provision for the support of the Church. I suppose that no one doubts that in Old Testament times, the Lord's appointed provision for the support of His Church was the tithes and offerings of the faithful; but the cry now is that the payment of tithes is nowhere commanded in the New Testament. As well may it be said that there is no command in the New Testament to keep the Lord's Day holy, or no command to baptize infants. We do these things because we have reason to believe that they are in accordance with the will of our Lord, expressed through His apostles, and prac-

tised by the Church in primitive times. Where is there any intimation in the New Testament that the tithe was no longer to be regarded as the Lord's portion? The truth is we have departed from the way of the Lord, and have substituted for His way, ways of our own invention, and we are now reaping the consequences. It seems to me that the proper remedy is not to be found in having fewer or cheaper bishops, nor in spreading over the country an increased number of poverty-stricken missionaries, but rather in faithfully testifying to the declared will of our Lord, and exhorting the Lord's people to faithful performance of their duty in this respect, as well as in all others. But to have any general or decided effect, this call to a duty so long in abeyance, must evidently come not from the lower officers of the spiritual army, but from the higher.

THE "CANADIAN CHURCHMAN" CATHEDRAL FUND.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$388 18
W. A. Bickford, Glen Sutton.....	1 00
A. H. Rowe, Milton West.....	2 00
North Toronto.....	1 00

THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN.—I have read in your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Albans Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious diocesan undertaking. Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our diocese the crown of our Church of England system—a noble cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions. Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort I am, yours very truly, ARTHUR TORONTO.

REVIEWS.

THE INSPIRATION OF HISTORY. By James Mulchahey, S.T.D., Vicar-Emeritus of St. Paul's Chapel, Trinity Parish, New York: 12 mo., pp. 135. \$1.00. New York: Thomas Whittaker. Toronto: Rowsell & Hutchison.

The aim of the treatise is to combat the pretensions of the Higher Criticism from the standpoint of history and its philosophy. All history is a record of facts, and the Scriptures could never have existed without a historical foundation. It is not valid criticism that commences with a set of destructive theories, and simply excludes the other side: a predetermined scepticism throws history to the winds, but the facts of history remain. Criticism may apportion the dates of documents and their various readings, but unless on a basis of truth and fact, cannot account for the unity that pervades the whole sacred volume, and the persistency of its central ideas. The idea of Jesus could only have been moulded upon His own life among men, and that life can have no explanation but in the fact of His divine personality. Dr. Mulchahey writes with great and convincing force throughout his short treatise of seven chapters, but specially excels in the closing two—upon the witness of history to the Divine Personality of Jesus Christ, and the present need of the Church

and its true inspiration. The style is clear, pure and scholarly: the arguments are admirably stated, as those, for instance, upon the rehabilitating of the life and character of David, and the whole volume is worthy of highest commendation, both for satisfactory reading and for thought culture.

SOME MODERN SUBSTITUTES FOR CHRISTIANITY. By George W. Shinn, Newton, Mass. 25c. New York: Thomas Whittaker. Toronto: Rowsell & Hutchison.

Dr. Shinn's work is always in season, and it here meets a distinct want—a popular treatise upon these five topics, Theosophy, Christian Science, Spiritualism, Socialism, Agnosticism. The articles are simple and clear, and the collection will be useful to many. There is no exhibition of learning, but the pamphlet is evidently the result of much reading and study.

THE MISSIONARY FIELD.

AUSTRALIA.—The Bishop of Newcastle, N.S.W., is endeavouring to reach the mining population in his diocese by means of lectures on Unionism, followed by free discussion. To make these more attractive the bishop announces them as "smoke lectures." They are given in the different mining centres to afford greater opportunity for attendance and freedom of discussion. The attendance has been good, the interest very keen, and so far as can be judged, the novel effort has had a considerable effect in enlightening the mining classes. Dr. Stanton's high reputation, his long Australian experience, and his great popularity, combine to give him an almost unique position in his corner of New South Wales.

Bishop Graves, of Shanghai, writes: "There is a point which has troubled me a good deal. You refer to a certain lack of widespread interest which, we feel, exists in the Church. I know what you mean, and our missions suffer from this continually. Deeply as a few feel the need, and much as they do for them, there is neither an intelligent understanding of missions nor a warm desire to foster them among the mass of Church people. I have tried to account for it, but can find no satisfactory solution. To me it seems a self-evident truth that, the more a person believes in Christ, and the fuller his understanding of the Gospel is, the more he will feel bound to carry the message to all the world. What we need is to keep the whole subject before the Church, and by-and-by the change will come. If there were only a proper interest, we should be asked only to do the work, and be furnished with funds for carrying it on without continual begging. We do get interest by galvanizing the people by appeals, but that is not as it should be. I know perfectly well that by resorting to sensational and catch-penny methods we could raise funds; but I will never do it, or encourage such a method in any of those we send home to make appeals."

The patience of lady missionaries in Melanesia has to be well-nigh inexhaustible. Take for example what happens at the time of the annual cleaning. "The girls' idea," says a lady writer in the *Southern Cross Log*, "seems to be to seize every article of furniture and apparel and deposit it in the verandah; when the verandah is full, in the garden. If a shower comes on, there is a wild scamper and scrimmage to the rescue. It is hopeless to try and stem their energy. The whole thirteen of my girls started cleaning *con amore*, and I had no idea where they began, much less where they would end. . . . Putting back, *i.e.*, replacing things, is a worse business, and makes a great demand on the white head which must remember and direct. A Melanesian rarely puts anything straight; curtains, table-clothes, pictures—all hang in wild disorder, books chiefly upside down. It is over at last!" The second extract shows how difficult the work must be at first. "One feels so helpless when a full-grown, awkward, ignorant woman is put into one's hands to train; the process is so slow, and it is almost impossible to get rid of the old habits. The new-comers are always interesting, and keep one wide awake. At first they are forever escap-

ing from civilized quarters, and going to sleep on the damp grass. As they cannot understand our language, reasoning is useless, so one has to patiently bring them in again and again. This is particularly trying if you are nursing the girl for a cold or ague. . . . Their efforts in the house, too, are most funny, as they follow you about in their dumb way. Some take everything cheerfully; others have a week or two of tears. This time I have had a big, solid damsel from Santa Cruz, whose arm became swollen and sore. Her special dread was the doctor and the daily struggle I had to persuade her to let him see it, without actually using force, was quite exhaustive to the language of signs."

THE GENERAL SYNOD.

Continued from last week.

Thursday afternoon, Sept. 3rd.—The Prolocutor having taken the chair, Mr. Matthew Wilson, Q.C., presented the report of the committee on nominees of the Bishop of Selkirk, which was adopted, Archdeacon Canham and Mr. J. H. Brock being thereby allowed to take their seats as members of the Synod.

The various memorials enumerated on the agenda paper were read and referred to standing or special committees.

A memorial from the Synod of the Province of Rupert's Land relative to the consolidation of the mission funds and the centralization of missionary work, was referred to the missionary committee.

A communication was read from Miss Hind, acting secretary of the Provincial W.C.T.U., inviting the members of the Synod to a memorial service to be held in honour of the late Mrs. Letitia Youmans, in Grace Church on Sunday evening, Sept. 6th, after the regular service.

A proposal from Bennetto & Co. to photograph the members of the Synod was read.

Notices of motions were given as follows:

Archdeacon Weston-Jones, looking to the preparation of a form of prayer for the deliberations of the Synod.

The preamble of a long notice of motion by Dr. A. Johnson read—"Whereas it is expedient to eliminate as far as possible the objection to the existing system of General and Provincial Synods on the grounds of 1, insufficient numerical representation of the Church in the General Synod; 2, cost; 3, expenditure of time; 4, unnecessary multiplication of arenas for debate." The resolution provided for the holding of the next Synod in 1901, and the others every sixth year after that, the Provincial Synods to meet every three years. The rest of the resolution dealt with additions to the rules of order of business at Synods.

Archdeacon Evans—For a joint committee to prepare an address of congratulation to his Grace the Lord Primate, recognizing his devoted life, and his wise and fostering care, which under God has led to the marvellous growth of the Church.

Archdeacon Weston-Jones—Motion for a joint committee to prepare an address to the Queen, expressive of affectionate loyalty, and congratulation on her having attained the sixtieth year of her reign.

Canon Rogers—That the Prolocutor name a committee on young people's societies.

Mr. Matthew Wilson—Affirming the desirability of taking steps to have printed a Prayer-Book adapted for the convenient use of the Church of England in Canada.

Rev. Dr. Langtry—Motion on the relations of capital and labour, and for the appointment of a committee to consider what steps, if any, can be taken to overcome the great existing evil.

Rev. J. C. Farthing—For a committee on the effect of the co-education of the sexes in public and collegiate schools, upon the morality of students.

The same, deploring the excessive use of intoxicating liquors, and calling for the appointment of a standing committee on intemperance.

A resolution was passed, on motion of Rev. Dr. Langtry, seconded by Mr. Matthew Wilson, that a representative committee be appointed by the Prolocutor to consider and report upon the desirability and practicability of preparing a hymn-book for the consideration of the Synod at its next session, with a view to the adoption of the same as the hymn-book of the Canadian Church. Several members expressed strong dissent from the motion, after it had passed, and stated that they had understood the House to have postponed action.

A message from the Upper House announced the appointment of the Bishop of Saskatchewan and Calgary and the Bishop of Niagara as members of a joint committee to arrange the hours of meeting of the several standing committees of the Synod. Subsequently the Prolocutor appointed as members

of the same committee from the Lower House, Archdeacon Fortin, Rev. Finnie Clinton, Hon. G. W. Allan and Dr. Davidson.

A motion moved by Mr. Worrell, seconded by Dr. Walkem, that all delegates to the General Synod must be communicants, and that their credentials must state them to be such, was referred to the committee on constitution and rules.

A motion of which Judge Ermatinger had given notice, was moved by Mr. Jenkins, seconded by Mr. Matthew Wilson, but after discussion was withdrawn. It was as follows:

Whereas it is desirable that greater unanimity of thought and uniformity of doctrine, ritual and practice should prevail throughout the Church in Canada;

Resolved that his Grace the Primate, with the concurrence of both Houses, be requested to name a joint committee of twelve members to consider the subject and report at the next meeting of the General Synod as to what steps should, in their opinion, be taken to promote the object desired.

Mr. Worrell moved, seconded by Archdeacon Bedford-Jones, the adoption of the following:

The General Synod of the Church of England in the Dominion of Canada enacts as follows:

It shall be sufficient and matrimony may be solemnized according to the rites of the Church, if the banns of those to be married shall have been published so often only as may be required by the laws of the civil province within which the marriage is to be solemnized, any rubric to the contrary notwithstanding.

A lively discussion took place on this motion, the contention in favour being that the present enactment is utterly ineffective, and that it results in loss to the Church. In opposition to the motion it was held that the adoption of the canon would tend to facilitate clandestine marriages. The motion on being put was lost by a large majority.

A resolution was sent down from the House of Bishops relating to a memorial on the subject of the creation of a new ecclesiastical province; that it be referred to a joint committee of both Houses, and stating that the Primate, the Metropolitan of Ontario, and the Bishops of Toronto, Nova Scotia and Huron had been appointed to act on this joint committee. The Lower House voted concurrence, on motion of Judge Macdonald, seconded by Mr. E. J. B. Pense, and the Prolocutor, at the request of the House, moved the following as the representatives of the Lower House on the joint committee: Archdeacon Kaulbach, Rev. J. C. Roper, Rev. J. C. Farthing, Canon Spencer, Archdeacon Houston, Archdeacon Lloyd, Canon Matheson, Rev. H. G. Finnie-Clinton, Dean Innes, Archdeacon Davis, Charles Jenkins, R. W. Heneker, J. A. Worrell, Hon. Justice Harrington, L. H. Davidson, Matthew Wilson (convener), Judge Macdonald, John Hoodless, J. P. Whitney, J. G. King, F. H. Mathewson and Judge Harrison.

The Upper House sent down a resolution of the Anglican Church in Hawaii passed at a Synod meeting in Honolulu, December 14th, 1893, congratulating the General Synod on the consolidation of the Church throughout British North America. The resolution was ordered to be entered on the journals of the House.

Announcement was made of the hours of meeting of several committees as fixed by a joint committee of both Houses appointed for the purpose, on the understanding that the forenoon of Friday and Saturday should be given to committee work.

Archdeacon Kaulbach presented the report of the nominating committee; but the objection was raised to its adoption that there were committees appointed by the last Synod for the same purposes, which were still in existence, not having reported. The report was accordingly only received, excepting that one portion was adopted, the committee on printing and unfinished business being thereby appointed, to consist of Rev. Canon Spencer and Messrs. J. A. Worrell, J. H. Brock, Dr. L. H. Davidson, H. J. Cundall and Sheriff Inkster.

At 6 o'clock the Lower House adjourned, to meet again at 2.30 this afternoon.

Friday Afternoon.—The Synod opened in the school-house of St. John's.

Finance Committee's Report.—The first work taken up was that of receiving reports. The report of the Finance Committee was presented by Hon. G. W. Allan, and was accompanied by the report of the treasurer, Mr. W. W. Hoyles, Q.C., and that of the auditors, Mr. A. H. Campbell and Judge McDonald. This report showed that the expenses of the last Synod had been apportioned among the different dioceses. It also points out some errors which had left a small balance over to be paid by this Synod, and certain changes are suggested to make the assessment of dioceses easier. For instance, dioceses will only be asked to pay into the treasurer's hands the difference between the cost of sending their delegates and the total amount apportioned to that diocese. The combining of the committee on expenses with the Finance Committee is

advocated, and also that each delegate before leaving be required to furnish a list of his expenses, otherwise that he be considered as having no claim on the committee.

Treasurer's Report.—The treasurer's report deals in detail with several of the matters mentioned above, and recommends that the treasurer be ex-officio a member of the Finance Committee. The financial statement is:

Receipts—Total up to Oct. 15th, \$1,455.91; Oct. 24th, from the Diocese of Quebec, \$70.35.

Payments—For printing journals, distributing, etc., \$416.75. A pro rata payment on account of difference of expenses over assessments, viz: To Diocese of Athabaska, \$145.07; Columbia, \$149.29; New Westminster, \$227.16; Qu'Appelle, \$85.28; Rupert's Land, \$246.48; Moosehide, \$57.95; Saskatchewan and Calgary, \$127.98; total, \$1,455.91.

Appellate Tribunal.—Chancellor Walkem presented a very long and able report, submitting a canon for the constituting of a high court of appeal for the Church. This court is to try appeals against the decisions of any of the lower Church courts on questions of doctrine or worship, or where a bishop has been tried and a decision adverse to him has been arrived at. It will also determine whether any canons or rules passed by diocesan or Provincial Synods are *ultra vires*. The court is to consist of all the bishops of the Church of Canada and of five assessors. The functions of the court may be exercised by a judicial committee of not less than seven bishops, and the decision of this committee shall be considered as that of the full court, except in matters of doctrine, where the assent of two-thirds of the bishops is required to make it binding. The five assessors shall be communicants of the Church of England in good standing and resident in Canada. They shall be judges of some court of law in the Dominion, or barristers of at least ten years standing. The assessors shall advise the court on matters submitted to them; shall sit as members of the court, but are not to be members of the court for the purpose of giving judgment. The rules for the government of the court are all set out at length.

These reports were all received, and consideration left over till Saturday, a copy of that on the appellate tribunal being ordered to be sent to the Upper House as early as possible.

A Court of Appeal.—Chancellor Walkem presented the following report of the committee on the constitution and forms of an appellate tribunal.

"The committee appointed to frame a scheme for the establishment of an appellate tribunal under the constitution of the General Synod, have the honour to submit the following canon for adoption by the General Synod:

Canon respecting the supreme court of appeal for the Church of England in the Dominion of Canada:

1. There shall be a final court of appeal for the Church of England in Canada, hereinafter referred to as "the supreme court," which shall be called the supreme court of appeal for the Church of England in the Dominion of Canada.

2. Subject to the limitations hereinafter presented, the supreme court shall have jurisdiction to hear and determine appeals from the judgments or decisions of the court of any ecclesiastical province, whether sitting as a court of appeal, or as a court of original jurisdiction, and from the judgments or decisions of any diocesan court, or the bishop of any diocese where there is no provincial court of appeal.

3. An appeal shall be to the supreme court only when the decisions appealed from affect the subjects of "doctrine" or "worship,"—or where a bishop has been tried, and a decision adverse to him has been arrived at.

4. The supreme court shall, at the request of any diocesan or Provincial Synod, or the House of Bishops of any province, have authority to determine.

5. Whether any canon passed by the Synod of any province or diocese is constitutional or *ultra vires*.

6. The supreme court shall, at the request of any diocesan or Provincial Synod, or the House of Bishops of any province, have authority to determine the proper constitution of any canon passed by any diocesan or Provincial Synod, or any question of ecclesiastical law which may be submitted for its consideration.

7. There shall be no appeal to the supreme court in respect of questions of fact, except when such facts maintained in or evidenced by written documents, and except in the case of an appeal from a decision arrived at on the trial of a bishop.

8. The supreme court shall be composed of all the bishops of the Church of England in Canada who have a right to sit in the General Synod, and of five assessors to be appointed in the manner hereinafter provided. The functions of the court may be exercised by a judicial committee consisting of the Primate and Metropolitans, and of a sufficient number of other bishops to be selected by the House

of Bishops to make up the number of the committee to no less than seven. Should any of the members of the committee be made to act, or should it be desirable that any particular number shall not act, his place shall be filled by another bishop to be elected in the manner aforesaid. The judgment of the committee shall be regarded as the judgment of the full court except in cases involving any question of doctrine, in which cases no decision shall be valid or binding unless and until a copy of such decision and the reasons therefor shall have been sent to all the bishops, and the concurrence of two-thirds of the bishops in the decision shall have been obtained in writing. Should two-thirds of the bishops fail to concur in the conclusion arrived at by the committee, the judgment appealed from shall not be enforced and shall not be regarded as affirming or denying any doctrine.

9. The duty of presiding in the court of appeal shall belong in the first place to the Primate, next to the Metropolitan in the order of seniority, next to such bishops as may be elected president by the bishops sitting on the appeal.

Assessors.—10. There shall be five lay assessors resident in Canada, communicants of the Church of England in good standing, and judges of some court of law in the Dominion, or barristers of at least ten years' standing at the bar of any of the provinces, at each regular session of the General Synod; the Upper House shall send down the names of five persons qualified as aforesaid to the Lower House. If any of them be not accepted, the Upper House shall send down another name, or other names as may be required. Should this second nomination not be acceptable, the Upper House alone shall appoint, but no person shall be so appointed who has been rejected by the Lower House. The assessors so appointed shall continue to be assessors until they have been replaced or re-appointed. Should a vacancy occur between two sessions of Synod by death, resignation or disqualification, such vacancy may be filled by the Primate or Metropolitans.

11. The assessors shall advise the court on all questions which may be submitted to them by the court for their consideration, and shall have right to sit as members of the court during the hearing of an appeal. They shall not, however, be members of the court for the purpose of giving judgment. The court shall sit with at least three assessors. In case any of the assessors should be unable to attend on the hearing of the appeal, an assessor ad hoc duly qualified, as hereinbefore provided, may be appointed by the court to advise instead, for the hearing of the appeal.

12. Any party to a cause or matter which is appealable to the supreme court, may appeal.

13. No appeal shall be for error or defect in form in any proceeding or judgment.

14. The supreme court may only sit in any diocese at such time and place as the president of the court may order and direct.

15. Written notice of appeal from any judgment or decision proposed to be appealed from must be given within—calendar months from the time of pronouncing such judgment or decision. Such notice shall be given to such persons and in such manner as shall be prescribed by the rules of providence to be framed under the provisions of this canon.

16. Every appeal shall be heard and disposed of by the supreme court within two years from the time the judgment or decision appealed from was pronounced.

17. The supreme court shall have power to award costs to any of the parties on appeal, to be paid by the other or others, and to make orders for the giving of security for the costs of any appeal or matter brought before it for its consideration.

18. The supreme court or a committee of members thereof, shall from time to time make all the necessary rules or orders, with respect to the officers of the court, and the mode of appointment, the fees to be paid the officers, the mode in which interlocutory application shall be heard, the procedure in the court, and other matters necessary for the effectual carrying out of the provisions of this canon, and in so doing shall be assisted by the assessors or one of them; such rules or orders may be altered from time to time as may be necessary. They shall be prepared within—months from the passing of this canon, and shall be printed in the journal of Synod as an appendix thereto.

19. The time for taking any proceeding under the provisions of this canon or the rules of procedure may be extended in such manner as the rules may provide.

It was ordered that a copy of this report be sent to the House of Bishops.

Notices of Motion.—Canon O'Meara gave notice of a motion, to be seconded by Judge Hannington, deploring the evils of gambling and betting, and urging the Church throughout the Dominion in every way to discountenance these practices.

Archdeacon Weston-Jones gave notice of a motion, in view of the misunderstanding in reference to the

passing of a resolution respecting a new hymn-book for the Canadian Church, that the resolution be re-considered.

The Revised Version.—Rev. Prof. Clark moved, seconded by Mr. A. H. Campbell, the adoption of a resolution providing that the Scripture lessons in the churches may be read from the revised version at such times as may be allowed by the ordinary. The mover referred to a report that had been sent to the Old Country to the effect that a similar motion which he had brought up at the last Provincial Synod of Canada had received the support of only the mover and seconder, as an incorrect statement of the fact. While appreciating the attachment to the ordinary version that prevailed, he did not think that the position of the Church would be improved by retaining its mis-translations. He gave an interesting account of five or six versions that had been produced in some eighty years, and pointed out that the authorized version dating from 1611, had remained untouched from that time. In showing the necessity that existed for a revision, he mentioned that greatly superior manuscripts were now possessed, the three greatest having been discovered since the authorized version was made. (2) Certainly, also, he said, the New Greek Testament is better known now than it was then. He asked, were we justified in leaving the authorized version in its position simply because it hurts our feelings to correct manifest errors? The rules adopted by the revisers were that they should make only necessary alterations; secondly, that there must be a majority of two-thirds before any change was made. As to the work done, the speaker said there was first the alteration of the Greek text from a comparison of the many various readings. According to the number of these readings was the purity of the text. The text adopted by the revisers was not one of an extreme type, and it did not follow any particular school of critics. It was a rule that they would not introduce any words that had not been in use in the time of King James I. The speaker approved of this; he said he would not have liked to see the Bible translated in the dialect of the Daily Telegraph. He gave a considerable number of examples, taken from Scripture lessons read during the Synod gathering and from other familiar passages, showing the superiority of the revised version, and the manifest errors of the authorized version. The revised version showed where the writers coincided and where they differ. Where the same words were used in the original, as in some passages in Matthew and Mark the same words were used in English in the revised version; while frequently in the authorized version different words were used, the translators having worked apart. The use of the same English words where the Greek words were identical sometimes read awkwardly; but St. Paul wrote awkwardly; the speaker was sorry St. Paul could not write better Greek, but he preferred his awkwardness to the elegances of the authorized version. He did not claim that the revised version was beyond improvement; there were passages in which he would have preferred the word "demon" instead of "devil," as the rendering of "daimon" and he thought "advocate" would have been better than "comforter" for "paraclete;" yet it was of importance as deeply affecting the religious life of this country that we should come as near as possible to the utterances of inspired men.

Dr. Clark spoke for an hour, and delivered an argument for the revised version such as has never been heard before in Winnipeg, and rarely indeed anywhere else. It was a masterly address from every standpoint, and was as fully appreciated by those opposed to the reading of the revised version in the Church as by those in favour of it. The Bible students of Winnipeg would have a great opportunity, the opportunity of a lifetime, if Dr. Clark could be got to deliver a public address during his stay in Winnipeg.

Canon Bland supported the motion, believing the use of the new version at the reading desk would awaken interest in Bible study in the members of the congregation.

Dr. O'Meara held that all members of the Synod were under a deep debt of gratitude to Dr. Clark for his able exposition. The Church of England was above all things the Church of the living word of God; she was the keeper, not the keeper-back, of Holy Writ. He hoped the motion would carry unanimously.

Dr. L. H. Davidson, as a layman, raised his voice against the use of the revised version in the service. He rested his objection on the opinions of able men, and on the custom of the mother Church in England and the great sister Church in the United States. He was afraid the use of different versions would weaken the trustfulness in the authorized version.

Dr. Allnatt, while agreeing with Dr. Clark in many respects, doubted the wisdom of undertaking the responsibility of authorizing the revised version. He also pointed out that the Greek text of the revised version was the text of only one of two schools of critics.

Prof. Johnson, as a layman, agreed with many of Dr. Clark's premises, but entirely disagreed with his conclusions. A point which had been overlooked was that the people had many other opportunities of reading the revised version outside of the Church. Personally, he had been much disappointed in the revised version.

Archdeacon Brigstocke was surprised that after his crushing defeat in the Provincial Synod, Dr. Clark should so early invite a repetition of that disaster. He thought all Prof. Clark's arguments for the revised version were beside the mark. It was but the translation of a committee of eminent scholars for the information of the Church, was never intended to supplant the authorized version, and never would supplant it. The authorized version was the version of the English-speaking world, and had been translated into two or three hundred tongues.

Archdeacon Dixon opposed the change, and read a passage in the two versions to show how unpleasant the revised version was.

One of the audience caused considerable merriment by saying the difference was caused in the reading.

Rev. Finnes-Clinton supported Professor Clark's motion.

Archdeacon Bedford-Jones supported the motion. He had great reverence for the authorized version, but he had greater reverence for God's truth. He asked who authorized the so-called authorized version? It was only a name; the Church had never authorized it.

Judge Hannington thought this resolution was the thin edge of the wedge which would ultimately disrupt and break up the Church. He held it put altogether too much power into the hands of one bishop and one clergyman. Not one religious body in Europe or America had adopted the revised version. He wanted to stand by the Book for which the old fathers of the Church and martyrs were willing to die. The old version was authorized by the Parliament of Great Britain. He had been a Sunday-school superintendent for thirty eight years, and he believed that these changes were likely to tend to the unsettling of the faith of the young. The matter ought to be left to next Lambeth Conference.

Canon Matheson agreed with Dr. Clark's words so far as they had to do with the book, but his speech as to the propriety of reading the revised version in Church was weak. He opposed it on the same ground that he would the revision of the Book of Common Prayer. He did not think such a young daughter should take such a step when the old mother Church had not.

Archdeacon Cooper felt that the great strength of the Church of England was that she always went back to truth. This was the source of her strength in her conflict against Rome and against Geneva. He did not like to stand up and read a version which he knew was not correct. As to breaking away from the practice of the English Church, he held they had already done this in electing Canadian archbishops, and in this matter, if it were right, then let the Church in Canada take the step.

Rural Dean Burman pointed out that the same provision is already granted. The bishops have the power to sanction the reading of the Bible in any tongue understood by the people. The bishops in this Synod now allow the Bible to be read in Cree, Sioux and other Indian tongues, and even Chinese, from versions supposed to be as accurate as could be obtained. This being so, he did not see why a bishop could not allow the Bible to be read in the revised version in English. The principle he claimed is one already admitted.

On being asked from which version these Indian Bibles were translated, Mr. Burman said the New Testament was in most cases translated direct from the Greek and the Old Testament from the authorized version.

Rural Dean Bogert favoured passing the question on to the Lambeth Conference.

Rev. J. C. Roper pleaded for gentleness and time in dealing with this question. He believed with Dr. Clark that it was a better version, but not by any means that it was the best possible version. But even if it were accepted as proposed, it would not affect truth. Some had spoken of martyrs dying for the truth, but in many cases they died for versions other than those from which the present authorized version was taken.

Archdeacon Weston-Jones objected to the use of the revised version chiefly on practical grounds, as its use in some parishes and non-use in others would lead to diversity and consequent trouble.

Mr. N. W. Hoyles took the opposite side to the laymen who had spoken before. He believed that a majority of the studious laymen of the Church were in favour of the revised version. He believed the revised version was one of God's ways of increasing knowledge in these latter days. He wanted a Bible for the common people, not for the clergymen, who had their Greek Testaments. Why should not the

laymen have the work of God in the most perfect form possible in their own language? The revised version drawn up by the ripest scholars of the world, could not be now used in the Church, but the youngest curate could give his version on what the reading ought to be. He took up some objections to the authorized version: First, the use of Arabic and obsolete terms, such as "let" in the sense of hinder, and the word "leasing," used so often in the Psalms. Second, mistranslations, as in the case of the lesson for Christmas day. "Thou hast multiplied the nation and NOT increased the joy, they joy before Thee according to the joy in harvest," Isaiah ix. 8, where the "not" is an entire mistake. The third objection against interpolations, as had been pointed out in that of the heavenly witnesses inserted by Erasmus. He was not afraid to act on this matter even if the Provincial Synod had decided otherwise. (Laughter.) The bishops were not likely to act unadvisedly and the safeguards about the provision were ample. He did not see why we should wait for England when our civil law was years ahead of the law of England in many cases. If this was the right thing to do why not do it, and let the mother Church follow as she was following in civil law? It being 6 o'clock, Mr. Hoyles moved the adjournment of the debate.

The Synod adjourned until 2.30 p.m. Saturday.

Saturday.—On Saturday afternoon the general synod was opened with prayer by the prolocutor.

On motion of Archdeacon Brigstocke, seconded by Chancellor Walkem, it was resolved that, the upper house concurring, a joint committee of the upper and lower houses be appointed to prepare and report an address to Her Most Gracious Majesty, the Queen, expressive of the affectionate loyalty and congratulations of this general synod on her having attained the sixtieth year of her reign.

Canon Rogers tendered his resignation as delegate for the diocese of Mackenzie River, in order that Archdeacon McDonald, who had now arrived, might take his seat. The resignation was, on motion, referred to the committee on elections.

On motion of Canon Richardson, seconded by Archdeacon Bedford-Jones, Archdeacon MacDonald was invited to a seat on the floor of the house, and he was conducted to the prolocutor and cordially welcomed by him.

On motion of Judge Hannington, that part of the nominating committee's report which recommended names of delegates to constitute the committee on elections, was adopted, the committee being thereby appointed to consist of Archdeacon Kanbach, Archdeacon Cooper, Judge McDonald, Mr. J. P. Whitney, M.P.P., and Judge Harrison.

A communication transmitting a resolution of the synod of the diocese of Montreal, requesting that consideration be given to the question of the framing of a liturgy for the use of the Sunday schools of the Dominion, was read and referred to the committee on doctrine, worship and discipline.

Mr. Matthew Wilson read the report of the joint committee on the memorials from the dioceses of Huron and Toronto regarding a rearrangement of the provinces and representation in the general synod. The recommendation of the report was to the effect that the general synod, while not now originating legislation for a rearrangement of the representation, would consent to a new ecclesiastical province in Ontario if agreed upon by the provinces concerned.

Archdeacon Brigstocke presented the report of the committee on the education and training of candidates for holy orders.

The prolocutor appointed the following as the committee to prepare the address to the Queen: Archdeacon Brigstocke, convener; Dean Innis, Canon Matheson, and Messrs. Chas. Jenkins, F. H. Mathewson, Chancellor Walkem and Judge McDonald.

Mr. Thomas Gilroy gave notice of a motion that the Synod urge the postmaster-general to grant at an early date the prayer of the province of Rupert's Land, asking for an increase of postal facilities in the missionary dioceses of Athabaska, Moosonee and McKenzie river.

Messages were received from the president of the upper house, informing the prolocutor that the house of bishops had passed a resolution adopting, with certain verbal amendments, the report of the joint committee on the education and training of candidates for holy orders; a resolution that the morning of Tuesday next be devoted to the business of committees; a resolution that the report of the deputation to the Protestant Episcopal Church of the United States be adopted, and that a deputation be appointed to represent this general synod at the Convention to be held in Washington, D.C., in 1898, the delegates of the upper house to be the Archbishop of Ontario and the Bishop of Fredericton; substitutes, the Bishop of Niagara and the Bishop of Nova Scotia.

The Revised Version.—The debate on the use of the revised version of the Scriptures was resumed. Mr. Hoyles held that the Church had moved slowly

in this matter, it having been before different eastern synods during five or six years. It was not fair to argue that this is a young synod. He saw around him many who had been familiar with procedure of legislative assemblies of the Church for many years. He deprecated the insinuation that the proposed step would lead to the lay mind distrusting the old version, and distrusting God's Word. He had not found any minds untrusting by the use of different translations in the Prayer Book and the Bible. If any harm were likely to come the mischief was done already; but the lay mind was not so easily unsettled. It was possible to use legitimate modes of variety to arrest the attention and stimulate the study of God's Word. In answer to the question, who vouches for the truth of the revised version? he asked, who vouches for the accuracy of the authorized version? The latter had been made by the best scholars of the day; and the revised version was also by scholars of the highest repute who had greater facilities at their command.

Canon Von Iffland held that this body was not, no legislative body was, the body that should decide this question. The revised version had been only fifteen years in existence, and it had been unfavourably criticized by great scholars. The synod should wait until the Church in England had expressed itself in favour of the revised version. He was, however, not averse to asking the Lambeth Conference for an expression of opinion. He did not for a moment imagine that the house of bishops would concur in the motion.

Canon Richardson noticed that in the whole debate so far not one word had been spoken against the revised version. The proposal for a revised version had come from the Convocation; and that version when completed had been accepted by the Convocation without one word of condemnation. He believed the general use of the Church and not Convocation, would sanction the revised version. Some clergymen in England, he was told, used the revised version in their churches. His second argument was that the revised version was the most perfect that existed. For one adverse criticism there had been a hundred criticisms favourable to the revised version. He believed the Synod had power to legislate in the matter. The motion did not contemplate the superseding of the authorized version by the new one, but the occasional use of the latter when the clergyman saw fit.

Rev. G. J. Low felt that he would like to vote for both resolutions, but could scarcely agree with either. He held that every national Church had the right to legislate in local matters. He agreed with all those who said that the revised version should be on the students' table and in the Sunday-school; he, himself, kept it on his pulpit beside the authorized version, but he did not want to see it on the lectern. He proceeded to give in an amusing way examples in which he considered there were needless, wanton changes, which marred the beauty of the whole book. The revised version had not won its way by popular feeling into popular favour.

Dean Partridge, of Fredericton, was amazed at the assumption of the supporters of the motion that they wanted to get at the truth of God by the revised version. It left the impression that the Church had been giving the people for years and years what was not the truth of God. (Voices, no! no!) He believed that the revised version was practically dead among English scholars, and would never come into general use. The text was largely dependent upon one manuscript, to the exclusion of others. He could not vote for the amendment, as he did not believe in shifting of the responsibility to the shoulders of a voluntary association, like the Lambeth Conference, which had no legislative power.

Rev. J. Simpson suggested that an ordinary might allow the use of the revised version at all times, and uniformity would be destroyed.

Mr. Charles Jenkins asked why was the revised version ordered? He answered that it was because there had been felt to be a necessity, as the authorized version was incomplete and inadequate. It took a long time, he said, for the authorized version to work its way into general use; and for some time three versions were used. What was good for the clergyman in his study was good for the people to hear read from the pulpit. He wanted the truth; he wanted to know exactly what St. Paul had written. He thought this body quite as capable of dealing with the question as some larger bodies. The Pan-Anglican Synod was itself the suggestion of Archbishop Lewis; and Canada had been teaching the great Anglican communion in other ways.

Mr. Matthew Wilson said he would not support the motion if it proposed to substitute the new version for the old. It was a strange contention that the new version might be read by the child in the Sunday-school, and by the clergyman in his study, but must not be read from the reading desk of the Church. It was a permission, and not a compulsory change that was sought.

Dr. Davidson, speaking to the amendment, said he would vote against it, as well as against the

motion. He dwelt upon the use of the authorized version for nearly three hundred years, and upon the intrinsic excellence which in forty years had gained for it ascendancy above all others. In conducting a mission for twenty years he had met with this objection from infidels since the appearance of the revised version, that that which had been called the word of God, was pronounced by learned men to be incorrect and unreliable.

Chancellor Walkem replied to the last argument of Dr. Davidson, that the object aimed at in the successive revision of the Scriptures was to get at the truth as nearly as possible, to get an accurate transcript of the word of God. He would not vote for the original resolution, because he thought it premature; he proposed to vote for the amendment, while he assented to a great deal that Dr. Clark had said.

Dr. Clark closed the debate. As to the whole tone of the debate, he said there was nothing at all to regret. He had not spoken disrespectfully of the authorized version. He was happy to think that, with very few exceptions, general testimony had been given to the excellence of the revised version. He denied that the text of that version was the text of a particular school. After humorously replying to a number of points advanced by previous speakers, he spoke of the advantages of having Scripture passages rendered in different words. He pointed out that the various institutions of the Church had been gradually brought about; this was all he wanted as regards the revised version.

The vote was then taken on the amendment moved by Rev. J. C. Roper, seconded by Judge Harrison, to refer to the Upper House with a request to bring the matter before the approaching Lambeth Conference. The amendment was lost by a vote of 25 in favour and 44 against.

The motion of Prof. Clark, seconded by Mr. A. H. Campbell, that the use of the revised version be allowed at such times as may be allowed by the ordinary, was next put; and the result was declared to be 34 for and 35 against. The point was raised that the appointment of Archdeacon McDonald as delegate had not been certified, and that he had not a right to vote, but had voted against the motion. The vote was then taken again, when the motion was lost, 33 delegates voting in favour and 39 against.

Judge McDonald brought in the report of the committee on elections, which was to the effect that the resignation of Canon Rogers had been accepted, and that the Bishop of Mackenzie River had appointed Archdeacon Macdonald as delegate from his diocese. The report was received and adopted.

Dr. Davidson moved, seconded by J. A. Worrell, and it was resolved in view of the great amount of business to be done, and the expressed intention of some members of the Synod to leave next week, that the Lower House does not see its way to concur in the resolution of the Upper House that the morning of Tuesday next be devoted to the business of committees, but suggests to the Upper House the advisability of the committees sitting in the evening.

At 6 o'clock the House adjourned until 10 a.m.

(To be Continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

MONTREAL.

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

MONTREAL.—*Synod Office.*—The bishop's monthly Monday morning meeting was held Sept. 21st at 9.30 o'clock. At this meeting reports were read by the city missionary, hospital chaplain, and immigration chaplain, besides the consideration of Church matters of general interest and importance, the presence of the local visiting clergy making these occasions oftentimes seasons of friends in counsel.

A Missionary's Departure.—There was quite a gathering at the Windsor Station the other day of the friends of the Rev. A. C. Asch, to bid him God-speed on a long journey. He is now on his way to the far North-West, where he will work as a missionary in the field of Bishop Newnham, of Moosonee. He will join the latter at Missanabie, and will accompany him upon his canoe journey of five hundred miles to reach Moose Fort. Mr. Asch graduated from the Diocesan College here two years ago. For some time, while a student, and since ordination, he laboured with much acceptance in the mission of Mascouche and Terrebonne, in which latter attractive village he was instrumental in building a new church, the completion and dedication of which edifice has been already noticed in CANADIAN CHURCHMAN.

ONTARIO.

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

TWEED.—The annual harvest thanksgiving services were held in St. James', Tweed, on Thursday, August 27th. The church presented a most appropriate and attractive appearance, being so beautifully and tastefully decorated with various kinds of grain, fruit and flowers, whilst the services themselves were of an exceedingly bright and cheerful character. The first service began with a choral celebration of the Holy Communion at 8 a.m. The next was Evensong at 8 p.m., in which service the Revs. C. M. Harris, E. Costigan and C. T. Lewis took part, whilst the sermon was preached by the Rev. J. R. Serson, M.A., who took for his text Psalm lxx. 9-12, and dwelt upon the many lessons to be learnt from the ingathering of the harvest. He alluded to the days of intercession in the spring—Rogationtide, when prayer was made to Almighty God to bless the seed and to bring forth fruit to perfection. We had now realized the answer to those prayers, and therefore it was our bounden duty to return thanks, not only with our lips, but in our lives and of our substance. The preacher then dwelt upon many other lessons, and in conclusion briefly dwelt upon unselfishness, and exhorted Church people to be liberal with their offering. At 8 p.m. the church was again filled, in fact, this time crowded. The service began with a processional hymn. The prayers were read by the incumbent, Rev. C. T. Lewis, and the Rev. J. R. Serson; the lessons by the Rev. C. M. Harris and Rev. E. Costigan, respectively. The preacher was the Rev. Prof. Worrell, M.A., who took for his text the 9th verse of Ps. cxlv. The preacher said that the grain and fruit and flowers, which we beheld around us, spoke with no uncertain sound. They taught the all important truths of the wonders of God's creation. Man could cultivate, he could imitate, he could paint, but there was the limit of his skill. He could not go beyond, he could not make life. The same laws held good in the spiritual as in the natural world. By education man could develop, but he needed the higher, the spiritual life to give force and strength for the highest development of his nature. Man had much to give thanks for, and even if he refrained the crops of the earth could not withhold theirs. Lastly, not only did the fruits of the earth praise the Lord, but the saints also gave thanks. In conclusion, Prof. Worrell eulogized the congregation for having adopted the most appropriate and correct mode of returning thanks for the harvest by offering directly to God in His House instead of making it a commercial transaction. After the offertory the blessing was pronounced, the clergy and surpliced choir returned to the vestry during singing hymn No. 292 A. and M. Prof. Monroe, specially for the occasion, presided at the pipe organ, and performed his duties in a most able manner during all the services of the festival. The choir, too, are to be congratulated upon their efficient singing, the marks of expression and time being carefully observed. Until last year a "harvest tea" was always held in connection with the festival, as a source of income, but has now been abandoned. The people have been taught to present their offerings in Church instead. The result, even from a financial standpoint, has proved a gigantic success. The offerings this year amounted to \$76 12, which, considering the large number of removals of parishioners since last year, is highly satisfactory and most gratifying.

TORONTO.

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

St. Anne's.—The annual harvest festival services were held in this church last Wednesday evening. The edifice was decorated in a most tasty and elaborate manner with small sheaves of grain, bouquets of flowers and a profusion of fruits and vegetables. Rev. J. McLean Ballard, the rector, and Rev. Mr. Davidson, the curate, took charge of the service, while Rev. H. P. Lowe, M.A., curate of St. George's, preached a very appropriate sermon. The solo by Mrs. Edith Matthews Macdougall was as usual greatly appreciated. Special services were held last Sunday, at which Revs. R. J. Moore, M.A., of St. Margaret's, J. A. Fidler, M.A., and H. C. Dixon officiated.

St. Philip's.—Rev. Dean Renison, of Algoma, delivered an interesting lecture in the school-room last Tuesday evening. Subject: "Twelve Years Among the Indians on Lake Nipigon." Mr. Renison has a thorough knowledge of the language of the natives.

St. Mary Magdalene.—The annual harvest festival took place last Wednesday evening, at which a large number were present, the Rev. Prof. Clark preaching. The special preachers on Sunday were Rev. H. P. Lowe and the Rev. G. F. Davidson.

Children's Aid Society.—As the inclement season is approaching, the above society would appreciate donations of warm clothing, under clothing, hats, stockings and shoes suitable for children from two to fourteen years of age. The nature of the rescue work done by the society frequently renders it necessary that the clothing worn by the children brought in shall immediately be removed and burned, so that there is constantly a need of fresh garments. The clothing need not necessarily be new, if it is whole. Parcels from city addresses may either be sent to the Shelter, 185 Adelaide St. East, or will be called for in answer to a post card addressed to the secretary of the society, 82 Confederation Life Building.

A special meeting of the Provincial Synod will be held in Montreal, Nov. 11th, to formally accept the resignation of Bishop Sullivan, of Algoma, who has accepted the rectorship of St. James' Cathedral. The Synod will appoint his successor.

NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

HAMILTON.—A meeting of the Standing Committee of the Niagara Synod was held Sept. 14th in Mr. J. J. Mason's office. Bishop DuMoulin was present, but not being conversant with the business he asked Rev. Canon Sutherland to preside. A report was presented in regard to the Episcopal Endowment Fund, stating that the fund amounted to \$74,470. In the past few months \$1,600 has been subscribed. The question of the Synod meeting was left to the bishop and chancellor E. Martin to decide, and if it is legal no meeting of the Synod will be held this year. The Standing Committee would continue to do the business in this case.

At the meeting of the standing committee of the Niagara Synod, Monday, 14th inst., Adam Brown submitted a scheme for the establishment of a See House, a number of gentlemen having undertaken to raise the money required. A resolution was passed expressing appreciation of the efforts of the Hamilton committee. The report of the Endowment Fund committee was adopted with instructions that an effort be made to collect the balance required to make the fund \$75,000. A communication was read from Rev. Canon Belt, of Burlington, signifying his desire to retire from the active duties as rector. The letter was referred to the bishop. A temporary grant of \$150 was made to the mission of Milton, Hornby and Omagh. The appointment for the diocesan mission, Widows' and Orphans' Fund, Divinity Students' Fund and domestic missions, was adopted on the same basis as last year, and was ordered to be printed. It is not likely that Bishop DuMoulin will come to Hamilton to live until something definite is done about the establishment of the See House.

St. Thomas' Church.—Monday afternoon, the 14th inst., a committee from this church waited on Bishop DuMoulin and submitted a number of names for appointment as successor to Rev. Canon Curran. It is expected that his lordship will make an appointment at once. Rev. Canon Curran has been offered a position in England and will leave for there shortly.

Rockwood.—**St. John's.**—The annual harvest festival was held in this church on Friday evening, Sept. 11th. The faithful and willing hands of the church had spared no pains in making this handsome edifice a meet evidence of their gratitude to the Most High, as also to do honour to His Holy Name, by beautifully decorating it with fruits and flowers and produce of the earth. When the church was lighted for evening service, the white altar-cloth and the frontals with suitable emblems upon them, together with the very neat decorations of grain on all sides, made the church, beautiful as it is without any decoration, look almost heavenly. The service was all that one could desire as an act of thanksgiving and honour to God. The singing was exceptionally good. Part of the service was said by the incumbent. The lessons and prayers were read by Rev. Allan Ballard, of St. George's, Guelph, and an admirable, eloquent sermon preached by Rev. Dr. Sweeny, of Toronto. The congregation was very good indeed, considering the dark night, especially as most of the people had some distance to drive. On the Sunday following, at the afternoon service, a very large congregation was present, and a large number remained to the Holy Communion, making it to them, then in particular, as at all times, a Holy Eucharist or thanksgiving for spiritual mercies and blessings.

HURON.

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

LONDON.—The remains of the late Canon Newman, formerly of London, were brought to this city for

interment, on the noon train on the Canadian Pacific Railway. The cortege was met at the station by the rector, wardens and lay delegates of St. George's Church, the city clergy; Revs. Canon Hill, St. Thomas; J. H. Holmes, Burford; F. Newton, Strathroy; Messrs. M. D. Fraser, J. M. McWhinney, F. Hammond, N. G. Smythe, H. W. Blinn, Geo. Cox, H. B. Gahan, T. R. Parker, Judge Edward Elliott, Stephen Grant, Dr. Hutchinson and others, and proceeded to St. George's Church, and thence to Woodland cemetery. The cathedral bell was tolled on the arrival of the train. In the church, where the chancel was appropriately draped in black, with white and purple flowers, the service was conducted by Rev. G. B. Sage, rector, and Rev. W. T. Hill, rector of St. John the Evangelist, and at the grave by Ven. Archdeacon Marsh. The following clergymen acted as pall-bearers: Canons Hill and Dann, and Revs. W. M. Seaborne, J. H. Holmes, E. N. English and J. H. Moorehouse. Handsome floral offerings were placed upon the grave from the Guild, and members of St. George's Church, whose honoured rector the Canon was for many years, and also from the president and diocesan officers of the Woman's Auxiliary, in whose ranks in former days Mrs. Newman was an active and earnest worker. Owing to the General Synod, now in session at Winnipeg, the bishop, dean and several of the clergy were unfortunately absent. Mrs. Newman is a daughter of Mrs. J. Muloch, of this city.

ALGOMA.

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

SCHREIBER.—On Sunday, July 5th, Rev. M. C. Kirby, Rural Dean of Thunder Bay, paid an official visit to the Mission of Schreiber and Nipigon. Mr. Kirby assisted and preached at both services, also addressed the Sunday-school. On Sunday, August 2nd, the Right Rev. the Lord Bishop of Algoma, who for the past two weeks had been visiting the Indian Mission on Lake Nipigon, arrived on the noon train from Nipigon. In the afternoon he addressed the Sunday-school. In the evening his lordship administered Confirmation and the Holy Communion, assisted by the priest-in-charge, delivered an address and preached. The Sunday-school, which has been for some years a union between the Church of England and the Presbyterians, was by the order of the bishop separated. The Institute League has taken the place of the International. Little folks' papers and cards are given to the children. The average attendance of the Union Sunday-school was 28; of our own the average is 18. On Sunday, Aug. 30th, Mr. R. J. Renison, B.A., student in charge of the Indian Mission at Nipigon, assisted and preached at both services. Mr. Renison is expected to be with us on Sept. 27th, while on his way back to College. A subscription list has been started to pay off the debt on the parsonage. It is requested that the Branches of the W. A. which promised one bale of clothing for the Indians, will kindly furnish men's clothing chiefly.

RUPERT'S LAND.

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

WINNIPEG.—**Holy Trinity.**—At the morning service, Bishop Baldwin, of Huron, preached an eloquent sermon. After the service there was a celebration of the Holy Communion, to which a large number of communicants remained. The Bishop of Moosonee, and Mr. Hoyles, of Toronto, addressed the Sunday-school at three o'clock. Their addresses were most instructive and were much appreciated by the children. At 4.30 a large congregation of men gathered in the church to hear an address by the Bishop of Huron. The theme was, "And with His Stripes we are Healed." The bishop dealt with his subject in a lucid manner, from which his hearers could not fail to benefit. In the evening, Dr. DuMoulin, the recently consecrated Bishop of Niagara, occupied the pulpit. His text was, "And Jesus came and spoke unto them, saying all power is given unto Me in heaven and in the earth. Go ye into the world and disciple these nations; and lo, I am with you always, even to the end of the world." Chairs had to be placed in the aisles to accommodate all those who attended to hear the bishop. The great work of the Church in Canada and the vastness of its field proved an inspiring theme for the preacher, and an admirable sermon was the result. The music at all the services was especially attractive and appropriate. A number of visiting clergymen assisted in the services.

All Saints.—The Rev. Dr. Green, of Iowa, preached in the morning, and the Bishop of British Columbia conducted the service in the evening. In the morning the church was crowded, and the Rev. Dr. Green delivered a powerful discourse. The rev. gentleman selected his text from the second Epistle of St. Peter, second chapter, "We have not followed

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after cunningly devised fables." He reviewed modern history, and taking up all contentions which had been advanced against the Christian Church, he argued to show their fallacy. Dr. Green is an eloquent speaker, and this added to the interest of his discourse. In the evening the church was again filled to the doors, when the Bishop of British Columbia preached. His lordship is a very pleasing speaker. He took his text from Acts ii. 42, and preached a sermon full of sound, practical advice. The sermon was on practical Church work, and was exceedingly lucid. The speaker dwelt at some length on the importance of perfecting all Church organizations, such as the Sunday-school, Missionary Society, etc. He pointed out the necessity of each one taking up some particular work and devoting one's self to it, and concluded with a strong appeal to all Christian workers.

St. George's.—Right Rev. Bishop Reeve, of Mackenzie River, preached in the morning from I. Cor. xv. 34: "Awake to righteousness, and sin not, for some have not the knowledge of God: I speak this to your shame." The position of the Church, Bishop Reeve stated, has been almost one of sleep with regard to missions, both in foreign lands and in our own country, and he was thankful to God for the present movement, showing the life and enthusiasm of the Church in Canada. After making clear the responsibility of Church and individual, the bishop stated that his diocese comprised 500 square miles without a road or horse, so far as he was aware, in it. The travelling was all done by river in summer and on snowshoes and by dog train in winter. After recounting many interesting and touching incidents, Bishop Reeve referred to their being burned out last winter, when the thermometer was 50 below zero, giving Mrs. Reeve a severe shock. He had hoped to have brought her with him, as she needed the change and rest, but she was afraid that the work would suffer were they both to leave at once, and she remained behind. He closed a very interesting address with an appeal for the interest, prayers and support of his hearers. In the evening the preacher was the Right Rev. Bishop Sweatman, who chose for his text, I. Cor. ix. 24: "So run that ye may obtain," and divided his sermon under the three heads: "The bidding 'run'; the warning, 'so run'; and the encouragement, 'that ye may obtain.'" The bishop said that our religion must be practical, a mere profession being a delusion. We must enter a course of religious discipleship. Some had not yet entered the lists, being too easy going or too fond of gaiety. Such excuses would not stand. The failure of some is no excuse, and it will not avail anything at the last that you have made no profession. Repentance and faith are the essentials. We must not run with the many, but as the winner. The runner divests himself of all hindrances—we must rid ourselves, so far as God's grace enables us, of our load of sin. The enticements of the world were spoken of as a great hindrance. Nothing could hold the successful runner. Watchfulness was necessary; a loose stone or a hidden pitfall may mar our race. So in the Christian life we must walk circumspectly.

Christ Church.—At the 8:30 service, the celebration was taken by the Bishop of Ottawa. At the 11 o'clock service the following clergy took part in it: Rev. Canon Pentreath, Archdeacon Neales, Rev. J. Simpson, the Bishops of Ottawa, Columbia, and Bishop Gilbert. The sermon was preached by Bishop Gilbert; it was an admirable one. In the afternoon the Bishop of Mackenzie River addressed the Sunday-school upon his work among the Indians. In the evening the Very Rev. Dean Carmichael delivered a most excellent sermon. The service was full choral and beautifully rendered.

British and Foreign.

The Rev. C. E. Norris, vicar of St. Edmund's Church, Rochdale, died on Friday week.

Bishop Knight Bruce will reopen the Church of St. Michael, Honiton, after restoration.

The Bishop of Norwich has left for Switzerland, and is travelling direct through to Basle from the Hook of Holland.

In connection with the Zanzibar troubles, a telegram has been received, stating that all the members of the Mission are safe.

Canon Gore has accepted the invitation of the Council to preach the sermon at the approaching anniversary of the Anglo-Armenian Association.

Continued progress is being made in the parish and Church work at All Saints', Southport. The vicar is now engaged upon his eighth building enterprise.

During Sunday night the Church of the Holy Sepulchre, Northampton, was robbed of the money in three contribution boxes in the building, amounting it is believed to several pounds.

The Rev. R. P. Stedman, M.A., vicar of Brighouse, has accepted the living of Burley-in-Wharfedale. During his six years stay at Brighouse many improvements in Church work have been completed.

The Earl of Lonsdale has given a site for a mission hall in connection with St. George's Church, Millom, a large mining parish in Cumberland. Archdeacon Sinclair will lay the foundation-stone on Monday, the 28th inst.

The Bishop of Sodor and Man held an ordination at St. George's Church, Douglas, recently, when Mr. Frederick William Hopkins, of Selwyn College, Cambridge, was ordained deacon and licentiate to the curacy of St. George's, Douglas.

The foundation stone of a school chapel at Shipway Collaton, to be built from designs by Mr. E. H. Harbottle, was laid recently by Mr. Kitson, J.P., who is bearing the cost of its erection, some £2,000. It will be served by the clergy of St. Mary-church.

The Dean of Worcester lately dedicated a handsome window representing events in the life of St. John the Baptist, from designs by Messrs. Hardman, which has been placed in the cathedral by Rear-Admiral R. F. Britten, in memory of his father and mother.

Sir Donald Currie, M.P., laments the frequent recourse to the Church bazaar, for the purpose of stimulating generosity, and sees in the fact a falling off of true religion. Thinks there is an immense waste of power owing to disunion, in all the churches in Scotland.

The Church in the West Indies feels pretty acutely the pinch of hard times. The Rev. A. C. Waller says from among those who supported the Church with liberality, many have passed away, and none have risen up as yet to fill their places. Cocoa has gone down in price, and the times are hard.

Mrs. W. F. Butler has laid the foundation stone of a new church to be dedicated to St. Alban at Vron in the parish of Brymba (Sir Osborne Morgan's parish). The Vron Colliery Company are giving and making the bricks for the church. The Dean of St. Asaph said the short office that was used.

Mr. George Edward Emmet, a retired solicitor, of Southport, on a visit to Whitby, attended divine service at St. Hilda's Church, West Cliff, recently. While standing up and joining in the service he suddenly fainted, became unconscious, and died almost immediately, although medical aid was promptly rendered.

Throughout Scotland, the prevailing opinion in regard to Church attendance is, that matters are at a standstill, and that as a whole, while Church attendance does not increase, neither is there an appreciable falling off. Aberdeenshire comes out badly according to the statement of a minister of 30 years experience.

Mrs. Holt, of Bardney Hall, White Cross, has given £1,000 for the building of a new organ and organ chamber, the restoration of the screen, and other improvements at St. Peter's Church, Barton-on-Humber. Only four years ago the same lady presented the parish with school buildings, at a cost of £1,300.

Canon Lester, rector of Lexden, and warden of the Church Parochial Mission Society, has been selected by the Bishop of Lucknow in answer to an appeal to the Church at home for a missionary to visit the North-West Province of India. Canon Lester is leaving England early in October to spend six months abroad.

In the parish of St. Paul, Bethnal Green, the vicar has been holding a children's service in church every morning during the school holidays. Instructions were given on the Creed, the Lord's Prayer, and the Ten Commandments, and the services have been very much appreciated by both parents and the children of the parish.

Before the early celebration of the Holy Communion on a recent Sunday morning, an annual event took place in the old parish church of Shoeburyness, Essex. An aged couple of parishioners, spiritual children of Father Gouiden, Southwark, by their own desire renewed their betrothal vows at the chancel steps. It was the fiftieth anniversary of their wedding day.

In any schemes of Church reform which may be propounded, it is desirable that the matter of clerical poverty should have a place. As time goes on, the causes to which the depreciation of livings is due increase rather than diminish.

The *Liverpool Shipping Telegraph* has rendered good service by calling attention to our Christian duty towards the heathen crews which are being multiplied in the large liners regularly trading with China and Japan. It points out that, excepting a few lines of steamships, the substitution of Asiatics for European crews is going on apace.

The Rev. W. Welsh, on August 3rd, left Castle Cary, Somerset, for London, and stayed a few days with some friends. One morning he went out to transact some business, since which time he has not been heard of. He is 52 years of age, and was dressed in clerical attire. Information is earnestly requested by Mr. C. Welsh, Wells, Somerset.

The Right Rev. Dr. Ingram, who lately resigned the bishopric of Sierra Leone, has accepted the living of Stoke next Guildford. The living is in the gift of the Simeon trustees, and was vacated by the resignation of the Rev. F. Paynter, who has been rector for a great number of years. Dr. Ingram was ordained for the bishopric of Sierra Leone in 1883.

BRIEF MENTION.

Dr. Conan Doyle has completed the manuscript of a new novel of the Napoleonic period.

Philatelists should be on the watch. Japan issues a new set of postage stamps next month.

The Rev. J. G. Hooper is appointed incumbent of the parish of Morpeth.

An elephant skin, when tanned, is over an inch thick.

The last descendant of the author of "Robinson Crusoe" died suddenly in San Francisco.

The Rev. Dr. Waters, of New Orleans, who has been spending his holidays in Orillia, leaves for New York next week.

Mr. Rudyard Kipling's long-promised volume of poems will certainly be issued this autumn.

The Rev. Rural Dean Hill, of Manitoba, is on a visit to Ontario. He preached in St. James' Church, Orillia, the last Sunday in August.

The life of Mrs. Alexander, the poetess, abounded in "the work of faith and the labour of love."

In Great Britain the yearly loss in wages through ill-health is £11,000,000.

The Princess of Wales has \$250,000 worth of lace.

The robbery of graves is the only crime under Chinese law for which the thief may be justly killed on the spot by anyone who discovers his misdeed.

The largest raft of the season on the American lakes has just been towed from Spanish River to Bay City. It consisted of 4,028,717 feet of logs.

It is proposed to endow a bed at Guy's Hospital, to bear the name of the poet Keats, who was for a short time a medical student there.

A Scandinavian woman in Whitehall, Wis., has given the savings of twelve years, two hundred dollars, to the Armenian Relief Fund.

The *Dublin Review*, which is about to celebrate its sixtieth anniversary, was founded in 1836 by Cardinal Wiseman and Daniel O'Connell.

Rev. W. Lewin, B.A., Kingston, preached at the harvest thanksgiving services in Christ Church and All Saints', Tyendinaga Reserve, recently.

Gladstone is under a pledge to his physicians never to make another public speech. He has more than once asked to have it set aside, but without success.

A 634-karat diamond, the finest ever found in Africa, was discovered at Jagersfontein in the Transvaal; on the day after Christmas. When cut it is expected that it will be worth \$1,500,000.

It is unlawful in France for any person to give solid food to infants that are less than a year-old, except on the prescription of a physician.

King Menelek claims to be descended from the Queen of Sheba. Abyssinia is alleged to be the Sheba of Scripture, and the blood of King Solomon, it is claimed, runs through the royal house.

The Water Lily.

"O, star on the breast of the river!
O, marvel of bloom and grace!
Did you fall right down from heaven,
Out of the sweetest place?
You are white as the thoughts of an angel;
Your heart is steeped in the sun,
Did you grow in the golden city,
My pure and radiant one?"

"Nay, nay, I fell not out of heaven;
None gave me my saintly white,
It slowly grew from the darkness,
Down in the dreary night,
From the ooze of the silent river
I win my glory and grace.
White souls fall not, O, my poet;
They rise to the sweetest place."

The Angel of St. Jude's.

BY JANET ARMSTRONG.

PART II—CONTINUED.

"Before I left London I had sold my watch, a very valuable one which my father had given me on my eighteenth birthday, but I only got five pounds and an old silver watch, although it had originally cost sixty. This, however, enabled me to pay one of my creditors, and I wrote to the other asking him to wait until my quarter's salary was paid.

"I cannot speak of my sufferings from remorse! When I got my money I paid my debt of honour, I paid the house rent, I gave my mother her scanty allowance for our household expenses, and I asked the doctor if he would wait a little longer for his bill. I should perhaps have pulled through without committing my crime, if the doctor had not been so kind—had not noticed my nervousness and pallid face, and asked me about my health.

"He discovered that I had a very serious affection of the heart which had evidently been suddenly increased; warned me to avoid all worry and excitement of any kind, and said that until I was better, I must take the greatest possible care of myself. He even advised me to go away for a while, and said that it did not matter at all about his bill; I could pay it some day when I was better off.

"All that night I thought of the four thousand pounds insurance on my life, and thanked God that I had provided for those I loved. But the next morning I got a notice that the interest on the insurance was overdue. I had forgotten that in the excitement and misery I had been going through, and I knew not where to borrow the money. The doctor was a poor man—all my friends were poor—and I could not go to Lord Stanhope, because he was a director of the bank, and I was afraid he would require an explanation of my need of money when my quarter's salary had just been paid. And then the evil one whispered in my ear: 'The cash has just been counted: it will not be looked over again for months: why not borrow the paltry sum from the bank and pay it back when your next quarterly salary comes in.'

"I spurned the suggestion, but, Mr. Saintsbury, when one yields to temptation once, the next time is easier. I, who thought I had such a high sense of honour, who thought I would have died before I had stained my hands with crime—found the horrid suggestion coming again and again to my mind.

"'You may die any day, any moment,' the tempter said: 'if your interest is not paid, your mother and sister will be homeless paupers. You are only borrowing, not stealing. No one will ever be the wiser, and they will be provided for.'

"Still I would not do it. I ought to have gone to Lord Stanhope and told him everything and asked him to lend me the money; but I did not know then how magnanimous he was. I was afraid of him—of every one—I felt like a hunted animal.

"Then one day I fainted, and was so long coming to my senses that the doctor thought I was dead. That decided me. I could not run that risk again with my interest unpaid. I took the money and paid it! Twelve years ago, Mr.

Saintsbury, and I have never known what peace of mind was since that day."

He stopped short and covered his face again with his hands.

"When was it found out, my friend?" Mr. Saintsbury said in a sympathetic voice.

The cobbler straightened himself and began to speak again. That kind friend seemed to give him courage.

"There ought not to have been an examination for many months, but there was a defalcation in a bank in a neighbouring town, and the directors concluded to go over everything. Only ten pounds, Mr. Saintsbury, but it was just the same as if it had been a thousand; the crime was just the same.

"Lord Stanhope was away when it all happened, and although he hurried back and offered to refund the money, and begged the other directors to let me off and give me another chance—of course he had seen me and heard my story—they refused to do it; and they were quite right," he said wearily: "quite right."

"Lord Stanhope did everything he could for me, everything that money and influence could do; but there had been several defalcations about that time, and the public were alarmed. Besides there were certain other irregularities discovered in the bank which were naturally enough attributed to me, as no other culprit could be found, so I



"Mrs. Grier found her there, unconscious."

was made an example of and sentenced for a term of ten years in the prison at Portland. Lord Stanhope promised to see that my mother and sister did not want, and in return I made a will leaving my insurance to him after their deaths.

"If I could only have died then of that heart disease on account of which I had committed the crime! But it has been my punishment to live on all these years!

"My mother died on Easter Day just one year after I had been sent to Portland, and my sister soon followed her—broken hearts they called it—and I did it!

"I will not talk to you about my prison life. Sometimes even now it seems to me that it is only a hideous dream of the night from which I shall awaken, hearing my mother's kind voice saying: 'It is time to get up, James—that voice that I stilled long ago!'

"Through Lord Stanhope's influence and my own good conduct, my sentence was commuted to seven years, and the last three I was sent out as a ticket-of-leave-man. So with the little money that came to me from the sale of my mother's effects, I established myself here in Braide, choosing the town from the one reason that it was a long way from Wingfield, and that I knew no one in the place.

"I had learned to make shoes during the first year I was in prison, so, although my benefactor

wanted to start me in a better way, I preferred to live the life I had laid out for myself.

"After I had been here a week or two, I discovered that my next-door neighbour was a woman whom I had known at Wingfield, but she did not recognize me for a long time: prison life had so aged me. She was the wife of the curate there, and I remembered that after her husband's death one of her daughters had been governess to the children of Lord Stanhope's sister, Lady Alice Gray; but I had heard no news of any one during those long years at Portland, for my only visitor was Lord Stanhope, and he never talked much about people.

"Mrs. Grier is a fine woman in many ways, honest and God-fearing according to her light; but she came from a humbler class than her husband—her father was a small farmer—and she never seemed to be like her daughters, or her little grandson: not *fine* she calls it. But she has been good to me, and has let the child love me, even after she knew my disgrace, and has kept my secret.

"Long ago Lord Stanhope tore up the will I had made in his favour, as he had not been called upon to support my family for more than a year, and I had since paid him back what he had expended from my savings; so I made another will, leaving the amount of the insurance to the child.

"And now I want to talk to you about this little lad who has grown so dear to me, for I know that my days are nearly run out now.

"You have been attached to the boy, Mr. Saintsbury; you have noticed his handsome little face. Have you seen a likeness to any one you ever knew?"

"Yes, my friend," the rector answered, "but I cannot tell who it is. I have tried and tried to recall the person, but always in vain. And yet it seems so familiar to me."

"Do you know Lord Stanhope?" the cobbler said quietly. "I understand he is the owner of your living, so you must know him."

Mr. Saintsbury sprang to his feet, exclaiming: "You cannot mean that the boy is Lord Stanhope's son! Why, I never knew a finer man, and yet that is the likeness that has baffled me so. Tell me everything you know about this child. I cannot believe there is anything wrong, and yet how could any man let his own little son grow up in poverty when he was rolling in wealth? Such a dear little lad too! Oh, I cannot believe evil of that man."

"You need not," the cobbler said gently. "I felt just as you do when I found out who it was the boy looked like; but I have learned the truth about the matter, and Lord Stanhope is not to blame. He does not know the little lad is living."

"Does not know he is living! How can that be, when you say he is the child's own father?"

"I will explain it to you," the cobbler answered. "You see, when I made my will in favour of the boy, I was obliged to ask the grandmother some questions, and as she was glad to have Arthur's future assured, she told me more than she would ever have revealed for any other reason.

"She said the child's mother was her daughter Mabel, who had been the governess of Lady Grey's children, and that she had married far above her station. Although she had been very happy during the two years she had lived abroad, when she came home she found her husband wished to separate her from her own people, and that, in fact, while still very much in love with her, he was ashamed of her relations. She fretted over the matter secretly until she came to believe that her husband was ashamed of her also, and so, when her baby was a few months old, she took advantage of her husband's absence to run away from London to her mother, who was then living in Wingfield.

(To be Continued.)

—True glory consists in doing what deserves to be written, in writing what deserves to be read, and in so living as to make the world happier and better for our living in it.

Hope.

The shadows of the slowly waning day,
A gloomy, sad and ever dark'ning tale,
As told in length'ned strides which sweep away,
Each ling'ring vestige of the hill and dale.

The sun now sinking low in golden bliss,
Leaves, stumbling in the dark, the blushing clouds
Which climbed on high the mountain tops to kiss,
And all the things of earth the night enshrouds.

And yet, so narrow is the mortal mind,
That not until this world is lost to sight,
And all therein, the upward glance may find
New worlds! The starry heavens are brought to light.

It was the darkened ages of the past,
When dead'ning superstition filled the earth,
Which rocked the world in travail, till at last
To new, and western lands, the seas gave birth.

The shadow from the cross on Calvary's brow,
Which wrapped a trembling world in midnight's pall,
Has rent the veil, the loathsome grave, and now
New light shines forth, and hope revives for all.

The Church of God.

I say that our Lord Jesus Christ, after dying for our sins on the cross and ascending on high, left not the world as He found it, but left a blessing behind Him. He left in the world what before was not in it: a secret home, for faith and love to enjoy, wherever they are found, in spite of the world around us. This is the Church of God, which is our true home, of God's providing, His own heavenly court, where He dwells with saints and angels, into which He introduces us by a new birth, and in which we forget the outward world and its many troubles. The world is no helpmeet for man, and a helpmeet he needs. What is our resource? It is not in arm of man, in flesh and blood, in voice of friend, or in pleasant countenance; it is that holy home which God has given us in His Church; it is that everlasting city in which He has fixed His abode; it is that mount invisible whence angels are looking at us with their piercing eyes, and the voices of the dead call us: "greater is He that is in us than he that is in the world." "If God be for us, who can be against us?"—*J. H. Newman.*

At Harvest Time.

One of the Saviour's most solemn parables is concerning the harvest time of life, of which He says plainly, "the harvest is the end of the world." Throughout the realm of nature this is a cheery, joyous season. On every side the fair earth is yielding her most precious and life-preserving products. The sound of the gleaners cutting, cradling, stacking and binding the golden grain, the threshers separating wheat and chaff, the sweet breath of garnered hay and corn—the combined gifts of field, orchard, and garden—bring welcome promise of abundance and good cheer for the coming months when neither sign of leaf nor verdure will show above the frozen and snow-clad earth. So much, ah! so much depends upon the harvest time. If the cornfield, the vineyard and the orchard show but a meagre supply as the result of the seed sown in the spring; if meadow and garden yield but indifferently, only partially filling the high lofts and wide bins which should be filled to repletion, how serious the outlook for man and beast. It was for the future, the long, barren months to come, the farmers plowed, sowed, and planted when the year was young, and if at the end, at the harvest, an insufficient showing proves lack of care on his part, he will share the blame and shame of an unprofitable servant indeed.

In language so clear that the unlearned and the young can understand, the Saviour in the parable of the wheat and the tares shows that all along the journey of life mankind are sowing seed of some kind which at the end of life is going to produce a harvest the sure outcome of the kind of seed sown. Nature is inflexible in certain results, founded and fixed by the great Creator of nature and her laws. What the farmer sows he will be sure to reap. Never yet since the world began have men gathered grapes from a bush of thorn, or figs from a tuft of thistles. And everyone

throughout Christendom who is old enough and intelligent enough to read the Bible, must know and understand that he occupies the place of a sower who will ultimately reap whatever is sown in the heart as to religious or irreligious belief, as to faith in Christ as a Redeemer, or as to indifference concerning the final condition of the soul. The man of the world, arrested in mid-career, may view with apprehensive eye the inevitable outcome of misspent years, may uproot and abandon past habits bound to bring forth nothing but leaves, and unsound ones at that, and following new purposes and better aims, may meet the end with an acceptable, if a stunted, harvest. Pity it should not have been a fuller one. With almost unbounded resource for an abundant entrance into the kingdom, pity to enter with only half-filled hands!

Saddest of all is the forlorn sower, who looks along the widespread field and realizes that with the summer past and the harvest ended, there is absolutely nothing to garner for the unprovided future. Alas! there was time enough, seed enough, space enough, for sowing what would have come up nobly, bravely, and plentifully—but to face the end thus! to look along life's broad, but barren fields, to know the end is at hand, the winter of the soul hastening on apace and all unprovided for! is not the picture appalling enough to compel a turning aside from profligate waste of time and opportunity, and to urge on to earnest prayer, that the seeds of righteousness may be implanted in the ready soil of the penitent heart which will bring forth fruit for the soul's sure need? For as surely as night follows day, and summer gives place to autumn and to winter, so truly at the end of the world will man reap as he has sown.

"See, full of hope, thou trustest to the earth
The golden seed, and waitest till the spring
Summonst the buried to a happier birth:
But in Time's furrow duly scattering,
Think'st thou how deeds, by wisdom sown, may be
Silently ripened for eternity?"

Concerning Sickness.

We should be willing to submit our bodies to God's wisdom and goodness. Paul had a thorn in his flesh, which was evidently a physical infirmity. He prayed three times that it might be removed. God did not answer his prayer directly, but gave him something better. He said to Paul: "Let the thorn remain. My grace is sufficient for thee. It is better for you to be afflicted and draw upon Me for grace, than to be well and not need My help." Paul was ready for whatever God might send. He learned to rejoice in infirmities, knowing that God's strength was made perfect in weakness. He said that he was ready to live or to die, so that by life or death he might glorify Jesus. His body, as well as his soul, was given to the Lord, and he was ready to rejoice in God's will concerning both.—*Rev. A. C. Dixon.*

The Church's Place.

It is a pretty safe index of the equality of churchmanship a man or woman possesses, when every interest in life is put ahead of the Church. It is not an infrequent thing to hear that one has not time enough for Church work; time enough for every duty except that which God asks them to fulfil by virtue of what He is and has done for them. There is a manifest unreasonableness in this. Next to the duties that are incident to one's home life, and which must have full attention, there should always stand the willingness and readiness to give some time and thought for the life of the Church. There are always duties awaiting every member who will offer his or her service. It ought to be the aim of every church to find some phase of the parish life with which every communicant can be identified. Worship is the chief factor in religious life, but worship is not all, and they who content themselves in the two short hours of worship on Sunday and think no more of the Church until the next week, are manifestly wanting in those elements which make a healthy and strong parish. The rector can do some things. He cannot do everything. Work can be offered for all who will cheerfully accept it.

Church Terms Explained.

Patron Saint.—The saint to whom any church or individual is dedicated, or who is reputed to be the special protection of any country, or community or trade or person.

Penitential Psalms.—6, 32, 38, 51, 102, 130, and 143.

Pentecost.—A solemn festival of the Jews so called because celebrated fifty days after the Passion. It corresponds to the Christian Whitsun-tide, which is also called Pentecost.

Persecutions.—In addition to the persecutions mentioned in the Acts of the Apostles, there are ten others quoted, under the following Emperors of Rome:

1. Nero, A.D. 64; 2. Domitian, A.D. 95; 3. Trajan, A.D. 107; 4. Adrian, A.D. 125; 5. Marcus Aurelius, A.D. 166; 6. Severus, A.D. 202; 7. Maximus, A.D. 235; 8. Decius, A.D. 250; 9. Valerian, A.D. 257; 10. Diocletian, A.D. 303.

Planeta.—The folded chasuble sometimes worn instead of the dalmatic and tunic during Advent and Lent.

Platform.—The raised dais on which the altar stands, also on which the font is placed.

Hints to Housekeepers.

HONEY GINGER SNAPS.—One pint of honey, three-quarters of a pound of butter, two teaspoonfuls of ginger. Boil together for a few minutes, and when nearly cold sift in flour until it is stiff enough to roll. Cut in small cakes and bake quickly.

HONEY SPONGE-CAKE.—One cupful of honey, one cup of flour, five eggs. Beat the yolks and honey together; beat the whites to a froth; mix all together, stirring as little as possible; flavour with lemon and bake quickly.

HONEY TEA-CAKE.—One cup of honey, half a cup of sour cream, two eggs, half a cup of butter, two cups of flour; scant half teaspoonful of soda, one teaspoonful of cream of tartar. Flavour to taste.

HONEY POPCORN BALLS.—One pint of honey. Put it in a frying-pan and boil until very thick, then stir in freshly-parched corn, and mould into balls when nearly cold.

ENGLISH APPLE PIE.—Line a pudding-dish with paste, and pare, quarter and core enough apples to fill it; add sugar to taste, one clove to every three apples, a large pinch of powdered cinnamon, half the grated rind of a lemon. An inverted cup should be placed in the centre to hold the juice. This pie can be made in a large, medium or small dish, and the ingredients regulated accordingly. It should be eaten hot.

APPLE DUMPLINGS.—Quarter and core, after peeling, one apple for each dumpling, then put the parts together with sugar in the middle. Envelop each apple in pie-crust, and if they are to be baked set them in a pan like biscuits; if boiled, put each dumpling in a cloth and tie securely, leaving room for the dumpling to swell a little. After boiling one hour turn out and serve with sauce. In putting the crust around the dumpling care is needed to avoid too much overlapping. Little bags crocheted of very coarse tidy cotton, and drawn up when finished with stout cord, are particularly nice for boiling dumplings in.

PASTIES TO FRY.—Take twenty tart apples; pare, core and cut into bits like dice. Then stew them in butter; add three ounces of biscuit bread, six ounces of grated cheese, six yolks of eggs, six ounces of sugar, cinnamon to taste. Pound all together in a mortar; shape into half moons, and fry in boiling lard.

HONEY FRUIT-CAKE.—Four eggs, five cups of flour, two cups of honey, one cup of butter, one cup of sweet milk, two teaspoonfuls of cream of tartar, one teaspoonful of soda, one pound of raisins, one pound of currants, half a pound of citron, one teaspoonful each of cloves, cinnamon and nutmeg. Bake in a slow oven. This cake will keep a long time.

Children's Department.

Holy Baptism.

Thy Cross upon my brow, The Christian name I bear, Tell me I am Thy child, dear Lord, Safe in Thy love and care.

Thy Cross upon my brow, And on my infant face The sprinkling of the holy drops, Are tokens of Thy grace.

Thy Cross upon my brow, The threefold holy Name, The solemn prayers breathed 'o'er my head, My Christian birth proclaim.

Thy Cross upon my brow, The promise made for me, Bind me, in thought and deed and word, To strive to follow Thee.

Thy Cross upon my brow, Dear pledge and precious sign, O blessed Lord, that I may be Both now and ever thine!

Secret Prayer.

If children would only learn the value of secret prayer, and in early life "pray without ceasing," that is, keep constantly clothed with the spirit of prayer, they would find out how much strength will be given to resist sin, they would be saved from a multitude of evils, and sin would lose its power to injure them. Life would be a grand victory, and true success would crown it at last. Secret prayer is a very strong weapon against sin. When one uses it, he is never vanquished. He can defend himself, anywhere and everywhere, Children, remember this, and pray in secret very often.

Be Quiet.

"Study to be quiet," that is, study to dismiss all bustle and worry out of your inward life. Study also to "do your own business," and do not try to do the business of other people. A

Delicious Drink

Horsford's Acid Phosphate. with water and sugar only, makes a delicious, healthful and invigorating drink.

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

DR. M. H. HENRY, New York, says:— "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

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great deal of "creaturely activity" is expended in trying to do other people's business. It is often very hard to "sit still" when we see our friends, according to our ideas, mismanaging matters, and making such dreadful blunders. But the divine order, as it is also the best human order as well, is for each one of us to do our own business, and to refrain from meddling with the business of any one else.

Be Sure You are Right

and then go ahead. If your blood is impure, your appetite failing, your nerves weak, you may be sure that Hood's Sarsaparilla is what you need. Then take no substitute. Insist upon Hood's and only Hood's. This is the medicine which has the largest sales in the world. Hood's Sarsaparilla is the One True Blood Purifier.

Hood's Pills are prompt, efficient, always reliable, easy to take, easy to operate.

The Time to be Pleasant.

"Mother's cross," said Maggie, coming out into the kitchen with a pout on her lips.

Her aunt was busy ironing, and she looked up and answered Maggie:

"Then it is the very time for you to be pleasant and helpful. Mother was awake a good deal of the night with the poor baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her—"The very time to be pleasant is when other people are cross."

"True enough," thought she, "that would do the most good. I remember when I was ill last year, I was so nervous that if any one spoke to me I could hardly help being cross; and mother never got cross or out of patience, but was quite pleasant with me. I ought to pay it back now, and I will."

And she jumped up from the grass on which she had thrown herself, and turned a face full of cheerful resolution toward the room where her mother sat soothing and tending a fretful teething baby.

"Couldn't I take him out to ride in his carriage, mother? It's such a sunny morning," she asked.

"I should be so glad if you would," said her mother.

The hat and coat were brought, and the baby was soon ready for his ride.

"I'll keep him as long as he's good," said Maggie, "and you must lie on the sofa and take a nap while I'm gone. You are looking dreadful tired."

The kind words and the kiss that accompanied them were almost too much for the mother, and her voice trembled as she answered:

"Thank you, dear; it will do me a world of good. My head aches badly this morning."

What a happy heart Maggie's was as she turned the carriage up and down the walk! She resolved to remember and act on her aunt's good words:

"The very time to be helpful and pleasant is when everybody is tired and cross."

It is actual merit that has given Hood's Sarsaparilla the first place among medicines. It is the One True Blood Purifier and nerve tonic.

Things Left Undone.

"I've done a great many things this week," said Orson Hill, one Saturday night. "I've mended up some of my playthings that I left over for vacation-time, and I've done errands enough for Mrs. Fuller to earn fifty cents. I've read through a book Joe Thomas lent me, and I've practiced on the turning-pole till I can feel my muscles growing."

Orson spoke with great satisfaction of all these things accomplished.

"Have you learned your lesson for to-morrow?" asked grandpa who was listening to Orson's talk.

"Yes, I have," said Orson, as if this was something indeed to boast of, but he did not say that mamma had made him do it, almost against his will, and that but for her reminding and commanding it would not have been learned.

"You have made quite a list of things done," said grandpa, "but how long a list could you make of things undone? A boy should not feel too well satisfied with himself, after making out but one list."

"I don't know as I've left anything undone," said careless Orson.

"How about things for other people beside Orson Hill? What about keeping the golden rule and doing errands for mother, and using the chances that came every day to help little Davie and Sue? How much have you practiced the Sunday-school lesson you have learned, and loved your neighbor's yourself?"

Orson was silent and began to look and feel ashamed. After all, the things undone made the longest list.

Good Blood

Is essential to health. Every nook and corner of the system is reached by the blood, and on its quality the condition of every organ depends. Good blood means strong nerves, good digestion, robust health. Impure blood means scrofula, dyspepsia, rheumatism, catarrh or other diseases. The surest way to have good blood is to take Hood's Sarsaparilla. This medicine purifies, vitalizes, and enriches the blood, and sends the elements of health and strength to every nerve, organ and tissue. It creates a good appetite, gives refreshing sleep and cures that tired feeling. Remember,

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Is the best—in fact the One True Blood Purifier. Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

Sins and Graces.

If it be asked, what are the sins which the children of light are, so to speak, by their very name, pledged to renounce, and what the graces which, by their very name, they are pledged to follow after, I should not hesitate to say that this name does, in the first place, exclude, or ought to exclude, on the part of them that bear it, all fraud, falsehood, trickery, untruthfulness in word or deed, and does demand on their part uprightness, sincerity, straightforwardness, and many truthfulness of dealing between man and his brother. You are children of light, and the vocation of children of light is to remove the darkness, not to share it. This you must do, or if you fail to do it, be sure that a day is coming when the light into which you were called, but in which you refused to walk, shall reprove you and make manifest your deeds, that they were not wrought in God.—R. C. Trench.

Reading Aloud.

Among the accomplishments which girls may cultivate to advantage, none surpasses that of reading aloud to the satisfaction of others. It is singular that more of us do not acquire this delightful art. I do not mean that we should become elocutionists, or study to be proficient in dramatic effects. I simply advise girls who wish to give pleasure to their families and friends to practice the art of reading intelligently, in a clear and distinct voice, pronouncing their words plainly, giving each sentence its full meaning and being careful not to drop the voice too suddenly at the end of a paragraph. It is so natural to let the voice fall too much and too far at the close of a paragraph, that those who wish to be heard make a point of learning how to use the rising inflection—not to the degree which implies interrogation, but, so to speak, leaving off with tones on the level, so that the voice carries well across the room.

Free to Men.

Any man who is weak or nervous, can write to me in perfect confidence and receive free of charge, in a sealed letter valuable advice and information how to obtain a cure. Address with stamp F. G. Smith, P. O. Box 888, London Ont.

Love's Sweet Lesson.

Saviour! teach me, day by day,
Love's sweet lesson to obey;
Sweeter lesson cannot be,—
Loving Him who first loved me.

With a childlike heart of love,
At Thy bidding may I move;
Prompt to serve and follow Thee,
Loving Him who first loved me.

Teach me all Thy steps to trace,
Strong to follow in Thy grace;
Learning how to love from Thee,
Loving Him who first loved me.

Love in loving finds employ,
In obedience all her joy;
Ever new that joy will be,
Loving Him who first loved me.

Thus may I rejoice to show
That I feel the love I owe;
Singing till Thy Face I see,
Of His love who first loved me.

What is a Saint?

There are boys and men who would resent to be called saints. Many people, indeed, have a prejudice against the word because they do not understand its meaning. They associate it exclusively with the under-fed, emaciated figures seen in the stained glass windows of some churches. Nor is a saint one who is always on his knees praying. He may be, and often is, a full-blooded, athletic man in some active business or profession. There are saints in the army and navy, in shops, at public schools, and in the most stirring scenes of life. A saint is not a man without faults, for no such being exists. St. Paul generally addressed his letters to the saints at such and such a place; but some of them, notably the Corinthians, he had to rebuke sharply. No, a saint is simply one who tries to be and to do good. Those who do what they can, resist evil, and try their best faithfully to serve God and man, are saints. The Lord did not say of the woman who anointed his feet that she was faultless or even good, but that she did what she could.

Billy.

The clerk at the general delivery window in a city post-office is usually a pretty busy individual, but on rare occasions he has his moments of leisure. It was such a time one summer afternoon, when active business seemed entirely suspended, that the young man who presided over the general delivery was startled out of a comfortable doze by the sound of a piping voice issuing from some invisible quarter:

"Say, Mister, is der a letter fer me?"

The clerk stared out across his little corner, but failed to secure the owner of the voice. Then he poked his head half way out of the narrow window, and, glancing down, saw a little mite of a ragged fellow with a bootblack's kit swung round his shoulders.

"A letter for you?" he echoed with a smile. "Don't know. What's your name?"

"Billy."

"Billy—What else?"

The little fellow shifted from one foot to the other, but his clear, blue eyes looked steadily at the clerk.

"Nothin' else," he said, "jes' Billy."

"I guess not," the clerk replied.

"Were you expecting a letter?"

"Yes, sir."

There was an expression of faith in his errand in the little fellow's face, and the clerk racked his brain for a simple explanation to offer him.

"Mebbe," said the boy, "if I told yer why I was a-lookin' fer a letter, yo' ou'd find it for me?"

"Perhaps I could," said the clerk. "It won't do any harm to try, anyway."

The little fellow set down his bootblack's kit.

"It was like dis," he said. "Last Sunday mornin' I was at d' Mission Sunday School uptown, an' on my way back I walked wid Miss Rogers. You know her?"

"No," replied the clerk, still smiling.

"Yo' orter. She's d' teacher uv our class. She was a-tellin' me about d' lesson, an' when I left her by her house, I jes' knowed it all. Well, I walked on down d' street, an' pretty soon I seen an old gent in front of me drop a pocketbook, when I picked it up and tuck it over t' the alley where I live. I seen it wuz full o' money, but I never touched none uv it. Long erbout night-time I begun t' think o' the Sunday School lesson, an' the more I thought of it the more I got worried. D' next mornin' I put on my good clothes again, an' I wuz agoin' t' take d' pocketbook up t' Miss Rogers. I knowed she'd feel bad's I did, an' so I thought I'd send the money back on my own accord. D' wuz some cards an' things in it, tellin' d' name o' d' man what dropped it, an' I writ a letter to him, splanin' how I wuz sorry I'd kept it, and signed my name—jes' Billy. Den I wrapped it up, an' sent it to him by mail."

The clerk had ceased smiling by this time, and he looked into the boy's sober face as he asked:

"Did you tell the man where to reply to your letter?"

"Nusser; I said I'd come here an' ask to see ef d' pocketbook got to him, dat's all."

"I see," replied the clerk. "If you'll wait a minute, I'll see if I can find anything."

Without any hope of success, he went over to the "B" box and ran quickly over the letters it contained. In the centre of the pack he found one addressed: "Billy; to be called for."

"Here it is," he said. "This must be for you."

Billy took the letter, turned it over once or twice, and then handed it back.

"Read it for me," he said. "I ain' much on makin' out writin'."

The clerk opened the envelope and extracted the contents. In a business hand was written a kindly letter to "My honest little Billy," and the writer asked that he call to see him at an address which he gave. The letter closed with the familiar words that "honesty was the best policy al-

ways; but I feel in this case that a reward of another sort is called for." The latter referred to a neatly folded greenback which was enclosed.

The clerk read the letter over to Billy and then handed it to him with the enclosure.

"Go up to Miss Rogers," he said, "and tell her the whole story; she will advise you what to do."

Little Billy's eyes sparkled as he thanked the clerk. Then he swung his kit over his shoulder again, and, promising to return to explain the rest of the adventure, he trudged out into the street.

It was a week later when he came back to see the clerk. His clothes were new, and fitted him somewhat better than his old ones, and the bootblack kit was not visible. He reached up and shook hands with his friend as he said: "I ain't a shinin' shoes no more. D' gentleman that writ me the letter has given me a place in his office, an' I'm agoin' to night school now."

He said more than this, and the two had a chat during the first lull in business. But we have told enough of little Billy's story to show how true—always true—is that saying about honesty is the best policy. And even if there had been no letter for Billy, the policy would have been the same.

The Birds' Ball.

Spring said, "I have decided, Mother Nature, to give the birds a ball."

"What a good time they will have!" exclaimed Dame Nature.

"There ought to be flowers everywhere," suggested Spring.

"Yes, indeed," said Dame Nature, "we will have flowers and refreshments everywhere."

And then Dame Nature and Spring went to work; and such a busy, joyous time as they had getting ready for the Birds' Ball. It was no trouble either, for all things wanted to help.

"What can we do?" said the Breezes.

"Carry the word to the flowers," said Dame Nature, "and ask them to have their fairest and largest blossoms ready to open on the day of the ball."

"Can we do anything?" said the Rain Clouds.

"Yes, indeed, you can," said Dame Nature. "I want you to send down gentle little showers to water the flowers and grass."

"We are sure it will not do to have it rain all the time," said the Sunbeams, quickly. "We want to help, too."

"We can't get on without the bright Sunbeams," said Dame Nature. "You must shine and shine, and do your best to help everything grow."

Then Spring said, "As we have no nightingales, how are we to send out the invitations? You know the song says:

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BIRTH

On Tuesday, 15th September, at "Davenport," Wells' Hill, Toronto, the wife of Rev. A. U. de Pencier, of a son.

"Spring once said to the nightingale,
'I wish to give you birds a ball!
Pray, now ask the birdies all,
The birds and birdies, great and small.'"

"We have no nightingales in America, but we do have carrier-pigeons, who know how to carry messages and can fly very swiftly. We can send them," said Dame Nature.

So the carrier-pigeons took the invitations to the birds. Not one was overlooked, although some lived high up in the trees, some low down among the bushes, some in the deep forests, and others near the houses.

At last the day of the ball arrived; and, as the sun came up above the horizon, he shone upon an earth decked with flowers that were jeweled with dewdrops which sparkled in the sunlight like diamonds.

And the birds were singing—hundreds and hundreds of them, each his own song, with all his might and main, and making all together a most jubilant chorus.

As the sun came up higher Dame Nature was heard to say, "I have provided refreshments of every kind. I hope the birds will help themselves to whatever they like best to eat."

And then such a twittering and chirruping as was heard. The robins went after worms; the hummingbirds sipped nectar from the flowers; the woodpeckers ran up and down the trees after grubs; the flycatchers darted around in the air after insects—and they all found that Dame Nature had done just what she said she would, and each bird had what he liked best to eat.

Then they danced. How long? All day. That is what the song says:

"They danced all day till the sun was low;
The mother-birds prepared to go;
Then one and all, both great and small,
Flew home to their nests from the birdies' ball."

Spring was happy as he traveled farther north that night, for nothing pleased him more than to make the world a gay and cheerful place.

But the owl was not happy. "Why didn't you ask me to your ball?" hooted he, crossly.

"We tried to," said Spring, "but you were sound asleep. Why didn't you give one yourself at night, when you are awake?"

"That is just what I will do," said the owl, so pleased with the suggestion that he forgot to be cross. "I will give a midsummer-night's ball just as soon as the frogs begin to croak and the fireflies come."

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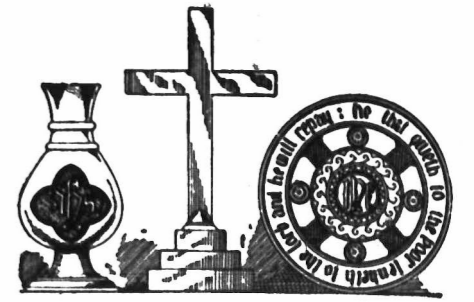
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