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Vol. 21.] TORONTO, CANADA, THURSDAY, OCTOBER 31, 1895. [No. 44.

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November 3—21 SUNDAY AFTER TRINITY.
Morning.—Daniel iii. 2 Timothy iv.
Evening.—Daniel iv. or v. Luke xxii. 31 to 54.

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

TWENTY-FIRST SUNDAY AFTER TRINITY.

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

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion : 191, 316, 321, 559.
Processional : 22, 189, 202, 219.
Offertory : 186, 214, 235, 295.
Children's Hymns : 236, 330, 346, 571.
General Hymns : 170, 187, 230, 237, 474, 548.

TWENTY-FIRST SUNDAY AFTER TRINITY.

PARDON BEFORE PEACE.

"There is no peace, saith the Lord, unto the wicked" (Isa. xlvi. 22). Surely we all know that this is true. When we have done wrong, we are not at peace. Perhaps we fear to be found out. Perhaps, having offended some one we love, we cannot be happy till we are friends with him again. Yielding to any evil feeling brings unrest into our hearts. As long as we know that we are wrong in any one particular, we are, as it were, out of temper with ourselves. Nothing seems to go right. Just as in bodily illness, we are uncomfortable and wretched until we have got rid of the cause of our malady—until we are cured of our complaint—so there is no peace for us until we have confessed our fault—cast from us, and got rid of, the sin that troubles us. We cannot serve God with a "quiet mind" while our hearts are burdened with a sense of sin. To obtain that blessed "peace of God which passeth all understanding," we need His pardon, for it is that alone that can

cleanse our souls. When He forgives, even the stain of guilt is removed, washed away in the blood of Christ, "which cleanseth us from all sin" (I. John i. 7). We "believe in the forgiveness of sins;" therefore, when we pray earnestly for pardon, we may indeed feel that in "quietness and confidence shall be our strength" (Isa. xxx. 15), for "God will keep Him in perfect peace whose mind is stayed on Him" (Isa. xxvi. 3). And still the Epistle teaches us what to do while "praying always with all prayer" and "watching with all perseverance." We are to resist sin, as well as pray to God to forgive it. We are "to put on the whole armour of God, that we may be able to stand against the wiles of the devil."

GOOD WORDS.

A clergyman in the North-West writes: "I like your paper exceedingly; it is much appreciated in the North-West." A layman in Ontario diocese writes: "Your paper deserves the support of all Church people." A clergyman in Toronto diocese writes: "I wish you success in your efforts to carry on a useful Church paper." A layman in Huron diocese writes: "I like your Church paper very much—I would not be without it—I think it ought to be in every Church family."

THE OUTLOOK OF CHRISTIANITY IN THE UNITED STATES.

A correspondent of the *English Guardian*, in a letter of considerable length, depicts the deplorable condition of religion in the United States. We give a couple of extracts:

"And first, no one can doubt that Christianity as a belief is rapidly losing hold of the American people. Even the traditional church-going, because it was respectable, and because the absence of Mr. So-and-so would be remarked upon, has become a thing of the past, except in a few old towns in the East. No one in America is thought any the worse of for not being a 'professor of religion,' and in many quarters there is the spirit of the barber that Bulwer tells us of: 'Though I am but a poor fellow, I believe as little as the finest gentleman!' I do not know that I can sum up the whole matter better than by quoting the words of a Japanese graduate of the University of Michigan, who, speaking before a large majority of Buddhist sects at Tokyo, said: 'A wave of materialism has swept across America, breaking down old religious barriers of superstition, and leaving the majority without any whole-hearted belief in any creed whatever.' This is an understatement rather than an exaggeration of the true state of the case, and a New England writer of undoubted reliability has recently declared that there are whole tracts of that part of the country which have lapsed into heathenism. The same is true of large sections of the West; and the Bishop-Coadjutor of Tennessee, preaching lately before the Church Club in New York, said that the census showed that 68 per cent. of the population of the United States disavowed connection with any religious body whatever! It is true that certain of the sects show great vitality and have a wonderful command of money, but the source of this is not dogmatic, but what they would call 'charity,' in reality mere materialism under the guise of philanthropy. Thousands of dollars are left by will daily to hospitals, orphanages, and the like, but

outside of Roman Catholics and Churchmen, hardly a cent to anything purely religious. In fact the Dissenting Churches are rather social clubs, interested in the moral improvement and physical amelioration of the condition of the lower classes, than temples in which men are to worship and to learn the truth of God. Among all these Dissenting bodies there has been during the past half-century a most marked falling-off of attendance at even the Sunday services; and in the great cities, in the best and most densely inhabited portions, consolidation of two or more of these corporations is frequently taking place. It would be an entire mistake, however, to suppose that this falling away of Dissent has been caused in any appreciable degree by the advance of the Church. The young generation have not become Churchpeople, they have become utterly indifferent, living the life dictated by materialism. The foundations of Protestant Dissent in America have been shaken to pieces, and Protestantism, as a religious belief, is a thing of the past; the Presbyterians of to-day would have been burned by Calvin, and the Lutherans of to-day would have been vilified by Luther, and yet these are the only two denominations that have made any attempt to preserve orthodoxy.

"Such then, is the state of religious affairs in this country, and in the midst of this general breakdown of faith the Episcopal Church is to take her place. It is not for us to say that she is eminently fitted to be the spiritual mother of the strange mixed race which is springing up on these Western shores. We may, however, note with no small gratification, and with great thankfulness to Almighty God, that from the 55,427 communicants of fifty years ago, we had at the last report increased to 549,250. It would be easy to show that similar growth is found in everything, and that, when looked at from this point of view, there is much to be thankful for."

Every Canadian may find in the above much food for serious reflection. The people of the United States are amongst the most forward and enterprising of the civilized nations of the earth. They have immense wealth, and much of it is spent lavishly in developing agricultural, mechanical, artistic and scientific pursuits. They are not an intellectually dull people. They have their systems of public education and different kinds of religions to suit every taste. Behold the result! What will the end be? Let the men and women of Canada who seem so well satisfied with our own methods, ask what great difference there is between Canada and the United States in the matter of the education of the young, in sectarian religions, and in the habits and pursuits of the two peoples. A radical change is necessary. In the matter of education thousands feel it. They only wait for leadership, for strong-minded bishops and determined priests to guide them in the struggle.

ANDREW T. SWANZY SLEMMONT, LAY-READER.
OBITUARY.

At Baysville, on Sunday, Sept. 8th, after Evening-song, entered into the rest of Paradise one of Canada's faithful and loyal Churchmen, Andrew T. Swanzy Slemmont, in his 65th year, deeply regretted by all who knew him, an indefatigable lay-worker of the Church. Born, we believe, in Dublin, Ireland, where he received his early education, being of a roving disposition he became a

sailor, and roamed around the world for a number of years; then later he joined Sherman's army in the war against the South, where he was wounded in a cavalry charge. He is next found studying theology at Nashota House, under the tutorship of the Rev. Dr. Adams, but he did not complete his course of Divinity studies, nor was he ever ordained, so that whatever he did for the Church in after years was done entirely as a layman. It was while studying at Nashota that his love for the Church, which began in early years, was fostered and trained, so that in after years it bore fruit in a life devoted to the building up of the Church of Christ. He seems to have always had in mind the command given by our blessed Lord to Peter in John xxi. 15, "Feed My Lambs," for he was intensely fond of children, and never tired of teaching them of a Saviour's love. He never settled down to a married life; but drifted round from place to place, until finally about twenty years ago, he came to anchor in the little village of Baysville, where his first work was to set about starting a Sunday school; at this he seems to have been baffled and balked at every turn, the people of whom very few, if any, were Church, thinking him mad, and even going so far as to say, "Oh! the old man is crazy, take no notice of him!" Not to be daunted, however, he fought through all opposition, until finally he started a Sunday school with one little girl, got her baptized, stood god-father himself, then others were gradually added and baptized. He was at this time working some six or seven miles away from the village as clerk in a lumber camp, but this did not deter him from attending his Sunday school; many a time would he walk the entire distance through snow two feet or more in depth, and with the thermometer a long way below zero. In most cases when his scholars were baptized, he became god-father, and if a parent neglected to send a child to Sunday school, our hero would immediately go and in the name of Christ demand his god-child. People wondered why he made so much fuss about a child, if instead of coming to its own Sunday school, it by some chance happened to go to the Union Sunday school. They would ask, "Is not one church as good as another?" The reply in every instance would be, "To you it may be, I only know one Church. I believe in a man having only one wife, and one church; he may just as well have a dozen wives as a dozen churches." Our hero next set about getting a church built in the village of Baysville; here he met with more opposition than he did over the Sunday school, but he carried it through, and in course of time the Church of St. Ambrose was built. He would never give in; he was an impetuous Irishman, of the kind of material that martyrs are made of. Some time after this he aided in a very considerable way in the erection of the Church of St. Mary Magdalene at Dorset, sixteen miles from Baysville. He compiled the "Home and Sunday School Catechism," wrote a small pamphlet, entitled "Churchmen and half-Churchmen"; which has been very much appreciated by all true Churchmen, and which shows most unmistakably his strong views regarding the Church and her Sacraments. On the Sunday just a week before he died, although but feeble, he was as usual at the head of his class; but after Sunday school he was taken ill, and was unable to attend Evensong. He kept his bed all that week. On the Sunday night following the Rev. J. W. Hazelhurst called as usual to see him, and found him much worse. In a very few moments after he called he breathed his last quietly, like

falling asleep. On the Wednesday following he was laid to rest in the little cemetery, his Sunday school scholars following, each with a flower, which they lovingly strewed on the grave. A great many of the villagers followed, each feeling that they had lost a friend. After the service at the grave side was ended, the choir and children sang hymn No. 401 from Hymns A. and M.:

Now the labourer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lauds the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

CHURCH LOSSES AND THEIR CAUSE.

BY REV. JOHN MAY, M.A.

Is our Church holding her own in Canada? If I am not mistaken, the Provincial Synod had its doubts on the matter, to say the least. The speakers sought in various ways to account for the lack of satisfactory progress, each worthy of serious consideration, and collectively of great weight. But among them I have looked in vain for what seems to me the *main secret* of our partial failure to win and hold the people. If I am right this one fact is sufficient to account for the situation. What is it? Religion has two sides; the selfish, and the altruistic. Or, to put it another way, the work of salvation should be (1st) *Personal*, (2nd) *Corporate*. Nonconformity lays chief stress on the former: our Church as now worked on the latter. Defect marks both in different directions. Equal stress on both conceptions is the ideal. Personal salvation is the main thing when we regard the destiny of the individual; corporate salvation, when we take a broader view involving the fate of posterity and the world at large. You can't dwell too long on either, unless you defraud the other. To grasp and appreciate the corporate idea implies thought and mental range. The majority but faintly feel its appeal to mind or heart. *Here then is the root-secret of our failure to win and hold the masses.* The most impassioned appeals for Corporate Religion, in the very nature of things, can never touch the heart of the average hearer as can home-thrusts where he himself lives. The strolling Evangelist understands this. Here dwells the secret of his power with the multitude. He errs in his seeming disregard of the Corporate side; but he is right so far as he goes. He begins where we should begin. His whole energies are focussed on one object—the *salvation of the individual*. "Personal salvation" is his battle cry; and it must be that of the Church preacher too if the Church is to prosper. Is it so in general? In our preaching is *personal salvation* given the first place? Is it not a very common complaint against many of our preachers that they ring too many changes on "the Church"—"always the Church?" Howsoever the intellect of the hearer may be gratified, his *hungering heart* is not fed. Even the utterly careless, the infidel, feel instinctively that this is not food—for them. Nor is it. The Sunday school is its place. The pulpit is an awful place—the most awful on earth. Its first, its grand aim, should be the conviction and conversion of sinners. Is that our pulpit, as we have it? Is *conversion* its constant theme? Do the majority of the clergy make this a *sine qua non* in each of their flock? Do not some of them seem to shun the very word? I rank with High-Churchmen on the question of Baptism: but *baptism is not completed* until arrive its pre-requisites, Repentance and Faith. Are these two things strenuously insisted on in each case? Have the mass of our baptized consciously repent-

ed and believed? This is the one grand question for each soul; and each knows well enough when the pastor treats it as if it had peace where there is no peace save that of spiritual death. Some day a rousing Evangelist wakes it up; and one more is lost to the membership of the Church. This is the grand secret of our constant loss, a loss so puzzling to the Church in late Synod assembled. There is just one way to stop it—*convert the people*. Neglect of this is the real centrifugal force thinning the ranks of the Church? The question for the laity to consider is not so much whether the clergyman is "High" or "Low," "broad" or "narrow;" or the service ornate or bald: but—*is the burden of his ministration the conversion of souls?* With this as his grand aim, let the rest range and vary at will, his work is done. *Without it, nothing is done.* The personal conversion of each member makes each a centre of light to those without, a magnet to draw them in. This is corporate salvation effectually preached, and not otherwise. Preach Christ and you preach the Church. The conversion of the individual is the first logical step towards the conversion of the world. Personal salvation must precede corporate salvation. As hungry cattle break through enclosures, so will famished souls wander in quest of food and rest wheresoever these may be found. In which case who is most to blame, the sheep or the shepherd? If salvation is ever to overflow to the ends of the earth, it must be from a Church more than filled with it. And how can the Church be full if its members are not? The single involves the universal. The personal is the germ—the unit—of the corporate; the acorn from which must grow that oak. You can't build a tree by commencing with the branches; nor expand the Church by talking "church." Your best wrought dogmatic fences will not keep the people from straying. Nothing will hold the old and draw in the new as will the attraction of solid good; and what good so solid as the personal salvation of the immortal soul?

REVIEWS.

Walter Raymond, whose "Love and Quiet Life" and "Tryphena in Love" have won for the author such lasting popularity, has written a new book, "In the Smoke of War," which will be published in October by Macmillan & Co.

Miss Grace King, author of "Balcony Stories" that aroused so much interest during their publication in *The Century*, and of "Tales of a Time and Place," published by Harper & Bros., has written for Macmillan & Co. a charming account of New Orleans, describing with the utmost accuracy that quaintest and most picturesque of cities, and reproducing to a marvellous degree the local colour and atmosphere. The book will be illustrated with characteristic drawings by Miss Francis Jones, who is also a native of New Orleans.

Macmillan & Co. will publish at once, in their "Ex-Libris Series," "Bookbindings Old and New," "Notes of a Booklover," by Brander Matthews, will contain much interesting and new matter relating to bookbinding of the past and the present. It will contain, also, a chapter on the Grolier Club of New York. The book will be profusely illustrated with very fine examples of ancient and modern bookbindings by "Le Gascon," Padeloup, Derome, Trautz Bauzonnet, Bedford, William Matthews, Cobden Sanderson, and many others, as well as with numerous facsimiles of the decorated covers of cloth and paper books selected from recent publications, both American and foreign. Among French artists examples are given of the styles of Cheret and Grasset—best known, perhaps, by their posters—and of Carlos Schwabe, whose illustrations to Zola's *Le Rêve* hold unique place.

THE GENERAL CONVENTION OF THE AMERICAN CHURCH.

PART II.

(From Our Own Correspondent).

On Monday, the 5th day of the Convention, an interesting discussion arose in the Lower House in connection with the respective merits of the terms assistant-bishop and bishop-coadjutor. Judge Prince claimed that the difficulty in getting people everywhere properly to pronounce the word coadjutor was a serious objection, to which argument Dr. Powers replied that he had not been in favour of the word before, but that he thought that the possibility of its creating agitation was distinctly in its favour. The merits of the terms coadjutor and assistant, as well as those of primate, archbishop, presiding bishop, etc., were enlarged upon. The Rev. Dr. Taylor, of Springfield, spoke strongly in favour of the title coadjutor, and urged that a coadjutor was not a mere servant, an episcopal curate, to be sent hither and thither at the beck and call of the bishop of the diocese, but that, on the contrary, he occupied a dignified and honourable position in the Church of God. That being so, his position was best expressed by the word coadjutor. After some further discussion, an amendment, substituting the word "assistant" for the word "coadjutor," was lost by a vote of 187 to 184, as also was that substituting "presiding bishop" for "primate." The principal objection presented against the adoption of the term "archbishop" was made by the Rev. Dr. Huntington, of New York, who said that he hoped there were those living who would see an archbishop in every State of the Union on the day when the united Church of the United States shall have come into being, and the word "primate" used to designate the chief of the national body. On the following day the time of the Lower House was mostly taken up with the discussion of reports from various committees. An invitation to hold the next General Convention of the Church at New Orleans was received and refused. Messages from the Upper House were received in connection with the title of the code of laws which should govern the Church, and as to the membership of the General Synod of the Church, as well as other matters. The members of the Lower House voted to amend their Lordships' message by substituting the word "Convention" for "Synod." It was mutually agreed that the General Convention should meet every third year. In the latter part of the day a discussion arose as to the next place of meeting of the General Convention. Boston was mentioned as also was Louisville, Ky. A motion for immediate action in the matter was made, but it was objected to, and the report was laid on the table for the time being. A long debate then ensued in regard to matters pertaining to the message from the Upper House concerning the government of the Church, which took up the remainder of the day's session, and was participated in by Dr. McVicker of Pennsylvania, Dr. McKim of Maryland, Judge Bennett, Dr. Elliott of Maryland, Dr. Green of Iowa, Mr. Thomas of Pennsylvania, and others. On Wednesday morning the members of the Lower House decided after some discussion "that the House of Bishops concurring, the General Convention should give its consent to the erection of a diocese in Northern Michigan." It was further decided that the missionary jurisdiction of Tokyo, Japan, should remain as heretofore. Matters referring to the Constitution were then discussed. It was resolved, on a report made by the committee on the Prayer Book, to adopt the proposition to prefix the golden numbers. Touching the diversity of the usage in the saying of the *Gloria Patri*, and also in certain portions of the Litany, the committee reported that they had considered the same and had thought it inexpedient to make any suggestion upon the matter. They asked to be discharged, and were discharged accordingly. Various reports were then presented, dealing with expenses, marginal readings in the Bible, functions of rectors, churchwardens, etc. The next business of importance taken up was the final consideration of the place of the next meeting of the General Convention. Dr. Perkins and Mr. Robinson of Kentucky, strongly advocated the claims of Louisville, and then the Rev. C. Knight, of Georgia, moved an amendment to substitute the name Atlanta for Louisville, supporting his motion at the same time with a vigorous speech. Much to the surprise of everybody, when the matter was put to the vote, Atlanta, Ga., was chosen by a large majority. Several messages, dealing with constitutional matters, were then received from the Upper House, the discussion of which took up the whole of the rest of the day's session. Amongst other things it was decided, on the suggestion of Dr. Huntington, of New York, that on the death or resignation of the primate the next bishop to him in seniority shall succeed to the primacy. This was adopted after a long discussion. The last action taken during the day was the adoption of an amendment proposed by Dr. Hodges, of Maryland, that the primate hold office for life, "unless he be re-

moved from that office by a vote of the majority of the bishops entitled to a vote in the House of Bishop" by a vote of 156 to 91. On Wednesday evening there was a very large missionary meeting in the beautiful Swedish mission church of St. Ansgarius, South Minneapolis. The meeting was specially arranged for by Bishop Whipple in the interests of mission work amongst the Swedes, and it was also an occasion offering an opportunity to the representatives of the Church from the East to see the practical workings of the new movement for uniting the Swedish people with the Protestant Episcopal Church. Several bishops were present, amongst others the Lord Bishop of Minnesota, who presided over the meeting. The first speaker was the Rev. Dr. Greer, of New York, who described at some length the great movement which has been recently started to bring the Swedish people into the Church. He said that it was only very lately that the Church in the United States had done anything in the matter. Other communities had done a great deal, but the Church had done next to nothing. Of late, however, the importance of this work had been brought home to the bishops and clergy of the Church, and now there were a large number of ordained preachers in the Church whose special work lay amongst the Swedes. He suggested, in closing, that the Church should greet the Swedes on their first landing, making use of those clergy who could speak their native mother tongue, and in this way gain an influence for good over them from the first. The Rev. Dr. Huntington, of Grace Church, New York, followed. In the course of his remarks he said that the reason why Swedish missions had so prospered in Minnesota was the fact of the wise attitude of the bishop of the diocese towards the Swedes. He did not force upon them the Prayer Book, but said to them, "You know what songs you love and what prayer books help you, take them and use them as you will." He prophesied a great and glorious future for this mission work. Bishop Whipple and the Rev. H. P. Nichols, rector of St. Mark's Church, also spoke, as well as the Rev. Mr. Tofteen, a native Swede, ordained in the Diocese of Quincy, who has done a great work amongst his countrymen in Minneapolis. His Sunday-school is one of the largest in the city. On Thursday, October 10th, the first matter brought up in the Lower House was the presenting of a memorial by Dr. Carey, of Albany, from the members of the annual conference of workers amongst negroes held recently at Washington. This memorial recommended three things: (1) That a special commission for work amongst the negro population be appointed, and that in its composition the clergy and laity should be equally represented. (2) That two qualified negro priests should be employed to labour under the direction of the Church Commission, who should go in and out amongst the people, and that they should spend six months in the Southern States and six in the Northern each year. (3) That a college should be founded wherein the negro youths might not only have Church training, but the benefits arising from a university education. This memorial was referred to a special committee. The remainder of the day's session was taken up with a long discussion in regard to matters pertaining to the Constitution and Canons of the Church. Just before the House adjourned a message was received from the House of Bishops referring to the persecution of the Armenians, and urging upon all Christian people, and especially the authorities of the Church of England, to take such action as would speedily bring the persecution to a close. Dr. Huntington said that the Church of England would do its duty in the matter, but pointed out, at the same time, that the matter lay rather with the Imperial Government than with the authorities of the Church in England. Mr. Sowden was much surprised that they should be asked to request the Church of England to do something, instead of asking the Government of the United States to make a move in the matter. The message was then adopted and the House adjourned. In the evening both Houses sat together as a Board of Missions. The meeting was called to order by Bishop Doane. Bishop Gilbert of Minnesota, moved that the Board of Missions request the House of Bishops to elect a missionary bishop for Alaska. The Bishop of Pennsylvania spoke in favour of the motion and the Bishop of Maine opposed it. A long discussion arose, during which speeches were made by Bishops Tuttle and Whipple, Bishop Paret of Maryland, Bishop Nelson of Georgia, Bishop Barker of Olympia, and others. At length, on the motion of Bishop Hall of Vermont, the discussion was adjourned until the following evening. Upon the meeting of the Lower House on the following morning, after the opening exercises, some time was taken up in discussing a motion made by Mr. Thomas of Pennsylvania, in regard to the Board of Missions sitting with closed doors. The resolution was eventually rejected by a close vote, viz., yeas, 125; nays, 133. A message was received from the House of Bishops, which was a resolution in favour of the next General Convention meeting at Louisville, Ky., and announcing nonconcurrence with their solu-

tion of the Lower House in regard to Atlanta. A committee of conference was appointed to deal with the subject. The rest of the morning's session was taken up in dealing with various matters in connection with the Board of Missions.

At the afternoon session, after various committees had been appointed, it was moved by Mr. Burgwin that "The General Convention shall meet in every third year on the 1st Wednesday in October, unless a different day be appointed at the preceding Convention, and at such place as may be determined upon by the Convention." This resolution was carried by a vote of 133 to 86. Mr. Nash, of New York, moved in amendment that the Convention meet once in every five years instead of three, but the amendment was lost by a very large majority. The remainder of the day's session was taken up with the discussion of various messages from the Upper House dealing with matters pertaining to the welfare at large of the Church in America. In the evening the adjourned meeting of the Board of Missions was held, the Lord Bishop of Albany presiding. Bishop Neely, of Maine, opened the discussion and he was followed by Dr. Langford; Bishops Hall, Talbot, Nelson, Potter, Paret and others took part in the discussion, which was of a lengthy character. It ended by the resolution of Bishop Gilbert, asking that a Bishop be sent to Alaska, being carried by a vote of 161 to 37. The Board then adjourned. On Saturday, Oct. 12th, the members of both Houses took a holiday and went to Faribault in a special train. On their arrival thither, they were met by a committee of citizens and some 200 vehicles. About 750 took part in the excursion. They visited the State institutions for the blind, the deaf and dumb, and the feeble-minded children. They paid visits also to Seabury Hall, St. Mary's school and Shattuck school, where they inspected the Shumway Memorial Chapel. After some refreshment the Mayor of Faribault, Mr. Sheffield, welcomed the visitors on behalf of the citizens, to which speech Bishop Coxie made a humorous and witty reply. Several other Bishops also spoke, all of them being full of praise for the good work done by Seabury Divinity School. After witnessing a drill of the boys attached to the school, the visitors drove to the Cathedral, where a short service was held. At its close the excursionists returned by train to Minneapolis. In the evening the Board of Missions held another session, at which a special vote of thanks was unanimously passed in connection with their excursion on the earlier part of the day to Faribault. Mr. Butler, of Central Pennsylvania, called the attention of the Board to the statement in the report of the Board of Managers, which showed that during the past year the large sum of \$200,000 had been collected amongst and given to missions by the small children of the Church. These contributions came from all parts of the country. Bishop Graves, of Shanghai, made a stirring address pointing out the great need there was of more workers in the mission field and called upon the young men of the Church to offer themselves for such work, not by ones and twos, but in large numbers. Mr. Temple, of Vermont, deplored the lack of enthusiasm for missions which there now is in the American Church as a whole, and declared that it was due to the lack of a systematic mode of acting. He said that there should be systematic information of what is going on in the mission field given to each parish, so that an interest in missions should be kindled. On Monday, Oct. 14th, the eleventh day of the Convention, majority and minority reports were presented in the Lower House concerning the advisability of bishops taking under their spiritual visitation congregations of Christian people which have not hitherto been in communion with the Church. The former report was signed by Dr. Huntington of New York, and the latter by Dr. Faude of Minnesota. On Tuesday, Oct. 15th, a message was received in the Lower House from the House of Bishops, recommending that the title page of the Book of Common Prayer be amended by striking out the words "Protestant Episcopal" and making it read "According to American use." There seems to be a strong feeling among members in both Houses to get rid of the words "Protestant Episcopal" altogether, and to designate the Church in the United States simply "The American Church."

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

St. Philip's harvest festival was celebrated on Thursday last at Montreal West. Dr. Ker, of Grace Church, preached, in his earnest and effective manner, an appropriate and instructive sermon. The musical part of the service was exceedingly well

rendered: the anthem, "I will lift up mine eyes" (Psalm cxxi), by Dr. J. Clarke, being very nicely executed. Mr. Binder, the newly-appointed organist, and his choir, are to be congratulated. The special music was repeated on Sunday evening. St. Philip's, which has been lately tinted, and provided with cathedral glass windows, new altar cover, altar screens and carpet, presented a very pretty appearance in its special festival adornment—the work of loving hands and hearts. The congregation is indebted to Mr. George Hague, of this city, largely for the windows, to Mr. G. L. Banks for the altar equipment, and to Mr. Thos. Trenholme for the carpet.

St. Simon's.—A congregational social and concert of vocal and instrumental music was held last Tuesday evening in the hall of St. Simon's Church, St. Henri.

The Montreal branch of the Diocesan Sunday-school Association held a devotional meeting Monday evening in the Synod Hall. Addresses were given by the Bishop of Montreal, Mr. R. H. Buchanan and Mr. H. J. Mudge. This meeting was in connection with the Day of Intercession for Sunday-schools, which was observed in England, and also in the Dominion, by the Church of England. The music was under the direction of Mr. Hilsley, organist of St. George's, assisted by St. George's choir.

Personal.—The Rev. H. Jekill, B.A., left the city on Friday for a few months to be spent at Huntsville, Alabama. Mr. Jekill is just recovering from a severe attack of typhoid fever. A large number of his parishioners met together last Wednesday evening to wish him a "bon voyage" and speedy recovery to his usual health. The churchwardens arranged to have St. Mary's Church supplied during his absence, and the Ladies' Aid Society very generously voted \$100 toward his expenses. Mr. Jekill is highly esteemed by the people of St. Mary's parish, who hope in a short time to meet him again in perfectly restored health.

ONTARIO.

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

Brockville.—The annual Thanksgiving service was held last week in Trinity Church, which was appropriately decorated with fruits, flowers and plants for the occasion. There was a large congregation present, including many from the other Anglican churches in the town. Rev. G. S. Anderson of Morrisburg read the service. The first lesson was read by Rural Dean Grout, of Lyn, and the second by Rev. Prof. Worrell, of the Royal Military College, Kingston. The singing of the choir was exceptionally good. In addition to the usual musical service, a stirring anthem was rendered, in which Mr. Allan Turner, of St. Peter's Church choir, took a prominent part. The Rev. Prof. Worrell preached an extemporaneous sermon from the text, "Consider the lilies," etc. It was an eloquent effort on the part of the reverend gentleman, and was delivered with good effect. Following the sermon were short addresses by the Ven. Archdeacon T. Bedford Jones and Rev. Dr. Nimmo.

TORONTO.

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

St. Stephen's.—Y.P.A. elected the following officers for the coming season:—Honorary Presidents, Rev. A. J. Broughall, Rev. E. H. Clapp; President, John Alley; Vice-President, William Cook; Second Vice-President, George Garrett; Third Vice-President, T. E. Godson; Secretary, C. F. Barton; Treasurer, Walter Minty.

All Saints.—Rev. J. R. Shields Boyd, B.A., curate of this church, and son of his Honour Judge Boyd, left last Tuesday for China. There he is to labour in the fields as a missionary for the next seven years, in the district in which the recent outrages broke out. The congregation assembled in the school-house to wish him God-speed. The meeting took the form of a social gathering. On behalf of the congregation Messrs. Levisconte and Logan, the churchwardens, presented Mr. Boyd with a beautifully illuminated address and a purse of \$300. Company No. 14 All Saints' Boys Brigade also presented Mr. Boyd with an address. Mrs. Boyd, who has endeared herself to the members of the congregation, is to accompany her husband.

The Right Rev. Bishop Dudley preached last Sunday morning in St. Alban's Cathedral and in St. James' in the evening.

The report of the Brotherhood of St. Andrew's Convention will appear next week.

Peterboro.—Few more pathetic sights have been witnessed in St. John's Church lately than that of

last week, when a venerable, full-blooded Indian clergyman stood with bowed frame upon the chance steps and spoke words of broken, but heartfelt Christian greeting, to the assembled congregation. He was attired in the surplice and stole of the Church of England. He is of the most pronounced Indian caste. From beneath his surplice his moccasins peeped out and his appearance was quaint. The Indian clergyman's name was Rev. J. J. Enmegabowha, "one that stands before his people." He began his address by expressing the deep emotion which he felt in standing once more in a church where sixty years ago it had been his great privilege to bear the truths of the Christian religion. He then went on to describe that he had been born near the banks of the Otonabee, and when a child, while in supposed danger, his father gave him his name, Enmegabowha, meaning "one that stands before his people," for the reason that if he should ever recover it was vowed that he should stand before his people and do them some service. The venerable preacher thanked God he had been able to stand before his people and carry out his vow. When a boy, Rev. Samuel Armour, the first rector of Peterboro', took him for the purpose of giving him an education. Mr. Armour devoted much pains to his instruction, but the young Indian ran away from Peterboro' to his wigwam near the back lakes, where his brother Indians were hunting. After a few years he went again under the tuition of a white missionary, who took him to Minnesota as interpreter to the Indians. After work at Sault Ste. Marie and La Ounce he was ordained by Bishop Kemper, being the first Indian clergyman in the State of Minnesota. After one or two spheres he was given charge of the Indians on the White Earth reservation, where he has built a stone church. In most affecting broken English he narrated this story of his life. In his congregation he has no less than five hundred communicants. He told of some of the conflicts he had witnessed between the Chippewas and Sioux, in one of which the man that stood at his side was scalped and he expected to be scalped himself. He acted as interpreter for the United States Government in their dealings with both nations, and brought about the peace for which the Government gave him a grant of land. He spoke of the importance of the simple preaching of the Gospel amongst the Indians, and of the fruit that had been borne. There were over two thousand Indians in the northern part of Minnesota who were now members of the Protestant Episcopal Church. Every Sunday the service used in St. John's was joined in by the large Indian congregations. In conclusion the aged minister again expressed his pleasure at being able to stand in the church where he first learned his creed, Lord's Prayer, and ten commandments. Rev. Mr. Enmegabowha is visiting friends on the Mud and Rice Lake reserves. He was given permission to do so by Bishop Whipple, of Minnesota.

South Simcoe Deanery.—The regular quarterly meeting was held in Alliston on October 17th and 18th. A missionary service was held in St. Andrew's Church on the evening of the 17th, when the Rev. J. R. S. Boyd, B.A., who is soon to leave for China, told of the needs and opportunities in that vast heathen land. The Chapter met for business on Friday morning; present, Rural Dean Carroll, B.A., W. E. White, B.A., F. J. Lynch, George Scott, A. C. Miles, B.A., and W. G. G. Dreyer. The Rev. A. C. Miles was chosen secretary *pro tem*. The chief matter before the meeting was the arranging of the annual missionary meetings. It was decided to ask the aid, as speakers, of the Rev. Canon Greene, Rev. Canon Murphy, Rev. Rural Dean Kingston, Rev. L. H. Kirkby, and Rev. C. H. Marsh. The secretary was asked to write to them, they to reply to the Rural Dean, and he to complete arrangements for meetings. Time chosen, the latter half of January. The Rev. A. C. Watt having resigned the position of secretary, held by him for many years, the Rev. E. Chilcott, M.A., of Bradford, was unanimously elected to the office, and the Rev. Mr. Watt was thanked for his past efficient services. Bradford was chosen as the next place of meeting, the time to be left with the Rural Dean. It was resolved to request the Rev. Provost Welch, of Trinity College, to preach on that occasion, and give a paper or address at the morning session.

NIAGARA.

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

Guelph.—*St. George's.*—Sunday, the 20th, was devoted specially to Sunday-schools and their work. In the morning the archdeacon preached a sermon suitable to the occasion. In the evening, Rev. Mr. Ballard preached, taking up the theme of the day.

St. James.—The Rev. Mr. Belt preached both morning and evening appropriate sermons, in accordance with the pastoral letter from the Archbishops of Canterbury and York.

St. Catharines.—*St. George's.*—The Rev. Mr. Kerr preached a powerful sermon on the Sunday-school, in which he said, "That the Sunday-school had developed tendencies not in harmony with the general spirit of the Church of England, and that 'Leaflets' and International Homiletics, or lessons, as they are more generally called, were killing alike religion and the influence of the Holy Bible among the young."

GRIMSBY.—The Bishop of Niagara held a conference with the clergy and laity of the Deanery of Lincoln and Welland at this place, on Thursday, 10th Oct. There were present: The Bishop, Archdeacon Houston, Canon Bull, Rural Dean Armitage, Rev. P. L. Spencer, Rev. F. H. Fatt, Rev. C. R. Lee, Rev. P. W. Smith, Rev. Alfred Benny, Rev. J. C. Manson, Messrs. J. P. and Louis Merritt, J. H. Grout, R. A. Abbe, Capt. James P. W. Lyons, R. J. Hewat and E. J. Wolverton. Several ladies were also present at the afternoon session. Rev. P. L. Spencer was appointed secretary. The bishop said the conference met for the purpose of studying the special needs of the Church in the deanery. The question of Church extension in several districts, notably Bertie and Niagara Falls Centre, occupied a large portion of the morning session. The bishop read a most carefully prepared paper from the pen of Rural Dean Clark on "Diocesan Statistics." The Rev. F. Fatt read an admirable paper upon "Lord's Day Observance." The Rev. P. L. Spencer read a most suggestive paper on "The Clergy and the Women's Auxiliary." It is proposed that the Women's Auxiliary should take up work for parochial and diocesan objects and foreign missions. A resolution of sympathy with Canon Mackenzie in his illness, was passed. The ladies of St. Andrew's Church provided an excellent dinner for the members of the conference at the residence of Dr. Alexander. Tea was served at the residence of Mr. R. J. Hewat, of the Bank of Hamilton.

HURON.

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

A Thanksgiving service was held in the pretty little church of St. Thomas, near Chatham, on Sunday. The church was most tastefully decorated, being the work of the young ladies of the congregation. The Rev. Mr. Dixon, of Toronto, preached an eloquent sermon appropriate to the occasion.

WALKERTON.—*St. Thomas.*—The congregation held their annual Harvest Thanksgiving service on Sunday, Sept. 27th. The decorations of the church were on a larger scale than usual, and far surpassed those of former years. Grains and flowers were arranged on the walls and every window had fruit, flowers and vegetables as witnesses of the bounty of God. A special feature of the decorations was the chancel screen of vines and flowers extending across the church and bearing as its harvest text, "All the earth doth worship Thee." Rev. J. W. Hodgins, R.D., rector of Seaford, preached appropriate sermons morning and evening, and although the day was very disagreeable, he was greeted by large congregations, many from other bodies attending. In the afternoon the rector conducted a children's service for the Sunday school, at which every scholar presented a bouquet of flowers. The flowers were sent next day to Mrs. Baldwin's flower mission at London.

WINGHAM.—After two and a half years of pastoral labours, we heard with sorrow our rector's farewell sermon, which he preached previous to his leaving to accept the position as assistant minister of the Church of the Redeemer, Toronto. Since Mr. Wood's appointment as rector of this parish, he has undertaken and carried out the finishing of one of the most beautiful churches of its size in the diocese, of which the congregation are very proud; it is also nearly paid for. He worked with untiring zeal and secured a magnificent pipe organ, which has been paid for by the ladies of the congregation, besides the seating electric light, etc. Last year there were placed three beautiful memorial windows in the chancel in memory of the first rector of the parish, the Rev. W. Davies, and the two late Churchwardens, Crowell Willson and Thomas Comyn Esqs., designed by McCausland & Co., of Toronto. His earnest Christian work has been more than blessed in the Sunday school, which has not its equal in the Deanery (or at least, it is quite as good as any). It must have made each parent's heart glad and thankful to the Great Head of the Church, when at the children's farewell sermon on Sunday afternoon, he bid his devoted teachers and loving Sunday school farewell, glad that they have been taught true Church principles, and as a little girl said, "I am so sorry Mr. Wood is going away, he loved us little ones so much." May the knowledge that he has endeared these little ones to himself linger as some precious memory that fills the heart with hope

and courage, and makes life, with its cares and troubles, when looking back, a green spot in the desert of life around, which our dearest thought seems to linger and our tenderest emotions love to dwell. As a token of their esteem the teachers and Bible class are presenting him with a gold headed cane. At the vestry meeting it was moved by Mr. Davies, seconded by Mr. Shore, that an address be presented to Mr. Wood on his leaving this parish. May the Great Giver of all follow Mr. Wood's labours in Toronto, and abundantly bless him there as here, is the earnest wish of his Wingham friends.

On Sunday, Oct. 6th, special services of harvest thanksgiving were held in the parish of Mooretown, Courtright and Corunna. Each church was appropriately decorated with grain, fruit, flowers, etc. The Rev. O. W. Howard of Toronto University, brother of the incumbent, was the special preacher. His sermons were suitable to the occasion, and were listened to most attentively by the large congregations assembled. On Tuesday evening, Oct. 8th, a Harvest Home Supper and entertainment was given at Courtright, and one the following evening at Corunna. At both of these members of the choir of St. George's Church, Sarnia, furnished the musical programme, and the rector of Sarnia, Rev. T. R. Davis, M.A., gave an address.

HANOVER.—A missionary meeting was held in St. James' Church, on the evening of the 23rd, the Rev. J. Hill, M.A., of Southampton, and the Rev. Rural Dean of Bruce being the principal speakers of the evening. The addresses were excellent and were listened to by a fair congregation. After the service, a business meeting was held to consider the advisability of increasing the assessment of the parish, the Rural Dean and Mr. W. Telford, of Tara, and Mr. T. Powell, of Elsinore, being the assessors for Bruce. Mr. W. H. Goodeve and Mr. T. Cunningham spoke on behalf of the congregation. After an interesting discussion, it was deemed expedient to allow the assessment to remain as it is for another year at least. The holidays being over, the Young People's Guild, will (D.V.) resume their usual Wednesday evening meetings, and a short lecture will be given as usual by the clergyman in charge. The young people take a lively interest in their meetings, all working to advance the Church's claims, and the Master as Love itself, the Church as instructor in His way.

The report of the Lay Workers' Convention will appear next week.

ALGOMA.

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

HUNTSVILLE.—The annual harvest festival of All Saints' Church was held on the 15th and 16th of this month. The harvest home commenced with a special thanksgiving service in the church on Tuesday evening. The service was hearty and congregational. Ven. Archdeacon Lloyd read the prayers, assisted by Rev. F. C. H. Ulbricht. The sermon was preached by Rev. C. J. Machin, Mus. Bac., Rural Dean of Muskoka, from the text, "And what profit shall this birthright do to me?" Gen. xxv. 32, was eloquently descriptive of the privileges enjoyed by the congregation: (a) As citizens of our great Dominion. (b) As also an integral part of the Empire of Great Britain. (c) And last, but not least, as members of the one Holy Catholic and Apostolic Church. The preacher warmly exhorted his hearers to a just appreciation of their privilege and birthright in these three particulars. The offertory, \$5.10, was devoted to the Superannuation Fund of the diocese. The harvest supper was held in the church hall on Wednesday evening. A wet day made the attendance smaller than on previous occasions, but every one went in for hearty enjoyment. After supper the ven. archdeacon took the chair, and introduced those who took part in the brief programme submitted; this consisted of voluntaries, singing, and a speech by the Rev. Rural Dean of Muskoka upon the subject of "Union." Proceedings were brought to a close by singing the national anthem. On Thursday evening the children of the parish were invited to a free tea provided by the ladies of the congregation. The chancel of the church and the church hall were most tastefully decorated for the festivity by the parishioners, who also supplied the abundant repast.

NEW WESTMINSTER.

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

Aggressive mission work amongst the Chinese in the city of Vancouver is to be begun immediately at the express desire of the Lord Bishop. Christ's Church and St. Paul's will each have twelve regular teachers engaged in the work, and it is now believed great results will follow.

St. Paul's Church, Vancouver, is to have a side chapel, and when it is fitted up there will be a daily

Eucharist at 8 a.m. The altar for the same has been promised, and the rector will furnish the ornaments in loving memory of his parents. The Lord Bishop of the diocese is to be asked to dedicate the new altar as soon after the meeting of the Diocesan Synod as possible.

The Lord Bishop of New Westminster officiated on Sunday, Oct. 13th, at Vernon. On the previous day His Lordship was given a most flattering reception in the Court House by the citizens.

British and Foreign.

It has been settled that the next Church Congress shall meet at Shrewsbury in October, 1896.

The North Sea Church Mission has been enriched by a cheque for £2,000, by a lady whose name is not divulged.

The late Professor Babington has bequeathed to his late university (Cambridge) his entire collection of plants.

Canon Quirk, vicar of St. Paul's, Lorrimore Square, has accepted the rectory of Bath, offered to him a short while ago.

The Rev. W. K. Ormsby has been appointed by the Lord Bishop of London to the chaplaincy at Boulogne-sur-mer.

The Rev. J. Peers Smith, senior curate of Bray, Ireland, has been appointed assistant chaplain of the Embassy Church in Paris.

The Rev. H. J. Bevan, rector-designate of Holy Trinity, Chelsea, has been re-appointed to the Gresham Divinity Lectureship.

No fewer than 140 missionaries, including 80 ladies, were dismissed recently for service in the foreign field by the committee of the C.M.S.

A handsome bust in Carara marble, in memory of Archbishop Knox, the late Primate of All Ireland, has been unveiled in Armagh Cathedral.

Canon Barnett, of Toynbee Hall, has offered to raise £20,000 towards the cost of building a town-hall and art gallery for the parish of Whitechapel.

The revision of the whole of the Holy Bible has just been completed. The work of revision has taken twenty-five years exactly. It was commenced in 1870.

Advantage is to be taken of the introduction of electricity into Westminster Abbey in connection with the new echo organ, to place electric lights in the choir.

The Rev. E. L. Roxby, vicar of Holy Trinity, Tulse Hill, S.E., has been appointed rector of Cheltenham by the Simeon Trustees, in the place of Canon Bell, who has resigned the living.

The new organ at Bath Abbey, which has been erected as a memorial to Canon Brookes, at a cost of £3,000, was opened lately by Sir William Parratt, the organist of St. George's Chapel, Windsor.

The very old church of St. Peter's, Cheesehill, Winchester, belonging, in great part, to the 18th century, but parts of which date back much further, was re-opened lately after a modern but effective restoration.

The late Rev. Canon Hoare, who was for many years vicar of Holy Trinity, T. B. Wells, has left a brief but interesting autobiography, which will be edited by the Rev. Dr. Townsend, who was one of his former curates.

Messrs. Ind, Coope & Co., the well-known brewers of Romford in Essex, have given a convenient and eligible site for a vicarage house for the new ecclesiastical district of Chadwell Heath, Essex, which place is on the G.E.R.

The Rev. P. L. Dyke-Acland, the sub-dean and one of the prebendaries of Exeter Cathedral, has just celebrated his jubilee as vicar of Broad Clyst. He is a younger brother of both Sir Thomas and Sir Henry Acland. Broad Clyst is in Devonshire.

The principalship of Wells Theological College has been offered to and accepted by the Rev. W. O. Burrows, Principal of the Leeds Clergy School. Mr. Burrows took four firsts at Oxford, and was senior student and tutor of Christ Church for some years.

The Dean of Canterbury is to go to Palestine again in December next. He will be one of Mr. W. Perowne's party. They will visit Athens and Constantinople en route, at which places the dean will deliver lectures. He will also lecture again at Jerusalem.

The Rev. W. E. Dixon, who has been a minor canon and precentor of Ely Cathedral for the past 36 years, resigned recently, and has been appointed an honorary canon of the cathedral. He is succeeded in the precentorship by the Rev. J. H. Crosby.

The Bishop of Salisbury recently dedicated a side chapel at Wimburne Minster. This side chapel was formerly a chantry, founded nearly four hundred years ago by the Countess of Richmond, mother of Henry VII., and dedicated to the Holy Trinity. The chantry has now been restored and will be used for daily service.

The Bishop of Winchester and Mrs. Randall Davidson have taken up their residence at Farnham Castle. The bishop and his wife were officially welcomed to the town by the mayor and corporation, who were accompanied by a large number of the representative townspeople.

A shameful scene occurred on a recent Sunday at Portobello, a small watering place near Edinburgh, when two men were baptized in the sea by the minister of the newly formed Baptist congregation there. A great crowd assembled on the beach and promenade, laughing and jeering. Feeling on the doctrinal question ran high, so that at one time a riot was feared.

Lord and Lady Grimthorpe celebrated their golden wedding on October 10th last, at Doncaster, his lordship's old home. The bells of the parish church were rung in honour of the event. Lord Grimthorpe has spent very large sums of money in restoring St. Alban's Abbey and two other churches in the city of St. Alban's.

The new chapel of Selwyn College, Cambridge, was dedicated by the Bishop of Ely on October 17th (St. Ethelred's Day), which was the fifty fourth anniversary of the consecration of G. A. Selwyn to the Bishopric of New Zealand. Both the Archbishops and the Bishops of Salisbury, Lichfield, Peterborough, St. Alban's, Trinidad and Zululand, together with Bishops Abraham and Anson, were present on this occasion.

On September 12th last, the memorial stone of St. Mary's Collegiate Church, Port Elizabeth, South Africa, was laid with Masonic honours by Dr. Egan, the District Grand Master of the Freemasons. The ecclesiastical part of the ceremony was performed by the Very Rev. the Dean of Grahamstown, who, as vicar-general of the diocese, officiated in the place of the bishop, who was absent in England at the time. The college was destroyed by fire in March last.

The Rev. Canon Sir John Leigh Hoskyns, Bart., recently celebrated the completion of his 50th year as vicar of Aston Tyrrold, Berkshire. The occasion was made one of great rejoicing by the parishioners. A special service of thanksgiving took place in the parish church, also a parochial tea. At eight p.m., a very largely attended meeting was held, at which the vicar was presented with an illuminated address, handsomely mounted and framed. At the service in the church the prayers were intoned by the Rev. E. Hoskyns, rector of Stepney, a son of the vicar, and the sermon was preached by the Archdeacon of Berkshire.

Correspondence.

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

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

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

Crumbless "Altar Bread."

SIR,—A letter under the above caption appeared in your correspondence columns on the 17th inst., in the favourite "knock him down, and drag him out" style. The attitude of writers adopting this mode should be so impregnable, and their statements so in accordance with facts, that their object of attack be utterly annihilated, else some of the bystanders

may cry "fair play." I am not, myself, an advocate of crumbless "altar" bread, but I do cry "fair play," and beg to criticise the statements made in the letter. Let us see what our "Glorious Reformation" Prayer Book had to say on the subject. "For avoiding of all matters and occasions of dissension, it is meet that the bread prepared for the communion be made, through all this realm, after one sort and fashion, that is to say, unleavened, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces: and every one shall be divided in two pieces, at the least, or more, by the discretion of the minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole body of our Saviour Jesu Christ." The rubric was altered to the present form in 1552, not at the Glorious Reformation. Archbishop Parker, in answer to an appeal as to the meaning of the present rubric, wrote: "It shall suffice, I expound, where either there wanteth such fine usual bread, or superstition be feared in the wafer-bread, they may have the communion in fine usual bread, which is rather a toleration in these two necessities, than is in plain ordering, as it is in the injunction." In his Visitation Articles, Parker also inquired, "And whether they do minister the Holy Communion in wafer-bread, according to the Queen's Majesty's Injunctions?" Thus the contemporary interpretation of the rubric was plainly that the Sacramental bread was usually to be in the form of wafers (crumbless), but that for peace and quietness' sake, when wafers were objected to, "the best and purest wheat-bread that may conveniently be gotten" might be permitted. Likewise, the word "altar," while retained in the Prayer Book issued at the consummation of our "Glorious Reformation," was dropped in that of 1552, except where it appears in the offertory sentences, and elsewhere in the Holy Scriptures in the course of the Book. Now, we find in the preface, (an integral portion of the Book) the following: "We are fully persuaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by law, doth not contain in it anything contrary to the Word of God, or to sound doctrine." This unifies the teaching of the present with the former books established by law, and is authority for all in them contained. The word altar is therefore not an unauthorized expression, because it is in accordance with the Word of God, and of sound doctrine. Whatever the Protestant laity may or may not think of these matters, does not concern the members of the Catholic Church. But whatever we Churchmen think about things, in themselves non-essential, for goodness' sake let us tolerate one another's private opinions—even if publicly expressed—and not turn the pen into a bludgeon, and exercise it on all who cannot "think through the same quill" with ourselves. The liberty of conscience allowed by the Church of England, in all matters not essential to the articles of the Christian religion as contained in the Apostles' Creed, and as set forth in the Shorter Catechism, ought to be the earnest of peace amongst the members. In all other things men will agree to differ and live peaceably. Why not so in the Church? Why accuse a brother Churchman of being superstitious, if he prefers to use "crumbless bread" at the "altar"? Is "crumbly" bread at the "communion table" any less superstitious, in itself? So, having no quarrel with exponents of either kind of bread, provided it be "pure wheat bread," I cry fair play, and trust that criticisms of opinions non-essential may be expressed with less acrimony and more of love and toleration, especially when they are supported by a reasonable amount of authority and custom.

W. FRED. JACKSON.

Brockville, Oct. 18th, 1895.

The Significance of the Harvest Festival.

SIR,—I read with interest the letter from Rev. C. S. Goodman on this subject. I venture to differ, however, from his explanation as to the Christian correspondence to the three Jewish feasts. Why need we reject the old-fashioned teaching of the Church? The Church has always held that two at least of the Jewish feasts became spiritualized with the Christian era. (a) *Passover*, now the Christian's Easter (see special psalms and lessons for proof). (b) *Pentecost*, the Christian's Whitsunday, commemorating the preaching of the new law of Christ, and the first fruits of the harvest of souls. If we look for traces in these days of any connection of these festivals with a material harvest, I think we shall look in vain. But Mr. Goodman mentions under (a), "A Service of Supplication"—i.e., our Rogation Days. Now how a service of supplication at time of *sowing* can correspond to the "gladsome" Jewish festivals which, we are rightly told, centre round the harvest, I really cannot comprehend. (c) *Tabernacles*. Your correspondent gave no explanation of the Christian festival corresponding to this. It was truly the final ingathering, but the first fruits were

gathered in (our) April and final harvest on (our) October 15 (not September). Have we really anything in our year of field work that corresponds to this? Finally, in offering this friendly criticism, may I ask if it is not more profitable to keep to the Church's lines of perceiving a beautiful spiritual correspondence, but not a material one, between the Jewish and Christian feasts?

I. WILLIAMS, Whitewood.

"Life in a Look."

SIR,—F. G. Newton's letter is but a prolongation of A. Hewitt's, and calls for little notice. If he will read my letter again he will find that I did not question the soundness of Bishop Baldwin's "view" of St. John iii. 5, but simply called attention to the painfully obvious fact that the bishop's interpretation flatly contradicts another interpretation which he has pledged himself to teach. The Church interprets St. John iii. 5 as teaching the "great necessity" of the sacrament of Holy Baptism; *her baptismal offices—all of them—are built upon that interpretation.* In the mind of the Church, baptism is the new birth of "Water and Spirit," the "washing of regeneration," whereby God, "according to His mercy saved us." The teaching of "Life in a Look" "utterly dissent from any such interpretation." Mr. Newton should not have answered my letter unless he was prepared to defend "Life in a Look" in that particular, and was also prepared to show that the tendency—nay, the actual result—of the book in question is not, as I asserted, *Plymouthism*, actual apostasy from the Church, on the part of unlearned and unstable people in whose hands it is placed. Mr. Newton did not even pretend to do either of these things; he could not, so he treated us to a whole column of irrelevant hodge-podge. It would be a great blessing if one could get Mr. Newton to realize his true position in the Holy Catholic Church—that he is sent to teach certain doctrines and administer certain great sacraments, and, therefore, if he contradicts those doctrines or refuses to teach them, or treats those sacraments as empty signs, he does so *at the expense of his own honesty.* He may have a higher light in the interpretation of Holy Scripture than the Church ever possessed, still *honesty* demands that he shall teach the Church's "view" or exchange his cassock for the Genevan gown, or the Methodist "Prince Albert." Every human sect and society has its distinctive doctrines, which its ministers and officers are pledged to teach and uphold. It is so in the divine organism, the Church. A man may purchase a cheap reputation for "broad-mindedness," "Catholicity," etc., by taking office and then setting up his own private judgment against the principles he has sworn to defend; but men who *think* will soon cease to have any respect for that man or his judgment, no matter what his rank or station. I am afraid Mr. Newton does not take time to think, or he would not have written in defence of "Life in a Look." Permit me, Mr. Editor, to give, in closing, one or two extracts from Kingsley's "Sermons for the Times," a volume I would commend as worth reading by priests and laymen. It may be as well to remind some that Kingsley was a contemporary of the Oxford Revivalists, Keble, Newman, Pusey and others, and that he opposed the "High Church" movement in every way consistent with his position as a Christian priest. But this is part of what he has to say upon the text, "Baptism doth now save us," etc.: "These words are very wide words; too wide to please most people. They preach a very free grace; too free to please most people. Such full and free grace, indeed, that some who talk most about free grace, and insist most on man's being saved only by free grace, are the very men who shrink from these words most, and would be more comfortable in their minds, I suspect, if they were not in the Bible at all, because the grace they preach is too free. . . . Just in the same way do people stumble at certain invaluable words in the Church Catechism, which teach children to thank God for having brought them into a state of salvation. Even very good people, and people who really wish to believe and honour the Church Catechism and the sacrament of baptism, find these words too strong to please them, and say that of course a child's being in a state of salvation cannot mean that he is saved, but that he may be saved after he dies. My friends, I never could find that we have a right to take liberties with the Bible and the Prayer Book which we dare not take with another book, and to put meanings into the words of *them* which, in the case of any other book, would be contrary to plain grammar and the English tongue, if not to common sense and honesty. If you say of a man, 'He is in a state of happiness,' you mean, do you not, that he is happy *now*, not that he may, perhaps, be happy some day? . . . Then what can a man's being in a state of salvation mean, by all rules of English, but that he is saved? My friends, we call ourselves Englishmen and Churchmen, let us be honest Englishmen and plain Churchmen, and take our Catechism as it stands. For rightly or wrongly, truly or falsely, it does teach

every christened child to thank God, not merely that it has some chance of being saved when it dies, but that it is saved already, now, here on earth. Whether this is true or false is another question. I believe it to be true. I believe the text to be true; I believe that why people shrink from it is that they have got into their minds a wrong, unscriptural, superstitious notion of what being saved, and saving one's soul alive, and salvation, mean. And I beg all of you who read your Bibles to search the Scriptures from beginning to end, and try to find out what these words mean, and whether the Catechism has not kept close, after all, to the words of Scripture. It will be better for you, my friends; it will be worth your while to know exactly what *being saved* means; . . . (and) you will find the Catechism wider, and deeper, and sounder, than you have ever suspected it to be; and see, I trust, that in *these very words* it preaches to you and me, and our children after us, the *one true Gospel and good news*, which will stand, and grow, and shine brighter and brighter for ever, when all the paltry, narrow, counterfeit gospels which man invents in its place have been burnt up by the unquenchable fire with which the merciful Lord purges the chaff from His floor." I have given these extracts to show that Kingsley—whose Protestantism will not be questioned by those who prefer that title to the more churchlike and primitive name of "Catholic"—Kingsley, I say, held and taught the doctrine of baptismal regeneration in its highest meaning; allowed no private opinions about Holy Scripture to take its place, and he questioned the honesty of those who would play tricks with the language of the Prayer Book. And I would commend his words to the careful attention of those who talk loudest about "Gospel preaching" and "Protestant doctrine," phrases which, I am afraid, mean anything rather than plain Church teaching in the mouths of those who use them most frequently.

R. B. WATERMAN.

Franktown, October 8th.

Lay-Readers.

SIR,—Mr. Whitcombe's first letter reads in the latter part as though the work of a lay-reader was a very easy matter, involving no self-denial and the endurance of no hardships on his part. Here again, I think, he is scarcely fair. While a lay-reader esteems it a great privilege to be allowed to hold services and preach, he will probably tell you that to any man having a proper sense of his responsibilities, the mental effort required is very far from being easy, and the physical discomfort and exertion involved very far from pleasant. Indeed it has been known to end in the payment of a considerable doctor's bill. Most of the lay-readers with whom I am acquainted are very busy men during the week, and while the work of taking services in the suburbs and out in the country has its pleasant side, it does very frequently require great effort and stern self-denial. I suppose that even clergymen's motives are not always unmixed, but the predominant one with nearly all of them is, I am sure, the constraining love of their Master, and I think that laymen in the same way, although there may be an alloy of other motives, when they are engaged in Church work, really want to do a little good. Instead of analyzing our motives too closely, it seems to me it is better to say, "Here is work for me to do, given to me by my Master through his ambassador; I must do it with my might." The fact remains that all over the country services are being held by laymen which if they were not so held would not be held at all, and that this is the way in which the Church can in many places hold her own. In and around Toronto there are several stations now in charge of clergymen, which have been opened and held by laymen until the congregation had grown strong enough to support a resident clergyman. The late Rev. O. P. Ford, Dr. Langtry, Canon Osler, the Rev. C. Rutten and a number of others have used lay help with the greatest freedom, and I never heard them complain of any evil resulting from it. Possibly Mr. Whitcombe has not felt the need of lay help of this kind, but I remember that it was at his request that some nine years ago I first read the lessons in my parish church, and for several Sundays he called upon lay readers attached to that church to assist him in that way. At present he may not require help of that kind, but if he should ever be in charge of a country parish, with an uphill row to hoe and no money to pay a *locum tenens* from among his brethren of the cloth, he may be very glad to find some city layman willing to leave "his ain fireside" on his one day of rest, to take duty for a clergyman, while the latter enjoys, what I am sure would be in Mr. Whitcombe's case, a well earned holiday. With reference to a "Priest of Nova Scotia," and his extremely rude and offensive letter, I have only to say that when he writes as a clergyman and a gentleman should do, he may be considered worth the trouble of an answer. If it were not a waste of time, some of his clerical brethren whom I wot of in this diocese would soon take the bumpiousness out of him. The

lay-readers' movement was not originated by laymen, but by the clergy, and it has come to stay. Old fashioned prejudices and conservative dread of innovations are fast weakening in their opposition to it, and with all respect, it seems to me it would be much wiser for the clergy, instead of throwing cold water on the earnest efforts that are being made by lay-readers, to set themselves to help those who hold that office to make it as useful and honourable as possible. A lay-reader may be quite conscious of inconsistencies of life and conduct, and of his own unworthiness to hold the lowest office in the Church, but a realization of the pardoning love of God may make him the more zealous in humbly doing what he can to find and feed the strayed sheep of the fold in which he has himself found pardon and comfort and peace, and in the majority of cases the clergyman who employs him finds him a hardworking, loyal and sympathetic assistant, while the lay-reader on his side learns what the difficulties and tremendous responsibilities of the clerical life are, learns to be less critical and more appreciative, and generally ends in becoming the champion of a class of men whom he formerly regarded with impatience or a kind of pity, mingled too frequently with indifference and contempt. I trust that Mr. Whitcombe will not think me presumptuous in taking up the cudgels for lay-readers. I am conscious that I owe much to his teaching in former days and gratefully acknowledge it, as well as the noble work he is doing now in his high calling as a priest of the Church of God.

ALLAN M. DYMOND.

Toronto, Oct. 17th, 1895.

A Voice from the Diocese of Huron.

SIR,—In comparing High-Churchmen with Low-Churchmen as preachers, from personal knowledge and observation, I simply state my conviction that the latter have no more than their share of ability. I consider that Broad-Churchmen stand first as preachers in our communion, taking them man for man; and as parish workers they are not often inferior to the more churchly type. Gathering knowledge from all available sources, and pouring out their benefits upon rich and poor alike, they have their own peculiar advantages. But our diocese knows very little of them, though they are destined to take the place of Low-Churchmen, and the change will be for the better. In repeating the "Nicene Creed," each member of the congregation says, "I acknowledge one baptism for the remission of sins"; and St. Paul says, "one Lord, one faith, one baptism." What does "one baptism" mean here? While some say it means one in mode of administration, our church considers it to mean one and no more; and so she is careful to ask whether the person has been already baptized or not, before proceeding with her service. But supposing the Apostle meant baptism by the Holy Spirit, or by anything else but water; then is water baptism excluded because he says "one baptism." When our Lord says, "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God," what does He mean? Now, supposing He meant the word here, what word or how much of the written word did He mean? It is not reasonable to suppose that He referred to the New Testament, or any part of it, for none of it existed for long afterwards. But perhaps the Great Teacher meant the Old Testament "genealogies" and all, which though not "endless," cover a much longer period of time than any such rubbish as a succession of Bishops in the Church of England. Such interpretation is too vague even for a Broad-Churchman. If the Bible were let down from heaven in bulk about the beginning of our Lord's public ministry, perhaps such interpretation might suit us; but the "Oracles of God" were given in parts during fifteen weary centuries. We can give the Bible its due place of honour, from passages such as "The seed is the Word of God," and leave water here alone. There are others who take this word "water" to signify the blood of Christ; God's redeemed ones being "washed in the blood of the Lamb." But most Churchmen see no sufficient reason for making "water" here mean either manuscripts, or blood, or anything else, but simple water used in baptism. They are content to take the interpretation the Church puts on the Word, and they do not consider themselves either wicked or Popish for doing so. The mode of entrance into the Church, "the Kingdom of God," has always been by the Sacrament of Baptism. According to His mercy God saves His people, "through the laver of regeneration and renewing of the Holy Spirit." God the Holy Ghost, as a Sovereign Lord, fulfilling the will of the Blessed Trinity, causes to be born anew, to be born from above, whomsoever He pleases, and at whatever time He chooses. Knowing that we can no more control His influence than we can the winds of Heaven, we do our work in faith; and perhaps oftener than we think according to our faith it is unto us. When the Church declares that all she

baptizes are "regenerate, and grafted into the body of Christ's Church," she uses the language of faith and hope, predicating of all what is true only of a part, perhaps, according to election. She does not take regeneration to mean conversion; yet she holds the Sacrament of Baptism to be "generally necessary to salvation." And the Lord Jesus did say, "He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned." The two Sacraments are put in the background, and in a very small corner indeed, in many places in this diocese, lest they might be considered to be of any special value. In many churches the Holy Communion is administered but four times a year, and in some places less still; and baptism, as a rule, is fixed for any time and anywhere. There are some parishes, which, after being run on undenominational lines by a couple of Low-Church clergymen in succession, are in such a condition that, if a man take hold of one of them, who believes in maintaining the Church as she is, he has to suffer persecution in the shape of every indignity that can be devised. Clergymen with whom appointed services, rubrics, and canons weigh less than the dust of the balances when weighed against the great god "Popularity," are the men for the Church here at present; while those who believe in dealing honestly, according to their sacred Ordination vows, are as near nowhere as possible. Sometimes we read in the paper of the great prosperity of some country parish. When you go there, what will you find? In the front of the church you find a few who take some interest and make middling responses; and the back seats are filled with the rabble, who as far as the worship of God is concerned might as well be anywhere else. Where then is the boasted prosperity? It is mostly in the next parish to which the good clergyman is labouring to be called. There are clergymen in this diocese who from year to year hold what they call "vestry meetings" and "meetings of the congregation," who know, or ought to know, that neither vestry nor congregation is duly organized. Utterly disregarding the requirements of Canon xix. and clause 3 of the constitution, they do not seem to think that there is anything wrong in filling out the required certificate of election of the lay representative as given in clause 6 of said Constitution. We heard a great deal in the past about Ritualistic innovations in our services; and such additions are to be justly condemned. It is time now to hear something more about Evangelical omissions. Because Presbyterians and Methodists, who are kind and charitable enough to sometimes come and visit us, do not want much service, is that sufficient reason why any clergyman of our Church should so use the Prayer Book as to leave the impression that its use or disuse is an optional matter? Why is it that on the morning of a Sunday, and which is also a Saint's Day on which what is commonly called "The Creed of Saint Athanasius" is appointed to be used, such is so often omitted. And why is the Saint's Day Collect not used with that of the Sunday? The 29th day of September last was both "The sixteenth Sunday after Trinity," and the day of "Saint Michael and all Angels." Was there any just reason for the "Church Sunday School Leaflets" to have printed on the leaflet for that day the Sunday Collect and omit the other? Why not print both or neither, if they want to deal fairly with the Church? I have not written this letter for the purpose of stirring up any ill feeling, or that it may hurt anybody in any way; neither do I want it to draw forth either praise or blame from any source whatever. That there are both clergy and laymen who can learn something from it, is sufficient apology for its appearing. If it help you, good and well; if not, I am not impelled to write it for your benefit, but for that of others, whoever they may be.

T. LOFTUS ARMSTRONG.

Dungannon, Ont., Oct. 8th, 1895.

Patronage.

SIR,—This is no doubt a complicated and delicate question—but yet it is clear that from the first the cure of souls resided, as it does among us to day, in the Bishop; he alone has the right to appoint a pastor. Otherwise, rather than altering our canons into conformity with the congregational theory, it would be more straightforward on our part to honestly acknowledge the Independents have been right for ages, and to honourably give them the fruits of victory by going over to them. But the mode by which a priest was selected is by no means so clear. Because the early offices for the ordination of priests began with a declaration of the due election of the persons to be ordained, and because St. Chrysostom speaks of the electors as the leading members of the Christian community, as distinct from the Bishop, many have contended that an actual election preceded the appointment to office. But on the other hand, many earlier and some equal yearly authorities describe the Bishops as selecting with the assent of the people, and of course appointing by ordination to the priesthood. In the former case, the

initiative in the selection was with the people, and a power of veto in the Bishop's hands; in the latter the initiative was with the Bishop and a power of dissent in the people's hands. The latter seems at least the general practice of the early Church. But at this point we are brought to a stand by the fact that no law stands out more clear in the early Church than that which absolutely forbids our modern practice of transferring pastors from one church to another—and we very naturally fail to find regulations in the early Church for defeating her own canons. We therefore conclude with Thomassin, that as ordination was appointment to some definite sphere of work—no less than general admission to office—and this was the Bishop's right, therefore every appointment to a benefice is in the Bishop's hands. So we have arrived again at the point from which we started. Thomassin is careful in his choice of expressions: "Since the Bishop alone has the power to ordain, he alone also has the primitive right of giving the benefices." On this point there is no difference of opinion in our midst to-day—the Bishop's exclusive right to admit to office by ordination, or to institute, or appoint to the cure of souls, is not in question; to deny this would simply be to give up Episcopacy as our Church (in common with the Historic Church) has understood Episcopacy. But possessing the exclusive power to admit to office by ordination, it does not necessarily follow that he may appoint whom he wills, without inviting the people to urge any valid objection, and it also follows he cannot be compelled to appoint any one against his own judgment. Now the objection to the proposed canon of patronage for the Diocese of Niagara is not that it would give the people a share in the selection of their pastor, but that it would deprive the Bishop of all part in the selection; certainly he would possess a veto power of which no Diocesan Synod could deprive him; it is inherent in his office, but he would publicly use it, at the expense of casting discredit upon some innocent clergyman. Surely this is a most unfair position to place a Bishop, perhaps towards one of his own clergy. If the lay-delegates and churchwardens are not a suitable representation of a congregation, then why not allow a congregation to elect a board, with a dissenting power, to consult with a Bishop on the selection of a clergyman? As the late Archbishop of York observed in his speech before the House of Lords—"Place the patronage where you will, make it public, private or popular. It is subject to two disturbing influences, which you cannot entirely get rid of. Two elements enter into it, which have, as it were, a chemical affinity for each other, which you can never keep entirely apart by the merely mechanical process of legislation. One of these is money, and the other is human nature, and it is idle to hope that patronage will ever be so administered as to be free from the disturbance these two elements made in their meeting." The Archbishop quotes in this same speech the testimony of the Rev. John Angel James, one of the most eminent Dissenting ministers, as regarding the working of popular election when the prizes were something worth giving. "Secret canvassing," "cabals' intrigues," "the most disgusting tyranny," "fires of contention," "the greatest disorder and confusion," "peculiar and dishonourable fickleness on the part of churches who soon grow tired of the men they choose," "strife, ill-will, and every evil work," "tyrannical deacons who are patrons of the living bibles of the minister and wolves of the flock," "relaxation of discipline," "schisms." These are a few out of many actual results of popular election, enumerated by one of the most competent observers who had watched the process from the inside, for many years. Of course he may, in a freak of madness, have been maligning a system which he would naturally by association have strained every point to defend, but I scarcely think so.

WM. BEVAN.

Mount Forest, Sept. 30th, 1895.

Anglican Fallacies.

SIR,—Returning now to Paulinus and his work, Dr. Liogard tells us that "all the fruits of his labours were speedily blasted by the immature death of the King." Mr. Hole, however, referring to the death of this same monarch, tells us: "The living Church of Northumbria did not perish, and the man to keep it alive was James, the deacon." Soames tells us that with the death of Edwin the mission of Paulinus "eventually failed." Prebendary Baker, in his "Lectures on the Church of England," informs us that "the short-lived work of Paulinus . . . had been completely blotted out." Even Mr. Hole in the very next chapter to the one in which he informs us that the living Church of Northumbria was kept alive by the deacon James, asserts that "We have seen the Northumbrian Church wrecked by the death of Edwin." Of course if in spite of all the contrary evidence, writers will have the work of Paulinus blasted, wrecked, blotted out, etc., though they are not careful in contradict-

ing themselves, they must be let have their way, but as for ourselves, we insist upon having our way, which, moreover, we back up with facts. If the Church planted by Paulinus was kept alive by James, his deacon, who, Bede tells us, "By teaching and baptizing rescued much prey from the old enemy of mankind," if strengthened by the Kentish priest Romannus, and the lay members of Queen Eadulf's household, together with the prelates Agilbert and Tuda, and possibly others, who with the ecclesiastics Wilfrid, Agatho, Bishop, all in communion with the Church of Rome, appeared in support of James representing at Whitby the then re-invigorated Church of Paulinus, it is absurd in the face of the victory of that Church, to assert that it had been wrecked, blotted out, that it had been short-lived, or that it had failed. On the contrary, though for a few years pushed into a corner, and its place meanwhile taken by another, by fresh accession of strength it aroused itself to contend for its original position, in which it was so successful that the mission from Iona totally collapsed, while the first national Church was restored to its original position. Now the above, freed from all prejudice, are the actual facts of the case, owing to which I have asserted that Paulinus, and not Aidan, is the true Apostle of Northumbria. I would not, however, be thought for a moment to make little of the labours of so great a saint as Aidan. He and his successors, Finan and Colman, together with their native helpers, are worthy of all praise. By all means let Aidan be called the second Apostle of Northumbria, but let not Paulinus be robbed of his position of Primus. Even Soames admits that the conversion of Edwin "paved the way for a ready and permanent reception of our holy religion;" while Canon Perry asserts that "the conversion of Northumbria and Mercia, the North and the East, followed chiefly through the labours of Paulinus" (Ency. Brit.), which further proves Canon Ornsby's statement that "to Rome the conversion of Northumbria was undoubtedly due." Having said so much about Paulinus it may be well to give a brief sketch of his work. Now Bede tells us that in 625 he was consecrated bishop by Justus, and sent in charge of Ethelberga, the espoused wife of Edwin, of Northumbria. Anglican prejudice has made over much of his supposed flight from the field of his labours. It must, however, be remembered that he occupied to Ethelberga the same relationship as Luidhard did to Bertha, viz., her chaplain-bishop. But unlike Luidhard, his field of action stretched far beyond the confines of a court circle. Bede tells us "his mind was wholly bent upon reducing the nation to which he was sent to the knowledge of truth." Watching his opportunity to stir the mind of Edwin with the love and protecting power of Christ, he first moved the King to declare for Christianity, then his entire witan, next the heathen high priest, which gave the first death blow to idolatry; then we see him in company with his deacon James, and his royal patron, traversing Bernicia, Deira and Lindsey, catechising, baptizing high and low in great multitudes, and erecting three churches, two of which, York and Lincoln, withstood the uprising of heathenism; while at the latter he consecrated Honorius, Archbishop of Canterbury. "The result of his work was marvellous," says Canon Ornsby. "It was, so to speak, the conversion of a nation. In six years, however, from his conversion, Edwin was slain at Heathfield while fighting against the combined forces of Cadwalla, a king of Strathclyde, and Penda, king of Mercia." Says Bede: "At this time a great slaughter was made in the Church or nation of the Northumbrians." He further adds: "The affairs of the Northumbrians being in confusion by reason of this disaster, without any prospect of safety except in flight, Paulinus taking with him Queen Ethelberga, whom he had before brought hither, returned into Kent." See the queen with her young children in the midst of a political overthrow. Consider what such an event then meant. It was the ruin of one royal house, and the setting up of another, in which event the members of the late reigning house became the spoil of the conqueror. A hasty flight was the only means of safety to the queen's children, and delivery from perhaps worse than death to the queen herself. In the midst of such danger was it not natural that Paulinus should conduct the flight of his charge. In laying stress upon the flight of Paulinus, in which action I hold he was more to be commended than reviled, our prejudiced brethren have little to say about the flight of the British bishops of London and York, who, we may assume, had no such excuse for their flight as Paulinus had. In 586, Theonius of London, and Thaddeus, of York, fled into Wales to escape the onslaught of the fierce English. They were not careful, however, to leave any representative behind them as Paulinus had done, so that their labours, unlike those of the Latin bishop, passed utterly away. May we not say with confidence that had not the hands of Paulinus been tied by his great charge, he would have stayed with his deacon, and not fled like the two British bishops. Before closing this paper I would like to draw a brief attention to two other figures already

mentioned. About 654, two Northumbrian youths, Benedict Bishop and Wilfrid, left Kent with royal passports from Rome. The Lindisfarne episcopate derived from Iona had then been established some fifteen years, Finan, Aidan's successor, being its then representative. There must have been no little leaning to Rome at that time to cause visits to be made to the far-off Apostolic city, and it is not a little curious, if the Scottish Lindisfarne held such influences as its champions infer, that its very brethren encouraged Wilfrid to go to Rome when that youth declared himself dissatisfied with the Scoto-Irish rites and discipline (Bede V., ch. 19). I have no wish, as I have said, to detract from the labours of the Scoto-Irish missionaries. They arrived at a time of great distress when the newly planted national Church of Northumbria had been politically overthrown, though in the hearts of many of its converts the teaching and figure of its great Apostolic founder must have remained deeply treasured. This is indeed what we find, for Bede narrates how a certain abbot who had conversed with one of Paulinus' converts, gave him the description of the personality of Paulinus derived from this convert. We may here with full warrant read between the lines, inserting a glowing description of the great Paulinus, falling in loving words straight from the heart of his disciple, and in so doing we may safely assume that there were many others who loved to look back upon a similar picture. In these treasured remembrances we may well see one great cause of the rapid success of the Scoto-Lindisfarne Episcopate, which, as I have said, lasted but twenty-nine years, giving place to the re-establishment of the original national Church of Paulinus. It not only gave place, but it passed utterly away. "It could not but pass away," says Canon Bright, "for it could not provide what Northumbria then needed." Of the council which decided the passing away of this mission, Green writes, after describing the terrible lack of discipline in the Irish Church, "It was from such a chaos as this that England was saved by the victory of Rome at the Synod of Whitby." I have called, and shown my reasons for calling, Paulinus the true Apostle of Northumbria. Others may choose to differ from me in agreeing with the great writers from whom I myself differ, though, as I have shown, I am not without supporters in my conclusion touching the work of Paulinus. I fully concede that in my somewhat wide reading of English Church history I have found most writers giving the greater credit in Northumbria's conversion to Aidan. After a careful restudy of all the points in this connection, I have been induced to agree with Canon Ornsby that to Rome the conversion of Northumbria was undoubtedly due, owing to which I look upon Paulinus as its Apostle, and not Aidan, whose position as such I believe to be an Anglican fallacy.

ARTHUR E. WHATHAM.

Incumbent of Way's Mills, Que.

BRIEF MENTION.

The next meeting of the Rural Deanery of Lansdowne will be held in Newboro in February.

The total number of the Church of England clergy is 23,000.

There is only one lawyer to every 6,000 people in France.

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

The Russian peasant never touches food or drink without making the sign of the cross.

Removing the shoes is still a mark of respect in the East, as it has been for thousands of years.

The Rev. H. H. Pittmann, B.A., former curate of St. George's Church, Halifax, has been elected rector of that church.

From London to Aberdeen, a distance of 504 miles, is now covered in eleven hours by a train of the London and Northwestern Railway.

Rev. Canon Townsend died at Amherst, Nova Scotia, last Saturday. Deceased was in his 88th year, and for 61 years was rector of the parish at Amherst.

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

Mary Anderson de Navarro has written a letter to a New York paper from London appealing for help for the destitute family of the late Henry Kingsley, the novelist.

The Duke of Westminster has received \$5,000 from the Lord Mayor of Manchester as the first instalment of the Armenian relief fund from that city.

The Rev. A. A. Bryant, who has been in charge of Prince William, N.B., since July last, leaves for St. John at an early date.

Henry Reeve, C.B., D.C.L., the English historian, died at Christ Church, England, recently, aged eighty-two years. He was for many years editor of the *Edinburgh Review*.

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

A Sister of Charity is the first woman to receive a decoration in Holland. She was made a Knight of the Order of Nassau-Orange by the two Queens of Holland during their recent visit to Overysseel.

Many of the East Indians, particularly among the Hindoos of South India, believe that monkeys can speak, but will not do so for fear they may be put to work.

The Rev. Peter Trimble Rowe, M.A., of Sault Ste. Marie, Mich., formerly of the Diocese of Algoma, has been appointed Bishop of the new Diocese of Alaska.

The strangers who go up the railway to Vesuvius, in spite of the long journey (eight hours there and back) and the high price (£1), number about 10,000 yearly.

Among the passengers who sailed [by the "Numidian" last week for Liverpool were the Right Rev. Dr. Sullivan, Bishop of Algoma, Mrs. Sullivan and the Misses Sullivan.

"What are the Wild Waves Saying?" a duet that was once immensely popular, was suggested to Dr. Joseph Edwards Carpenter by the conversation in "Dombey and Son."

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

Russia is going to send astronomical expeditions to the mouth of the Amoor River and to Nova Zembla, to observe the total eclipse of the sun that will take place on July 27th of next year.

The largest plant ever seen in London is now at the Botanical Gardens. It is the *Victoria Regia* water lily. It covers a surface of 400 square feet. It has 10 gigantic leaves measuring over 7 feet in diameter.

The Rev. E. A. Warneford has resigned the rectorship at Bloomfield, N.B. He had been rector of that church for nearly forty years. His place has been filled by the Rev. Mr. Hanington.

Family Reading.

Festival of All Saints.

"Knit together in one communion and fellowship."—*Collect for All Saints Day.*

"Knit together, Lord, are we,
Soul to soul, and heart to heart,
In communion sweet and free,
Through the life Thou dost impart.

"Far and wide the saints are one,
In One Mystic Body bound;
Striving on till life is done
—And their 'hope of glory' found.

"Some are struggling through the flood,
Almost sinking, yet upborne;
Some 'resisting unto blood'
Burst the cords of sin they've worn.

"Some in heaviness of night,
Weeping go, and patient wait,
Till the joy of morning's light
Meets them at death's opening gate.

"Some have gone to their sweet rest,
In the paradise of God,
Where, in converse with the blest,
They recount the road they trod.

"But where'er Thy saints may be,
Here or there, they still are one,
And Thine unveiled face will see,
In the land that needs no sun.

"Keep us then, Lord, knit in one,
Heart to heart, and soul to soul,
That at last our race well run,
We may reach the heavenly goal."
E. P. C.

Halifax, N.S., Festival All Saints, 1895.

—To be silent, to suffer, to pray, when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word received and endured as in His presence, is worth more than a long prayer.—*Fenelon.*

All Saint's Day.

We are brought to-day to the doctrine of the communion of saints; and a glorious doctrine it is, kindling in our hearts, if it please God, the Holy Ghost so to work upon us more earnest desires after humility, and watchfulness, and trust, and powers of active service. For whilst it is good for us to be continually set alone in things spiritual; whilst it is true that religion is to every one of us so personal a matter that there can be no soundness in it unless we are, in the singleness of our own spiritual being, often thus alone with God; yet it is true also that he hath placed us in a company—in a goodly company—of His children; that there are of His ordering many steps before us on the waste over which we have to pass. Yea, our gracious God, lest our courage should fail, or our endurance faint, has set before us an unnumbered company of all ages and conditions, who were once tried by all our weaknesses, and beset by all our dangers, but who have held on even to the end, and won that rest for which we long.—Bishop Wilberforce.

The Tyranny of Trifles.

The mastery of self is the end of true living, and this mastery is shown, not in the negative attitude—by the things we do not do—but by that mental power which compels the mind to the positive attitude—the forcing of the mind to do that against which it rebels. The man gains strength as he works; his ability comes through the doing. Constantly we are met by the disagreeable fact that our happiness, and often our success, is defeated by the tyranny of trifles which, if they were met in the normal way, with healthy attitude of mind, would hardly be discovered to exist. To attach importance to trifles evinces a lack of perspective and a loss of balance in life. The secret of the art of living is to eliminate the ugly to preserve the beautiful; to cultivate the agreeable; to eliminate unnecessary burdens to preserve strength and secure leisure. The test of wisdom is to make the inevitable minister to the whole life by the spirit in which it is accepted. The heaviest burden may be the foundation of success if put under the feet, but it will render us helpless if carried in our hands before us, the loadstone for the eyes of the spirit.

The supreme test of character, that which measures its power for self and the world, is the prayer, "Not my will, but Thine be done." Life, then, is not renunciation, but consecration, and is too holy a thing to be held in check, to be kept from attainment by trifles. Man sees life from the height of divinity. Lesser heights mark the distance between growth and attainment; they measure the distance between the real self and the ideal toward which every true man struggles.

The great tests are met by the power accumulated by overcoming the trifles borne in each day's battle.

Canon.

An ecclesiastical law or regulation passed by some council regularly convened. A Greek word, meaning a rule or measure. The Laws of the Church are called *Canons*. The Canons of the early Church are binding on the Church and acted upon now in Ecclesiastical Courts, except where they have been suspended by subsequent laws.

The principal Canons of the Church of England are for the most part a digest of old Canons.

Canonical obedience to the Bishop is obedience according to the Canons.

Universal Law.

The smallest rainbow in the tiniest drop that hangs from some sooty cave and catches the sunlight, has precisely the same lines, in the same order, as the great arch that strides across half the sky. If you go to the Giant's Causeway, or to the other end of it among the Scotch Hebrides, you will find the hexagonal basaltic pillars all of identically the same pattern and shape, whether their height be measured by feet or by tenths of an inch. Big or little, they obey the same law.

Alone with God.

Far, far above the valley,
Where struggling spirits plod,
There's a realm of infinite silence,
Where the soul is alone with God—

A realm of infinite silence,
Of peace that knoweth no word—
A silence no voice hath broken,
A life no ear hath heard.

And when the battle is over,
Temptation's victory won,
And the spirit of sleep is mingled
With the rays of the setting sun,—

Ah, then, in the spirit's evening,
There's a time, not day nor night
As the word of the prophet's promise,
"At eventide there is light."

There's a realm of infinite silence
No mortal foot has trod,
Where the soul of man is rooted
In the wonderful garden of God,

Where the deepest roots of being
Where delicate care are wrought
Ar into the heart of Jesus,
And the soul is alone with God.

Small Courtesies.

In this hurrying age it behooves us all to cultivate a habit of being generous in the bestowal of small courtesies, especially upon the aged and lonely. One who is in the whirl of a busy career may never miss the slight attentions, but another who sits apart and sees life's "great occasions drifting by" is apt to feel hurt if notice is withheld. It is the sign of a gracious spirit to cherish such persons in thoughtful remembrance and to recognize them in all possible ways. "What a beautiful letter writer your friend is!" said a dear old lady, in a pleased tone, to her daughter. In point of fact, it was a quite ordinary epistle, but it contained a cordial message to the old lady, whom the writer had never seen, and the unexpected attention brought sunshine into the dull monotony of her days. In our correspondence, and in all the interchange of social life, let us take more pains to notice the unnoticed.

Sickness, its Blessings and Trials.

It happens the more frequently that the long discipline of sickness and suffering is given to impetuous and impatient, or over-active spirits. To them, of course, their natural impatience must be as constant fuel to the fire which ever burns within them, and their discipline will be a very sore one to themselves. Yet fear not if thus it is with you. "Greater is He that is for you, than all they that are against you." The battle is not yours, but God's, and you "shall be more than conquerors, through Him which hath loved us." "Tribulation worketh patience." A quiet, calm frame of mind, ever staying itself on God, is the groundwork of patience. "In quietness and confidence shall be your strength;" which also is expressed by the words, "In patience possess ye your souls." Stillness works patience. We must first get into the posture before we can stay in it. What is patience but remaining in the posture of stillness? You will say, "How difficult this is!" It would indeed be so, if it were not that the God of patience is our refuge, and therefore we need not fear "in the days of evil."

All Saints' Day.

Whatever may have been the origin of this festival, it has become one very dear to the hearts of all Christians. It is one of the most beautiful of Holy Days, when we are called upon to meditate upon the lives of the noble army of Martyrs, Confessors, Virgins and Saints, who have finished their course in "the faith," and whose names are written in the Book of Life.

When the Church thanks God on this day of All Saints, many among them should be remembered by those left on earth; and prayed for—that they may have more and more of the light, peace and refreshment which the presence of Christ gives in Paradise.

In Our Bright Days.

We need Christ just as much in our bright, prosperous, exalted hours, as in the days of darkness, adversity and depression. We are quite in danger of thinking that religion is only for sick-rooms and funerals, and for times of great sorrow and trial—a lamp to shine at night, a staff to help when the road is rough, a friendly hand to hold us up when we are stumbling. This is not true. Jesus went to the marriage feast as well as to the home of sorrow. His religion is just as much for our hours of joy as for days of grief. There are just as many stars in the sky at noon as at midnight, although we cannot see them in the sun's glare. And there are just as many comforts, promises, divine encouragements, and blessings above us when we are in the noons of our human gladness and earthly success, as when we are in our nights of pain and shadow. We may not see them in the brightness about us, but they are there, and their benedictions fall upon us as perpetually, in a gentle rain of grace.

All Souls' Day, November 2nd.

This festival had its origin in the continuous commemoration at the Holy Communion of "the souls of all those who have died in the communion of the Body and Blood of our Lord." But besides this Eucharistic commemoration, there were anniversary observances, probably by the surviving relatives. In A.D. 837, Amalarius of Metz writes of the annual commemoration of the dead. The festival was at once very popular, after an ordinance by Odilo, Abbot of Clugny, for the abbeys under him.

To Aid in Bible Study.

Here is a handy table which it would be well for you to cut out or copy for reference in your Bible studies:

- A day's journey was about twenty-three and one fifth miles.
- A Sabbath day's journey was about an English mile.
- A cubit was nearly twenty-two inches.
- A hand's breadth is equal to three and five-eighths inches.
- A finger's breadth is equal to one inch.
- A shekel of silver was about 50c.
- A shekel of gold was \$8.
- A talent of silver was \$538.30.
- A talent of gold was \$13,809.
- A piece of silver, or a penny, was thirteen cents.
- A farthing was three cents.
- A mite was less than a quarter of a cent.
- A gerah was one cent.
- An ephah, or bath, contained seven gallons and five pints.
- A hin was one gallon and two pints.
- A firkin was about eight and seven-eighths gallons.
- An omer was six pints.
- A cab was three pints.

Kneeling.

The practice of kneeling in confession, in prayer and in adoration, is of great antiquity. David said, "Let us worship and fall down and kneel before the Lord our Maker."

Our blessed Lord kneeled down when He prayed. How the examples of David and Solomon, Ezra and Daniel, Saints Stephen, Peter and Paul, and of our Saviour Himself, condemns the lolling, irreverent posture assumed by too many Christians in public worship, to say nothing of the upright sitting of those too lazy to even make a pretence of kneeling.

Imperfect Goodness.

The tree planted in the shubbery will grow all lopsided; the bushes on the edge of the cliff will be shorn away on the windward side by the teeth of the south-western gale, and will lean over northwards on the side of least resistance. And so we are all apt to content ourselves with doing the good things that are easiest for us, or that fit into our temperament or character.

When I Have Time.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair—
When I have time!

When I have time, kind words and loving smiles
I'll give to those whose pathway runs through
tears,
Who see no joy in all the coming years;
In many ways their weary lives I'll cheer—
When I have time.

When I have time, the friend I love so well
Shall know no more those weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent;
May never know that you so kindly meant
To fill her life with sweet content—
When you had time.

Now is the time! Ah, friend no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear—
They may not need you in the coming year—
Now is the time.

The Hidden Treasure.

CHAPTER XIX.—CONTINUED.

Lady Peckham was much surprised to hear of her husband's sudden journey, but offered no opposition. "I had hoped you were done with public affairs!" said she. "At our age the chimney corner is the best chair of state."

"I am wholly of your mind, sweetheart!" replied her husband. "This is no matter of public business, however, but a private concern of my own. I shall be with you, or at least send you word of my progress to-morrow. I would have you say a word in kindness to young Lucas, who has done me a great service, and as I think, saved me from losing what I could ill spare."

My lady was always disposed to be gracious, at least to her acknowledged inferiors. She asked Jack about his studies and his school, told him of a sovereign remedy for the headache, and ended by giving him a silver piece. At another time Jack might have resented being treated like a schoolboy, but just now he was too full of interest and compassion to harbour any such feeling. In the course of half-an-hour the party were on the road, riding at the best speed of the Knight's good horses, the pony being left to rest and regale himself in Sir Thomas' stable.

"You said my son was very weak and low!" remarked Sir Thomas, after riding some time in silence. "Has any physician or priest been to see him?"

"Davy Dean sent for old Dr. Burden directly!" answered Jack; "and he hath been with Master Arthur several times; but Master Arthur had no desire to see a priest."

"Did he say aught to show the state of his mind on religious matters?"

Jack had been hesitating as to whether he ought to say anything about Arthur's religious convictions, but now that the way seemed so clearly opened, he hesitated no longer.

"Master Arthur begged me to read the Scripture to him and I did so!" said he. "He seemed at first to think he had betrayed himself to a spy of the priests, and when I had reassured him, he showed me the scars which had been made on his wrists by the rack, as he said, whereby I supposed he had been in the hands of the Inquisition somewhere in Spain or the Low Countries."

"My poor boy!" said Sir Thomas, and then followed another long silence which was scarcely broken till they reached Bridgewater. The horses and servants were left at the inn, and Sir Thomas walked down to Mary Dean's house, followed by the wondering looks and respectful salutations of all he met, for Sir Thomas was almost as well known in Bridgewater as the tower of St Mary's.

"You had better go up first and see my son!" said Sir Thomas as they reached the door. "But what shall we say to the good woman of the house?"

"I will manage that, by your good leave!" said Jack, marvelling at his own confidence. "I can easily content her."

Mary Dean, in her neat widow's costume, was always fit to be seen, and she welcomed Sir Thomas with all due humility.

"The dear young gentleman has been much better to-day!" said she, in answer to his inquiries. "He said he felt as if Master Jack had put new life into him. I hope your worship will see no harm in him," she added, rather uneasily. "I could do nothing else but take him in when my own son brought him home."

"You have done quite right, and I thank you, Dame!" said Sir Thomas. "I will see that you are rewarded for your kindness. I have some hopes the young man may turn out a kinsman of mine own."

Jack found his new friend sitting up in bed supported by pillows, and looking eagerly toward the door. He seemed a little disappointed as Jack entered alone.

"Is it you, my kind nurse?" said he. "Are you alone? I fancied I heard another voice?"

"A familiar voice?" asked Jack smiling. "A voice you have heard before?"

"It did seem so!" replied Paul, sinking wearily back on his pillow. "But it was but a sick man's fancy. I doubt I shall never hear that voice again!"

"Whose voice did you think you heard?" asked Jack. Then as Paul did not answer—"Was it your father's?"

"I thought so!" returned Paul. "But I know it could not be. Oh, could I but fall at his feet like the poor prodigal!"

"The prodigal did not fall at his father's feet, though he might have meant to do so!" said Jack softly. "When he was a great way off his father saw him, and ran and fell on his neck and kissed him!"

Paul started up with more energy than one would have supposed possible. "Have you brought my father to me?" he cried. "Is he here?"

"Hush!" said Jack, gently laying him back on his pillow. "Do but be quiet and composed, and all shall be well. There is indeed a worthy gentleman below stairs, and when I see you yourself again, I will bring him to you."

Great was the amazement of Mary Dean when Sir Thomas, coming downstairs from his long interview with her lodger, took her hand, and in fitting and formal phrase thanked her for the kindness she had bestowed on his only son. She could hardly comprehend, and looked from Sir Thomas to Jack in evident bewilderment.

"Do you not understand?" said Jack. "The young gentleman above is Mr. Arthur Paul Peckham, Sir Thomas Peckham's son, long in captivity in foreign parts, and supposed to be dead. He was on his way home when he was wrecked and saved by your son."

A happier and prouder woman than Mary Dean could not be found in all England. It was plain that Paul, or Arthur, as we must now call him, could not be moved at present, so fitting furniture and garnishing were procured for Mary's empty rooms, and the next day Lady Peckham and her waiting-gentlewoman came in from the Hall, and took up their lodging with the ship-master's widow. After all Jack's care in preparing the way, the shock of the meeting told severely, and for many days he hovered between life and death. At last, however, youth and good nursing carried him through, and he was able to be taken home to his father's house. It may be guessed that the Knight and his lady were not wanting in thanks, and in more solid tokens of esteem toward the kind little widow and her family. All the furniture which had been bought for Lady Peckham's use was given to Mary. Davy was advanced by Sir Thomas' interest to the command of a small vessel, and the younger children rejoiced in new clothes and tops which made them the envy of all the school children.

"'Tis a fine thing to have grand friends!" said Dame Higgins, who had made an errand to Mary Dean's house, expressly to see the new furniture. "You were in luck after all!"

"I should not have been in luck if I had taken your advice, and left poor Mr. Arthur to take his chance at the convent gate!" returned Mary, un-

able to resist the temptation of triumphing a little. "But he should have been welcome to my best bed all the same, and as long as he needed it, if he had been the poor sailor we all thought him."

"Some folks have all the luck!" grumbled Dame Higgins. "If I had taken in all the poor vagabonds in the port, they would never have turned out anything but vagabonds!"

"When you take in a poor sailor he will turn out a prince of the Indies at least!" said Davy bluntly. "My mother did what she did of pure love and Christian charity, and she would not have failed of her reward however it had turned out."

"Well, well, I don't want to quarrel!" said Dame Higgins. "You are sure to be rising folks now that you have obliged such great people, and I hope you won't forget old friends in your prosperity—that's all!"

(To be continued.)

Hints to Housekeepers.

COFFEE ROLLS.—Work into a quart of bread dough a rounded tablespoonful of butter and half a teacup of white sugar; add some dried currants (well washed and dried in the oven), sift some flour and sugar over them, work into the dough thoroughly, make into small, long rolls, dip them into melted butter, place in the pan, let it rise a short time and bake.

TONGUE ON TOAST.—Chop very finely half a pint of boiled tongue and mix with it the beaten yolks of two eggs and a seasoning of mustard, cayenne and celery salt. Put a teaspoonful of butter in a frying pan, add as much flour, and when smooth, two tablespoonfuls of any kind of gravy; stir in the minced tongue until very hot and pile on six squares of toast.

NEW ENGLAND FISH PATTIES.—Shred and boil half pound salt fish (cod) until tender; put it in a chopping bowl with eight good-sized potatoes, boiled; one stalk celery, one small onion, one egg, season to taste. Chop fine, wet with milk, mould into patties with flour. Fry strips of salt pork crisp; remove and fry patties in hot fat. Serve with salt pork and garnish the dish with parsley.

HASTY PUDDING.—Put three-quarters of a pint of milk over the fire in a double boiler and add to it two ounces of flour, wet with a gill of milk; boil until quite thick and eat hot, with butter, sugar and cream, or let it stay until it gets cold and then beat into it three whipped eggs, an ounce of melted butter, half a cup of sugar and a little grated nutmeg; bake in a dish lined with thin paste and eat cold, covering the top with marmalade or preserves if liked.

Very delicate croquettes may be made from chestnuts. The nuts should be boiled after removing the shells and blanching. When tender mash a pint of them and season with a teaspoonful of salt, a dash of red pepper, a teaspoonful of onion juice, and an ounce of butter. Mix the ingredients well and shape into little rolls. Dip in egg, then in fine breadcrumb, and fry in deep fat heated until it smokes. The Italian chestnuts make very nice croquettes.

MINCEMEAT.—Two bowls of chopped apples, one bowl chopped meat, one bowl molasses, one bowl sugar, one bowl cider or vinegar and water, six teaspoonfuls salt, six teaspoonfuls cinnamon, four teaspoonfuls cloves, one nutmeg, one pound raisins, one pound currants. Mix all together, put in a kettle and get scalding hot, then put in jar for use.

To make mulled wine use one cup of fine sugar, a tumbler of sherry, and one egg; beat the egg to a froth and add the sugar; heat the wine, and when it is at boiling point put the egg mixture in a pitcher and pour the hot wine over it, stirring it constantly; put in four whole cloves and the same quantity of allspice. Drink as soon as possible.

JULIENNE SOUP.—Cut one-quarter pint of carrots, one-quarter pint turnips, one-quarter pint onions, two beets and one-half head celery into small dice. Fry carrots in one ounce of butter, and pour over them two quarts of boiling stock; then add the other vegetables, including one-half head shredded lettuce, and one-quarter pint peas; stew all gently for an hour.

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Do you make doughnuts this way?

Sift 1 quart flour, 1 saltspoonful salt, 1 saltspoonful ground nutmeg or cinnamon, 2 rounding teaspoonfuls baking powder, together. Beat 2 eggs; add 1 cup sugar, 1 cup milk, 2 teaspoonfuls melted Cottolene. Stir these into the flour, roll and cut into shape. Have kettle $\frac{3}{4}$ full of Cottolene—at just the right heat—and fry the doughnuts in it for 3 minutes.

For frying, Cottolene must be hot, but don't let it get hot enough to smoke or it will burn. To find if it is hot enough, throw into it a single drop of water. When at just the right heat, the water will pop.

Genuine has trade marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin.

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

Who's Afraid in the Dark?

"Not I!" said the owl,
And he gave a great scowl,
And he wiped his eye,
And fluffed his jowl.
"Tu whoo!"
Said the dog, "I bark
Out loud in the dark,
Boo-oo!"
Said the cat, *Mi-iew!*
I'll scratch any who
Dare say that I do
Feel afraid, *mi-iew!*
"Afraid" said the mouse,
"Of the dark in a house?
Here me scatter
Whatever's the matter.
Squeak!"

Then the toad in his hole,
And the bug in the ground,
They both shook their heads
And passed the word round.
And the bird in the tree,
The fish and the bee,
They declared all three,
That you never did see
One of them afraid
In the dark!
But the little boy who had gone to bed
Just raised the bed-clothes and covered
his head.
—St. Nicholas.

Exhaustion

Horsford's Acid Phosphate.

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

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

Descriptive pamphlet free on application to
Horsford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.
For sale by all Druggists.

The Hasty Word.

To think before you speak is so wise an axiom that one would hardly think it needful to emphasize it by repetition. And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and the pain of the swift stiletto! Singularly enough, the hasty word oftenest wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust. We know the weak points in the armour of our kinsman and our friend; we are aware of his caprices, and ordinarily are tender and compassionate even of his vanities and his small fancies and whims; but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving. We are cold, or tired, or hungry. We are anxious over unpaid bills, or our expected letters have not arrived, or one of the children is ailing, and we dread the outcome of the malady. So politeness fails us, fortitude is vanquished, philosophy is in abeyance, and we say that which we repent in sackcloth and ashes. But though the hasty word may be forgiven, it is not at once forgotten. It has flamed the crystal of our friendship; the place may be cemented, but there is the shadowy scar on the gleaming surface. Oh, if the word of haste had but been left unspoken; if the strong hand of patience had but held back the sword as it was about to strike!

Make Yourself Strong

If you would resist pneumonia, bronchitis, typhoid fever, and persistent coughs and colds. These ills attack the weak and run down system. They can find no foothold where the blood is kept pure, rich and full of vitality, the appetite good and digestion vigorous, with Hood's Sarsaparilla, the one true blood purifier.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache.

"Wait a Minute."

This is what Andy Lane nearly always said when asked to do anything. Sometimes his one minute grew into two, or even more. So the little boy could not always be depended upon to do the errands that he might have done just as well as not.

One day he and his mamma were going out of town to visit a relative. Andy was very much pleased with the

plan, for this meant an all day's play with his Cousin Eddie.

"It is time to go to the train, Andy," his mother called out, as she started to go.

"Wait a moment while I find my cap," he answered.

His mamma waited without saying a word, and then as they started, they saw the train moving out from the depot.

"We are just a minute too late, Andy. If you had been ready when I called you, we should have been on time. Now we will go back home again," and she started to go back.

Andy began to cry, but it did no good. His mother then talked to him about the habit he had adopted, and the little boy promised to do better.

Nothing Like It.

Rev. Charles F. Y. Bourque, P. P., St. Alexandre de Kamouraska, Prov. Quebec, Canada: "As to the merits of your medicine K. D. C., I can assure you that it has been a great benefit both to myself and to one of my parishioners, for whom I had requested several packages. If I am ever troubled again with dyspepsia, I shall not hesitate to make use of your remedy."

We shall be glad to forward to any address free sample of this wonder working remedy. K. D. C. Co., Ltd. New Glasgow, N. S.

About Bird's Nests.

When Uncle Harry was taking all the children out for a walk, they found some high rocks, the sides of which were all covered with what looked like little baskets.

Jennie saw them first, and she cried out: "O, see the pretty baskets!"

"And see the birds fly in and out of them," said May. "I did not know birds lived in baskets."

"These are their nests," said Uncle Harry.

"What kind of birds are they?" asked May, "and how do they make such pretty nests?"

"They are swallows, and their nests are made of clay and dirt, nicely plastered, and then lined with soft feathers."

"Do all birds make their nests so, Uncle Harry?"

"O, no! some birds build their nests of coarse sticks, and some weave them of grass and fine bark. These nests are not made like baskets, but some birds do make nests like baskets, and hang them on the branches of tall trees."

"All birds put their nests up high, don't they?" said little Fred.

"No," said Uncle Harry, "some birds build their nests on low bushes, and there are many who have their nests on the ground."

Look out for colds at this season. Keep yourself well and strong by taking Hood's Sarsaparilla, the great tonic and blood purifier.

MONUMENTS AND FONTS

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524 Yonge St., Toronto.

DROPSY TREATED FREE

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



Catarrh in the Head

Is a dangerous disease because it is liable to result in loss of hearing or smell, or develop into consumption. Read the following:

"My wife has been a sufferer from catarrh for the past four years and the disease had gone so far that her eyesight was affected so that for nearly a year she was unable to read for more than five minutes at a time. She suffered severe pains in the head and at times was almost distracted. About Christmas, she commenced taking Hood's Sarsaparilla, and since that time has steadily improved. She has taken six bottles of Hood's Sarsaparilla and is on the road to a complete cure. I cannot speak too highly of Hood's Sarsaparilla, and I cheerfully recommend it." W. H. FURSHER, Newmarket, Ontario.

Hood's Sarsaparilla

Is the Only True Blood Purifier

Prominently in the public eye today.

Hood's Pills cure habitual constipation. Price 25c. per box.

Anæmic Women

with pale or sallow complexions, or suffering from skin eruptions or scrofulous blood, will find quick relief in Scott's Emulsion. All of the stages of Emaciation, and a general decline of health, are speedily cured.

Scott's Emulsion

takes away the pale, haggard look that comes with General Debility. It enriches the blood, stimulates the appetite, creates healthy flesh and brings back strength and vitality. For Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption and Wasting Diseases of Children.

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"Good-will Service."

"Oh, Miss Mason, we're so glad to have you back again!"

"You were gone ever so long, seems to me."

"Did you have a good time?"

"We're going to get our lessons better after this. We felt ashamed while you were away."

"And Miss Mason, we have to get a name for our class. The superintendent said so."

These and other exclamations and pieces of information greeted Miss Mason on her return to the Sunday-school class from which she had been absent a short time.

The suggestion about a name for the class was one of the most important things that engaged the attention of the girls after the first greetings were over, and Miss Mason was deeply interested in it.

"I have thought of it before," she said, "and yesterday when I was coming home on the train, a little thing happened that suggests to me now a very good name. We stopped at a station at noon. I wished for a cup of coffee and looked about to find some one who could bring it to me. Near by, two boys were playing some game, and as one of them happened to look my way, I motioned to him to come to me. He got up slowly, looking very cross, and came near. When I asked him to get me a cup of coffee from the restaurant at the station, he scowled and said, 'How much'll you gimme?' I told him, and after a moment he took my cup, hurried away, came scampering back at such a pace that he spilled half the coffee, and handing it to me in the most grudging way, took the money he had been promised and hurried off. He showed so plainly that he did not want to serve me, that it quite spoiled the flavour of the coffee left in my cup."

"Soon after a lady behind me called a boy that had just come up, to do the same errand for her, and it was astonishing to see the difference in this boy's manner. He said, 'Of course I'll get it,' so cheerfully, and he came back carrying the cup so carefully, that it did me good to see him. I could not help thinking of the Bible words, 'With good will, doing service.' So much depends upon the willing spirit. What would you think of calling our class 'The Good-will Circle,' and striving to live up to our name? If we have nothing to give but good will, let us give that, and when we do any service, let it be with good will, so that it will not be spoiled in the doing. Does the name please you?"

"Ever so much."

"Yes, indeed."

"It is nice because it is new. Let us have it."

With these and other expressions, the girls agreed upon the name suggested, and, after impressing them with the duty and pleasure of doing everything heartily, willingly and cheerfully, Miss Mason took up the lesson.

As in most classes, there were some in Miss Mason's little band of scholars who remembered and tried to practice what she taught, some who meant to, but forgot, and some who were too careless to think anything about the teachings.

Among those who most earnestly tried to do as she was told, was Maggie Merrill. Her mother was a widow, who earned a comfortable living, though with little to spare. She lived, with her one child, near a very poor neigh-

bourhood, and lately Maggie had become much interested in a family that had come to live in a small house not far away. There were little children to support, and only a feeble mother to do it. Mrs. Merrill spared her neighbour such things as she could and tried to help her to find work, but she could not do much for her.

Winter was coming on, and Mrs. More's great anxiety was about fuel.

One day Maggie Merrill took a long walk to carry home some work for her mother. As she came through a piece of woodland, belonging to the house where she had left the finished work, she noticed a great many sticks and pieces of wood about on the ground. They looked dry, and ready for burning.

"I might carry home quite a load of sticks to Mrs. More," she thought quickly. "It would not last long, but it would show my good will;" and she smiled as she thought of the class name.

Running briskly back to the house she had left, Maggie made her request. "Might she gather as many sticks in the woods as she could carry, and take them to a poor woman who needed them?"

Mrs. Drake not only gave willing consent, but seemed much interested in Mrs. More, and much pleased with Maggie's desire to help her.

A bundle of sticks, too long to be laid in the basket, but well accommodated in Maggie's apron, was soon gathered. They grew troublesome to carry, before they were fairly delivered, but Maggie kept the good will fresh in her heart and made her humble little offering as pleasantly as she could. It was all she could do for her neighbour, but she did it heartily, and it proved her good feeling.

A grain of gold is not much, but it is gold, and shows what the lump is.

A day or two after this, something very surprising happened. A load of wood was deposited in Mrs. More's small yard, almost filling it up.

Good-will is contagious—or as the children say, "catching,"—and Mrs. Drake had taken it from Maggie. She showed it by a load of wood, while Maggie could only carry a bundle of sticks. But although Mrs. Drake's service was a greater one than Maggie's, perhaps her good will was really no greater, and it was the bundle of sticks that led to the load of wood.

Why She was Afraid.

The story is told of a sweet little child who said to her mamma that she was afraid to go to heaven for fear she would fall out at the moon. To her it seemed an open window in the sky, and it suggested to her baby-mind the danger of falling.

But after thinking gravely a moment she looked up brightly, saying, "God knows that I'm afraid. He'll hold my hand."

Older ones smiled at the baby's thought of the moon, and the danger of falling out of the sky. They know better, of course, and would never imagine anything so foolish.

But the baby's trust overcame her fear of the fancied danger. God would hold her and then she would be safe. If those who fear to begin the Christian life, would trust God to hold them, they would not wait. Many of the difficulties are fancied difficulties, and should be put away. The real temptations along the heavenly way God can help his children to overcome. No one need fear or fall along that path, for if he trusts his Saviour, the Lord will hold his hand.

Learning to Walk.

Eddy is more than a year old now. He can say papa and mamma, and a good many other words. It is time he learned to walk.

He can almost stand alone, but not quite. Mamy puts a napkin under his arms to hold him up, and away he goes.

He feels quite grand to walk in this way.

Hold on tight, Mamy, or you will let him fall. He fell the other day, and hurt his nose, but he did not mind it much.

As soon as he can walk alone, Mamy will take him out daily.

"I's Sorry."

Ruth was a little girl full of life, who frequently got herself so much overheated in playing that mamma found it necessary sometimes to make her rest on the sofa for a while. To-day mamma had given her the toy farm to play with, which always amused her greatly; for there were trees and one or two fences, beside the shed in which she could put the animals and make them walk out. She had just begun to arrange the horses, cows, and fowls in a fine procession, which was to march around the barn, when her little sister came up to where she was lying.

"Let me play with this one and this one," she begged, pointing to a horse with a long mane, and a pretty spotted cow.

"No, sister, you can't have even one; it will spoil my procession," Ruth answered crossly.

Little sister turned away, and Ruthie could see how her little mouth was beginning fast to pucker at the corners, and how tears were filling the big baby eyes.

All the pleasure had flown from Ruthie's play now. She tossed over

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

the two farmers who were to drive the procession, and the animals she had begun to arrange in line, and a little hand went up to her eye to brush away a tear that had quickly come there also.

"Come back, sister," Ruthie called, "come back. I's sorry. I's real sorry. Come and play with Ruthie."

Winter Sunshine.

I was sitting in my room looking out upon the dreary landscape. The day was a dark, cloudy one, and the sun was entirely hidden from sight. If that had only been shining, it would not have seemed so dreary. I really felt down-hearted and wished that the clouds would pass away and the sun shine out again.

I was startled a little by a quick rap at the door, and as I opened it a little girl stepped in with something wrapped up carefully in her hands.

"Why, Kitty, where did you come from this dark, stormy day?" I asked as I caught a glimpse of the child's face.

"Right from home, and I brought you a blossom from the geranium that you thought was so pretty," she answered. She gave me the bright, sweet flower, and as I stooped to kiss the fair face before me I asked:

"How could you bear to pluck the flower, when it would have remained fresh and sweet so much longer upon the green stem?"

"There are more flowers upon my geranium, and they made the room so bright and cheerful that I thought I could spare one at least—" And then she suddenly stopped while I added:

"To make my room bright also."

"Yes." And then my little visitor turned away, leaving behind something brighter than winter sunlight.

I did not feel lonely after she went away.

The place seemed full of sunlight all the day, although the clouds became thicker and darker and the storm more severe. It was not the little flower so much that made the sunlight, as the kindly deed of the sweet child. Surely a little deed of thoughtfulness will often carry sunlight to the soul.

Toronto Markets.

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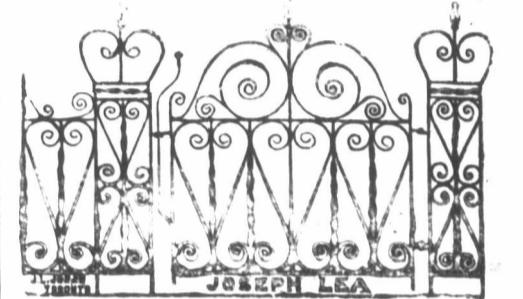
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