

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 24]

TORONTO, CANADA, THURSDAY, OCT. 13, 1898.

[No. 41.



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LESSONS FOR SUNDAYS AND HOLY DAYS.

October 16—19th SUNDAY AFTER TRINITY.

Morning—Ezek. 14. 1 Theas. 1.

Evening—Ezek. 18, or 24, 15. Luke 12, 85.

Appropriate Hymns for Nineteenth and Twentieth Sunday after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 330, 379.

Processional: 179, 215, 217, 242, 382, 478.

Offertory: 212, 235, 366, 388, 423.

Children's Hymns: 240, 329, 331, 334, 337, 473.

General Hymns: 220, 259, 269, 270, 384, 477.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 320, 379.

Processional: 179, 270, 292, 297, 302, 305.

Offertory: 212, 235, 366, 388, 423.

Children's Hymns: 240, 329, 331, 334, 337, 473.

General Hymns: 220, 259, 269, 270, 384, 477.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Gospel for Twentieth Sunday after Trinity.

St. Matt. xxii. 12. "Friend, how camest thou in hither, not having a wedding garment?"

Many reasons why men fail to attain to the good things which God has provided. Many things tend to frustrate the Divine purpose. Some perish through despair, others through presumption. Some utterly reject. Others seem to accept but without understanding.

It is, of course, perfectly true that the English These two classes both represented in the two parts of the parable. Taught the goodness and the severity of God.

i. The goodness and mercy of God in His rich provision.

1. Provision made represented as a royal banquet. (1) A beautiful symbol. Man needy and hungry. Here food in plenty. (2) In Kingdom of grace and glory. Rev. xix., 7. (3) Enhanced by consideration of cost (not silver and gold—Lamb).

2. Goodness further displayed in the urgency and extent of the invitations. (1) None excluded. (2) Actual constraint. Consider our own case. How many calls!

ii. The severity of God. Strictness.

1. Reminded of the danger involved in the goodness of God. (1) Many give no heed. (2) But many now accept and abuse the goodness of the Sovereign. (3) Not difficult to understand—Want the blessing—Do not consider conditions. (4) Seen in the Gospel Feast. A thoughtless acceptance. A matter of course. And no more considered.

2. What was lacking in the case here presented? (1) In regard to the feast—a duty to present self in regular attire. Such garments usually provided. No difficulty. (2) In regard to the Gospel banquet. Different views. Might say—putting on Christ—Might say "Righteousness of Saints." At least it is something. (1) Grounded on the work of Christ. (2) Wrought out by the Holy Ghost—Faith without which we cannot please God, and that which is a necessary outcome of faith, conformity to Christ, developing into holiness. For a time all may seem to go well without. But.

3. At last comes a time of scrutiny. (1) King comes in to preside, but first looks round. (2) So of the disciples of Jesus Christ. Always a time of scrutiny. Special times of trying and proving. And a final day. "Let both grow together until the harvest."

4. Note the manner of the King's address. (1) "Friend"—Companion, Guest. (2) A plain requirement: "Wedding Garment." (3) Offered opportunity of explaining: "How?" (a) Was he ignorant? (b) Could he not procure? (c) Does he care so little for the usages? (4) Whatever his reason, he may give it, he will be heard. Men forget this. They throw the blame on circumstances, etc. But be sure of this—We shall have fair play: "How?"

5. The answer? None. Speechless—"muzzled." What a change. (1) Once voluble; any number of excuses. (2) Now speechless. The piercing eye of the Searcher of hearts.

6. Then comes the end, the only possible. (1) Bind him—no escape. (2) Outer darkness—no return.

Remember—for us all this day approaching. We are invited—we are accepting—is the garment of glory being wrought? Or will it be too late?

THE END OF THE SYNOD.

It is reported that, on one occasion, the late Mr. Carlyle was passing the House of Commons with General (now Lord) Wolseley and that he turned towards his companion with the remark: "I hope, Sir, the day may come when you will lock the door of that house and put the key in your pocket." The allusion was, of course, to the case of Oliver Cromwell, who in his own day had done that very thing. Doubtless it was difficult for the Biographer of Cromwell to imagine that his hero could do anything wrong; but even Carlyle might have pondered the subsequent history of the great Protector and doubted whether he had done the best possible thing. Very similar are, however, the thoughts of many who consider the sayings and doings of many of our modern representative assemblies, ecclesiastical and civil. It is impossible to regard any of them with perfect complacency. Even the English houses of Parliament in which there exist traditions for centuries, guiding them in their discussions; if there are seldom any occurrences which are indecorous, there are many hours of dullness and dreariness, there are deluges of vapid and useless talk. Other popular assemblies, such as a French or Italian Parliament can hardly be characterized. Our ecclesiastical synods in Canada are hardly ever marred by scenes of strife or confusion; it is seldom indeed that there is any outbreak of passion or any serious discourtesy manifested. But, like most other assemblies, they are dull and dreary, and their members show a decreasing interest in the proceedings from day to day. In the recent Synod at Montreal, there was, at the beginning, much less excess of talking than in some previous ones; but, as the days wore on, the sluices were opened as wide as ever and speech became copious to a quite unconscionable extent. Some members in particular were flagrant offenders, and the other members of the Synod seemed to resign themselves to the affliction and give up complaint. The time may come when this grievance shall be diminished, but there is no very near prospect of such a change. Still the proceedings of the Synod were not discreditable to its members. If little was done, if whole days were wasted in discussing questions the decision of which was hardly of appreciable importance, at least there was no harm done. Indeed, very little was done at all, and this was well. Hasty legislation is the worst thing—is one of the worst things—that can happen for Church and State, and hasty legislation we have not had. We have already referred to the debate on Divorce. The majority of the clergy pronounced against the loosing of the marriage bond on the ground (1) That it was contrary to the Scriptures, and (2) That it was not allowed by the Law of the English Church. But this is somewhat equivocal.

Church, as such, has not changed the laws of the Latin Church of the Middle Ages; but the Law of England has changed them. Moreover, it is undeniable that, in certain cases, the early Church allowed the remarriage of one of the parties during the life of the other, and this implied that, in certain cases the marriage tie was not indissoluble. Moreover the early Church, in granting (no doubt reluctantly), this power of remarriage, believed itself to be acting upon the principles laid down by Christ. When we add to this that the Greek Church has continued this permission, and that the Anglican Bishops, from all parts of the world, assemble in conference at Lambeth, have given expression to the same judgment, it must be admitted that the laity who gave a majority to the more tolerant side had a good deal to say for themselves. The discussion of the propriety of ultimately merging the Provincial Synod in the General Synod gave rise to a lively discussion. The arguments against the proposal were of a curious character. But perhaps it is well that nothing should be done hastily in this respect. On the one hand, it does seem desirable that the unity of the Dominion should be represented ecclesiastically as well as civilly, and there is no argument against the General Synod which could not as well be aimed against the Parliament at Ottawa. On the other hand, the present provincial synods have recognized legal rights which it might not be convenient all at once to disturb, and therefore it may be as well to go slowly. There can be no doubt, however, that ultimately the General Synod will become the final Court of Appeal and supreme governing body of the Canadian Church.

THE PERMANENT DIACONATE

The importance of Lay Assistance to the Clergy in the doing of the work of the Church has now got to be pretty generally recognized; but it would appear from some recent discussions, especially at the Provincial Synod, that there is by no means an agreement as to the best way of getting such assistance into working order. And this came out more particularly in the remarks on the permanent Diaconate. One speaker pointed out that, if men who were ordained to be perpetual deacons were required to give up their whole time to Church work, they would inevitably come to desire the Priesthood. No one could find any fault with this, if they were qualified to pass the required examination. But if this were to be the case with all men ordained deacons, then what would become of the permanent Diaconate? One curious phenomenon came out, that some laymen seem to think that it is better to have some sort of irregular license, enabling them to do nearly everything that a Deacon does, than to be made a deacon. If, said one speaker, he was to be a deacon, he could not carry on his ordinary work. But as a matter of fact, he was doing everything that a deacon could do, except assisting at the administrations of His Communion. He was reading morning and

evening Prayer, except the Absolution; he was preaching, only that he was a licensed reader, instead of a deacon. Now, this may be all very well in a partially unsettled state of things. But such a reader would not be allowed to do any of these things in a consecrated building in England. He might read the Lessons, but not the Prayers, he might assist in singing the Litany, but he could not preach. Even in Canada he could not assist at Communion—often a very desirable thing to have done. Why, then, object to the name of Deacon? Because of the white tie and the Reverend and the clerical character—so we hear. But these are all mistakes. In the first place, there is no necessity whatever for the white tie. The Irvingite Pastors wear the ordinary dress of laymen when they are not officiating. There is no necessity for the Reverend. Indeed even Priests had not this title, as a regular thing, until comparatively modern times; and there is some doubt as to whether it is the legal designation of a deacon at the present moment. But, it is said, you make the layman into a clergyman when you make him a deacon. This is a mistake. A deacon is not a clergyman any more than a Levite was a Priest. According to ancient and universal Catholic belief, there is a far wider gulf between the deacon and priest than between the priest and bishop. The error has arisen from the custom of regarding the deacon as simply a priest on probation for a year. We have practically abolished the office of a deacon. We have put him to do clerical work just as if he were a priest. To restore the permanent Diaconate would be a good way of bringing out the true meaning of the office. Well, then, when we have stripped the deacon of his clerical "Reverend" and his white tie, or rather told him that he need not be invested with these accidents of the office, we may hope that the layman who wishes to serve the Church will have no more objection to being made a deacon. For, after all, if a man is fulfilling the work of a certain order in the Church, it is better that he should have that order, and whatever authority it may possess; and we are persuaded that it would be a comfort to the layman himself to know that he had received "authority" to do what he was doing, and had received it in the manner sanctioned by the Church from the beginning.

REVIEWS.

The Spiritual House, a First Lesson in Architecture. pp. 70. 2nd edition. 20c. Popular Misconceptions of the Episcopal Church. pp. 87. 5th edition. 25c. By Dr. W. R. Huntington, rector of Grace Church, New York.

There is much grace and fervour in these unpretentious volumes, and they are admirably suited for a nice present to a friend. The first gives the teaching that may naturally be associated with the porch, nave, transepts, choir and sanctuary; the language is simple and chaste, and the thoughts are beautiful. The second contains a set of six chapters in plain reasoning upon these accusations, for example, that the Church "magnifies empty forms and ceremonies," "knows nothing of a change of heart," "is

given over to worldliness," "is narrow and exclusive," "is honeycombed with Romanism," and "is a house divided against itself." We only feel that argument is lost upon those who begin in wishing that the Church be found guilty of being and doing all these.

Magazines.—The St. Nicholas Magazine for October has for its principal number an article, illustrated by photographs, dealing with the life of the young Queen of Holland, who only a few short weeks ago became of age and took upon herself the full responsibilities of her sovereignty. It is especially appropriate, as the magazine is published in the interests of the boys and girls, that the leading article this month should be one which gives to its young readers an insight into the manner of life of the young girl-Queen, and no doubt it will prove of especial interest to them.

Amongst other interesting articles which are to be found in the current number of the Pall Mall Magazine may be mentioned one by Mr. J. F. Fraser, entitled "The Land of the Lord White Elephant," and in it the writer describes some of the peculiar features of Burmah. "The Six Forces," which deals with the relative size of the armies and navies of the six great powers of Europe, and "Crime—Part IV.," will be of interest to those who are fond of statistics. Further instalments of articles, written on "South London," by Sir Walter Besant, and "The Silver Skull," by S. R. Crockett, will be found amongst its contents. The series of papers describing the seats of the English nobility, is continued, with a paper by the Hon. Caroline Roch, on "Holland House." This beautiful place is unique amongst castles of the nobility, in this respect that instead of being built on a fine estate in the country, it stands surrounded by lovely gardens, in the parish of Kensington, and in the midst of a densely populated district, within a walk of the centre of London. Quite close by is Kensington Palace, wherein our Queen-Empress was born.

Harper's Magazine for October has for its principal number one on the Santiago campaign, by Mr. Casper Whitney, which is, as is the case with most, if not all of the articles in this well-known magazine, profusely illustrated both by photographs and maps. Mr. Griffiths writes of the American navy in Asiatic waters, and Mr. Carlisle contributes a paper on the future policy of the American Government. An article of especial interest in this month's number is one written by M. Sven Hedin, entitled, "On the Roof of the World," which gives an account of a journey which he made recently through Asia. Mr. G. W. Smalley contributes a third article upon Mr. Gladstone, and a second paper by a British officer on "Social Life in the British Army," completes a resume of the contents of the current number of this magazine, which is well up to its usual standard of excellence. The magazine has for its frontispiece, a picture drawn by the well-known artist, R. Caton Woodville, describing a feature of social life in the British army, entitled, "Displaying Old Colours; Guest Night at Mess."

Scribner's Magazine for October is, as usual, full of interesting reading matter, amongst other articles, Mr. R. H. Davis and Captain Lee, R.A., tell the stories of the battles of San Juan and El Laney, respectively. Mr. C. D. Gibson tells of the various phases of the evening of a New York day and Mr. Archibald relates the story of the surrender of Santiago. There are, in addition to the foregoing, further instalments of "The Workers," and "Red Rock," besides several poems and a short story or two. The whole

number has a very tasteful and appropriate binding, having as a frontispiece the picture of a young girl gathering grapes from off a vine which is laden down with luscious fruit, and which is, of course, emblematic of the autumnal season of the year.

PROVINCIAL SYNOD.

(Continued from last week.)

The debate on the aggressive work of the Church was then resumed. The Rev. Dr. Langtry put forth the motion given hereunder, which was adopted after discussion. In support of the last clause he pointed out, among other things, that Church people were being supplied with prayer books and hymn books very largely by the Methodist Publishing Company, who last year gave \$2,000 to the Methodist Church out of their profits.

All this was thrown away to the Church because they had been asleep. The people deserved all credit who had stolen that march upon them:

"That, whereas at the session of the Provincial Synod, held in 1892, that house unanimously adopted the report on aggressive work and transmitted it for the consideration of the Upper House, and

Whereas, they had not yet informed the Lower House of any action they might have taken as to the recommendations of that report, therefore,

Resolved, that this house respectfully urges the need of an organized and authorized plan for calling out and employing in every parish, mission and diocese, the energies of her faithful laity, men and women, in the work of the Church;

"That this house respectfully urges the great need of organized co-operation throughout the Church for the circulation among our people of her rich stores of devotional, didactic and defensive literature, and request the concurrence of the Upper House in the appointment of a joint committee to report on such scheme to the present Synod."

The following motion was moved by the Rev. Dr. Langtry, and lost:

"That in accordance with the primitive conception and use of the several grades of the Episcopal office, it is fitting that the Bishop of each diocese, as the authoritative administrator of the Church's enactments, be entrusted with and be responsible for the carrying out of all enactments of his diocesan Synod; (b) that the Archbishop be entrusted with and be responsible for the carrying out of all canons and resolutions of the provincial synods; and (c) that the primate be entrusted with, and be responsible for, the enforcement of all canons, enactments and resolutions of the General Synod."

The Rev. Dr. Williams then introduced his resolution regarding the low birth-rate in Ontario. It was seconded by the Rev. G. B. Sage, and was as follows:

"Whereas, the birth-rate for the Province of Ontario, according to the report of the provincial registrar, is abnormally low, being only 20.7, such rate being below that of France; and, whereas such low birth-rate is a matter of grave concern both economically and morally;

"Be it resolved, that this Synod views with deep anxiety, the abnormally low birth-rate for the Province of Ontario, and urges the government of Ontario to take measures at an early date to ascertain whether such low birth-rate is due to defective registration or other and more serious causes, and that a committee of the Synod be appointed to take into consideration the whole subject of vital statistics for this ecclesiastical province, and to report to the Synod at its present session."

In making his motion, the Rev. D. Williams said: "When I gave notice of this motion it seemed to cause a snicker among the members of the Synod. I was sorry to see it, because connected with it are some of the gravest moral problems that have ever confronted a country. I would rather like to think it was done by members of the Synod through ignorance than that it was thought the matter was a light one.

"We know in some countries of the Old World, especially France, there has been a steady and

lamentable decrease in the birth-rate. According to the best judgment of modern thought upon the subject—statesmen, philosophers and political economists—the main source of the decay of the birth-rate in France is attributed indirectly, but ultimately, to the decay of religious belief, and with it the loss of the sense of responsibility with which men enter into the marriage state; and hence the marriage state has been degraded into a tie of convenience and become a merely materialistic institution.

"I shall show that we have in the Province of Ontario very serious reasons to think upon this subject, to pause and ask ourselves whither we are drifting. I will give you statistics with regard to Ontario and also France. In Ontario, in 1893, the birth-rate per 1,000 of the population was 19.8; in 1894, 19.2; 1895, 18.8; 1896, 20.7. You will see that the highest rate was in 1896. In 1895, if I remember right, a new registration act was put in force, much more stringent than the preceding one, and perhaps the increase may be due to more accurate registration under that act. In England and Wales the rate per thousand was, in 1893, 30.8, and in Scotland, 31. In 1895, the rate in England and Wales was 30.4; Scotland, 30.4; Ireland, 23.2; Switzerland, 28; France—much-abused France, which is held up as an awful example by the pious people of Ontario—21.9; Massachusetts, 27.2. The rate in the Province of Quebec in 1894-5-6 oscillated between 36 and 40.

"Now I think it requires no more quotations of statistics to show there is very grave reason to think over the question of the birth-rate of the Province of Ontario. As we value the welfare of the community and rightly estimate the position and duty of the Church, when a grave question of morality concerning our community arises, we should not allow it to drift by without showing that the Church has some duty to perform in this very serious matter.

"In the course of the past year I sent a series of letters to about a hundred people throughout Ontario. They were sent to London, Hamilton, Toronto, and so on; to superintendents of hospitals, to the bishops of the Church, to men like Principal Grant and the Rev. Dr. Potts, who would be likely to be close observers of social tendencies in our midst, asking to what causes they would attribute the condition of affairs in Ontario. Generally speaking, they attributed the low birth-rate to some five or six different causes, and with regard to all of which, perhaps, except one or two, the Church ought to have a very strong voice.

"The first cause assigned, tentatively, was defective registration; but it was only hinted at as a possible cause. The superintendents of hospitals and medical practitioners were uniform in the causes which they assigned for the decreased birth-rate. It was due to causes over which persons have absolute control, and questions involving grave moral issues—questions that involve such questions as ultimate murder.

"I, this afternoon, received a letter from a person who had read of this motion. He says:

"To-day's Toronto World mentions your motion as to opinion of cause of low birth-rate in Ontario. You need no Government investigation to discover the reason. There is no town or city in Canada in which there are not women, in good standing as a rule, doing things they ought not to do. I know of many cases, and in all of them the people have been of the highest respectability. Most of the women in this city have, I believe, at one time or other used something of this kind."

"The superintendent of a city hospital in Western Ontario said that the practice prevailed to an alarming extent; that the rearing of children was considered too heavy a burden, and the highest function of woman was sacrificed to personal ease. A leading medical practitioner declared the same, and said that what took place was filthy and degrading; and, further, that it was only a question of time when the Roman Catholic population in the Province of Ontario would drive out or press down the Protestant population by sheer natural force of increase. I need not say very much more, but I would say other causes have been assigned such as

materialistic views of life, and social and economic causes, such as the migration of the young men to the Northwest and the employment of women in stores and elsewhere, thereby driving men away to other fields of occupation, and so lessening the marriage rate, which in Ontario is far below that of any country that has kept record.

"I will read the conclusion of the provincial registrar in regard to Ontario. He took a thousand marriages in the city of Toronto and watched them scientifically from every standpoint from which we examine the marriage and birth returns. He says: 'There seems to be but one conclusion, which is that the marriage rate is for such a population abnormally low and that the birth-rate, in relation to these marriages, which take place, is proportionately still lower.'

"I have refrained from asking this Synod to pronounce upon the causes of the low birth-rate, but have just called attention to the fact that it exists and that it is due, perhaps, to causes over which men have control. I have confined my motion to asking the Government to see if it is due to defective registration. If that is not so, we shall then know it is due to those grave moral causes spoken of in the letters to which I have referred.

"Towards the end of the resolution I have asked that a committee of this Synod be appointed to take into consideration the whole subject of vital statistics for this ecclesiastical province, and to report to the Synod at its present session.' It is an important question, and the Church, which has been entrusted with the spiritual welfare of her children, should, I think, help to administer to their moral welfare as well.

"The death-rate is worth pondering over, too. The total number of deaths in Ontario in the year 1896 was 24,857. Of this number, 2,758 were due to consumption, or one out of nine; 5,724 were due to pre-natal causes—were either still-born or died under a year from birth. A trifle over one out of every four deaths occurred before the child was a year old; 7,767 before five years old, or one out of every three deaths in the province occurred before the age of five years. Of the deaths due to pre-natal causes, 2,008, or about one-third, belong to the cities, while the ratio of the population of the cities to the whole population, is only one-fourth; so that the infant mortality in the cities is larger than in the country. The pre-natal count one-third and nearly half the deaths occurring in the Province of Ontario are of children under five years of age.

"There are two points which are very important: The great mortality from consumption, or, as it is sometimes called, the white man's plague, and the still greater infant mortality in cities. I think the clergy ought to be able to do something to prevent that great mortality. We can help the doctors in isolating consumptive patients and we can, perhaps, enlighten the poor in the cities in regard to the health of infants.

"I will move that a committee of this House be appointed to enquire into the subject, and report to the present meeting of the Synod."

Mr. Kirwin Martin pointed out that it would be impossible for a committee to report at the present meeting of Synod. The motion was therefore changed to read that the committee should report at the next meeting of the Synod.

A message was read from the House of Bishops, stating that they had adopted with certain amendments, the scheme for a General Board of Missions of the Church of England in Canada, prepared by the General Synod, and they were prepared to support these amendments at the next meeting of the General Synod.

From the House of Bishops the following message was also received: "That it is the strong opinion of this House that the marriage of a divorced person during the lifetime of the other party is entirely to be deprecated, and that the clergy of this province should not perform such a marriage."

The latter message was concurred in and the House then adjourned.

At the meeting of the General Synod of the Church of England, in Winnipeg, a scheme for the establishment of a general board of missions, which

would bring all missionary interests under central control was formulated. This was objected to by at least two of the representatives of the Montreal diocese on the ground that certain diocesan rights were ignored by the provisions of the new scheme, and, as a matter of fact, the latter has not yet come into operation.

In a message from the Upper House it was intimated that the bishops would be prepared, at the next meeting of the General Synod, to support the original scheme, with certain technical amendments, which were pointed out, and the concurrence of the lower house was asked in the premises.

This led to an exceedingly animated and protracted debate which occupied the whole forenoon at the meeting of the Provincial Synod on Monday.

Chancellor Walkem moved concurrence in the message, holding that the legislation of the General Synod must take precedence over any action of the Provincial Synod, and deprecating the action of the Montreal diocese in objecting to the details of the scheme, when this was presented to the General Synod—such action being injurious to the scheme itself, which was meant to unify the missionary work of the Church in Canada—an idea of the greatest value, and without which there would always be weakness.

Dr. Davidson, in a speech of great length and conspicuous ability, went into the whole subject of the formulation of the scheme and the attitude of the Montreal diocese thereto, justifying the action which this diocese had taken, as conserving its undoubted rights, and as justified by the basal principles upon which the General Synod of the Church itself was established. Moreover, the speaker pointed out the defects in the original scheme, which still remained to be put in operation. These consisted among others, of the composition of the Executive Committee which was to number 102 members—a fatal number, which nobody believed would ever meet together at one time. The bishops upon this committee were given a voting power, and yet they would be beneficiaries on the Board of Missions. This was a vicious principle which the sister Church to the south had taken care to avoid when she established her General Board of Missions. The Executive was to meet twice a year, whereas the Board of Managers of the Missionary Society of the sister Church met every month. Dr. Davidson showed the absurdity of expecting that there could be efficiency or consolidation under such a rule. Of this Executive ten were to form a quorum. This was another serious defect in the original scheme, as was also a small advisory committee, which would really be doing the work of the whole board, and doing it if the attempt were made at all, inadequately, feebly, and ridiculously, considering the large interests of the Church. In these and other vital particulars the scheme was weak and now was the time to suggest improvements and amendments. The stand that the Montreal diocese had taken was the stand of honest men, working, not in the interest of one diocese, but in that of general diocesan rights. That that stand was approved of, was seen by the action of the bishops in amending the scheme in accordance with the views of the representatives of the Montreal diocese. Dr. Davidson, however, made the further point that the Provincial Synod never asked for the establishment of a General Board of Missions. It never consented to merge its own powers in that of the General Synod in this regard. But it did suggest the formation of a scheme similar to that which was in existence in the sister Church in the United States—a scheme which had been departed from, however, in the many and vital particulars which he gave in the course of his speech. So far from merely carping at the scheme, he was desirous of seeing it effective, and for that reason he now offered a series of resolutions, in the form of an amendment, looking to the bettering of the original scheme in these particulars, among others, to which reference had been made. He deprecated any selfish feeling, and, with deep emotion, professed his sole desire for the advantage and prosperity of the Church of Christ. He asked the Synod, the members of which were almost under oath, to think well and carefully, and even solemnly, before they voted

upon this question, for not only was the question of legality involved, but the question of the advance of the Church which they all loved so well.

After a few words from the Hon. Judge Macdonald, who seconded the amendment, the Prolocutor, the Very Rev. the Dean of Montreal, asked permission from the House to speak as a member. This request was granted and the Ven. Archdeacon Kaulbach took the chair, (pro tem).

The Dean of Montreal electrified the House with a speech of impassioned eloquence, which was greeted with loud applause, and which seemed to carry the Synod away, so spontaneous and cordial were the marks of approval with which it was greeted. He said that Dr. Davidson was a most correct speaker. As a lawyer he was almost invariably correct; as a speaker he was most careful; but he was not infallible. He had said that the representatives of the Montreal diocese, as honest men, were obliged to record their dissent from the scheme of the General Mission Board. Well, there was one honest man who did not feel bound to record his dissent, and who did not record his dissent, as a matter of fact. That person was himself. (Applause). The doctor would seem to lead the Synod to believe—though that was not his object—that the General Synod was a body to be seriously doubted. It seemed as though the General Synod was antagonistic to the interests of the Church—it Dr. Davidson was to be regarded. Why, he thought the very object of the establishment of the General Synod was that it should have power, and supreme power. (Applause). Why establish it at all if that were not the thought? Why not let it die? Why not let it lie in the dishonored grave which the Synod had dug for it? (Laughter). The General Synod had been a consummation of the devout and earnest desire of the Church of Canada. Men had worked and prayed for this end. It was felt that the Church would never realize her destiny until she had this General Synod, taking the direction and the oversight of the whole Church. Were they to begin by distrusting this body? Dr. Davidson had said that under this scheme the diocese of Montreal might knock at the door of the General Board and asking, say, for twenty thousand dollars for missionary purposes, might get only ten thousand. Was there any person who believed that the diocese of Montreal or any other diocese would knock in vain at the door of a body composed of the bishops and clergy of the Church? The idea of a common fund seemed to fill the mind of Dr. Davidson with horror. Now he believed in the Divine mission and the Divine power of the Church; he had swallowed Apostolic succession and the regular orders and polity in the course of his life (laughter), but he would to God that they might take the example of another Church, which made no vaunt, which made no pretence to apostolic succession, and which did its work with success because it had one fund and one hand to distribute that fund. (Applause). He believed that this desire for one common fund was upon the mind and heart of all good Churchmen; and he was well persuaded that the Church in this magnificent country would never fulfil her destiny till it was realized. (Applause). That was their immediate need, one fund and one voice and one hand. And this would be their strength could they accomplish it. If they had faith and trust they could accomplish it. What, were they to distrust the General Synod, composed of the bishops, the successors of the apostles (laughter), their chief pastors and rulers, their natural leaders, who would, with the clergy and laity, compose this general body? ("No"). Let them have faith in the working of the scheme as supported by the bishops, and let them beware of the mesmeric influence of Dr. Davidson, who might be likened to a magician who waved his magic wand in front of them. He gave the magician this credit—he was sincere; but there was a greater thing than the magician—the progress and prosperity of the magician's church. (Applause). That he asked them to remember, and if they did so they would reject the series of resolutions proposed by Dr. Davidson—that series of "moldering" resolutions which gave him a pain in the head merely to think of—and adopt the plain, simple, straightforward motion of Chancellor Walkem. (Applause).

At the close of the Prolocutor's speech the House adjourned.

The whole of Monday afternoon was taken up by the Provincial Synod in the discussion of the question whether the scheme of the General Synod for the formation of a General Mission Board to represent all the dioceses in the Church should be adopted by the Synod in accordance with the message from the Upper House, which expressed adherence to the principle of the general board, with certain suggested verbal amendments.

There was a great eagerness to debate the question, in its legal, sentimental and practical aspects. The diversity of opinion was most marked, even the lawyers being, in their conclusions, as wide apart as the poles.

The debate was largely of a legal and technical character, and was taken part in by Mr. Justice Hamington, Mr. Justice Fitzgerald, the Very Rev. Dean Partridge, the Ven. Archdeacon Mills, the Rev. J. C. Farthing, M. A., and others.

The vote was called at last, when Dr. Davidson's sub-amendment was lost. Immediately thereupon Mr. Matthew Wilson moved, and Mr. Charles Jenkins seconded, the following resolution:

"That the message from the Upper House be referred to a committee, to be appointed by the Prolocutor, to confer with the Upper House, or a committee thereof, with the object of procuring such alterations in that message as would enable the Synod to adopt the scheme for the General Mission Board prepared by the General Synod, leaving the suggested amendments to be dealt with by the General Synod, as recommended by the Upper House."

The rules of the House were suspended in order to allow the Ven. Archdeacon Roe to bring in a motion expressing deep regret at the death that day of Mr. Robert Hamiton, of the diocese of Quebec, a lay member of the Synod, and to whom the University of Bishop's College, Lennoxville, was largely due. Deep sympathy with Mrs. Hamilton and other members of the family was expressed in their bereavement.

The motion was seconded by Chancellor Heneker, and was carried in silence by a standing vote.

A second public missionary meeting in connection with the Foreign and Domestic Missionary Society was held at the Diocesan College on Monday evening, the Lord Bishop of Montreal in the chair, when the Rev. J. G. Waller's illustrated address on Japan, crowded from the programme of the previous meeting, was listened to with much interest. He placed the total number of Christians in Japan at less than a hundred and twenty thousand, the greater portion adherents of the Church of Rome. The Church of England had been the first to take the field after the unsealing of the country. The missionaries in Japan were not so much occupied in the mere baptizing of converts as in the gradual drawing of the whole mass of the people towards that higher religious ideal embodied in the Christian faith. An interesting account of Chinese and Indian mission work in the far West was given by the Rev. L. N. Tucker. A grant of \$500 was necessary to carry on the Indian mission successfully. The Chinese in the West seemed to Mr. Tucker to offer an almost providential scope for Christian evangelization, and one in which the difficulties were reduced to a minimum. His Lordship the Bishop of Quebec suggested that some godly layman should come forward to act as treasurer in order that the work of raising funds for this object might begin at once. He stated his own willingness to subscribe \$50 a year to the mission for the evangelization of the Chinese in British Columbia.

The debate upon the function of a General Mission Board was resumed on Tuesday morning, September 20th.

The motion before the House was as follows:

"That the message from the Upper House be referred to a committee, to be appointed by the prolocutor, to confer with the Upper House, or a committee thereof, with the object of procuring such alterations in that message as would enable the Synod to adopt the scheme for the General Mission Board, prepared by the Synod, leaving the suggested amendments to be dealt with by the

General Synod, as recommended by the Upper House."

Dr. Davidson addressed himself to the question, going over, to some extent, ground which had already been traversed, for the purpose of justifying his position upon the question. He was opposed to the amendment. He showed that the scheme was a crude one, for it was passed in the expiring moments of the General Synod—all that the Lower House had done having been nullified by the Upper House, which now recognized the necessity for amendment in the particulars which were given in message number ten.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FRIDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Halifax.—The plebiscite has been a very hollow affair in Nova Scotia. It scarcely caused a ripple, and it is questionable if fifty per cent. of the electorate didn't forget the fact that it was polling day. About one-quarter of the total vote was polled, of which something like twenty per cent. voted for Prohibition. Public opinion down here may be described as contemptuously hostile to Prohibition. The utter hollowness and farcical nature of the agitation, and the impossibility of enforcing Prohibition is so apparent, that people won't take the trouble to oppose it, knowing full well that the cause (Prohibition, not Temperance), if given enough rope would hang itself. At least seventy-five per cent. of the electorate down here are opposed to Prohibition, and the movement is generally regarded as having received its quietus for a generation or more. It has proved here, as in all parts of the Dominion, a most dismal fizzle. For this has been made unmistakably manifest, that either nearly eighty per cent. of the Canadian electorate are directly hostile to Prohibition, or else that they don't care enough about it to come out and vote for it. The so-called "Temperance" people are welcome to either horn of the dilemma.

Nearly \$1,800 was realized by the late appeal on behalf of the Board of Home Missions, and all cheques have been paid in full.

The Bishop goes very shortly to Prince Edward Island.

St. Luke's Cathedral.—A very successful harvest festival was held on SS. Michael and All Angels' Day, in the cathedral.

Bishop Dart, of New Westminster, was at Digby on Sunday, Oct. 2nd. He has several sons at school in Halifax. He leaves this city shortly for England.

Halifax.—St. Paul's.—One of the most pleasing and significant of social gatherings took place lately at St. Paul's rectory. It consisted of His Lordship, the Bishop, the Rev. Rural Dean of Halifax, and the Sunday school officials and teachers of St. Paul's, who had taken advantage of their rector's hospitality to commemorate the jubilee year of Miss Jane Tremaine's long and splendid career as a Sunday school teacher in St. Paul's, for fifty years. During the course of the evening, the Rev. W. J. Armitage, the rector, gathered his fellow-workers around him, and having placed Miss Tremaine in the centre, he in a few retrospective and appreciative words presented Miss Tremaine, on behalf of the Sunday school staff and teachers, with a very chaste and handsome silver bowl, inlaid with gold; an engraving upon one side, commemorative of her jubilee year as a teacher, and St. Paul's church upon the other. The rector, in briefly reviewing the career of Miss Tremaine, told how in 1848 she first became a teacher in St. Paul's. Since then she has taught during the incumbency of five rectors, and has

watched the small nucleus of teachers and scholars of 1848 develop into the largest school of the province, with nearly seven hundred names upon its roll. He dwelt upon the gracious influences of her long-continued services in God's work, and commended the steadfastness of purpose, and Christian amiability in her ministry of light and love to others, as worthy of all emulation upon the part of her younger confreres in Sunday school work. He also emphasized her untiring zeal on behalf of missions, as especially manifested in her self-denying effort as treasurer of the Mite Society. Having made the presentation, His Lordship, the Bishop of Nova Scotia, gladly consented to reply for Miss Tremaine. His Lordship stated that at weddings he had often been asked to transform himself into the bride, but he hardly thought he could change himself into Miss Tremaine, who felt so deeply, and was filled with such devout gratitude to Almighty God for His jubilee love and protection vouchsafed to her during such a long term of Christian service. However, the Bishop's well-known sympathetic power came to his assistance, and he fittingly disclosed the eloquence of Miss Tremaine's soul upon the occasion. He referred pathetically to the shadows which must necessarily hover over such a long career of usefulness, but now only affording a happy relief to the golden light of her jubilee. The unchangeableness of God, Christ's love, and our work were most impressively illustrated by the great contrast of 1848 with 1898, and as seen through all the vicissitudes of St. Paul's Sunday school during those fifty years. His Lordship closed by eloquently prophesying an "abundant entrance" for Miss Tremaine, and a rapturous coming with Christ, "when her golden sheaves are bending, and the harvest anthem rings." The Rev. F. H. Almon, R.D., also spoke a few words of commendation. Mr. J. C. Mahon, Mrs. Wallace and Miss Jane Hodgins, who have been faithful Sunday school workers in the parish for a period of thirty-five years, furnished many happy recollections of their joint labours with Miss Tremaine, in the work of the school. Letters were read by Mr. Armitage from his predecessor, the Rev. Dyson Hague, as also from the Revs. L. E. Skey and N. I. Perry, former curates of the parish. These letters were all of a congratulatory nature.

QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC, P.Q.

Lennoxville.—Bishop's College is a beneficiary, under the will of the late Mr. Robert Hamilton, of Quebec, to the extent of \$45,000.

MONTREAL.

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

Montreal.—St. John the Evangelist.—A meeting of the vestry of the church was held in the Parish Hall recently, the rector, the Rev. Canon Edward Wood, in the chair, and the scheme of the Provisional Board of Governors of the school for the incorporation of that institution was unanimously confirmed. An application to that end will at once be made to His Honor, the Lieutenant-Governor of Quebec. An additional master, an Oxford graduate, is already on his way from England. Being the only Church of England school in Montreal, and with its past splendid record as a private school, its future as a public school, its friends think, should be an assured success.

Christ Church Cathedral.—After the usual Wednesday rehearsal of the cathedral choir, last week, Mr. Frank Milton, who has been a member of the choir for the past two years, was presented, by Mr. Bailey, on behalf of the choir, with a handsome gold locket and pair of cuff links, as a mark of esteem, on the occasion of his leaving for England. Mr. Milton was a very popular and useful member of the cathedral choir, being an experienced chorister. He has sung in the choir of the Chapel Royal, Hampton Court, and in other Eng-

lish choirs from the time he was seven years of age. His son is now soprano soloist at Winchester Cathedral.

Glen Sutton.—Church of the Good Shepherd.—On Thursday, Sept. 22nd, the annual harvest home festival and church anniversary was held in this parish. The church was tastefully decorated with flowers and harvest products, etc. The service was held at 10 a.m., at which Rev. E. F. Capel, rector of Sutton, preached an impressive sermon to a large congregation, from Ps. lxxxix.1. Dinner was afterwards served on the lawn by the ladies, and various games were engaged in, after which the company dispersed, all agreeing that a pleasant and profitable day had been spent. The proceeds, which amounted to \$26, were applied to the church repair fund. The same evening, Mr. Wm. A. Bickford sent for the incumbent, and handed him \$500, to be applied to the parish endowment fund, besides some other sums, for other purposes in the Lord's work. Seven years ago, Mr. Bickford had disposed of his farm property to a friend, part of the terms of sale being a cash payment at this time of \$3,000. This was paid over on Thursday, and a portion of it disposed of as above. Though he had been in declining health for some months, it was not thought that his end was near. On Saturday afternoon, however, he quietly passed away to his reward. Deceased, who was 76 years of age, was for many years a devoted Christian, given to good words and works, giving generously to the support of the Church in this parish, as well as in her other spheres of work. He was, for about 20 years, a constant subscriber to *The Canadian Churchman*. His remains were followed to the grave on Tuesday, September 27th, by a large concourse of sorrowing friends and neighbours. The service was conducted in the Church of the Good Shepherd by the Rev. I. H. Lackey, who afterwards preached a sermon full of comfort and counsel from Rev. xiv., 13. Deceased leaves a widow, besides numerous more distant friends, to mourn his departure.

On Friday, September 30th, the annual Diocesan Missionary Meeting was held in the church at 7 p.m. The sacred edifice was well filled with attentive listeners. Addresses were delivered by Rev. John Ker, D.D., of Grace Church, Montreal; Rev. A. Crone, of Newport, Vt., and the Rev. Rural Dean Brown, of Mansonville. The church here was built 21 years ago, and the parish organized by the efforts of Dr. Ker. He received a hearty welcome from many friends, after an absence of seventeen years. The offertory at the missionary service amounting to \$5.50, was devoted to the Diocesan Mission Fund.

Westmount.—St. Matthias'.—The parish continues to take a lively interest in the work of their C.C.M.S. missionary, Mr. Borup, who is doing very satisfactory work in Uganda. The rector has just remitted one year's stipend for him, through the C.M.S. (being the equivalent of £100 Sterling). Mr. Borup reports having made fair progress in acquiring the native tongue, and his practical skill in building, and even in repairing watches, has been utilized to such an extent that he has had to relinquish it, though he found contact with the natives in their work helped him in learning to speak their language. Amongst other useful articles of Mr. Borup's outfit, was an instrument known as Dr. Sanche's "Fever Arrester," price \$2, to be had from the inventor, 2,268 St. Catherine street, Montreal. This appliance was found so useful by Mr. Borup and the Rev. J. Baskerville, that they begged Mr. Bushell to send out another, and the rector informed me that his parochial W.A. immediately responded to the appeal, and another has been already sent to Africa.

Mille Isles.—Rev. I. W. Dennis, rector of St. Andrew's, has been appointed by the Bishop to this parish.

St. James the Apostle.—Mr. Horace W. Reyner, the organist and choirmaster of this church, has received the following letter of thanks from Sir Arthur Bigge, the Queen's private secretary:

"Sir Arthur Bigge is commanded by the Queen to thank Messrs. Horace Reyner and Charles Bingham for the song which they have kindly sent to Her Majesty.

Privy Purse Office,
Buckingham Palace, S.W."

The song in question is a setting to the words, "God bless the Queen of Canada," by Mr. Chas. D. Bingham, the music being composed by Mr. Reyner.

ONTARIO.

I. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON
Deseronto.—St. Mark's.—At a meeting of the vestry of this church, the Rev. Edward Costigan was unanimously chosen as successor to the late Rev. T. Staunton, the former rector, subject to the approval of the Archbishop of Ontario.

Kingston.—St. George's Cathedral.—The annual harvest festival services were held in this cathedral October 2nd, commencing with celebration of Holy Communion at 8. The interior of the edifice was magnificently decorated with fruits and flowers. Coloured autumn leaves were artistically arranged around the columns and iron screens. In the morning a full choral celebration of the Holy Communion was conducted by the Dean, assisted by the Rev. G. Lothrop Starr. The sermon was preached by Rev. Canon Sweeny, of Toronto, who took his text from Jeremiah v., 24: "Neither say they in their hearts, let us now fear the Lord our God, that giveth rain, both to the former and the latter in His season. He reserveth unto us the appointed weeks of harvest." Rev. Canon Sweeny also preached in the evening, speaking from the text found in St. Luke xiv., 9: "Give this man a place." The sermon was an eloquent exposition of the truth that there is a place for every man in the world. He drew striking pictures between the community, where every man had his place, and the community where every man is seeking a place. Mr. R. F. Harvey presided at the organ, and the choir, present in full force, rendered the musical service with becoming spirit and dignity.

The Mission Hall of St. George's Cathedral, in James street, was the scene of a harvest festival on Wednesday evening, the 12th inst. The hall, which was crowded to the doors, was tastefully decorated. Rev. Hugh J. Spencer preached a very interesting and appropriate sermon. This mission is doing an excellent work in the North-east part of Kingston, under the direction of the cathedral clergy. Besides four week-night services, it has a large Sunday school, of which Mr. Thomas Mills is the indefatigable superintendent. The cathedral Sunday school has had recently an addition made to its library of several hundred volumes. The Church Boys' Brigade has a military entertainment under way.

The semi-annual meeting of the Bay of Quinte Clerical Union was held in the parish of St. Paul's on Tuesday and Wednesday, October 4th and 5th. The following clergymen were present: The Dean of Ontario, Canon Burke, Rev. Prof. Worrell, Rural Dean Bogert, Revs. S. Tighe, A. W. Cooke, J. K. Macmorine, R. W. Rayson, F. D. Woodcock, D. Jenkins, T. Austin Smith, F. T. Dibb, A. Stunden, G. L. Starr, J. H. H. Coleman, F. G. Kirkpatrick, W. G. Swayne, Grasset Smith, H. J. Spencer, A. Jarvis, C. P. Sparling, and J. W. Jones. The Rev. Rural Dean Carey was chairman, and the Rev. C. T. Lewis secretary-treasurer. The business meetings commenced in St. Paul's school-room at 2.30 p.m., on Tuesday. After the usual routine business of reading minutes, correspondence, etc., the following subjects were introduced: "The Moabite Stone," by the Rev. A. W. Cooke; "The Eucharistic Controversies of the Middle Ages," by Rev. F. T. Dibb; scriptural sub-

ject, "Comess Your Faults Onto Another," by Rural Dean Bogert. An interesting discussion followed the reading of these papers. The Rural Deans of Frontenac and Hastings reported upon matters affecting their deaneries. Three resolutions were passed: (1) Voting \$34 for purchasing Church literature for distribution amongst the clergy belonging to the Union; (2) A vote of sympathy to the widow of the late Rural Dean Stanton. The latter was carried by all the members rising. (3) A hearty vote of thanks to the Rev. Dr. Mockridge. Special services were held as follows: Evensong at 8 p.m., on the 4th and 5th; Holy Communion at 7.30 a.m., on the 5th and 6th; litany at 2 a.m., on the 5th. The preacher at evensong on the 4th and 5th was the Rev. Dr. Mockridge, of Watertown, N.Y. The next meeting will be held in May at Napanee.

OTTAWA.

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

Ottawa.—Christ Church Cathedral.—Under the will of the late Mr. G. W. Wicksteed, Q.C., the cathedral benefits to the extent of \$400, a legacy of that amount having been left to the trustees.

The following is a list of the Bishop's engagements during the coming month: Conference with clergy and laymen of Carleton deanery, St. Alban's church, Ottawa, October 13th; Glengarry, October 15th and 16th; conference with clergy and laymen of deanery of Stormont, at Wales, October 17th and 18th; confirmation and consecration of the church at Crysler, October 20th; confirmation at Winchester, October 21st; South Mountain, October, 22nd; Osgoode and Kars, October 23rd; convocation and annual meeting of the Council of Trinity College, Toronto, October 25th to 27th; Clergy Stipend By-law Committee, at Ottawa, October 28th; confirmations at Hawkesbury and L'Orignal, Oct. 30th; at Vankleek Hill, October 31st; at East Hawkesbury, November 1st; mission at Ottawa, November 3rd to 13th. Subsequently visits of confirmation will be made to Carp, Richmond, Cornwall, Williamsburg, Iroquois, and on the 21st to 26th of November His Lordship will preside at the November meetings of the Mission Board, the Executive Committee, and other diocesan meetings in Ottawa.

Aultsville.—St. Paul's.—September 28th was a red letter day in this parish. There were five items. Holy Communion, dinner, afternoon service, supper and evensong. The following clergy were present: Revs. Rural Dean Houston, rector of Cornwall; Rev. G. S. Anderson, rector of Morrisburg; Rev. R. W. Samwell, rector of Wales; Rev. W. Mackenzie, of Messina, of the Protestant Episcopal Church of the United States; Rev. J. N. Hunter, the rector of the parish. Rev. Rural Dean Houston was celebrant and preacher at the morning service, at which there were 57 communicants. The Rural Dean preached on the Biblical custom of thanksgiving, and how important a part it played in the Jewish Theocracy. Rev. G. S. Anderson preached in the afternoon, on the importance of rendering our "tithes" to God's service, showing how much more we Christians, who have greater privileges, should pay our tithes than the Jews to whom was duly given pardon from ceremonial offences. He showed how all God's chosen race, however, had to pay that tithe, and that even the Levites and God's chosen priests were not excepted. That if Christians want a blessing they must do the same. The subject of Rev. R. W. Samwell's address at night was "Sympathy." He showed how morally impossible it was for a clergyman to grow apathetic, if he had his people behind him. That Aultsville parish had the chance of becoming one of the banner parishes of the diocese, if the parishioners would embrace their opportunities. At the close of Mr. Samwell's address, Mr. Mackenzie lovingly spoke of the bond of union that existed in the body of the Church, when we have such a head as Christ, and that no River St. Lawrence could sep-

arate that bond. The congregations numbered 110 in the morning, 150 in the afternoon, and 225 at night. The offertories amounted to \$54, and the sale of dinner tickets to \$119, bringing the total netted to \$173. Provisions were so abundant that it was announced there would be a social next evening, by which it is hoped that the sum total will realize \$200 toward wiping off the existing debt of \$300 on the church. It will require about \$800 more to finish the work.

Mattawa.—The Lord Bishop of the diocese visited this mission for the purpose of administering the rite of Holy Confirmation at Rutherglen and Mattawa. On September 29th, the Bishop confirmed, in St. Margaret's Church, Rutherglen, seven candidates, 5 males and 2 females—who afterwards received their first communion. After the service the Bishop drove 12 miles to Eau Claire, and in St. Michael's church, a short service was held at which the Bishop preached, and then drove another 12 miles to Mattawa. On Friday, 30th ult., six candidates, 2 males and 4 females, were confirmed in St. Alban's church, Mattawa. The Bishop left the same evening for Pembroke, to preside at the deanery conference held there on Saturday, October 1st.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

Toronto.—Grace Church.—The Rev. J. P. Lewis, rector of this church, left the city last week for an extended tour on the Continent. He will be away for several months.

St. Mary Magdalene.—The annual harvest thanksgiving services took place in this church on Thursday evening, Sept. 29th. The church was beautifully decorated, and the music appropriate for the occasion. The Rev. F. Powell, of Eglinton, preached the sermon. The Rev. N. F. Davidson, who has just returned to Canada, after a two months' sojourn in England, preached on Sunday evening, October 2nd.

Miss Lizzie A. Dixon acknowledges, with thanks, the receipt of seven dollars from St. Philip's Young Men's Bible Class, Toronto, for the Peace River Mission, Athabasca.

Harvest thanksgiving services have been held in almost every one of the city churches during the past fortnight, and they were very generally well attended. The churches were in every instance appropriately and tastefully decorated with sheaves of corn, fruit and other harvest products, and the musical portions of the services were well rendered, the familiar harvest hymns being sung very heartily both by choir and congregation everywhere. Special anthems and services were very generally used on these occasions.

Millbrook.—The regular fall meeting of the rural-decanal chapter of Durham and Victoria was held at this place on September 29th and 30th. On the 29th, the meeting took the form of a choral conference, of which a separate notice is given below. On the 30th there was a celebration of the Holy Communion in St. Thomas', at 9 a.m., the celebrant being the Ven. Archdeacon Allen, assisted by Rev. W. J. Creighton. Arrangements were then made for the missionary exchanges for services and meetings in the deanery, a full list of which will be published later on.

A choral conference was held here on September 29th in connection with the regular fall meeting of the rural-decanal chapter of Durham and Victoria. A number of the choirs of the deanery were represented. The conference was called together at 2 p.m. After the opening prayers and a hymn, the Ven. Archdeacon Allen welcomed those present with a few kindly words. Mrs. W. C. Allen then read a very interesting paper on "How may we Improve the Singing in our Country

Churches?" Dealing with the subject chiefly from the organist's standpoint, Mrs. Allen pointed out some of their difficulties, with encouraging suggestions as to how they might be surmounted. Miss McCollum, of Peterboro, followed with a paper on "Church Music," which had been prepared by Mr. Owen, organist of St. John's, Peterboro, but which, owing to a bad cold, he was not able to read himself. A very helpful discussion followed, in which the Rev. F. G. Plummer, of St. Thomas', Toronto, took an active part, giving many practical suggestions from his wide experience. From 5 to 6 o'clock, Mr. Plummer conducted a practice of the combined choirs. Tea was served in the school-house, by the ladies of the congregation. At 7.30 p.m., there was service in St. Thomas' Church. The Rev. Canon Farncomb, of Newcastle, took the service, and the Rev. W. J. Creighton and Wm. Farncomb read the lessons. The Rev. Canon Spragge, of Cobourg, preached an excellent and very suitable sermon from Rev. xiv., 3: "And they sing, as it were, a new song before the throne, and before the four beasts, and the elders, and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth." The musical part of the service was led by the combined choirs, conducted by Mr. Plummer, who also presided at the organ. The hymns were all familiar ones, and were sung heartily by both choir and congregation. The choir sang a harvest thanksgiving anthem very nicely indeed. During the taking up of the offertory, Mrs. Wilmot, of Port Hope, sang a solo which everyone enjoyed. There was a large congregation present, and the general verdict seemed to be that it was from first to last a beautiful service. Thus ended the first choral conference we have had in this deanery. It was a very successful one, and we all hope we may have many more like it.

Weston.—St. John's.—The annual harvest thanksgiving services were held in this church on Thursday, the 6th inst. The building was appropriately decorated for the occasion, the font looking particularly beautiful in its festival dress. The Right Rev. Dr. Sullivan preached from the words "In everything give thanks." Mr. Reed, of St. Thomas' Church, Toronto, presided at the organ, and he was assisted in the musical portion of the service by the Misses Strickland and Archer, and Mr. H. Strickland.

Ashburnham.—St. Luke's.—The harvest festival of this church is always a bright and hearty service, and is attended by a large congregation, including very many members of other communions. The service this year, held on Thursday, 29th Sept., was no exception to the general rule. The church was filled to the doors, the service was well rendered, and an admirable sermon was preached by Rev. Canon Dann, of London, on "Worship." Canon Dann also gave his well-known lecture to an appreciative audience in the Ashburnham Town Hall, on the previous evening.

The Rev. Henry E. Benoit, of the Sabrevois Mission, Montreal, preached in St. Alban's Cathedral, Sunday morning, giving a most interesting account of the work done by the mission, and in the evening also in St. Bartholomew's Church.

Deer Park.—Christ Church.—The annual harvest festival service was held on Thursday evening, September 29th. The church was beautifully decorated with fruit, flowers and grain, and the musical part of the service, which was choral throughout, was very effectively rendered by the surpliced choir. The anthem was Lohr's "Great is the Lord," the duet being sweetly sung by Miss O. M. and Mr. G. A. Arlidge, the son and daughter of the talented organist and choir-master, Mr. J. Churchill Arlidge. One of the special harvest hymns was sung to a tune "Jubilee," composed for one of the Queen's Jubilee hymns, by Mr. Arlidge. Mr. G. A. Arlidge also

sang, during the offertory, "Soft Southern Breeze," from Barnby's Oratorio "Rebecca" in a very pleasing manner. The sermon was preached by the rector of St. Cyprian's Church, Rev. C. A. Seager. The Rev. M. M. Fothergill assisted the rector in conducting the service. The festival was continued on Sunday. On Thursday evening, October 6th, the choir was given a tea in the school-house, after which a most enjoyable evening was spent by the young people present. A short time ago one of the lady members of the choir, and an active worker in the Sunday school, Miss Ada Jones, was married in the church. Subsequently she was made the recipient of an address, accompanied with a very pretty onyx drawing-room clock, presented by the choir, the Sunday school and members of the congregation. The Church Boys' Brigade has been reorganized for the winter. Efforts are being made to build a choir vestry, which, since the vesting of the choir, has become a necessity.

NIAGARA.

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

Hagersville.—Harvest thanksgiving services were held both morning and evening in All Saints', Hagersville, Tuesday, the 27th ult. The preacher at the morning service was the Rev. J. R. Newell, rector of Port Dover. Holy Communion was celebrated by the Rev. Rural Dean Irving, rector of Dundas, with the Rev. J. R. Newell, as server. The Rev. F. C. Piper, rector, also took part in the service. In the evening, the preacher was Mr. Irving. The church was appropriately decorated, the congregations were good, and the offerings very liberal.

Jarvis.—St. Paul's.—This beautiful new church was tastefully decorated for the harvest thanksgiving services, which were held, morning and evening, the 28th ult. The first service of the morning was held at the unveiling of the new west window, by the Rev. Arthur Francis, M.A., rector of Cayuga South. This window completes the best appointed and most beautiful church to be found outside the large cities. The window contains fifteen figures, expressive of the Ascension, artistically grouped, and richly and harmoniously coloured. A guarantee of the workmanship is the fact that Mr. N. T. Lyon himself designed and painted the window. It is valued at one thousand dollars. The church, as a whole, is a monument to the ability of the aged architect, Mr. Leather, and the energy and pluck of the rector, the Rev. F. C. Piper. Holy Communion was celebrated by the Rev. E. A. Irving, rector of Dundas, the Rev. Edgar Hely Maloney serving. The other clergy who assisted at the service were the Rev. J. R. Newell, of Port Dover; the Rev. Arthur Francis, of Cayuga South, and the Rev. F. C. Piper, rector of Jarvis. The sermon was preached by the Rev. John Francis, B.D., rector of Cayuga. Evensong was begun at 8 o'clock, the preacher being the Rev. W. Bevan, of Hamilton. The offerings at both services were large.

Hamilton.—At Christ Church Cathedral Sunday morning, Rev. W. H. Sparks, of Hillsburgh, and Rev. R. McNamara, were ordained as priests by Bishop DuMoulin. The sermon was preached by the Rev. Canon Sutherland. The Rev. Canon Bland assisted in the service.

Ancaster.—St. John's.—Harvest home services were held in this pretty church on Sunday, when the Rev. E. H. G. Miller preached a most eloquent sermon in the morning, and at night the rector, Canon Clark, preached. The offertory amounted to \$80.

St. Peter's Home for Incurables has lost a valuable friend and worker in Miss Rose Swangy, who died lately at Mallow Island, Ireland. Her sister, Miss Swangy, still retains her connection and unwearied interest in the Home.

Barton.—The pretty stone church of St. Peter's, more familiarly known as Old Barton Church, was re-opened on Sunday, after having been closed for more than twenty years. It has been thoroughly done over, new cathedral glass in the windows, new carpets, new organ, all made fresh and attractive. This is one of the old churches so dear to many a heart—for more than fifty years before its closing it had regular services—and is especially attractive to the hundreds who have been baptized, confirmed or married within its sacred walls, and in its churchyard there lies many a one, whose life has been identified with the early history of our Church and country. On Sunday the church was filled once more, as in days long gone by, and it must have been with gladsome joy that the people worshipped. The church was tastefully decorated with flowers, and the music unexceptionally good. Mr. Nicholson, organist of the Ancaster church, played, and the Bishop of the diocese preached. Service will be held in the church every Sunday afternoon, by the different clergy of the city. *Laus Deo.*

Bartonville.—St. Mary's.—This church held its annual thanksgiving service last Sunday evening. The church had never been more churchly in its decoration, nor the music more hearty. It was under Miss Syer, the organist, and Miss Noble assisted with her violin. Rev. Canon Belt, of Toronto, preached from the words, "Thou renewest the face of the earth." The Rev. J. Waller, a missionary from Japan, took part in the services, and on Monday the Sunday School Teachers' Association held an open meeting, when the Rev. J. Waller gave a most interesting address.

Queenston.—St. Saviour's.—Mr. Harry Brown, editor of the "Niagara Falls Advertiser," took the services last Sunday most acceptably at this church.

HURON.

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

Port Dover.—St. Paul's.—Special harvest home services were held in this church on September 29th, at 8 o'clock in the evening. The church was appropriately decorated with grains, fruits, flowers and autumn leaves. The Horticultural Society of the Township of Woodhouse, which held its annual exhibition on the 27th ult., donated all the best specimens of fruits, which had been exhibited, and thus added to the display a unique feature. The Rev. J. R. Newell, rector, was assisted in the services by the Rev. Arthur Francis, of Cayuga South, and the Rev. E. H. Maloney, rector of Nanticoke. The preacher was the Rev. Rural Dean Irving, rector of Dundas, who chose for his text Eccles. ix., 7-8. The discourse was an excellent exposition, and will long be remembered by most of the large congregation who filled the church to its utmost capacity. Had it not been for sickness, the Rev. John Francis, of Cayuga, and the Rev. F. C. Piper, of Jarvis, would have been present to assist at the services. The musical portion of the services was remarkably good.

Vittoria.—Christ Church.—This church was very tastefully decorated this year for the harvest thanksgiving. The services were held on the evening of the 30th ult. The rector, the Rev. J. R. Newell, was assisted in the services by the Rev. E. H. Maloney, rector of Nanticoke, Niagara diocese. Mr. Maloney preached the sermon, which was a most appropriate discourse. There was a large congregation present, and the services were most hearty.

London.—At a meeting of the Committee, held in this city, on Thursday, the 29th September, the arrangements for the Huron Lay Workers' and Sunday School Teachers' diocesan convention, to be held at Sarnia, on Thursday and Friday, Oct. 27th and 28th, were completed, and the programme will be circulated in a few days. The Bishop has

issued his pastoral, appealing to the clergy and laity of the diocese to be present.

Stratford.—St. James'.—The Rev. Rural Dean Hodgins preached in this church on Sunday, October 2nd. Rev. Prof. Burgess, of Huron College, London, assisted by the Rev. Rural Dean Deacon, conducted harvest thanksgiving services in the Home Memorial Church, Stratford, and at Selvingville Prof. Burgess' discourses were listened to with close attention, and were very instructive and appropriate to the occasion.

Haysville and Hamburg.—Rev. M. Turnbull, of Goderich, on Sunday, Sept. 25th, conducted thanksgiving services at Haysville, and Rev. H. W. Jeanes, of Listowel, at Hamburg, on Sunday, October 2nd. The rector, the Rev. James Ward, took their duty on these dates.

Crosshill.—Rev. H. W. Jeanes, of Listowel, gave his lecture on "Central Africa," here on October 3rd. The church was crowded, and the lecturer having lived in Africa, and laboured there under Bishop Hannington, was able to make his discourse exceedingly interesting and instructive.

Seaforth.—Rev. D. Williams preached thanksgiving sermons here, October 2nd.

RUPERT'S LAND.

ROBT. MACKAY, D.D., ARCHBISHOP AND PRIMATE

Winnipeg.—For some time Rev. Canon Rogers, who is Canon-Missioner of the diocese, has been suffering from a bronchial trouble, and a number of the members of the Church of England have thought it well that he should spend some time in a warmer climate. To enable him to do so, they in a few days collected the handsome sum of over \$500, and presented it to him, with the following address:

"Dear Canon Rogers,—A number of your friends feeling your great need of a holiday, have taken this opportunity of testifying their great appreciation of your past work in the diocese. We beg you to accept the enclosed cheque, as a slight token of their esteem, with the hope that you will use it in seeking rest and change for a time in some congenial climate. Trusting that by God's blessing you may soon be restored to complete health and strength, for which we shall earnestly pray, we remain, very sincerely yours, R. Rupert's Land, O. Forin, S. P. Matheson, W. P. Sweatman, F. W. Mathewson, H. S. Crotty, Fred. W. Drewry, Edward L. Drewry, W. A. Burman and Thos. Gill."

ATHABASCA.

Athabasca Landing.—The following is an account of the Bishop's recent tour through a part of his huge diocese, which appeared in a recent copy of the "Winnipeg Tribune": "The Bishop of Athabasca reached his home at Athabasca Landing the end of August, after an extended tour through the Peace and Athabasca valleys, and the country lying between them, in a North-westerly direction, between the Landing and Fort Vermilion. The Bishop was accompanied by his son, and proceeded first to Wapuskow Lake, by canoe, where Mrs. Young had spent the later part of the winter. Interesting services were held here, and the work seems to be progressing favourably under Rev. C. Weaver. The boarding-school now has about 20 pupils. From this point the Bishop, Mrs. and Mr. Young, accompanied at first by two Indians, made a perilous and exceedingly arduous journey of 18 days by canoe through Loon lake and down the Loon river, a stream full of shallows and rapids, and almost unknown, except by a few Indians until the Rev. M. Scott traversed it two years ago. The privations of the party were so great, owing to the excessive labour and the shortness of food consequent upon the journey taking 10 days more than was expected, that one Indian became discouraged and turned back. The party

were fortunate enough to kill a bear which restored their supplies for a time, but even with this they were absolutely foodless upon arrival at Fort Vermilion, on Peace River. At this mission, in charge of Revs. M. Scott and A. J. Warwick, the Bishop held a confirmation. Mr. Warwick has since received leave of absence for a year. The Bishop also held an ordination when Mr. David Currie, of Christ Church mission, Upper Peace river, was ordained deacon. From Vermilion the party, now somewhat recruited, proceeded to Fort Chipewyan, the most northerly post in the diocese. Rev. J. R. Lucas is in charge here at present, but will retire next year for work probably in some other diocese, as the C.M.S. staff is being somewhat changed. After crossing Lake Athabasca, and ascending the Athabasca river to Ft. McMurray, by steamer, the company finally reached home by boat. The Bishop reports that Rev. H. Robinson has established himself among the Beaver Indians, at Fort St. John, and the work is promising. The proposed making of treaties with the Indians of Athabasca next year is a matter of much importance to all concerned in the Indian missions of that large country."

NEW WESTMINSTER

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

Revelstoke.—St. Peter's.—Sunday, Sept. 4th, 1898, was a red letter day in the history of the Anglican Church in Revelstoke, B.C. On that day the members of this church saw their building consecrated, and this is equivalent to announcing that the church is free from debt. The day began with a celebration of the Holy Communion at 8 o'clock, the Bishop of the diocese celebrating. Morning prayer was said at 10.30 by the vicar, the Rev. F. A. Ford, M.A., and at 11 o'clock a large congregation had assembled. The Bishop, having robed at the vicarage, walked to the church porch, preceded by the vicar, carrying the pastoral staff, and at the door was met by the church officers and others, and the following petition was read and presented to the Bishop:

To the Right Rev. John Dart, Lord Bishop of New Westminster:

"We, the incumbent, church wardens, and other inhabitants of Revelstoke, having acquired the land * * * on which there is a church which we certify to be free from any legal encumbrance, do humbly pray your Lordship to separate the same from all profane uses, and to set it apart forever for the worship of Almighty God, according to the rites and discipline of the Church of England in Canada. (Signed), Frank A. Ford, Incumbent; W. F. Cragg, and A. R. B. Hearn, Churchwardens; G. E. Grogan, P. Chapman, and C. J. Aman, Sidesmen; James W. Vail, Secretary.

The Bishop assented, and the service of consecration was forthwith commenced. The Bishop consecrated the church according to the Office in the American Book of Common Prayer. The Bishop preached from Revelation xxi, 22, and at the service of Holy Communion the vicar was the celebrant. In the evening the Bishop confirmed a number of candidates in the presence of a large congregation. The church was beautifully decorated with flowers, sent by the parishioners, as well as from Victoria, Vancouver and New Westminster. The gifts to the church included an illuminated text over the rood screen, from Mrs. White, Victoria; pulpit from Mr. W. F. Cragg, people's warden, and a stone font from the Sunday school children.

COLUMBIA.

Victoria.—Christ Church Cathedral.—An ordination was held by the Bishop of the diocese in the cathedral on Sunday morning, September 25th, when Mr. David Dunlop, B.A., was ordained deacon. The candidate was presented by Archdeacon Scriven, and the ordination sermon was preached by Rev. Canon Beanlands. Mr. Dunlop was formerly in the Presbyterian ministry, and has

been for the last six months working as licensed lay reader to the Rev. C. E. Cooper, rural dean, and rector of Wellington and Northfield, to which latter sphere Mr. Dunlop now returns.

British and Foreign.

The Bishop-designate of Calcutta (Dr. Wellton), is to be consecrated on St. Andrew's Day.

An alabaster pulpit has been given to St. Peter's church, Highgate Hill, by an anonymous donor.

Canon Tristram, of Durham, met with an accident at Edinburgh lately, seriously injuring his left knee.

The annual meeting of the Three Choirs was held in Gloucester cathedral last week, and was a pronounced success.

The Rev. A. L. Armitage, M.A., vicar of All Saints, Habergham, has been appointed chaplain to the British Embassy at St. Petersburg.

Canon Knox-Little, whose health has been unsatisfactory of late, has sailed for Cape Town. He hopes that the sea-voyage may prove beneficial.

A Mansion House Fund has been started by the Lord Mayor of London on behalf of the sufferers by the recent terrible hurricane in the West Indies.

A set of fresco paintings has just been completed for the aisles and chancel of Sharrow church, near Sheffield. They have also been unveiled.

The three central windows, as well as the gable window of Llandaff Cathedral, are about to be filled with stained-glass, the gifts of various donors.

The parishioners of Hartburn, in the diocese of Newcastle-on-Tyne, have sent to the Bishop of Perth, Western Australia, a handsome gift of altar furniture.

It has been decided that the Marcus Rainsford Memorial Fund shall be devoted to the work of the Irish Evangelization Society, in which he was greatly interested.

The dedication festival of St. Mary's Cathedral, Edinburgh, which will be the 19th anniversary of the consecration of the cathedral, is to be held on Sunday, the 30th instant.

A window in memory of Archbishop Laud will be unveiled in Gray's Inn Chapel, by the Lord Bishop of London, on Sunday, October 9th. The Archbishop was a student of the Inn.

A new west window has been erected in the parish church, Brecon, to the memory of the Rev. Herbert Williams, who was for 32 years vicar of the parish. It was unveiled and dedicated on a recent Sunday.

The secretaries of the C.M.S. have been authorized to arrange with the missionaries of the Egypt or Palestine Mission whom they consider the most suitable to hold themselves ready to proceed to Khartoum as soon as possible.

The death is announced, at the age of 61, of Mr. W. Chatterton Dix, a very well-known hymn writer. "As with gladness men of old," "Come unto Me, ye weary," and "Alleluia! Sing to Jesus," were amongst the best-known of his compositions.

The Rev. Canon A. J. Mason, D.D., a professor of Divinity at Cambridge, and one of the residentiary Canons of Canterbury Cathedral, is about to

marry the only daughter of the Rev. G. J. Blore, D.D., formerly head master of the King's School, Canterbury.

Canon, the Hon., and Rev. A. T. Lyttleton, vicar of Eccles, and rural dean, has been appointed suffragan-bishop of Southampton, in the place of Bishop Fisher, who has removed to the diocese of Norwich. Canon Lyttleton took his degree at Cambridge (1st-class Moral Science Tripos), in 1874.

The Rev. Charles P. Edwards, for some time a curate at St. Saviour's, Southwark, was lately presented with a solid silver tea and coffee service at the Southwark police station, by the officers and men of the "M." division, "in recognition of the assistance rendered to them by him in the performance of their duties."

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. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

THE CHURCH'S WEAKNESS CAUSED BY DEFICIENT CHURCH TEACHING.

Sir,—I have just seen your paper of July 28th. I am moved to corroborate the letter of "Assiniboia" from my own experience. I am a priest in a North-western diocese of the American Church, having charge of several mission stations close to the international boundary line. My parishioners are mainly from the Province of Ontario, and most of them seem to have peculiar views of Churchmanship. For instance, they object to the symbol of redemption on the altar, which, at least in the United States, is the almost universal custom, the miserable question of "High" or "Low" not entering in here. Again, I had cause to say that entertainments for the benefit of the Church should not be given on Fridays, because Fridays, as the Prayer-book says, are "days of fasting, in which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." Surely extraordinary acts and exercises of devotion do not consist in an oyster supper or a theatrical performance. Persons born and brought up in the Church in Canada declared they had never heard of such a thing as Friday being a day of abstinence. The Prayer-book must be a sealed book to many members of the Church. It may be said that these are small matters, but they are simply instances of the training which such people seemed to receive. I venture to say that hundreds have been lost to the Church in this country by such a kind of Churchmanship; the "one Church as good as another," theory. Coming to communities where the Church has not yet been planted, instead of working for Church services, they have cast in their lot with some of the denominations. The sad result is that it seems impossible to win back such persons to the Communion of the Church, being well satisfied where they are. I have heard of cases where even one family, loyal to the Church, has been the means of starting services, and, in time, building up a strong parish. Is it not true that the work of each priest affects for good or ill the whole Church? I think Assiniboia has indicated one source of the Church's weakness, and our Canadian brethren can see that lack of training weakens, not only the Church in their country, but also in those localities of the United States where Canadian Churchmen have settled. To use the idea of one of our bishops, it is a question of choice or principle. If we are Episcopalians by choice, we are guilty of schism in starting another

sect in a community. If we are Churchmen on principle, we are doing right in striving to plant and extend what we believe is the true Catholic Church, which offers to men what other religious systems cannot, and do not give.

AMERICAN PRIEST.

WILL THE BURSAR OF HURON EXPLAIN?

Sir,—Just before Thanksgiving Day in each year, the clergy of Huron diocese receive a pastoral from the Bishop urging an offertory on behalf of Huron College, for that day. It has been said that the proceeds of this offertory are not used to assist the poorer students, or in any way to legitimately encourage or help the work of the college. The accounts show that the proceeds of the offertory each year (some \$400), are paid to the Bursar. As a matter of common fairness to those who give of their means to this offertory, I would like to know whether the Bursar keeps this money for his own private purse, or disposes of it in some way to the advantage of our Diocesan Theological College? If this money is not used for the college work, the writer, for one, proposes to use the offertory for another purpose.

JUSTITIA.

THE W.A. DO NOT WORK IN THE INTEREST OF THE PARISH.

Sir,—It is rumoured that at the triennial meeting of the Woman's Auxiliary Missionary Association in Montreal, some hard things were said of the clergy for their lack of interest in, or their opposition to the society. If there is an absence of interest, or even opposition, is there not a cause? The clergy greatly admire the zeal of the W.A.M.A., and rejoice in the good work it is doing. Yet, however much they may be interested in missions, their first care, naturally, is for their own parishes. But the W.A. is a society which seems to call upon its members to work for missions alone. Consequently, the women who formerly aided in parish work, being now members of the W.A., work for missions only, thinking that they are thereby fulfilling their duty to the Church, while they are impatient of the formation of a Parochial Woman's Association, lest it should weaken the W.A. And so we see our women providing for the poor of distant parishes, sometimes even beyond their requirements, while the poor of our own parishes, often in as great need, are neglected. We see them supplying little country churches and missions with vestments and ornaments, such as our own parishes cannot obtain; and we find them undertaking these and other works, not always of a very missionary character, at the dictation of an outside authority, while any request of ours for aid in some really missionary work, in which we may feel an interest, is met with a frigid refusal, as not being the work of the Woman's Auxiliary. Not only must such a state of things cause opposition on the part of the clergy to the W.A., but it even leads to a feeling of unfriendliness between the clergyman and the women of his congregation, and to unhappy division in the parish. In fact, it has become a serious question with some whether they must not exclude the W.A. from their parishes, and seek to do the work the auxiliary is doing by some organization which recognizes the parish, and the rector as its head. In the meantime, may we not ask what has become of the able paper read by Miss Janette Osler at the last annual meeting of the W.A. in Toronto, upon the relations of the W.A. to the parish, and the interesting discussion which is said to have taken place upon the subject. In your published account of the meeting, which purported to cover the whole of the proceedings, no mention was made of the matter. Why was all reference to it suppressed? And may we not ask, Mr. Editor, that you will obtain Miss Osler's paper and publish it?

A SUFFERER.

[If Miss Osler will furnish us with the paper referred to, we shall have much pleasure in publishing it.—Ed. C. C.]

LACK OF CHURCH PRIVILEGES.

Sir,—The letters of "Roger Jones," and "A Churchman," in reality open up the very large question as to what a layman is to believe the doctrine and practices of the Anglican Church are. Imagine a layman anxious to learn what is taught, etc., by our Church, living within easy access of three of them. He attends morning prayer, and at the belief he sees the clergy and choir turn to the East. At another church he will observe that there is no change in position. On enquiry he is informed by one of the clergy that the turning to the East is symbolical of unity in the declaration of belief; from the second of the clergy he will be told that the change of position upholds the worship of the altar, or some such doctrine, therefore in this second church they are very careful not to alter their position. The service proceeds until the litany is reached, when at the one church he will see the priest proceed to the litany desk, at the entrance to the chancel, and facing the altar, at which desk the litany is said or sung. At the other church the priest will remain at the prayer-desk. On enquiry of the former, he is told that the litany being a penitential prayer, the priest, in changing his position, symbolizes the penitential act, and desires to express by ritual the unity of priest and people. At the second church he will probably be told that the symbol is all nonsense, and that the litany desk is "High Church!" The litany over, the communion service is begun, here the enquiring layman will see variety gone rampant. At two churches he will observe credence tables, having thereon the bread and wine from which the chalice and paten will be filled after the offertory, and at the third church there will be no such table, so that it may not be thought that the Lord's Table is anything more than an ordinary one, and is therefore not entitled to more respect. At the first church, vestments will be worn, candles lighted, incense burnt, sanctus bell rung, and many genuflexions gone through which, on the whole, bury the dignity and sacredness of the sacrament in a quantity of ritual not understood by the worshippers. At the second church the Eastward position will be maintained, together with the dignity of the priest and the solemnity of the act. At the third church the priest or as he would prefer to be called, "the minister"), will stand at the North end of the altar and will, at the consecration, move the chalice and paten there, always careful not to face the altar with his back to the people. The layman is informed that at the first church the "Real Presence" is believed in, differing in no conceivable way from the doctrine of the Roman Church, because it will be carefully pointed out that Christ has no fleshly body, but only a spiritual one (see The Christian's Manual, by the Rev. Jervois), and that by the act of consecration, the spiritual body is actually on the altar. For this reason the vestments are worn also "with the object and intention of adding dignity, and showing respect for the service in which he is engaged." (Why and Wherefore, by Rev. Harry Wilson). At the second church the layman will be informed that the Eastward position is maintained because it symbolizes the unity of the priest and people in the sacrament, and because it is the more seemly and orderly. He will also be informed that at the Communion he partakes of the Body and Blood of Christ in a spiritual sense for the strengthening of his own spirit, and that the doctrine of the "Real Presence" is groundless, and not contained in the belief of the Anglican Church. At the third church he will probably be informed that the Holy Communion is only a memorial of the Last Supper. The differences do not end here, because at the first church he will see the Holy Vessels cleansed with many genuflexions, at the second church, in a quiet and unostentatious manner, and at the third, not at all.

SKULL.

CAST BACK.

O clear, calm sea,
How dost thou woo us to thy smiling breast,
That floating free,
We might lie still and dream in rippling rest!

O world too fair,
How dost thou likewise draw us to thy heart,
That resting there,
We might with thee forever choose our part!

O fierce, false sea,
How dost thou cast us back upon the shore!
Thus taught by thee,
Wiser we trust thy cruel smiles no more.

O falser still,
Fair world! thy sweetness turns too late to gall,
Thy good to ill;
Thou holdest us enslaved, though stripped of all.

O cast us back,
Back on the rude, firm shore where Jesus stands,
Nought shall we lack,
Though bruised and naked, lying in His hands.

ENGLAND, AND WHAT WE SAW THERE.

Written for the Canadian Churchman by
Mrs. E. Newman.

(Continued from last issue.)

From the Royal Home at Windsor Castle, let us go to the Royal Mews at Buckingham Palace. With a card of admission (in the corner of which was the blessed announcement, "No gratuities allowed, by order of Her Majesty"), and after signing our names, an old retainer, in the Royal livery, gave us in charge of a smart young groom, in long blue coat, yellow waistcoat, white trousers, and buff-topped boots. The Mews consists of two quadrangles, one for the carriages, numbering about 40, and the other with stabling for over 200 horses. The Queen's horses are black, and besides herself, only the Prince of Wales, and Prince George are privileged to use them; for the other members of the Royal family there are bays and browns without number. The beautiful sleek creatures, with coats like silk, seemed to court admiration. The name of each horse is at the head of his stall. In the largest stable like the others, with white stone floor, stand the eight "creams," haughty-looking animals, they turned their proud heads to look at us, as if they resented the liberty we were taking in gazing at them. They have very long Roman noses, pink eyes, and long, flowing manes, and tails that sweep the ground. I believe the groom told us that they were of Hanoverian breed. They are taken out for exercise daily, but with the exception of the Jubilee, never used now. I wish you could have seen the harness room, it is a picture; the gold and scarlet harness, done up freshly for the Jubilee; the magnificent sets presented on various occasions to the Queen; and that for every-day use, all kept in such exquisite order; besides the saddles and riding equipments. There are 60 grooms in constant readiness for orders, we came upon little groups of them; such fine-looking young fellows, all equally smart in their spotless livery. There is also a fine large riding house, with earth floor, where the young princes and princesses learn to ride. A sort of head groom, in scarlet livery, took us through the coach-houses, a nice old servant he was, and he eyed us in such a comical way, as he threw open the door, and let down the steps of the Queen's Jubilee carriage, as if he would ask, "Are you one of the kind who will jump in?" Possibly this liberty had been taken by some "tourists." The state carriage is a heavy cumbersome affair, the body

supported by figures resembling overfed clerubs, and not to be compared in splendour to Napoleon's at Versailles. The English state carriage cost £7,000, and has not been used since the Queen opened Parliament, in person, many years ago. The French, built at a cost of from first to last of £40,000, was re-gilt for the christening of the Prince Imperial, whose tomb is in St. George's Chapel, Windsor. But this is a digression. We have to tell you now of our visit to the Tower of London, and our inspection of the Crown Jewels. We took a bus from Cornhill, via Leadenhall St., to the Minories, a street named after an old nursery of that name, and past notorious Whitechapel, to Tower Hill. There sat one of those old artists, who, on the pavement, draw, with paints and coloured chalks, pictures of all sorts, for pennies; among this old pavement artist's collection, I noticed the "Doctor." The principal entrance to the tower at the foot of Tower Hill, once called the Lion's gate, leads you through a walled roadway over a bridge to Middle tower and Byward tower. To the right is the Traitor's gate, through which political prisoners were conducted from the landing-place on the Thames to the tower dungeons. Over this is St. Thomas' tower and chapel. Opposite, and to the left, you pass under the Bloody tower, a gateway to the inner ward; it was in this tower where the two young princes, sons of Edward IV., were murdered. Here also stands Wakefield tower, the principal room is the repository of the Crown Jewels. Old pensioners, in the beef eater's dress, are on guard here—gruff old fellows they are, not as polite as the policeman, who murmured, as we passed, "take care of your purses, ladies." The regalia of England, in a huge iron cage, in the centre of the room, is truly a magnificent sight: You wonder how anyone could handle those enormous gold maces. The Queen's crown contains 2,500 diamonds, and in front, a large ruby, the size of a small hen's egg, belonging to Edward II. There are several older crowns of kings and queens, swords of state, huge gold salt-cellars, old and very handsome; a gold wine fountain, belonging to Charles II., and an immense gold font for Royal baptisms. The Royal sceptre, with the cross, studded with precious stones, other old sceptres, spurs, the silver-gilt communion service, and the Prince of Wales' coronet; and in iron cases round the sides of the room are the insignia of the British order of knighthood. The White tower, the oldest portion of the fortress, built by William the Conqueror, a complete specimen of Norman architecture, stands in the middle of the inner ward; ascending the little narrow stairway, a brass plate marks the spot where the bones of the murdered princes were found. On the second floor is the Chapel of St. John, a plain Norman church with the Royal pew in the gallery; Queen Mary and Philip of Spain were betrothed at this altar. Ascending again, we reach the armoury, containing fully-equipped figures of men and horses, dating from the time of Edward I. to James II. There is the tournament armour, English long-bows and lances, the ribbed armour of the Wars of the Roses, fluted horse armour, ancient beheading axe, suits of armour, inlaid with gold, the chain armour of the Crusaders, besides swords, and helmets, firearms of every kind, and in a case, the cloak worn by General Wolfe at the time of his death before Quebec. It would have taken days to examine closely all that these huge rooms contained, and it was intensely interesting, each object fully described on labels attached. In the courtyard of this inner tower, a marble slab is set in the ground, with the names of those ex-

cented on that spot: Lady Jane Grey, and Lord Dudley, Anne Boleyn, Countess of Salisbury, and many others. The Beauchamp tower, where the prisoners of state were confined, is of all the most interesting, the names of Lady Jane Grey and other notable characters, cut in the stone walls, which are immensely thick, with tiny windows. The thought of the horrors enacted in that dreadful tower made one shudder. Farther than this we could not go, the place is full of soldiers. We should like to have seen St. Peter's Church, only open on Sundays. As we stood in the court-yard, we saw the tower bridge "go up," which means that the centre rises to permit vessels to pass through. It is a new bridge, and a fine structure. The tower covers about 13 acres, surrounded by a moat, and double lines of fortifications. Thirteen towers in the inner ward, and eight in the outer ward. Tower Hill, a grassy enclosure now, with flowers and shrubs, and young people playing tennis, was once the scene of endless public executions; a pavement in the grass marks that fatal spot. This grim old Tower of London, and its history of cruelty and bloodshed, so-called justice, written into many romances and tales, so eagerly read in one's early years, is, on the whole, rather disappointing. We wanted to see more of the horrors, and everyone, I believe, cannot get down to the dungeons, where are to be seen the instruments of torture, and the cells where notable prisoners were confined. However, we saw enough to verify the Peter Parley and Pinnock of our youthful years. A little model in the armoury, of what the tower once was, is shown and explained to visitors.

HINTS TO HOUSEKEEPERS.

Breakfast Fritters.—Cut neat slices of ham, and dust them lightly with cayenne pepper. Make a batter by thickening one-half pint of milk and two eggs with a cupful of flour; let this stand over night. In the morning, beat the batter again, dip each slice of ham into it, and fry in boiling lard. Drain quite dry, and serve with a garnish of chopped parsley.

Here is a delicious way of serving apples, Pare and core some hard round specimens, throwing them into the water as each is peeled. Clarify as much loaf sugar as will cover them. Put the apples into water with the juice and rind of a lemon, and let them simmer till they are quite clear. Place them on a dish they are to appear in at table, and pour the syrup over.

Parsnips.—Boil them till tender; then slice them, and dip the slices in a batter, such as you would make for pancakes. Fry in hot lard until brown. Add pepper and salt to suit the taste.

To Cook Parsnips.—Scrape nicely and split lengthwise. Wash in cold water, and put on to cook in a steamer, over boiling water. When done enough to insert a fork, put in a meat-pan. Season with salt and pepper. Turn over them a bowl of gravy. Put them in the oven and bake brown. Serve on a platter.

Corn Fritters.—Scrape the corn from six good-sized ears, mix with it a large cupful of bread crumbs, season with pepper, salt and a teaspoonful of sugar. Drop a tablespoonful of the mixture into the hot lard, not too deep, turn over like griddle cakes.

Citron Cake.—Four eggs, whites and yolks beaten separately, three cups of sugar, one cup of butter, one-half cup of sweet milk, three cups of flour, two and one-half teaspoonfuls of baking-powder, one-half pound of citron, chopped and rolled in flour. Bake in long, narrow pans.

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Children's Department.

LAMENT OF A LITTLE GIRL.

My brother Will, he used to be
The nicest kind of girl;
He wore a little dress, like me,
And had his hair in curl.
We played with doll and tea-set then,
And every kind of toy;
But all those good old times are gone—
Will turned into a boy.

Mamma has made him little suits,
With pockets in the pants,
And cut off all his yellow curls
And sent them to my aunts;
And Will, he was so pleased, I believe
He almost jumped with joy;
But I must own I didn't like
Will turned into a boy.

And now he plays with horrid tops
I don't know how to spin,
And marbles that I try to shoot,
But never hit nor win;
And leap-frog—I can't give a "back"
Like Charley, Frank, or Roy—
O, no one knows how bad I feel,
Since Will has turned a boy.

I have to wear frocks just the same,
And now they're mostly white;
I have to sit and just be good,
While Will can climb and fight,
But I must keep my dresses nice,
And wear my hair in curl,
And worse—O, worstest thing of all—
I have to stay a girl.

WITNESSING BY LOOKS.

A beautiful little story is told regarding a young lady missionary in Japan, whose peaceful face witnessed that she had been with Jesus:

Miss B—— was travelling by steamer from one Japanese seaport to another. On the same boat was a Japanese merchant whose business anxieties had so worried and annoyed him that he was seriously contemplating suicide as the surest and swiftest method of freeing himself from his troubles. As he moved uneasily from place to place, unable to be quiet because of his mental unrest, he noticed Miss B—— sitting quietly by, looking out over the shining waters with such an expression of perfect peace upon her face that he found himself turning to look at her again and again. He did not know her, but he said to himself: "It must be she is one of the foreign Christians. Perhaps it is something in her religion which makes her face so calm and bright. None of our women look as she does."

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He felt there was nothing in his religion to produce such an effect and he determined to find out, if possible, what it was in Christianity which enabled a stranger in a strange land—and a woman, alone and apparently friendless at that—to wear an expression of such serene tranquillity.

Addressing her with profound respect, he made known his strange request, and his sorrowful reason for asking to be shown the way that gave to the heart a peace so great that the face spoke of it in every look. He listened attentively as Miss B—— told him the Gospel story, and it made such a deep impression upon him that in time he resolved to accept as his own the Saviour whose gift is peace.

Does your face and mine bear testimony that we have "taken knowledge of Jesus?"

MR. PARKER'S PEAS.

"Father, I don't like to go to school," said Harry Williams one morning; "I wish you would always let me stay at home. Charles Parker's father never makes him go to school."

Mr. Williams made no direct answer to this entreaty, but merely said, "Come, Harry, I want to show you something in the garden."

Wondering what his father had to show him, the little boy obeyed. His father led him along until they came to a bed in which peas were growing, the stems supported by thin branches which had been placed in the ground. Not a weed was to be seen about their roots, nor even disfiguring the walk around the bed.

"See how beautifully these peas are growing, my boy. We shall have an abundant crop. Now let me show you the peas in Mr. Parker's garden. We can look at them through a great hole in the fence."

Mr. Williams then led Harry

through the garden gate and across the road to look at Mr. Parker's peas. After looking into the garden for a few moments, Mr. Williams said:

"Well, what do you think of Mr. Parker's peas?"

"Oh, father, I never saw such poor-looking peas in my life! There are no sticks for them to run up on, and the weeds are nearly as high as the peas themselves."

"Why are they so much worse than ours, Harry?"

"Because they have been left to grow as they pleased. I suppose Mr. Parker just sowed them, and never took any care of them afterwards. He has neither taken out the weeds nor helped the stalks to grow right."

"Yes, that's just the truth, my boy. A garden will soon be overrun with weeds and briars, if it is not cultivated with the greatest care. And just so it is with the human garden. This precious garden must be trained and watered and kept free from weeds, or it will run to waste. Children's minds are like garden beds, and they must be tended even more carefully than choice plants. If you were neither to go to school, nor have good seeds of knowledge planted in your mind, it would, when you became a man, be like the weed-covered bed we have just

been looking at. Would you think it right for me to neglect my garden as Mr. Parker neglects his?"

"Oh, no, father; everyone says yours is the best in the place, but Mr. Parker's is all overrun with weeds and briars."

"Well, then, how could it be right for me to neglect my son, as Mr. Parker neglects his, allowing him to run wild, and his uncultivated mind to become overrun with weeds?"

Little Harry made no reply, but he understood pretty clearly what his father meant.

THE RIGHTS OF THE FATHER.

The good man of the house has some rights. He has a right to a comfortable, happy, quiet evening after his day's work. So has the mother, but, if she pleases to rob herself of a quiet evening, she has no right to rob the father.

In how many families are the children settled for the night when they should be, and as they should be? Few, very few. From early morning till late at night they "carry on," until in many homes they simply usurp all their own and everybody else's rights. Children ought to go to bed early. All children under seven years should

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be in bed at seven o'clock in summer, and by six in winter. From seven until they are nine or ten, children may sit up until eight in summer and till seven or half-past in winter. All school children, even those of fifteen or sixteen, should be in bed by nine o'clock.

Getting the children off to bed causes such a pandemonium in many families, it is not wonderful that pater puts on his hat and saunters down street. The mother of the family is to blame. Children should be put to bed or sent, if they are old enough to go unaccompanied, at the proper time, without argument. But the majority of them are carefully taught to misbehave when bedtime comes, till it gets to be second nature to cut up all manner of didos over retiring, until adults are driven about distracted.

"Johnnie, you ought to go to bed!" This, weakly, with a groan, from the mother.

No answer at all, or else Johnnie says:

"Oh, ma! I don't want to go to bed yet!"

"Well you ought to go; it's time."

And after awhile the mother starts in again, and again Johnnie demurs, and so on and on, the mother expostulating, telling what a very bad boy he is, and so on, ending after a weary struggle with open rebellion.

It is doing the children a wrong, this sort of a programme. Fix upon the proper bedtime for each youngster and insist upon the time being observed, even if at first those who have been allowed to get into bad habits have to be tied into their cribs. Children however, very quickly recognize authority when they see the real thing. Many recalcitrant little people are singularly amenable to

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reason. Tell Johnnie that he had his dinner in the middle of the day, that he needs only a nice supper at night—bread and milk, and, perhaps, some stewed fruit—and must go off to bed so as to grow big and strong like papa—poor papa, who is so tired and needs a chance to eat his dinner in peace when he gets home, etc. Many a Johnnie understands such an argument.

A CLEVER PARROT.

Soon after Tim came into my possession, I noticed that at nightfall he became restive; and often while making ready his cage for the night I said: "Tim wants to go to bed," or, "He wants to go to bed," frequently adding "so bad." It was not long before, at the first shade of twilight, he would let me know he was sleepy by saying: "Tim wants to go to bed. He wants to go to bed so bad"—always speaking of himself in the third person. Afterwards, by teaching, he acquired the use of the word "I." Now, on hearing sunflower or other seed poured into his cup for feeding, he will exclaim: "Oh, I'm going to get such a nice dinner!" For it happened that I spoke of his food as "dinner" whenever I gave it to him, and having heard it so called, he cannot be induced to change the phrase to "breakfast" or "supper."

Sometimes before covering him at night I say: "Kiss your mother good-night—here," pressing my lips and smacking them; at which he will sidle up to the bars of his cage and very gently touch my lips with his open bill.

Only once he, like the monkey that married the baboon's sister, "kissed so hard he raised a blister." I scolded him severely for the

rudeness, and he seemed to understand. If I do not kiss him good-night, he is sure to say, "Kiss your mother good-night—here," smacking his bill. He never says, "Kiss me good-night."

Tim has never known the common-place name of "Polly," and he has never been asked by me if he wanted a cracker. I have always been alert to check any visitor who was about to ask the old question, "Does Polly want a cracker?" With the same caution I have checked the "Howdy do, Polly?" by requesting the visitor to say, "Howdy do, Tim?"

Tim seemed to have noted my wish to exclude "Polly" from his list of words. One day a lady called, and, on discovering the bird, exclaimed: "Why howdy do, Polly?" He immediately corrected her by replying "Say, howdy do, Tim?"

So much by way of illustrating the fact that a parrot knows how to apply intelligently the phrases that he acquires in mimicry. In the few further examples that I shall give of Tim's talking, let it be understood that he repeats only what he has heard, but the reader will notice his tact in applying his remarks, as if he knew their meaning.

Frequently, when my husband is leaving for the city, Tim calls after him, "Good-bye, John." It need hardly be explained how the bird learned that phrase.

In some way he knows when we are eating at table, perhaps from having occasionally been in the dining-room at meal-time, and from noting the table-noises made by knife and fork, cup and saucer, etc. He often calls out at such time, wherever he may be, "What are you eating? Is it good?" We have a Scotch Irish terrier

named "Jack," and a huge jet-black cat named "Tony," who often engage in a friendly tussle. Sometimes, when Jack has been too rough for Tony, I have encouraged the cat by saying, "Whip him, Tony! whip him!" As the cat and dog are almost hourly at their play of racing and wrestling, it is a common thing to hear Tim, who may either see or only hear them, shouting, "Whip him, Tony! whip him! whip him!"

WHERE SILENCE IS GOLDEN.

A doctor, writing on the subject of suppression of useless noises in cities, which he claims will hasten toward convalescence many a patient whose nerves are now too racked by perpetual racket to give the system a chance of recuperating, says he remembers one delightful ward in his training school wherein the "sister" used to insist on a "silent hour," from 2.30 to 3.30, daily.

It was the only ward in the hospital which enforced this golden rule, alike beneficial to the nurses fortunate enough to be drafted there and the patients therein, who flourished and blossomed forth into amazing convalescence under the silence system and the good nursing which accompanied it. For the "sister" was a born nurse, and she had the real sympathy and womanliness which caused her to appreciate the balm and healing of that one quiet hour in the day.

It was a male surgical ward, and the patients on first admission used to chafe somewhat at "sister's" dictum—against which there was no appeal—of "no conversation or newspaper reading during the hour." But gradually each patient

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lull in the busy hum of the ward, and "sister" and her staff used to watch with satisfaction how patient after patient fell gradually under the soporific quiet of the time, and went off into comfortable sleep, which frequently lasted long after the prescribed limit. The good humour of the ward was most exceptional.

The senior surgeon of the hospital was never tired of saying: "The patients here, sister, get on as if by magic. What spells of witchcraft do you weave to heal them so quickly?"

TINY'S ALARM CLOCK.

Tiny looked up from her slate as her big brother Kent came in one day with an odd-shaped bundle in his hands. Tiny ran to meet him.

"Oh, Kent, what is it?" she asked, curiously. "Anything for me?"

"No," said Kent. "Such a wide-awake puss as you are doesn't need aids to early rising," and he untied the strings and opened the package.

"Why, it's a clock!" said Tiny, disappointed. "We've got three clocks now, Kent. What made you bring another?"

Kent began winding the little clock.

"You listen," he said. Whir-r-r-r! rattle, rattle, rattle, whir-r-r! What a way for a clock to strike!

"It's an alarm clock," explained Kent, smiling at Tiny's wonder. "We can set it so that the alarm will strike at any time of night and wake us. You know that I have to leave home before daylight sometimes," for Kent was a railroad engineer.

"How very, very funny!" said Tiny, with sparkling eyes. "Goes off all itself, without anyone touching it. Oh, how I wish that I had one!"

"There's another funny thing about it," went on Kent. "If peo-

ple don't mind the alarm when it strikes, but think that they will sleep a little longer, they grow less and less liable to be waked by it, and soon it doesn't make any impression at all."

Tiny considered. "I wish that I could have one all my own," she said again. "It must be such fun to hear it go off!" "You have one," said Kent, gravely.

"I? An alarm clock?" Kent nodded.

"Where?" "Right in there," said Kent, with his hand over Tiny's heart.

"Well, I don't believe that it ever went off," laughed Tiny.

"Yes, I'm sure that it has. Wait till you feel like doing something wrong. That little clock will say, 'Whir! Tiny, don't.' You see if it doesn't."

Tiny laughed, and went back to her examples. Soon a call came from the kitchen. "Tiny, dear, I want you."

Tiny's mouth began to pout, but she suddenly called out, cheerily, "Yes, mamma," and danced out of the room, looking back to say, "It went off then, Kent, good and loud."

Kent nodded and smiled. "I thought it would," he said.

And all you little folks with alarm clocks want to be sure that you answer the first call, or they will ring and ring in vain, and turn you out for good-for-nothing men and women."

COURTESY OF PHILLIPS BROOKS.

A lady was travelling from Providence to Boston with her weak-minded father. Before they arrived he became possessed of a fancy that he must get off the train while it was still in motion; that some absolute duty called him.

His daughter endeavoured to quiet him, but it was difficult to do it, and she was just giving up



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in despair when she noticed a very large man watching the proceedings intently over the top of his newspaper. As soon as he caught her eyes he rose and crossed quickly to her.

"I beg your pardon," he said, "you are in trouble. May I help you?"

She explained the situation to him.

"What was your father's name?" he asked.

She told him, and the large man, leaning toward the troubled old man, had addressed him by name, shaken hands cordially and engaged him in a conversation so interesting and so cleverly arranged to keep his mind occupied, that he forgot his need to leave the train, and did not think of it again until they were in Boston. Here the stranger put the lady and her charge into a carriage, received her assurance that she felt perfectly safe, had cordially shaken her

hand, and was about to close the carriage door, when she remembered that she had felt so safe in the keeping of this noble-looking man that she had not even asked his name. Hastily putting her hand against the door, she said:

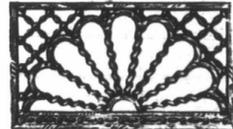
"Pardon me, but you have rendered me such a service, may I not know whom I am thanking?"

The big man smiled as he answered, "Phillips Brooks," and turned away.

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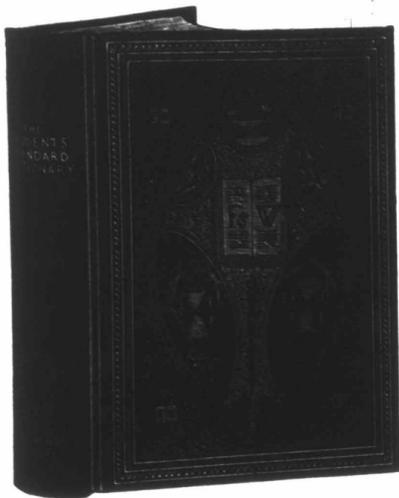
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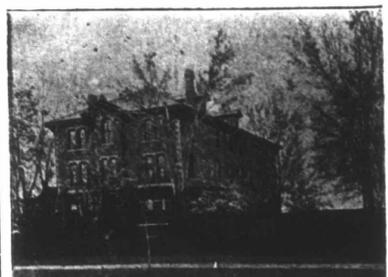
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