

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED.)

Vol. 23.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 30, 1897.

[No. 39.]

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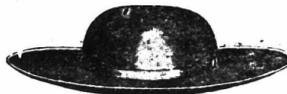
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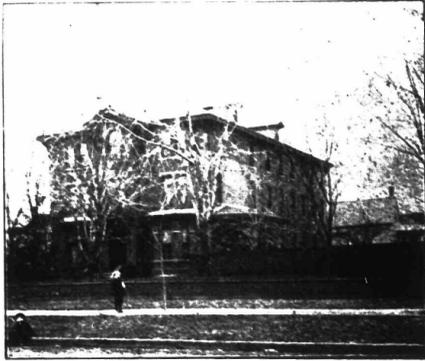
The Catholic Religion. A manual of instruction for members of the Anglican Church. By Rev. Vernon Staley. Cloth. 35

The Natural Religion. By the same author. Paper..... 35

Catholic Faith and Practice. A manual of theological instruction for Confirmation and First Communion. By Rev. Alfred G. Mortimer, D.D.....\$

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Canadian Churchman.

TORONTO, THURSDAY, SEPTEMBER 30, 1897.

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

Lessons for Sundays and Holy Days.

Oct 3rd.—SIXTEENTH SUNDAY AFTER TRINITY.

Morning.—2 Chron. 36. Eph. 4, to v. 25.

Evening.—Neh. 1 and 2, to v. 9; or 8. Luke 6, to v. 20.

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

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion : 173, 312, 320, 552.

Processional : 22, 221, 231, 260.

Offertory : 167, 186, 303, 367.

Children's Hymns : 224, 330, 335, 569.

General Hymns : 170, 213, 237, 255, 474, 548.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion : 190, 309, 317, 553.

Processional : 202, 274, 280, 391.

Offertory : 36, 172, 223, 542.

Children's Hymns : 180, 331, 338, 570.

General Hymns : 31, 169, 196, 214, 230, 512.

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

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

Epistle for the 17th Sunday after Trinity.

Ephes. iv. 1.: "I, therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called."

Only one voice with absolute authority to the heart and will of man; the voice of conscience, recognized as an echo of the voice of God. All real, moral inspiration must come from within. What we mean when we say: "Obey God rather than man." Yet we obtain help and strength from without. Sense of duty quickened. The Supreme Guide

Christ. Among His clearest echoes Paul. And here with peculiar tenderness He makes appeal.

i. The calling of God the basis of all Christian exhortation.

1. Everything begins with God. "Ye have not chosen me," etc.

2. The word "called" used with a double meaning. Summoned, chosen. These sometimes contrasted. In the epistles, generally "called-chosen."

3. Nature of the calling set forth under many forms. "Members of Christ." "Called to be saints. Called into the family of God as children." Let us weigh well the significance of such phrases.

ii. Note the terms of the exhortation: "Walk worthy of your vocation."

1. Almost a startling requirement. Worthy! How could that ever be? Child of God!

2. Yet reasonable and even necessary. Consider the Christian position. (1) Not merely from gratitude to God, but (2) from the very nature of the case, the very meaning of our position. Every position has its obligation, and the Christians also. His walk is prescribed by his vocation. If we are Christians, we must resemble Christ.

iii. Note certain elements of this life. It is useful to particularize. New Testament avoids two extremes—vague generalities and minuteness of prescription. Try general principles by specific duties.

1. Lowliness and meekness. Always the foundation. Example of Christ—Beatitudes: "Poor in spirit." "Little children." Pervades the whole Bible.

2. Long-suffering love. Flower and fruit of the plant of faith rooted in humility. The character most like that of Christ and God.

iv. Enforced by various considerations.

1. A state of life attainable. (1) Let us not despair of ourselves. God asks for no impossibilities. (2) Men have fulfilled this requirement. (3) God is always ready to help.

2. A state of life most blessed. To be a child of God the highest honour. Yet no presumption. Made, redeemed, regenerated for this. And most blessed. Holiness and blessedness inseparable. "The fear of the Lord is the beginning of wisdom." "Take my yoke," etc.

FUNERAL REFORM.

While we appreciate the spirit which prompts men to honour the dead, we think there are better ways of doing so than by the extravagant expenditure which custom or fashion has imposed upon us. While custom indicates the stereotyped form and manner of doing a thing which is understood to be correct, fashion from time to time imposes embellishments and graces and foolish notions which have a tendency to become crystallized into custom. Custom and fashion have thus gone on multiplying the details connected with burials, so that their cost has become enormous, bearing frequently no inconsiderable proportion of the average income of the majority of the people, and when

in addition, the doctor's bill is paid, leaving but a scanty table for a family to live upon. There ought to be some way of breaking down the force of tyrannical customs and fashions which will enable the poor to be buried cheaply, yet with no less honour or reverence. We understand that a Funeral Reform Association has been organized in Toronto with this object in view. We have not learned whether it is undenominational or not, but we believe in any case it will do good, and wish it God-speed. We know that in England such an association has long been established, and has an extensive propaganda in the way of booklets and tracts, and whose headquarters is "Church House," Westminster, S.W., the chief clerk to whom communications may be addressed, being W. P. Gledhill, Esq. We believe that each parish should have a Funeral Reform Association in the shape of a Burial Guild, whose function it would be not only to spread abroad a knowledge of the true ritual and sanitary mode of Christian burial, but also establish a fund for the reverent Christian burial of all poor and destitute members of the Church, who should receive honourable Christian interment at their hands. Such guilds, being established in every parish, should be federated to form a general Funeral Reform Association. Thus simplicity, reverence, and charity will be promoted at the same time, and the strangers, the friendless, the widow, the orphan, the lone, and solitary, need not fear but the Christian community will care for them at the hour of their demise and see them kindly, carefully, and reverently laid to rest. Of course, parish Burial Guilds should be presided over at least ex-officio by the rector of the parish. We hope those of our readers who are interested in this subject will endeavour to obtain for circulation some of the extensive and important literature published by the London Society, above referred to. It will give much strength and direction to the reform movement in Canada.

OBITUARY.

Entered into the rest of Paradise on the 15th inst., at his late residence, Queenston, the soul of Thos. W. Dee, by whose death the Church in this parish has lost a prominent and most valuable member. Mr. Dee was born in Stamford, Ont., in 1825, and was consequently in the 73rd year of his age. His parents were Robt. H. and Elizabeth Dee, who came to this country from England in 1819, and a few years subsequent settled in Stamford. Thos. W. was one of a family of eight, six brothers and two sisters. In 1850 he left Queenston to take up his residence in Fond du Lac, Wisconsin, where he remained for 20 years, after which he returned to live in the quiet village of Queenston. The deceased, before his health began to fail, was a very active and loyal Churchman, and occupied for many years the office of warden, faithfully and untiringly, and for some years represented the congregation of St. Saviour's church in the annual Diocesan Synod. He

was possessed of a kind and generous disposition, and his word was as good as his bond. He married Miss Julia, daughter of the late Col. Robt. Hamilton, who survives him, and to whom much sympathy is extended in her sorrow. On Friday, 17th, at the hour appointed in the afternoon, the weather being beautiful, and beneath a clear, blue sky, the funeral cortege left the house and slowly wended its way to the Brock Memorial church, where it was met by the Ven. Archdeacon Houston, a former rector of this parish, Rev. Canon Bull, of Niagara Falls South, and Rev. G. Burland Bull, the present incumbent. The Ven. Archdeacon said the sentences, and Rev. G. B. Bull read the lesson. The choir was present, and sweetly led in the singing. The hymns were 428, "The Saints of God," etc., and 254, "Art Thou Weary," etc. Hymns Ancient and Modern. The Archdeacon gave a brief and very touching address, referring to his intimacy for 14 years with deceased, and of the latter's connection with the congregation for so long a period. Also of his regular attendance in the house of God, and his hearty responding, in the services of the church. The Archdeacon's remarks were listened to with devout attention. This portion of the solemn burial service concluded with one or two appropriate prayers, said by Rev. Canon Bull. As the procession began to re-form, the Nunc Dimittis was sung. The body was then borne to its quiet resting place in the

Hamilton family burying ground. The acting pall-bearers were Messrs. H. C. Boulton, W. H. Bentley, and F. C. Young, Toronto; H. Dee and J. L. Cotter, Buffalo; and J. Prest, Queenston; while the following were the honorary pall-bearers: Messrs. C. J. Townsend, Toronto; Porter Adams, Jno. Carpenter, and Joseph Walker, Queenston; Henry Woodruff, St. David's; and H. C. Mewburn, Stamford. Many friends were present from a distance. On the following Sunday evening a memorial service was held in St. Saviour's, the altar, pulpit, and reading desk being draped, flowers placed upon the same, music suitable to the occasion sung, and an appropriate sermon preached by the incumbent. There was a large congregation present.

Surely the day when, perhaps, we have been fluent in worldly conversation, and yet have neglected our opportunities of speaking a word for our Master, must be a lost day.—Bridges.

BROTHERHOOD OF ST. ANDREW INTERNATIONAL CONVENTION.

The Council have issued the following convention circular, giving full information with regard to attendance at this convention. They wish the clergy and Churchmen generally thoroughly to understand that they will be welcomed at this convention, though not members of the Brotherhood. The programme shows that it is the most striking laymen's gathering in the Church of the present century. With single fare return rates on the railways and cheap accommodation in Buffalo the way should be open to a large number of Canadians to be present. We again address you on the question of the International Convention, and send herewith to the officers of your chapter the latest instructions from the International Committee, and the Buffalo Local Committee as to convention arrangements. We have asked the Brotherhood in Canada to see to it that their

the Corporate Communion on the Friday morning. Please take pains to talk the matter up among your clergy, and other laymen of the Church, and let them know that all Churchmen with an interest in the work of the convention will be heartily welcomed at Buffalo. A committee of your Council has made arrangements so that 100 Canadian men can stay together at the Rienzi Hotel, accommodating two in a room, at 50 cents per day, to which must be added 75 cents, for which the Buffalo Committee have arranged for meals at a first-class restaurant. This, with single fare return on the railways (certificate plan) brings the cost down to a minimum. The accommodation here will be reserved for the first 100 names that are sent in, and those applying later can get good lodging-house accommodation at the same rate. Canadian Brotherhood men in their interests will have to be more businesslike than heretofore in the prompt notification of the Hotel Committee and the central office here

as to dates of getting to Buffalo, accommodation required, and prompt notice of any change in arrangements.

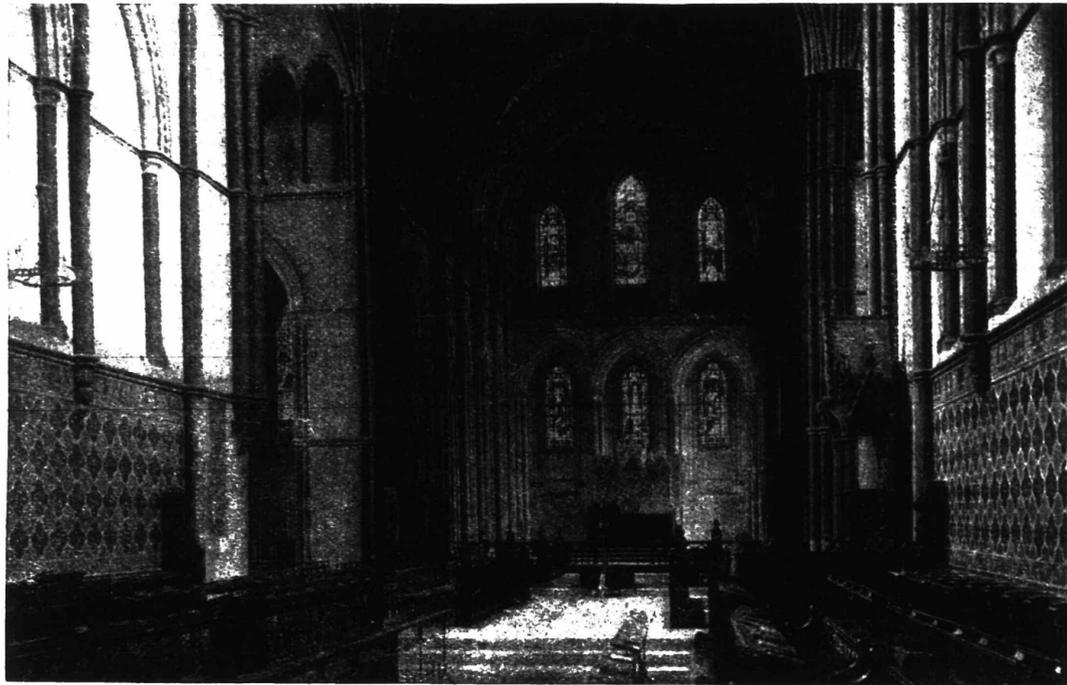
—A man is measured by his motives. A lofty aim makes a lofty career in a dungeon or a hovel; a low aim makes a man grovel in a palace or a senate-house. Any man that sets before himself a motive lower than Christ, a motive no higher than self-indulgence and self-seeking, dooms himself at starting. He cannot know life's highest joy;

he cannot realize life's noblest purpose; he cannot taste life's sweetest blessings; he cannot please God; life becomes a mockery, and very soon a weariness too heavy to be borne. St. Paul's life was too elevating, too much in fellowship with Christ, for him ever to grow weary of it. Life is glorious, it is exhilarating, sublime, transcendent, when it shines with Christ as a summer morning shines with sunlight; but a life that never hath Christ in it had better never have been.

OUR LETTER FROM ENGLAND.

From our Own Correspondent.

The results of the Lambeth Conference have been embodied in the usual encyclical letter, which, with the resolutions and reports, has been published by the S.P.C.K. If there is nothing very startling in the document there is nevertheless much that is solid and valuable. It is remarkable how large a space is filled with the subject of the colonial churches, whose claims are pressed very earnestly upon the Motherland, and the cog-



ROCHESTER CATHEDRAL—THE CHOIR.

total representation does not fall short of 200 men. This means that you will have to take a personal interest, and either be at the convention yourself or assist some other Brotherhood man to be there. We submit the programme, so that you may form some idea of what an important gathering for our Church this must prove. We ask you to study it, whether you are coming to the convention or not. If coming, try and appreciate the importance of the different matters there to be treated of. If unable to come, at least follow the programme in spirit, and fail not to pray earnestly for God's blessing on the convention, and upon the work of the Brotherhood everywhere, and especially in your own locality. We would emphasize the fact that an international convention is not likely to occur again for some time, and may never again be so accessible to the Canadian Brotherhood as a whole. Come, therefore, for the whole convention, and get the full benefit of it if you can. If this be impossible, come for the latter part of it, but in any event try and participate in that great central service,

nate subject of purely missionary work is dwelt upon with equal, if not with greater solemnity and enthusiasm. No doubt this prominence and vehemence is due to the Archbishop of Canterbury, whose fervid utterances on the subject I have often heard both in London and in Exeter. It is well understood that the drafting of the letter has been the work of the Primate, and this accounts for the letter beginning with temperance and ending with missionary work, both subjects being very dear to Dr. Temple's heart. I gather that the conference could not see its way to proposing an alteration of the colonial clergy Act, but the hardships have been sympathetically put thus :

1. The anomaly—that clergy who were ordained in England for the colonies by an English Bishop, and therefore have passed the ordinary English examination for holy orders, and were in no way pledged by their education to foreign or missionary work, and afterwards return to England, after approved service, with the sanction of their Bishop, find a difficulty in being licensed in England on the same terms as clergy who have been ministering in England.

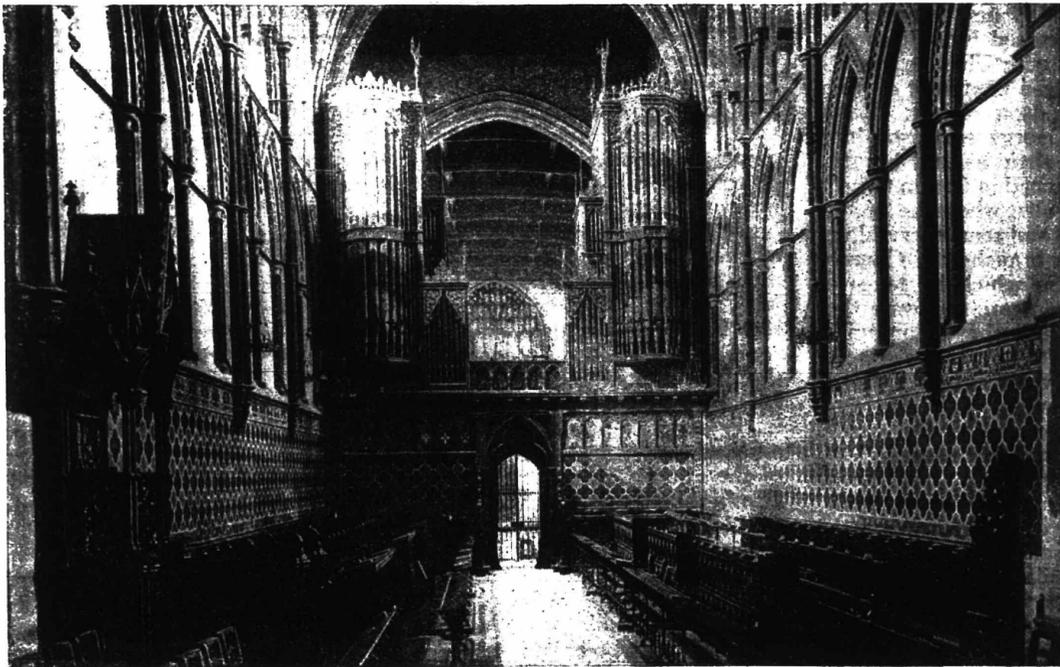
2. The difficulty which colonial clergy, who have served faithfully, and possibly with distinction, for an adequate number of years' (say 15) experience in obtaining licenses to serve in England on the same terms as clergy who have been ordained by Bishops of the English Bench.

3. The difficulty which clergy, coming from the colonies to England for rest and change, but without any idea of permanent settlement, experience in officiating in England during leave of absence, as sanctioned by their respective Bishops. The sub-committee desire to express their confident hope that the Archbishops and Bishops in England will administer the act in a generous and considerate spirit, especially in dealing with the case of colonial clergy of long experience and proved efficiency. From conversations with Mr. Lee, the Archbishop's secretary, and with several Bishops, I am convinced that where all is in due form, the colonially-ordained clergyman will have very little to fear as to fairness and even leniency in the consideration of his wish to settle in England. I was much pleased also to see that the proposal to sanction short periods of active work abroad has met with the hearty approval of the conference. Care must be taken that the right men come to you in the farther parts of the Empire.

Some of my long railway journeys have been relieved by reading James Baker's "Gleaming Dawn" (Macmillan's Colonial Library.) It is a capital historical novel, earlier in time than John Inglesant, but quite as interesting and informing as that famous book. The word Dawn suggests Wycliffe, the morning star of the Reformation, and the struggles and features of that seething and transitional time are well brought out in this admirable book. I do not know, Mr. Editor, whether the Dupanloup system of religious teaching is much in vogue in your province,

but it is fast making headway in England. A new book has just been published by Griffith and Farran, being a good translation of "The Method de Sulpice," which is the very fountainhead of all the ideas on the subject. There are 370 pages, and every phase of the subject as elaborated by M. Olier, of St. Sulpice, following his master, Vincent de Paul, is well presented to the reader. Some earnest Canadian priest ought to get the volume, and having digested it, distill its contents amongst his brethren. I append transcriptions of two interesting passages :

"Bellarium, being Archbishop of Capua, assembled the children in his cathedral, gave them the catechism himself, and distributed rewards to those who had answered best. Having once found an old man, nearly one hundred years old, among the twelve poor, whose feet it was his office to wash on Holy Thursday, he asked him to repeat the Apostles' Creed. 'I have never known it,' said the old man, 'no one has ever taught it to me.' At these words the holy Archbishop changed colour, and for some moments could not speak. Then, with a deep sigh, and amid a torrent of tears, he exclaimed: 'What, in a hundred years, has not one man been



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found who would teach this poor Christian the articles of the faith? Woe, woe, to such negligent pastors!" Having been to Milan, and having seen Borromeo's statue in Como cathedral, I seem to have a personal interest in this passage: "S. Carlo Borromeo established the confraternity of 'Christian Doctrine' at Milan, and strove to propagate it throughout his diocese. The change it wrought was soon apparent. Not a Sunday came round which did not bring to the churches in town or country multitudes of the faithful, some teaching, and some listening, and at the close all joining together in singing litanies, psalms, hymns, and sacred cantiques. These exercises attracted a great crowd of people, and above all the artisans, who willingly left games, dances, and other worldly diversions to take part in these gatherings. It was a pleasure to the holy Archbishop to visit them, and his presence was a new subject for joy and public edification. When he died, there were, in the town and Diocese of Milan, more than 40,000 people under instruction, and about 740 catechumens, and more than 3,000 catechists."

Many young men of to-day need guardians rather than wives.

ARCHDEACON ROE ON ANGLICAN ORDERS.

Archdeacon Roe's pamphlet on the Validity of Anglican Orders, is on sale in this city at Messrs. Rowsell & Hutchison's, and at the Church of England Publishing Company's stores, price 10 cents. Every one who desires to understand the true bearings and value of the Papal bull should read this pamphlet. It may also be had in Hamilton at Messrs. Eastwood & Co.; in Kingston at Messrs. John Henderson & Co.; and in Ottawa at I. Durie & Sons.

CANON GORE.

The Lord Bishop of Rochester, England, and Canon Gore, of Westminster Abbey, London, will attend the international convention of the Brotherhood of St. Andrew in Buffalo next month. They are sent by the Brotherhood in the Church in England as their official representatives at the convention. Canon Gore has had a distinguished career, and is well known as a theological scholar. A graduate of Oxford, he was soon made Fellow of Trinity College.

A few years after the death of Dr. Pusey, one of the leaders of the well-known Oxford movement, it was decided to establish in his memory a house and library in Oxford, with resident clergy, whose object it was to promote the religious life of the undergraduates in the university. Mr. Gore was selected as the first president, which post he occupied until 1894. He was the "Frederick Hope" in the famous religious novel, "Stephen Remard." During his life in Oxford his power and influence over the student body was very marked. While at the Pusey House he established the community and Society of the Resurrection.

In order to devote himself wholly to the community, he accepted the vicarage of Radley, a suburb of Oxford. This community may briefly be described as an attempt to fit into the modern conditions of Church life the highest ideals of the religious life of the early Church. There are branches at Radley, Westminster Abbey and Calcutta, besides scattered members all over the world, a few of whom are in Toronto.

Canon Gore has been a prominent leader in the work of the Christian Social Union, whose aim is to present Christ as the ideal in modern life. Being a band of students, they give themselves mainly to study of social conditions and their inter-relation to Christianity. Canon Gore is known throughout England as one who takes a keen interest in the study of industrial problems. His theological works are well known. He edited "Lux Mundi" and wrote the famous essay on "The Holy Spirit and Inspiration," which has given rise to much controversy. He was appointed Bampton Lecturer of the University of Oxford in 1891, which lectures appeared in book form under the title of "The Incarnation of the Son of God." This was followed by "Dissertations on Subjects Connected with the Incarnation." A more popular book has

been published by him, entitled, "The Creed of the Christian." His interest in the work of laymen in the Church led him to welcome keenly the advent of the Brotherhood of St. Andrew in England. Besides preaching at the Brotherhood convention, he will conduct a retreat for clergy in Toronto.

The Bishop of Rochester.—Dr. Talbot, who accompanies Canon Gore, was formerly Warden of Keble College, Oxford. After this he became Vicar of Leeds, which parish is one of the greatest and most thoroughly organized centres of Church life in England. In 1895 he was elected Bishop of Rochester, really the district known as South London. His diocese has a vast population of workers. The conditions of life here are hard and stern, and the Church has an uphill fight. The present Bishop has seen the opening of a new cathedral in his diocese within the last year.

Dr. Talbot is a prominent supporter of the Christian Social movement. He is a vigorous writer and contributed to "Lux Mundi," the well-known essay on "The Preparation of History for Christ." The Bishop of Rochester is expected to visit the city after the Buffalo convention, and is engaged to preach at St. Mary Magdalene's church. He will be the guest of Provost Welch, of Trinity College, while in Toronto.

Canon Gore.—To a Mail and Empire reporter Canon Gore expressed himself as delighted beyond measure with what he has already seen of the American continent on this his first visit. The Hudson River, Lake Champlain, and Lake George surprised him beyond expression with their natural beauty, whilst the climax was reached in Canon Gore's estimation at Niagara Falls, where he seems to have done everything and seen everything. He spoke briefly of two branches of Church work out of the many in which he takes a prominent part. Those mentioned were the Social Christian Union and the Community of the Resurrection. The former, he stated, was organized some ten years ago in Oxford and London, England, and its chief aim was to help Church people to realize and carry out their duties toward their fellow-men. The Community of the Resurrection has been mentioned before in the columns of the Mail and Empire. Speaking of this organization, the reverend gentleman said he had not come to Canada to form a similar organization, as had been stated in some newspapers. In reply to a query from the reporter, he stated that the Church of England was active and progressive, fully alive to its duties and responsibilities, and striving to discharge them. Canon Gore in appearance is decidedly the student, rather than the athlete. He is still in early middle age, wears a full beard, and has a most interesting and strong face. His powers of observation and of appreciation strike one forcibly at the first interview. He goes from Toronto to Chicago, thence to Washington, thence to Suwanee, Tennessee, and thence to Buffalo, where he is to be one of the leading speakers at the International Convention of the Brotherhood of St. Andrew, which meets there from October 13th to 17th. From Buffalo he goes to Boston, thence to New York, where he takes ship for England. On Wednesday evening Canon Gore addressed a meeting of the Brotherhood of St. Andrew, held in St. James' cathedral. There was a very large attendance of members of the order, and their friends. The rev. gentleman's remarks were based upon the verses from the 10th to the end of the second chapter of St. Paul's Epistle to the Ephesians. The Church of the New Covenant, he said, was the Church of the Old Covenant reorganized and enlarged in its scope so that it was not the Church of one people, but the Church of all nations. As in some of the cathedrals in England, each generation added to the building, so in the Church, each Christian society was a part of the one great structure—the temple of true

humanity in which God dwelt. The Church was a citizenship, a family, a temple, a body, in which Christ ruled. To be an intelligent citizen, to take an active and vigorous part in the concerns of an organized human society, to take a part and place in the affairs of the whole polity, was the duty of every Christian. In England they knew how greatly the Church had declined from that ideal. The greater part of the laity in the Established Church in England regarded it as their duty to go to church, to receive sacrament at certain intervals, to subscribe something more or less to Church charity and objects, and then sit in their pews and criticize the preachers, leaving it to the clergy to "run the religious business," if he might be allowed to use a vulgar phrase. The consequence was that the clergy had been allowed to usurp power. This was not the case in the days of old, when there was danger in religion, when it cost something to be a Christian. Men were then anxious to take their part, to share the burdens and joys of the faith. When Christianity became fashionable men became Christians in name, but not in soul, and so the affairs of the Church tended to pass almost entirely into the hands of the clergy. But this was a departure from the ideal of St. Paul, an ideal that, in one sense, needed less recovery in Canada than in the Old Country, and yet to a certain extent required recovery in this country. The members of the brotherhood should remember that they were members of a great polity, in which each one took his proper place, and assumed his proper responsibility; they were citizens of no mean city. Their religion must take cognizance of all that concerned home life; it must concern itself with the soul of the individual; the social life of man, his amusements, his education, his everyday affairs. Continuing, he dealt with the Church as a family, as a temple, and as a body—personified in Christ. In conclusion he wished the Brotherhood continued success. Rev. Bishop Sullivan was present and took part in the services, at the conclusion of which an adjournment was made to the school-house of the church, in order that members of the Brotherhood might make the personal acquaintance of Rev. Canon Gore.

On Thursday Canon Gore conducted a "quiet day" in St. Thomas' church. At 4.30 in the afternoon he gave an address on the Love of God.

LAMBETH CONFERENCE.

The Report of the Committee on the Critical Study of Holy Scripture.

I.

This committee consisted of the following members: Bishop of Adelaide, Bishop Barry, Bishop of Colombo (secretary), Bishop of Derry, Bishop of Durham, Bishop of Edinburgh, Bishop of Gloucester (chairman), Bishop of Hereford, Bishop of Indiana, Bishop of Kentucky, Bishop of Maine, Bishop of Manchester, Bishop of Michigan, Bishop of Rochester, Bishop of Salisbury, Bishop-Coadjutor of South Ohio, Bishop of Sydney, Bishop of Vermont, Bishop of Wellington, Bishop of Worcester.

The following is the text of their report: The subject of "The Critical Study of Holy Scripture" claims special attention at the present time, inasmuch as some aspects of Biblical criticism, particularly in regard to the origin and structure of the books of the Old Testament, have disquieted the minds of many thoughtful readers of the Bible, whilst others, with an equal reverence for the Bible, welcome free critical enquiry as helping towards a better understanding and readier acceptance of the Word of God.

Your committee desire in the first place to record their unflinching conviction that the Divine authority and unique inspiration of the Holy Scriptures cannot be injuriously affected by the reverent and

reasonable use of criticism in investigating and composition of the different books. They affirm that the Bible in historic, moral and spiritual coherence, presents a revelation of God, progressively given, and adapted to various ages, until it finds its completion in the Person and teaching and work of the Lord Jesus Christ. This Revelation, as interpreted and applied under the guidance of the Holy Ghost, constitutes the supreme rule and ultimate standard of Christian doctrine.

Your committee declare, in the next place, their belief that the critical study of every part of the Bible is the plain duty of those Christian teachers and theologians who are capable of undertaking it. At the same time they deprecate all reckless and impatient dogmatism on questions which in many cases await further investigation, and are constantly receiving illustration and correction from new discoveries.

Your committee, also record their conviction that such study has produced, not only in recent years, but in the hands of great students of Holy Scripture in former times and will produce in the future, if diligently and patiently pursued, great gain to the Church, in an increased and more vivid sense of the reality of the Divine Revelation which has been made therein through human agencies and human history, and which contains for us "all things necessary to salvation." It may be added that the well-known results of the critical study of the New Testament Scriptures, perseveringly carried on during our generation, strengthen the expectation that analogous gains will ultimately emerge from the critical studies which are now especially directed to the investigation of the older Scriptures.

Reverence, Patience, Confidence, are the words which may sum up for us the attitude of mind which befits Christian believers in contemplating the subject of "the critical study of Holy Scripture."

II.

Your committee do not think it within their province to enter into any examination in detail of the various critical speculations now in process of discussion, except so far as to express their conviction that while some are entirely compatible with the principles laid down, others must be held to be inconsistent with any serious belief in the authority of Holy Scripture; and that, generally, satisfactory results cannot be arrived at without giving due weight to the external as well as to the internal evidences. They think it well, however, to point out that the study of the Bible during the last fifty years has been necessarily influenced by two characteristics of our age, namely, a development of scientific and historical research, and a closer recognition of the solidarity of human knowledge. We have been bidden to study the Bible like any other book, but such study has shown us how absolutely the Bible differs from any other book. We have come to see the significance of the fact, that no authoritative decision on the nature of inspiration has ever been given by the Church; and certainly the significance of the principle, that we have no right to determine by arbitrary presuppositions what must be the character of the records of revelation. We have come to realize, with a new conviction:

(1) The variety, the fulness, the continuous growth shown in the Bible, and that it is a Divine library rather than a single book.

(2) The permanent value of the several books of the Old as well as of the New Testament, when each is placed in its historical environment, and in relation to the ruling ideas of its time.

The progressiveness of Divine relation in the various ages covered by the Old Testament Scriptures is an important principle of Biblical study, which has long ago been recognized by genuine students of the Scriptures; but it has had fresh light thrown upon it by the increased endeavours to examine into the age and composition of the different portions of the sacred volume. For many, the process of critical investigation has dissipated certain difficulties, presented by the older historical records; and a careful and sober-minded criticism, as distinguished from criticism of a rash and unduly speculative sort, has proved itself the handmaid of faith and not the parent of doubt.

III.

In speaking of the fruits of this critical study, your committee have naturally dwelt upon the clearer exhibition, due to such criticism, of the general continuity and development of the Revelation of God made in the Bible. They deem it, therefore, the most important to lay emphasis upon the duty, which is unchanged by critical results, of humble and prayerful use of the Scripture in its separate parts. The example of our Blessed Lord, and the use of the Old Testament in the New, strongly enforce this duty. Our Lord appeals to the Old Testament as witnessing to Himself. He teaches His disciples that all things written in the law of Moses, and in the prophets, and in the Psalms concerning Him are to be fulfilled. He dwells, moreover, upon details of type and phrase. He declares that not one jot or tittle shall pass from the law until all be fulfilled.

Two methods of considering Holy Scripture, the general and the particular, must go on side by side. They will occasionally overlap; they may sometimes seem to clash. But in this, as in other cases, a course which is most loyal to truth is that of proceeding confidently upon both lines, without waiting for a theoretically complete reconciliation of the two. The use of the Scriptures by the early teachers of the Church may be regarded as an example to us, of one kind, of the combination of minute fidelity to Holy Writ with great freedom in its treatment.

Your committee do not hold that a true view of Holy Scripture forecloses any legitimate question about the literary character and literal accuracy of different parts or statements of the Old Testament; but keeping in view the example of Christ and His Apostles, they hold that we should refuse to accept any conclusion which would withdraw any portion of the Bible from the category of "God-inspired" Scripture, "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

This report, it will be seen, does not attempt to make any final pronouncement on critical questions. Your committee express their conviction with regard to the New Testament that the results of critical study have confirmed the Christian faith. They do not consider that the results of the more recent criticism of the Old Testament can yet be specified with certainty; but they are confident that wherever men humbly and trustfully use the Bible, seeking always the heavenly assistance of the Holy Ghost, it will commend itself more and more clearly to their hearts and consciences as, indeed, the Word of God.

Report of Committee on the Prayer Book.—This committee, which was composed as follows, made the report appended: Archbishop of York, Bishop of Ballarat, Bishop of Bloemfontein, Bishop of Brisbane, Bishop-Coadjutor of Brisbane, Bishop in Corea, Bishop of Cork, Bishop of Dallas, Bishop of Derby, Bishop of Dunedin, Bishop in Eastern Equatorial Africa, Bishop of Edinburgh, Bishop of Ely (chairman), Bishop of Guiana, Bishop of Guildford (secretary), Bishop of Iowa, Bishop in Kiu Shiu, Bishop of Lincoln, Bishop Macrorie, Bishop of Marlborough, Bishop of Nebraska, Bishop Oluwole (Western Equatorial Africa), Bishop of Rangoon, Bishop in South Tokyo, Bishop of Spokane, Bishop of Springfield, Bishop of Tennessee, Bishop of The Platte, Bishop of Thetford, Bishop of Vermont, Bishop of Wakefield:

The committee have carefully considered the subject referred to them, and feel it to be their duty in this report to bring before the conference the principles which they think should be observed in providing services other than those in the Book of Common Prayer, and also in adapting to local circumstances those already contained therein.

The several Churches of the Anglican Communion differ materially in their legal position with reference to the Book of Common Prayer. The Church in England is more or less limited in its action by the terms of the Act of Uniformity. The Amendment Act of 1872 provides as follows (35 and 36 Vict., c. 35, sections 3 and 4):

3. "Upon any special occasion approved by the ordinary, there may be used in any cathedral or church a special form of service approved by the ordinary, so that there be not introduced into such

service anything, except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer.

4. "An additional form of service varying from any form prescribed by the Book of Common Prayer may be used at any hour on any Sunday or holyday in any cathedral or church in which there are duly read, said, or sung, as required by law on such Sunday or holy-day at some other hour or hours the order for Morning Prayer, the litany, such part of the order for the administration of the Lord's Supper or Holy Communion as is required to be read on Sundays or holy-days if there be no Communion, and the order for Evening Prayer, so that there be not introduced into such additional service any portion of the order for the administration of the Lord's Supper or Holy Communion, or anything except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer, and so that such form of service and the mode in which it is used is for the time being approved by the ordinary * * * * *

Under the provisions of this clause many services, some for occasional use, others for use daily or weekly, have been introduced and found of considerable value. But the preparation of such services has been much hindered by the limitation the Act appears to impose as regards the choice of materials.

It is not, however, at all clear that the Acts of Uniformity deprived Bishops of the "jus liturgicum," including the right to set forth for use in their dioceses forms of prayer other than such as are prescribed in those Acts. There are several instances of such services or forms of prayer set forth by Bishops for use in their own dioceses.* This was done at the time when earlier Acts of Uniformity, as stringent as that of 1662, were in force, and seems to prove that such Acts were not intended to hamper the action of Bishops in this respect. But it is to be regretted that the Act of 1872, which enables the Bishop to authorize services taken from Holy Scripture and the Book of Common Prayer, might appear by implication to limit the power he would otherwise possess of setting forth services composed by himself, or drawn from other sources.

As regards any changes in the Book of Common Prayer itself, whether for local adaptation or for any other purpose, such changes for the Church in England would need confirmation by Parliament.

In other Churches of the Anglican Communion, the state of the case is generally different. The Churches of Scotland, of America, of Ireland, and of Japan, have modified, to a greater or less degree, the services in the Book of Common Prayer, and have in some cases added new services. In some of the colonies either by an Act of the Legislature, or by an act or canon of the spiritual authority, no alteration is allowed, unless it be first made by the Church at home; in others there is no such limitation. But that changes, in some cases, are absolutely needed, is quite clear.

The committee consider that the only proper course, whether for local adaptation of the Book of Common Prayer, or for the provision of additional services, is for the Bishops to avail themselves of the jus liturgicum which, by the Common Law of the Church, belongs to their office. It must necessarily be exercised subject to any restrictions imposed by civil or ecclesiastical authority, and it would also, in the opinion of the committee, be well if the Lambeth Conference were to advise some limitation in all cases upon the independent action of each Bishop in his diocese where such limitations are not already in force. These principles of action are embodied in the resolutions appended to this report.

In the formation of additional services care should be taken to adhere as closely as possible to liturgical usage; and that the distinctive portions of the more solemn offices should not be used apart from their proper place therein.

The committee think it well to add in an appendix, by way of illustrating their meaning, some examples of additional services and of adaptations of the Book of Common Prayer to local circumstances, which may be found useful or necessary in various parts of the Anglican Communion. Some of the latter

*See Appendix.

are already in many churches in England actually adopted; though without authority, and many of the former are already in many dioceses provided, under the limitations of the Act of Uniformity Amendment Act, 1872.

A petition from the General Synod of Australia and Tasmania with reference to the importance of a revised translation of the "Quicunque Vult" being authorized by the Lambeth Conference, was transmitted by his Grace the president to your committee for their consideration.

Your committee are of opinion that it is very desirable that action, in accordance with this petition, as expressed in the third of their resolutions, should be taken.

Appendix.—(a.) Additional services for Sundays: Holydays: Weekdays: for the Rogation Days: for Harvest Thanksgiving: Services of Intercession for Missions: Services for Children: Form of Admission into the Church of those Baptized otherwise than according to the Service of the Church: A service for the Burial of Children: for Burial of Catechumens: A service for the Admission of Readers to their office: and services to be used by Readers.

Adaptations of Book of Common Prayer to Local Circumstances.—(b.) Shortened Mattins and Evensong; modification of the various prayers for the sovereign in countries under heathen sovereigns, or under Republican Government; where there are many communicants and few clergymen some shortening of the form of words used in the distribution of the Holy Sacrament: diminution of number of sponsors required for public baptism: changes in the preface to the Confirmation Service and in the form of the question put to candidates.

Services or Forms of Prayer.—In a volume of liturgical services, published by the Parker Society in 1847, a list is given of forty-four occasional forms of prayer set forth in the reign of Queen Elizabeth. Of these five are stated in their titles to be published or directed to be used by the authority of the Queen; nine "by authority" without specifying of whom; one is only known by a letter in which Parker tells Cecil he has prescribed it for the use of the inhabitants of his own cathedral city in their distress; twenty-four have no title, or none which gives any clue to the authority by which they were published. Of the remaining five two appear to have been issued by the Archbishop of Canterbury, and the other three by Diocesan Bishops on their own authority. Their titles are as follows:

(II. 1560.) A short form and order to be used in common prayer thrice a week for seasonable weather and good success of the common affairs of the realm meet to be used at this present, and also hereafter when like occasion shall arise, by the discretion of the ordinaries within the province of Canterbury.

(VII. 1564.) A short form of Thanksgiving to God for ceasing the contagious sickness of the plague, to be used in common prayer on Sundays, Wednesdays, and Fridays, instead of the Common Prayers used in the time of mortality, set forth by the Bishop of London, to be used in the city of London and the rest of his diocese, and in other places also at the discretion of the ordinary ministers of the churches.

(VIII. 1565.) A form to be used in Common Prayer every Wednesday and Friday within the city and Diocese of Sarum; to excite all godly people to pray unto God for the delivery of those Christians that are now invaded by the Turks.

(IX. 1565.) A short form of Thanksgiving to God for the delivery of the Isle of Malta from the invasion and long siege thereof by the great army of the Turks, both by sea and land, and for sundry other victories lately obtained by the Christians against the said Turks, to be used in the Common Prayer within the province of Canterbury on Sundays, Wednesdays, and Fridays, for the space of six weeks next ensuing the receipt hereof.

Set forth by the Most Reverend Father in God, Matthew, by God's providence, Archbishop of Canterbury, Primate of all England and Metropolitan.

(XVIII. 1585.) An order of prayer and Thanksgiving for the preservation of the Queenes Majesties life and saltie, to be used of the preachers and ministers of the Diocese of Winchester.

REVIEWS

Magazines. Harper's for September contains "Around London by Bicycle," by Elizabeth Robbins Pennell, in which she describes a series of rides radiating from the metropolis, which brings the traveller to a great variety of places of literary interest. "The Milkweed," by Wm. Hamilton Gibson, is the latest unpublished work of this artist-author. Captain A. F. Mahan, under the heading "A 20th Century Outlook," gives a forecast of the part the United States is likely to take in shaping the destinies of the Eastern and Western hemispheres. He says, among other things, in this very able article: "When we begin really to look abroad, and to busy ourselves with our duties to the world at large in our generation—and not before—we shall stretch out our hands to Great Britain, realizing that in unity of heart among the English-speaking races lies the best hope of humanity in the doubtful days ahead." "George du Maurier," by Henry James, an intimate friend and fellow-craftsman, contains many anecdotes of the late artist and writer. "The Lotus Land of the Pacific," by John Harrison Wagner, presents a view of life in Samoa. The usual serials and poems complete the number.

Scribner's has a number of outing articles suited to the dog-days. William Henry Bishop describes San Sebastin, the famous watering place of Northern Spain. "The Shores of the Mingan Seigneury," by Frederic Ireland, describes a cruise through this least known accessible region. Miss Goodloe's "At the Foot of the Rockies," describes the unique social life at a far-away post of the North-West Mounted Police. In it she says: "It is so difficult to imagine a young American voluntarily choosing a ranch as a start in life that it is hardly worth while trying to do so. As a rule he either thinks of the country as the place where market-vegetables come from and Thanksgiving turkeys are raised, or else it represents to him a large and expensive establishment at Lake wood or some such place, with a casino and bowling-alley and polo team attached. And as for the most part the American does not play polo nor hunt, nor shoot, nor fish with any real, genuine enthusiasm, the latter view he takes is scarcely more alluring than the former. Down deep in his heart he knows that he would much rather be trying to run an electric railway or a bank, or building bridges or losing money in Wall Street, than to be doing any of those things. But the young Englishman is entirely different. He has always known and enjoyed out-door sports. It is the life he likes best, and he imagines that ranch-life is first and foremost a sporting life."

Walter A. Wyckoff continues his remarkable narrative, "The Workers," and Oliver Thanet's second story of labour and capital, "The Way of an Election," gives the experience of an intelligent labouring man in a campaign. "Lord Byron on the Greek Revolution," by T. B. Sanborn, and "Notes on the Tennessee Exhibition," by E. Hopkinson Smith, are among the other interesting articles.

The Arena comes out with an open letter to President Andrews, of Brown University, standing by him in his trouble with the regents, of which by this time he has the upper hand. "General Weyler's Campaign," by Crittenden Marriott, of the Chicago Record, throws much light on the trouble in Cuba, and with little to say in favour of Spain. "The Author of the Messiah," by the former editor, B. O. Flower, throws much light on Handel, from his birth to his last days. "Concentration of Wealth," by Taubeneck. "The Multiple Standard for Money," by Pomeroy. "Studies in Ultimate Society," and other articles by great thinkers complete the number.

McClure's for September contains an article by F. G. Kenyon, M.A., keeper of the MS. in the British Museum, on "When were the Gospels Written? Discoveries of the last twenty years, and what they have done toward answering the question." "Life in the Klondike Gold Fields," being personal observations of the founder of Dawson, Joe Ladue, recorded by J. Lincoln Steffens, with pictures. "Pharaoh and the Sergeant," by

Rudyard Kipling, and life portraits of Henry Clay are among the other contributions.

The National Magazine contains several icy articles, "A Dash for the North Pole," by Walter Wellman. "How Greely was Rescued," by J. A. Nichols, and "In the Klondike Country," by Katherine Sleeper. Dr. Edward Everett Hales's paper on "Some Recollections of the Century," is devoted to churches and ministers.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

Montreal, 23rd September.—Christ Church cathedral.—On last Sunday morning the Rev. Canon Norton, the rector, read a resolution of the Board of Governors of the Diocesan Theological College concurring in an arrangement by which the Rev. Prof. Steen acts as "special preacher" in the cathedral. The earnest and cultured preaching of Prof. Steen in the cathedral is much appreciated by large congregations, who are naturally much gratified by the kind action of the governors. The preaching of college professors in cathedral pulpits is a well-known feature of Church life in the Mother Country, witness the enormous influence exercised by the sermons of Professors Liddon, Benson, Lightfoot, Westcott, etc. Prof. Steen has not been appointed to the office of assistant minister in the cathedral and has no pastoral duties.

Diocesan College.—The office of principal and one of the professorships at the Diocesan College are still vacant, but it is possible that both will be filled before Christmas. At the college Prof. Steen is still in command. The permanent staff now consists of Bishop Bond and Prof. Steen, the former lecturing in homiletics and pastoral theology, and the latter in apologetics and Church history. The following temporary lecturers have been appointed for the autumn term: Dean Carmichael, liturgies; Archdeacon Mills, dogmatics; Archdeacon Evans, Old Testament history and literature; the Rev. G. Abbott Smith, Greek Testament and patristics; the Rev. G. O. Troop, Old Testament literature; and Rev. Mr. Craig, who took honours at the college and at McGill, is the college tutor.

Bishops' College Scholarships.—The Faculty of Medicine at the University of Bishop's College decided to award a scholarship of the value of half the fees, to the student showing the highest aggregate of marks in the provincial matriculation examinations of each year, and a like scholarship is to be awarded to the graduate in arts from Lennoxville showing the highest aggregate of marks in the arts course.

St. Simon's.—The annual meeting of St. Simon's Y.M.C.A. was held Tuesday evening. The officers elected are: Hon. President, the Rev. Frank Charters; Hon. Vice-President, Mr. Thos. Ligget; President, Mr. E. S. Hayman; Vice-President, Mr. John Moss; Secretary, Mr. T. Ligget, jr.; Treasurer, Mr. B. T. Sellers; Executive Committee, Mr. Victor Davis, Mr. Wilfred Timm, Mr. William Graham, and Mr. Harry McMannis.

St. Jude's.—Number one Montreal Company of the Boys' Brigade in Canada, are about to commence their autumn drill. A meeting of the Executive was held in the reading-rooms of the church last Tuesday evening. The Rev. James Thompson having opened with prayer, the secretary, Mr. George Elliott, read the minutes of the last meeting, also several reports, which showed amongst other things that the organization resumed work last year with fifteen previous and twenty-nine new members. When they had completed the drills, which numbered 44, and lasted into June, 27 of the boys were still in regular attendance. On motion of Mr. Thompson, seconded by Mr. Draper, a hearty vote of thanks was extended to the Executive and officers of the brigade

for the pains taken and the very successful work done. The Rev. Canon Dixon, who presided, added a word of recommendation.

Cote St. Paul Harvest Festival.—The ladies of the Church of the Redeemer provided an elegant and bountiful Harvest Supper on last Tuesday evening, when the Jubilee decorations, including a good portrait of her Most Gracious Majesty the Queen, lent grace to the parish hall. Dr. L. H. Davidson, Q.C., who has been in charge of the mission for 21 years, presided, and said grace. It was a happy sight to see three long tables, and the fourth one running across the hall, adorned with the kindly fruits, lovely flowers, and all manner of good things, to which the large party did ample justice. Rev. Messrs. Craig and Everett were called on to say a few words, and everyone was happy, especially the genial doctor.

Grace Church.—The services at this church last Sunday were of unusual interest, and were attended by very large congregations. The special occasion was the fifth anniversary of the opening of the church. Services were held at 8 a.m., 11 a.m., 3 p.m. and 7 p.m. At the children's flower service an immense quantity of beautiful flowers were presented, which were afterwards distributed amongst the various city hospitals. Miss Jarvis assisted in the singing.

Church of the Advent.—Dedication of the new organ.—This fine instrument, built by Messrs. Casavant Bros., of St. Hyacinthe, stands in the new organ chamber on the northern side of the new transept. A short choral service was held on Wednesday evening, Sept. 22nd, and perhaps the most touching tones that came from the organ were at the close of the dedication prayer, when, just as if the instrument were inspired with a sympathetic intelligence, with the petition "that it might serve the congregation for the rest of their life-time," came the response, Amen! Then followed an excellent programme by William Reed, Esq., organist of the American Presbyterian church, of Montreal. The offertory was judiciously placed between Mr. Barlow's effectively rendered tenor solo, "If With all Your Hearts" (Mendelssohn), and Mr. Reed's soul-elevating strains of his "Cantilene" in B minor, the former compelling a cheerful offering, and the latter making one thankful for having freely offered. Four of the choirmen (surpliced) took up the offertory, which was followed by the doxology. The rector, wardens, and congregation, are to be heartily congratulated on these valuable additions to the effectiveness of their church work. *Laus Deo!*

ONTARIO.

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

Consecration and Confirmation.—If ever an earnest parish priest has good reason to be gratified with the result of his labours, that man is the Rev. R. J. Harvey. At the close of Tuesday, 14th inst., the scene of one of the most interesting and successful Church functions it has ever been our fortune to witness was in an out-of-the-way locality known as "The Redan," the most southern end of a large mission, which comprises all the townships of Kitley, part of Wolford, and the two northern concessions of Elizabethtown. The headquarters of the mission is the village of Frankville, some 20 miles north of Brockville, where there has long been a stone church, opened in 1862 for services, by Archdeacon Bedford-Jones, the first resident clergyman in the mission. There is also an excellent parsonage, acquired about 12 years ago. The other stations are Easton's Corners, in Wolford, ten miles to the north-east, where there is a neat church, and what is known as "Dacks," where there is a school-house service, half way between Franklin and Lombardy, in the centre of what was once a considerable settlement of Church members. Our concern at present is with Redan, some four and a half miles from Frankville, where thirty-five years ago the Church element was the most

numerous, and really constituted the back-bone of the newly-organized mission. This element consisted chiefly of Irish colonists, farmers of a superior class, who cherished an intense love for the Church, and had always a welcome for any travelling missionary, who at intervals paid them a visit. For over thirty years church services were held in a small school-house on alternate Sundays, most of the people driving from four to six miles to attend the morning services at St. Thomas' church, Frankville. An interesting relic of the first regular services held there is an old harmonium, one of the first used in Canada, presented by the late Dr. McCaul to his friend, Dr. Bedford-Jones, in 1863. It was the instrument used in the chapel of King's College before its disestablishment and secularization into Toronto University. This ancient instrument of a by-gone pattern did good service at the Redan until quite recently. Here it may be stated that prominent among the twenty-five or thirty families of the settlement were three, who well deserve special mention—the Burnetts, the Staffords, and the Youngs. In one or other of their houses the clergyman always found a home and a warm welcome for himself and his horse. Mr. Geo. Burnett may be called the father of the settlement in the sixties, and having held offices in the Church in Ireland, it is said as parish clerk, he regarded himself as the guardian of the Church's interests, and the champion against all the adversaries of dissent. He had several daughters, who led the singing both in church and school-house, and when the services were over he took charge of the books and vestments. Mr. Samuel Cooper, a nephew, married one of the daughters, and has built a handsome residence on the site of the old homestead, which has become in turn the clergyman's home, and where both the old missionary rectors were entertained most hospitably on this occasion. Their son, Mr. Harry Cooper, following his grandfather's steps, is one of the churchwardens. Mr. John Young was a magistrate, and had a large family of ten or twelve children. Coming into Brockville, he had met Dr., now Archbishop Lewis, then rector of St. Peter's, who lent him "Kip's" Double Witness and Chapman's Sermons, which made him an intelligent and decided Churchman. Across the road was the large farm of the Widow Stafford, to-day the only survivor of the generation, and in her 95th year. This good woman, too, like her neighbours, was a staunch member of the Church and brought up all her children to follow her example. All three families, happily, still represented by successors who are liberal supporters of their fathers' faith, and who some five years ago, during the incumbency of the Rev. T. J. Stiles, resolved to erect a church for the settlement. This they found was an absolute necessity, if the members of the young generation were to be kept together in loyalty to the Church. To Mr. Stiles is due the credit of having put up one of the most correctly-built and neatest edifices in the country. Mr. Richard Stafford gave the site, and was a handsome contributor, and through the kind liberality of S.P.C.K., of friends in England and elsewhere the Redan Church of All Saints' was built, adorned, and furnished, so that literally nothing is now wanting for the most reverent ordering of Divine service. It would occupy too much space to attempt any description of the altar vessels and coverings, dossal, marble font, litany fald stool, the stained glass windows in the east end, to the memory of Mrs. Stafford's husband, in the west end to the memory of Sir John A. Macdonald, filled in with ten figures of Old and New Testament saints, having our Lord as the central object, and was subscribed for by the admirers of the late eminent Premier. The church being, happily, all free from debt, it was ready for consecration, and the present missionary, the Rev. R. James Harvey, L.S.T., having for some months been preparing a large class for confirmation, arranged through the Archbishop's commissary that the Lord Bishop of Ottawa should visit the Redan and discharge both episcopal functions. On as fine an autumn day as can be conceived the services began at 10 a.m. Besides the Bishop were present the Archdeacon and Canon Grout, the Revs. T. J. Stiles, W. Roberts, M.B.; C. J. Young, B.A.;

Jos. Elliott, and C. A. French, rectors of neighbouring missions. The procession was led by the incumbent, the male candidates next, the females, numbering in all 60, the young women being clad in white with becoming short veils, next the churchwardens, Messrs. Stafford and Cooper, and last, the eight clergymen, all of whom were met at the main entrance of the church by the Lord Bishop of Ottawa, wearing his mitre and scarlet robes, and carrying his most beautiful pastoral staff. Arrived at the church porch, the Bishop, the Archbishop's commissary, and the wardens, halted, and the consecration service began. The due formalities having been observed, the deed of consecration was read by the Archdeacon and signed in presence of the congregation, when his Lordship at the altar then began the Confirmation, and the Rural Dean, Canon Grout, read the preface. The Bishop then gave a most earnest and telling address of an hour's length, during which he held the attention of all present, and his loving and plain instruction will not fail to be remembered for many a day. The candidates were confirmed one by one. In the celebration, the Bishop requested the Archdeacon, as the first resident-pastor of the mission, and the Rev. T. J. Stiles, as the former incumbent and builder of the church, to act as Gospeller and Epistoler, respectively. His Lordship again addressed the candidates, giving them some very wholesome rules, referring to private prayers, family prayers, and public worship, Bible reading, Church work, and Holy Communion. There were seven adults confirmed, three of whom were baptized by the incumbent, and were converts—two Methodists and one Presbyterian. All communicated and seemed exceedingly devout and reverent in demeanor, which should tell for their pastor's careful training. It was not possible to estimate the number of communicants, being at least double the number of the sixty confirmed. The whole services occupied from 10 a.m. to 1.30 p.m. The organ was presided over by Mrs. T. J. Stiles, the choir, augmented from Easton's Corners, Miss F. Burrett being leader. The services concluded, were followed by refreshments in front of Mr. Young's residence, and a capital dinner was provided by the Churchwomen of the parish. The church bell rang again at 3 p.m. for evensong, which was attended by the good Bishop in his robes, the Archdeacon, who took the prayers, and the visiting clergy, with a congregation who filled the beautiful little church, thus closing one of the happiest days ever spent in Redan. The floral decorations, altar font and chancel were in the best of taste, the pendant banners, the rood screen effectively constructed, and likely to be replaced by a permanent one as a memorial at some future date, makes it imperative upon us to congratulate the pastor and people of Redan on the complete success of the services of Tuesday, the 14th of September, 1897, and an expression of devout thankfulness to God that in the back woods of Canada such a church and such a service are within the reach of every devout soul in the mission.

Bath.—Owing to failing health, the Rural Dean of Lennox and Addington has felt obliged in the interests of the deanery to resign his position. His retirement will be much regretted, and much felt by the clergy throughout the deanery. Rural Dean Baker was one of the first appointees of the Archbishop, when the office was revived in 1879. He was then missionary of Tyendinaga, and his rural deanery was the County of Hastings. When he was removed to the Bath Rectory, he became Rural Dean of Lennox and Addington, in which office he served the Church with zeal and efficiency, and greatly promoted missionary work in the deanery. The clergy ever found in their rural dean a sympathizing friend and ready helper. He always came at their call, and was rarely unsuccessful in his efforts in their behalf. The Archbishop is sensible of the loss which his retirement will be to the deanery and the Church at large in the diocese, and as a mark of his appreciation has conferred upon him the distinction of attaching him to the cathedral of his diocese at canon.

TORONTO.

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

The Rev. Professor and Mrs. Clark arrived home last Friday, after a three-months' tour in Europe. On Sunday evening the Professor delivered in St. Margaret's church a most interesting and instructive discourse, his impressions of what he had seen in England, to an exceedingly large and appreciative congregation, gathered from all parts of the city.

The Bishop of Toronto and Mrs. Sweatman arrived home on Monday. His Lordship will preach in St. Alban's cathedral on Sunday next.

Township of Tay.—St. John's.—The second Harvest Thanksgiving in this church, which has now been added to the churches of the diocese by the munificence and perseverance of Chas. Newton, Esq., of Riverside, was held in this lovely little sanctuary on Sunday, the 19th instant. The Rev. J. H. McCollum, rector of St. Thomas', Toronto, preached both at the morning and afternoon services. The choir from the parish church at Midland were present, under the able management of the choirmaster, Mr. Weston. The sacred building was well filled at matins, at which service the Holy Communion was administered. We noticed that the Communion services proceeded without the usual unseemly break and ugly pause, the congregation having remained throughout, exhibiting the greatest reverence and most wrapped attention as they followed the great central service of the Church throughout. At the 3 p.m. service the church was full from sanctuary to west door, and over fifty had to remain outside. The festal decorations were all that could be desired, for taste, neatness and arrangement. A new feature in these was the whole west end of the church gracefully decorated with rakes, scythes, sickles, and many of the farming implements which modern machinery has supplanted. We are glad to see beautiful photographs of the church scattered through the new parish, with an elaborate account of the church pasted on the back, from the Canadian Churchman. The contributions of grain, vegetables, fruit and flowers were poured in from the fields and gardens of all neighbouring religious bodies, while Mrs. Newton, Miss Thompson, and a band of faithful lady workers arranged them in such an attractive manner as only the gentle hand and artistic eye can do. A well-attended Sunday school has been commenced in connection with this church, and with the prudent care, caution, and harmony which exists between the rector, the Rev. John Hanna, and his people, a noble course of blessed usefulness is in store for the Church of St. John's, Tay. We wish it and its people and rector all success.

NIAGARA.

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

Rev. J. H. Ross, L.T., is now acting as locum tenens for Rural Dean Fennell, of Georgetown, at the expiration of which time he takes charge of the parish of Norval.

Acton.—The annual Harvest Festival in connection with St. Alban's church took place on Friday evening, 10th inst. Earnest hearts and ready hands had undertaken the work of decorating the church, so that from Monday evening they laboured until Friday, when it presented a most beautiful and attractive appearance. A very pretty text of red letters on white ground, bordered with grain, adorned the walls, while the white frontals and altar cloth, used on all festal occasions, now renewed by new and more beautiful symbols; all these, together with fruits, vegetables, and flowers in abundance, artistically arranged; three arches up the centre aisle, and wreaths of grain neatly festooned on the walls. All these filled the little church with the air of harvest joy. Special music had been prepared by the choir, which they rendered in a manner worthy to themselves. The service was read by the incumbent, Rev. J. K.

Godden, M.A., the prayers by Rev. J. H. Ross, L.T., while the Rev. Rural Dean Irving of Dundas, read the lessons and preached a most earnest and able sermon, which was appreciated by all. The festal services were continued on the following Sunday by the incumbent, though very ill at the time, when the church was again filled with large congregations. The offertory at all three services, as a Thank offering, was very good, and will be devoted towards the parsonage debt.

Rockwood.—The Harvest Festival in this part of the parish (Acton and Rockwood) was held the following Friday evening, 17th inst. This sacred edifice, so beautiful in its natural appearance, was made much more so by the beautiful decorations of fruit, grain, and flowers, together with white altar cloth and frontals, all of which had been so carefully and beautifully prepared by many earnest and faithful workers. Truly, it may be said of them, "We love the place, Oh, God, wherein Thine Honour dwells." The service was very bright and hearty, and the music well rendered by the choir. The service proper was taken by the incumbent and Rev. J. H. Ross, the lessons by Rev. A. C. Watt, of Tecumseh, who preached a most able and practical sermon, fully enjoyed by the large congregation present. A Festival service was also held on Sunday afternoon following by the incumbent, when the church was again well filled, a large part of whom were strangers. The offertory at these services was exceedingly good. We cannot fail to regard with pleasure the great success of these harvest services, and to feel that from this, as from other sources, there is a strong evidence of prosperity and a growing church life and activity in the parish, a desire and aim to rank amongst the best missions in the diocese, which, we venture to say, through God's goodness, does not seem to be far distant, and this we would attribute to the bond of unity and love for Christ and His Church which binds all the members together.

Merritton.—St. James' church—A grand concert will be held in the Town Hall on Monday evening, October 4th, 1897. It is under the auspices of the Young People's Society, the object being to use the proceeds towards lessening the pipe organ debt. The concert promises to be one of exceptional merit, so the tickets have been placed at the following rates: Children, 15c.; adults, 25c.; reserved seats, 35c.

Hamilton.—Cathedral.—Rev. Canon Bland and family expect to winter in England. Rev. J. J. Morton took both services at the cathedral last Sunday, giving two most excellent and instructive sermons. Tuesday being St. Matthew's, there was an early celebration in the chapel.

Niagara Falls.—Archdeacon Houston visited Queenston last week.

The Rev. Canon Bull preached at Trinity church, Chippewa, last Sunday week in the afternoon.

His Lordship Bishop DuMoulin also held a Confirmation in Trinity church last Sunday, and took morning and evening service at All Saints', Niagara Falls South.

The Woman's Auxiliary held their quarterly meeting at Thorold on Thursday. There was a good attendance, and most interesting meeting.

Barton (on mountain).—The ruri-decanal chapter of Wentworth met in regular session at Holy Trinity parsonage, Barton, on Monday, 20th inst. Present: Revs. Rural Dean Irving, Canon Clark, R. Cordner, J. J. Morton, S. Bennetts, C. E. Belt, J. H. Fielding, and C. W. MacWilliams. The session was preceded by a celebration of the Holy Communion at ten o'clock in Holy Trinity church. The morning was taken up with the study of Greek Testament, Acts vi. Rev. J. J. Morton having removed from the deanery, Rev. C. E. Belt was elected secretary in his place. In the afternoon a very interesting discussion took place on "Closed Churches and What to do With Them," led by Rev. Canon Clark. The matter was finally left

to a committee consisting of Revs. Canon Clark, C. E. Belt, and J. H. Fielding to make further enquiry into the matter, and report at next meeting. A very animated and general discussion then arose on "Higher Criticism," introduced by a very thoughtful paper by Rev. J. J. Morton, which lasted until the hour of adjournment. It was decided to continue the consideration of this subject at the next meeting of the chapter, and Revs. J. H. Fielding and C. W. MacWilliams undertook to prepare papers. Evening prayer was said at eight o'clock at Holy Trinity by Rev. Rural Dean Irving, the lesson being taken by Rev. R. Cordner. Rev. C. E. Belt preached from Psalms xlviii. 11-12. The preacher dealt with the 1,300th anniversary of the landing of St. Augustine on the shores of England, and set forth the antiquity and independence of the Anglican branch of the Holy Catholic church. The next meeting of the chapter will be held at Dundas on Dec. 6, and Rev. S. Bennetts will be the preacher.

HURON.

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

Belmont.—The services in St. George's church on Sunday evening last were of a beautiful and impressive nature, and were attended by a very large congregation. The church was filled to its utmost capacity before the hour appointed for commencing the service, even the aisle being filled with chairs. The service was conducted by the Rev. Geo. W. Racey, and the sermon was preached by the Rev. Prof. Burgess, M.A., of the Western University, London, and was a most interesting one. The church was beautifully decorated for the occasion with grain, fruit and flowers, artistically arranged in a great variety of devices emblematic of the Harvest Home Thanksgiving service. Altogether the service was the most successful ever held in this church, and speaks volumes for the energy and interest which Mr. and Mrs. Racey attach to their work here. The collection, which is to be applied to the needs of the church and parsonage, amounted to \$23.30, the largest sum ever given on a similar occasion by this congregation.

Staffa.—The usual Harvest Home service was held in Grace church on Sunday evening, Sept. 19th. The church was attractively decorated with dainty sheaves of grain, fruit, and a profusion of flowers. The Rev. J. W. Hodgins, R.D., of Seaforth, preached an eloquent and impressive sermon from the text Exodus xxxiii. 18-19 v., to a large congregation. A harvest supper was held on Tuesday, 21st, followed by a lecture by Rev. C. L. Mills. The Town Hall, in which the ladies served tea, was well filled, and the financial receipts were very satisfactory.

British and Foreign.

There are now 174 licensed lay readers officiating in the Diocese of London.

The Rev. R. Bennett, M.A., has been appointed Dean of Raphoe. He is one of the canons of the cathedral.

The Lord Bishop of Natal is slowly improving in health. He will not be able to travel, however, for some weeks yet.

The Dean of Norwich has been very unwell at Zermatt, where he has been staying lately, but he is now regaining his health.

The Rev. G. A. Lefroy is returning to India next month with a considerable party to reinforce the Cambridge mission at Delhi.

The Rev. C. D. Ramsay, curate of Broughton, Lichfield, has accepted the incumbency of St. John the Evangelist's church at Jedburgh.

The Rev. Canon Jelf, of Rochester, has been appointed incumbent of St. German's, Kidbrooke, Blackheath, by the Bishop of Southwark.

The movement for the new diocese in Yorkshire is dragging. Little progress has lately been made, and no further funds have been contributed.

The Rev. F. W. Edmonds, rector of Coyty, Bridgend, has been appointed Archdeacon of Llandaff in the place of the late Archdeacon Griffiths.

The death is announced of Canon Edwards, the Vicar of Ruabon. He was the brother of the Bishop of Asaph and had been for 35 years Vicar of Ruabon.

The churchyard cross of the parish Church of St. Mary, Folkestone, has just been restored. It stands about sixteen feet from the summit of the old steps.

Two stained glass windows have been placed in Norwich cathedral. One is situated in the south-east corner of the north transept, and the other in the south aisle of the nave.

A recumbent statue of the late Bishop Harper, the first Bishop of Christ Church N.Z., which has lately been executed, is to be placed in the cathedral at Christ Church shortly.

It is possible that the Diocese of Rochester, which contains over 2,000,000 of people, will be divided into three dioceses before long, viz., those of Rochester, Southwark and Croydon.

"Jezeel's Tower" at New Brampton, in Kent, which was erected at a cost of some £70,000, was recently put up to auction in London. The bidding reached only £3,950, and in consequence the property was withdrawn from sale.

The Marriott bequest for the Diocese of York, which amounts to some £50,000, has now become available. The money is to be expended in the erection of churches in the poorest and most thickly populated districts in the diocese, and also in aid of hospitals, refuges and rescue work.

One of the objects selected by Wykehamists to commemorate the 500th anniversary of Winchester College was the restoration of the altar and statuary in the chantry of their founder in the cathedral. These were destroyed by the Puritans during the civil war. The restored altar was rededicated a short time ago, and the whole school was present at the service.

Rev. Canon Keene, rector of Navan Diocese, Meath, has been elected to the vacant Bishopric of Meath by the Irish Bench of Bishops. The new Bishop-elect had a very successful career at Trinity College, Dublin, where he carried off many prizes. He was ordained deacon in 1872, and priest in the following year, by the Archbishop of Dublin, and has been rector of Navan since 1879. In 1892 he was appointed to a canonry in St. Patrick's cathedral, Dublin.

Many Church-people will be interested to know that the restoration of the north gable of the west front of Peterborough cathedral is now completed. Those portions of the great arch and of the gable above it which have been taken down and rebuilt, contained in all 2,006 facing stones. Of these 170 only were found so decayed that they had to be replaced by new ones; the remaining 1,836 have been put back again in their original positions. The scaffolding is being removed and the completed portion of the work can now be seen. The result fully justifies the committee in the action which they have taken. The central and southern gables, portions of which are in a very dangerous condition, will next be dealt with.

—False friends are like our shadow, keeping close to us when we walk in the sunshine, but leaving us instantly when we walk in the shade.

Correspondence.

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

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

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

WHO ARE THE KESWICK BROTHERS?

Sir,—Please tell who are the "Keswick Brothers," of what order, and with what authority do they come to do Church work in our midst? What are their peculiar tenets? It is hard for one to understand the working unity basis of these Anglican, Methodist, and Presbyterian triplets.

PERPLEXED.

BISHOP BROOKS AND HIS FOLLOWERS.

Sir,—it is pleasant to see a little vigour spent in discussing some vital points of theology, without anything very dreadful being said to wrong one another. Being but a novice in the art of controversy, my heart rather quailed before the thought of a crushing reply. It is then with buoyancy of spirit one recovers from a gentle attack. The weak point kindly noticed is that it was taken for granted that the work of the Spirit is unchangeable. An instance or two of its changeable nature is given in the Jewish law and the offices of prophets, teachers, etc. It does not appear that these or any like cases affect the statement, "Whatsoever proceeds out of the essential life of the Church is unchangeable, being shaped by the mind of the Spirit." The law was fulfilled in and by Christ. Ordained by God, it was unchangeable. Men who thought circumstances required and sanctioned a change were punished inevitably. In due time God, who ordained, Himself made some alteration. Likewise all that was ordained by God in the Church of Christ is unchangeable, i.e., by man, and any who follow Bishop Brooks and company's teaching to institute new methods of government as they imagine fit and needful will commit exactly the same sin as the presumptuous meddlers during the old dispensation period. Far be it from us to dictate to God the Holy Spirit which offices should be temporary, which permanent. His wisdom saw fit, perhaps, to set forth certain special officers for a special work at a special time. His wisdom also, perhaps, saw fit to set aside these special agents when the special need had ceased to be. One thing is certain, both special and ordinary officers were ordained by God. That is just the point denied by Bishop Brooks and followers. No one hesitates to acknowledge that the Holy Spirit gave extraordinary gifts at first for the needs of the time. Later on the need and the gifts ceased together. Yet the change was made not by man, but by God. Now it is plain that when God the Spirit had reduced the chaotic state of the Church to order there were Bishops, priests, and deacons everywhere. 'Tis not necessary to prove a Bishop ruled in each city. Allowing the Prophets and teachers to have been quite separate offices, still the fact that they so soon ceased proves their temporary character, throws into much greater prominence the unchangeableness of the three-fold ministry, and makes the witness of the Spirit more unmistakable that these orders are necessary. Gibbon tells us that this form of government continued until interrupted by German and Swiss reformers. According to the Church's idea of necessary and essential, these men committed grievous sin by changing what is unchangeable save by the original creative and formative mind; they meddled with the affairs of God the Holy Spirit. But according to the school for which some are pleading now, these gentlemen were exercising their inventive ability under influence of the free life of the Church, and instead of being sinful busy-bodies were duly acting upon every

man's prerogative of altering Church polity to suit his age and himself. This is certainly what is meant by "essential" according to the modern teacher, because it is said, "Church politics were to be formed by men of each age for themselves." What men? The whole society? The Catholic Church has reverently maintained the Catholic ministry ordained of God. Instinctively her mind shrinks from presuming to tamper with His handiwork. No, the ministry is said to be changeable by men, not by God; and these men are perfectly indefinite persons, nobody knows who or how many in every age. Calvin Luther, and hundreds dead, alive, and yet unborn, have had, have and will have equal right to shape the polity of the Church, according to their fancies. Every schismatic is to be charitably allowed to claim the Spirit's influence in dividing the Kingdom of God against itself. The God who once "made men to be of one in mind in one house," is now to be considered liberal enough to permit His household to be split up into various sections, suitable to the widely diverse ideas of His children. The free life of the body of Christ is supposed to act differently from the free life of some other creatures of God. They propagate by division, each portion separated being exactly like the parent. But the body of Christ is rent limb from limb, and the members set at variance against the trunk, not by some inimical, destructive force, but by its own free life. And because this chaos and warfare has been brought about by men in various ages, moved by the free life of the Church, therefore we are to be charitable towards them. If so, where does charity come from? How can the same free life produce divisions and strife in the sects, and a loving call to unity in ourselves? So much for this logical teaching—"Church government shaped itself out of the free, essential life of the Church." "These things may change," and "Church politics, like forms of secular government, were to be formed by men of each age for themselves."

Against such meaning of essential and changeable, who will not accept our proposition that "the Holy Spirit is the very life of the Church? Whatsoever proceeds out of this essential life is unchangeable, being shaped by the mind of the Spirit." When the Church has done her work in preparing for the second advent, when once more the fullness of time is come and the Father again sends forth His Son, then may we see that altered which has stood fast those eighteen centuries only to be more firmly believed each time of assault by some men out of the vastly preponderating whole. That will be but one alteration out of many in those things now called unchangeable. Of that day knoweth no man. In the meanwhile may we avoid presuming to forestall the action of the ever Supreme Ruler and orderer of all things, both in the old and new creation. One cannot help adding that the more the new way of looking at the Church and her ministry induces men to speak, the more do they reveal the depths of scepticism and free-thinking hidden beneath the garb which proclaims them sworn defenders of Apostolic faith and polity as held under the formula of Catholicity, "at all times, everywhere, and by all."

HOOSIER.

Family Reading.

PIONEERS OF CORSET INDUSTRY.

In spite of the much quoted waist measure of the Venus of Milo, and the work of the dress reformers and other anti-corset associations, the wearing of stays has by no means fallen into disuse, for the manufacture of this article is an important industry of the present day, finding employment for many men and many women. The largest corset factories in the Dominion of Canada are those of the Crompton Co., Limited. This firm has justly earned the reputation of being not only the pioneers, but the leaders of the Canadian corset industry. Situated on York and Clarence streets, in the city of Toronto, these

spacious premises occupy a floor space of one acre, and are six stories in height. About two hundred and fifty hands are daily employed, and the average number of corsets turned out is upwards of ten thousand pairs per week, many of which are among the highest grades to be found on the market. This concern has made wonderful strides not only in the growth of its business and its facilities for production, but also in the popularity of its products, until their goods are in general use by a very large proportion of the ladies of Canada. This accounts for the very small and yearly decreasing importations of this line of goods into Canada, during the past few years. No concern in the Dominion, if indeed on the continent, has attained the magnitude in output, or undertaken such responsibilities in the introduction of expensive and modern machinery, splendid equipment, spacious premises and skilled labour. It is therefore no matter of surprise that the name of the Crompton Corset Company has become synonymous with scientific cut, honesty of material, excellent workmanship, and unapproachable wearing qualities. These features, together with their established and well-known principle of square dealing, and honest values, are some of the causes that have combined to place them in the front ranks of corset manufacturers in these days of close and keen business competition. That they have outrivalled all other makers in quality, design, finish, and price, is doubly evidenced by the great demand for their corsets, and the fact that their designs are imitated by a number of inferior manufacturers either placing their goods on the market as the Crompton Corset Company's production, or by declaring "they are just as good." The Crompton goods are always stamped with their name and date of patent on the inside. On a visit to the premises a few days ago the writer found them beautifully lighted, well heated and ventilated, and a host of bright, happy-looking, satisfied employees, who seemed to be thoroughly enjoying the work committed to their care, and the systematic methods punctiliously observed in the carrying out of the vast operations. As I observed the air of cheeriness, methought of the old proverb, "A good master maketh a good man." This is strikingly illustrated in the amicable and happy relationship that always exists between this company and its work-people. I was much interested in the material they called "Coraline," which they informed me is largely used in boning the Crompton corsets—an expensive and particularly durable species of fibre. Before leaving the premises I had the pleasure of inspecting numerous styles of corsets, bicycle stays and hygeian waists. A new model, called "The Victorian," particularly took my fancy, being of extreme lightness and very graceful in appearance. As I glanced around the splendidly-equipped sample-room with its large case of wax figures arrayed in elegant satin corsets, I came to the conclusion that a woman who has the preservation of her figure at heart should not purchase stays at hazard any more than she should her gloves. Perfection of cut, shape, and material must be studied. And doubtless it is thus that so many neat and natty figures wear the Crompton Corsets.

CHOICE OF FRIENDS.

We should choose friends whom we can take into every part of our life, into closest communion, into every joy of our heart, into every service, into every hope. We ought to accept only the friendship that will bring blessing to our lives, that will enrich our character, that will stimulate to better things, that will weave threads of silver and gold into our web of life—whose every influence will be a lasting benediction.

SONG OF THE BURDEN BEARER.

Over the narrow footpath
That led from my lowly door
I went with a thought of the Master.
As oft I had walked before,
My heart was heavily laden,
And with tears my eyes were dim,
But I knew I should lose the burden
Could I get a glimpse of him.

Over the trodden pathway,
To the fields all shorn and bare,
I went with a step that faltered
And a face that told of care.
I had lost the light of the morning,
With its shimmer of sun and dew,
But a gracious look of the Master
Would the strength of morn renew.

While yet my courage wavered
And the sky before me blurred
I heard a voice behind me
Saying a tender word,
And I turned to see the brightness
Of heaven upon the road
And suddenly lost the pressure
Of the weary, crushing load.

Nothing that hour was altered—
I had still the weight of care—
But I bore it now with gladness
Which comes of answered prayer.
Not a grief the soul can fetter
Nor cloud its vision when
The dear Lord gives the spirit
To breathe to His will amen.

CHRISTIAN COURTESY.

Christian courtesy demands and requires cultivation like other Christian graces, says a writer to the "Standard." It seems to be born in some, and bred in others; but many must acquire the habit of thoughtfulness in trifles by persistent effort. Because one does not come naturally by an easy manner and unconscious grace, is no reason why he should despair of becoming a truly courteous person. No code of rules will help him, except as they will show roughly what is usually regarded as unselfish and kindly behaviour. Some of the customs which seem to lack significance may not always be lightly disregarded, for one is not usually in a position to explain why he fails to conform to the prevailing mode, and is likely to be misunderstood. But the thirteenth chapter of First Corinthians is a manual of etiquette that never grows obsolete. Read in the light of those glowing sentences, conduct is seen to be more than half of life, manners are dignified, love shines through little things and lifts them to its own high level, as "the greatest thing in the world."

"MISSIN' THE SWEETNESS."

"Ignorance of things generally prevents us from enjoyin' a dreadful lot of happiness in this life," said Aaron Linscott to the minister one day.

He was given to this form of discourse with the clergyman, doubtless on the same principle that led him to talk sickness with the doctor, and crops with his neighbours.

"You git a ter'ble blind view of life an' the way things is runnin' if you don't edicate yourself up to knowin' a blessing when you see it. When I see folks throwin' their blessin's away, it allers makes me think of a barr'l of cranb'ries."

"A barrel of cranberries?"

If the visitor felt small interest before, he certainly lacked none now.

"Yis, a barr'l of cranb'ries," said Aaron. "When I was out in the West Ihjies there was a man tuk keer of me when I was sick, an' he wouldn't take pay, but said I could

send him somethin' off the farm; so when I got home I shipped him a barr'l of cranb'ries by a vessel that was goin' out from our place."

"Well, after a time a letter kem back. He writ very perlite and seemed grateful, but he said, most unfort'nate, that the fruit looked purty, but he had to throw it away, for in comin' it hed turned sour.

"That's what I call missin' the sweetness of things, 'cause you don't know how to git at it."—Parish Visitor.

LITTLE DUTIES.

Under this head we would wish to enforce, not merely the doing of little duties, but the doing of these little things as duties, for many of them are irksome and seem trilling, and therefore require all the more that they be performed under a sense of duty. It does, indeed, require no small share of energy to perform little duties regularly; they seem so small that we think omitting them this once can signify little; it seems hardly worth while to summon up our energy for such a trifle, and so by degrees self-indulgence prevails, and when once little duties are neglected discomfort and discontent invariably follow. The acquiring habits of method, order, and punctuality can scarcely be classed among little duties, for these habits are required on every occasion of life—the great and important as well as the small and insignificant. Much of the irksomeness and worry sometimes attendant on "little duties" would be lessened or removed were they performed punctually and methodically, all things kept in their proper place, and all things done at the proper time.

HYPOCRISY.

One test of being like or unlike the Pharisees is hypocrisy. Our Lord warns us against hypocrisy in three respects—in doing our alms, in praying, and in fasting. (1) Doubtless much of our charity must be public, but as much of our charity also private? Is it as much private as public? (2) Are we as regular in praying in our closet to our Father, which is in secret, as in public? (3) We have dropped the show of fasting, which it so happens the world at the present day derides. Are we quite sure that if fasting were in honour, we should not begin to hold fasts as the Pharisees? Thus we seek the praise of men. We see, then, how seasonable is our Lord's warning to us, His disciples, first of all to beware of the leaven of the Pharisees, which is hypocrisy—professing without practising. He warns us against it as leaven, as a subtle, insinuating evil which will silently spread itself through the whole character, if we suffer it. He warns us that the pretence of religion never deceives beyond a little time, and that sooner or later, "whatsoever we have spoken in darkness shall be heard in the light, and that which we have spoken in the ear in closets shall be proclaimed upon the housetops."

THE CHRISTIAN'S CROSS.

Not infrequently are Christians heard to speak of duties as crosses to be borne; and I am convinced that some among them regard their performance as a complete compliance with the law of self-denial. It is a cross to pray, to speak, to commend Christ to others, to attend church, to frequent the social meetings, and, indeed, to do anything of a distinctly religious nature. By the force of their will and with the aid of sundry admonitions they bring themselves up to the discharge of those obligations, but on the whole they feel that it should entitle them to a place in "the noble army of martyrs." I am sorry to dissipate the comfortable illusion; but I am compelled to assure them that they totally misapprehend the doctrine of our Lord. He said that it was His meat and drink to do the will

of His Father; and He never once refers to duty in any other way than as a delight. The cross was something distinct from it.

BLESSED ARE THE PEACEMAKERS.

There are causes enough to separate people and to produce friction and alienations. Let us not add to the world's bitterness and grief by ever encouraging strife or putting a single coal on the fire of anger. Rather let us try to heal the little rifts we find in people's friendships. The unkind thoughts of another we find in anyone's mind, let us seek to change to kindly thoughts. We can do no more Christlike service in this world than habitually and continually to seek to promote peace between man and man, to keep people from drifting apart, and to draw friends and neighbours closer together in love.

HINTS TO HOUSEKEEPERS.

Ragout Pickle.—One gallon of tomatoes, one gallon of cabbage, one quart of onions, one pound of sugar, one teaspoonful of mace, one teaspoonful of celery seed. Cut the vegetables very fine, cover with vinegar and let come to a boil.

Sweet Tomato Pickle.—Two pounds of tomatoes, one pound of sugar, one pint of vinegar; mace, cloves and cinnamon. Boil medium-sized green tomatoes in ginger tea till the green taste is gone. Use proportions given above and boil ingredients five minutes.

English Biscuit.—One and a half pint flour, one cup corn starch, three tablespoons of sugar, teaspoon of salt, two heaping teaspoonfuls baking powder, two tablespoons lard, one egg, one and a half pint sweet milk. Roll half an inch thick, rub over with milk, lay on buttered tins and bake.

Citron Cake.—Stir three cups of sugar and one cup of butter to a cream, four cups of flour well mixed, dry, with two teaspoonfuls of baking powder; one cup of milk, five eggs, yolks and whites beaten separately; one-half pound citron finely cut, sliced and floured; mix all well together and bake.

Hickory-Nut Cake.—Two cups of sugar, one cup of butter, stir to a cream; whites of six eggs beaten stiff, one-fourth cup of milk, three cups of flour, two teaspoonfuls baking powder, one coffee-cup of nut-meats; bake in a loaf.

Pumpkin Pie.—Pare nice, ripe pumpkin, slice into small pieces, boil or stew them with water enough to prevent burning; when quite tender, rub the pulp through a colander; to one pint, add one pint of cream or milk, two eggs, one cup or sugar and one teaspoonful each of nutmeg and ginger; bake with one under crust.

Banana Pie.—Choose yellow bananas not quite ripe. Cut in quarter-inch slices. Mix one-fourth cup of sugar, one saltspoonful of salt, and one tablespoonful of lemon juice, and spread half of it on the crust. Dot with a teaspoonful of butter, then put in a layer of bananas, then sugar and another layer. Cover with a rich crust and bake quickly.

Apple Marmalade.—Pare and cut the apples into small pieces; weigh and put them into a pan, adding half a pound of sugar for each pound of apples; add a stick of cinnamon and the juice of a lemon; place on a brisk fire; when the apples are reduced to a pulp, stir the mixture till of a proper consistence, and set aside to cool.

—One great characteristic of holiness is never to be exacting, never to complain. Each complaint drags us down a degree in our upward course. If you would discern in whom God's spirit dwells watch that person and notice whether you ever hear him murmur.

Children's Department.

AUTUMN LEAVES.

See, the leaves are falling fast,
Reft by autumn's ruthless hand;
One by one, all sear and withered,
Spread they o'er the waiting land.
Bare and cheerless grow the branches,
Where of late the leaflets grew—
Leaflets fair that charmed the vision,
When the fading year was new.

Hush'd awhile the songsters' music,
Silence wraps each vale and hill;
Broken only by the breezes,
Or the murmur of the rill!
Far away the warblers journey'd,
As the summer 'gan to wane;
When the days of spring are nearing,
Hither will they come again.

Scant the flowers that deck the woodland,
Most have dropped and ceased to bloom;
Sunk to rest until the spring-time
Calls them from their wintry tomb.
Yes, the leaves are swiftly falling!
Withered every one and sere;
Bringing to the world the tidings,
"Winter time is drawing near!"

DAY BY DAY.

The Christian who is intent on serving God most acceptably will look upon each day as a fresh field of effort, a new campaign, to be entered upon with bright hopes and unflinching purpose. Why should it not be made a little better than any previous day in history, a little more free from defect, a closer approximation to that absolutely perfect day which it is the height of his ambition to present to his Lord.

It will be in some respects a different day from any that went before. The temptations and opportunities will not be precisely the same. The outcome of its conflicts and varied experiences will be exceedingly satisfactory, or the opposite, according to the amount of watchfulness and will power and wisdom that are put in.

Let every day be attacked buoyantly and bravely; thus shall every night

Delicious Drink

HORSFORD'S ACID PHOSPHATE

with water and sugar only, makes a delicious, healthful and invigorating drink.

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

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

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

American Missionary

Letter From a Minister's Wife in India—How She Keeps Well Through the Long Summer.

The following is from Mrs. P. H. Moore, the wife of a Baptist minister in Nowgong, Assam, India:

"I have been in Assam since January, 1880, with the exception of one year in America. After being here for several years I found the climate was weakening me and my blood was altogether too thin. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that since my return to Assam in 1891 I have taken one dose of Hood's Sarsaparilla every day, the first thing in the morning, for 9 months in the year, that is, through the hot weather. My weight does not vary more than one pound throughout the year. My general health has been excellent and my blood is in good condition." MRS. P. H. MOORE. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

find cause for gratitude and cheer, and every added month shall bring us nearer to the great goal of a ripe and rounded character perfectly pleasing in the sight of the One we love.

PILES CURED WITHOUT THE USE OF A KNIFE, BY DR. CHASE.

I was troubled for years with Piles and tried everything I could buy, without any benefit, until I tried Dr. Chase's Ointment. The result was marvellous. Two boxes completely cured me.

Jas. Stewart, Harness Maker, Woodville, Ont.

LIFE RENEWED.

The world with its duties, its strifes and efforts, its sorrows and cares, all melts away in the beauty of a life near to Christ, for He becomes an ever present reality to you and his countenance like that of a friend whose face is well known. Your existence merges into that of a higher being, and you follow Him steadfastly, instead of groping and stumbling along by yourself. Faith in Christ places you in a higher region of living. You have new associates, new ambitions and a life perennially renewed.

CHRIST OUR RIGHTEOUSNESS.

Faces are like windows from which a whole family looks out. A father gazes at us through the eyes of a child, and a grandfather speaks to us in the sound of that child's voice. The fairest thing to us in many a face is the image of another face that looks out from it. A man's face is more than his own face, a man's look is more than his own look. So a Christian's goodness has more than the look of his own goodness in it. The source of that goodness shines through it. In this way is Christ the righteousness of his people. We see in the best actions of others, and we know in our own best impulses, the prompting and the power of Christ.

Angustine used to say, "From a good man, from an angel, take away man, take away angel, and you have

left—God." The fundamental thing in all human good is the divine One who inspires unto it, and helps in it. "We live, and yet not we; Christ liveth in us." We have known those the impression of whose lives was, not perfect freedom from fault nor yet a multitude of special good deeds alone, but that they seemed to dwell constantly with Christ. Christ was their righteousness. If our thought is such, if we love to see the lines of one beautiful character or face appearing in another, that love can teach us how it is that God, looking into our faces, desires to see there some feature of the beautiful Christ-life looking out through our lives.

WHILE SHE WAITED.

We overheard a mother say to her little girl recently, "I will leave you at Mrs. Grey's till I come back from an errand on the other side of town, Clara. It is too far for you to walk. Wait for me, till I come."

So Clara waited at Mrs. Grey's. But waiting does not always mean sitting still and looking out of the window for the absent one to come back. While Clara waited, she saw that Mrs. Grey was busy trying to finish some work, and that Bertie the baby was trying to keep her from it. At least, if he had not that idea in his mind, it was what he was doing, for he clambered about his mamma, and hindered her in many ways.

Clara began to wonder how she could coax baby to her, and seeing his box of blocks in a corner, she quietly went and got them and began to build a wonderful house on the floor. Bertie soon saw it and came to watch. Clara easily kept him happy, and away from his mother, till her mother came.

"Your little girl has been busy helping me while she waited for you, and I am very much obliged to her," said Mrs. Grey.

So it should be whenever any one has to wait for someone or for something to come that has been promised. There is no need to be idle because there is nothing to do for one's self. Be busy helping other people while waiting.

Yorkville Fire Station, Toronto, Mar. 3rd, 1897.

Dear Sirs,—Having used Dr. Chase's Pills for Costiveness, I am very pleased to say that I consider them superior to any pill I ever used, as they have perfectly cured me of this trouble.

Thos. J. Wallace, Fireman.

"If you cannot do what you like to do, try to like the work you have to do."

"Just as Good as Scott's Emulsion"

You hear it in nine out of ten drug stores.

It is the reluctant testimony of 40,000 druggists that Scott's Emulsion is the standard of the world.

And isn't the kind all others try to range up to, the kind for you to buy? Two sizes, 50 cts. and \$1.00.

—Loving-kindness is greater than laws, and the charities of life are greater than all ceremonies.

SEVERE BRONCHITIS YIELDS PROMPTLY TO DR. CHASE'S SYRUP OF LINSEED AND TURPENTINE.

I used your Dr. Chase's Syrup of Linseed and Turpentine for a severe attack of Bronchitis. I got better from the time of taking the first dose. Having a family of young children, my doctor's bills have annually come to a considerable sum. I believe a bottle of Dr. Chase's Syrup occasionally, will aid me in reducing them very materially. W. R. Alger, Insurance Agent.

Halifax, N.S.

—"My wealth consisted not in the abundance of my riches, but in the fewness of my wants," is the inscription on a statue erected to the memory of a citizen of Manchester.

—Lord, send me where Thou wilt, only go with me; lay on me what Thou wilt, only sustain me, Cut any cord but that which binds me to Thy cause, to Thy heart.

—A glance, not a blow—a look of directing love that at once hearkens to duty and tells duty. We must be very near Him to catch that look, and very much in sympathy with Him to understand it; but when we do we must be swift to obey.

Walter Baker & Co., Limited. Pure, High Grade Coconuts and Chocolates



on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.

CANADIAN HOUSE, 6 Hospital St., Montreal.

MANNERS.

It is a self-evident fact that the boy who wishes to succeed in life must have good manners. No matter how poor a boy may be or how little he possesses, he may always possess good manners. One may be polite and gentle with very little money in his purse, a writer who had devoted his pen to the improvement and help of youth tells us. The French and Germans of the lowest class, he says, are gracious in manner and well-bred. These foreign workmen will lift the hat even to each other, while some of our American boys, I add, hardly will give this salute to a lady. It doesn't cost anything to learn to be polite, and as Lady Montagu says "It buys everything."

The well-mannered boy holds in his hand the key which will open hearts and doors for him. "Win hearts," said Lord Burleigh to Queen Elizabeth, "and you have all men's purses." Another man has said that "spite and ill-nature are among the expensive luxuries of life." Dr. Johnson once said: "Sir, a man has no more right to say an uncivil thing than to act one—no more right to say a rude thing to another than to knock him down." The bars go down before the polite boy, while rudeness shuts up the heart and purses too.

The place to learn and practice politeness is at home. I do not think much of the boy who practices it outside, and who when he is at home is rude and unmannerly. Such politeness is like a thin wash of gilt which soon wears off. It must come from the heart and always be there. "Kindly affectionate one to another." "In honour preferring one another." Let your manners be even as courtly at home, and then when you are outside that courtliness will come natural to you and will not have to be assumed. Learn to thank your mother and sister for their little attentions. A traveler on the shores of Lake Nyanza, in the heart of Africa, says that here "Ingratitude or neglecting to thank a person for a benefit conferred is punishable." Open the door for your mother to pass through as carefully as if she were a stranger. Pick up the little articles she or your sister may accidentally drop, and then you will never neglect these little courtesies outside. "Wait" on the ladies at home in the many kindly little ways your heart will prompt, and you will find yourself doing so abroad without any effort. I was won not long ago by a poor boy who certainly never had one lesson in "etiquette." His manners were perfect. While other boys stood by in rude negligence, he was always ready to perform the many little kind attentions which win the heart. He did it so simply and naturally that I knew his mother has been the recipient of those attentions from his boyhood up. He had been practicing on her, and in that practicing had become perfect.

Some boys, and some brought up in well-to-do families, pride themselves on being rough. They think it betokens manliness. On the contrary, it shows a small, low nature. It has a bad influence on your associates, and at the same time well-bred boys will avoid your society. It is said that Benjamin Franklin, when he was a workman, reformed the habits of the entire shop. The results of good or bad manners are almost incredible. Your manners to a certain degree in-

dicate your character and you are judged by them. To be sure a boy may sometimes be gruff outwardly who has a kind heart, but you will find that that kind heart will keep him from being boorish; and yet how much better he would succeed in the world if his manners were more gracious and cordial! The learned metaphysician, Locke, was writing about his son's education to Lord Peterborough. He said: "Your lordship would have your son a thorough scholar, but I would have mine well bred and well tempered."

First impressions go a great way. It is well known that the polite youth who applies for a situation has much in his favor. An employer soon learns to notice all externals and to judge the inner spirit by them. It is said that men succeed almost as well in life by their manners as by their talents. A clergyman whom the writer knew, who had no talent for preaching, but was remarkably kind and affable in manners, has built up a large church and has now a wealthy congregation, while a more talented preacher, but with no graciousness of manner, has failed in several churches.

A perfect manner is one of ease, altogether unaffected and self-forgetful, in order to acquire this you must make it your home manner. It is said that good manners are neither more nor less than beautiful behavior. Politeness is kindness. The polite boy refrains from annoying others, and endeavors to contribute to the happiness of others.

It is well, however, to read some thoroughly good book on etiquette so as to know the rules which govern polite society, for some day, though you may be poor now, your lot may be cast among cultured people or among people who consider a breach of etiquette almost a crime. Though your heart may be kindly and your manners affable, you do not want to be guilty of a rudeness born of ignorance.

But while you are striving to be a perfect gentleman, never forget that it is of far more importance to be a consecrated Christian. Beside that everything else pales. Take Christ as your model in all your deeds and words and thoughts. Then indeed will your manners be perfect.

CATARRH CURED FOR 25 CENTS.

I suffered from Catarrh for years, and have found Dr. Chase's Catarrh Cure the best that I have used, and gladly recommend it to sufferers.

Yours truly,
Harry Stone,
Rainham Centre Ont.

A BOY WHO IS SUCCEEDING.

"A new boy came into our office to-day," said a wholesale grocer to his wife, at the tea table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure the boy will be out of the office in less than a week."

"What makes you think so?"
"Because the first thing he wanted to know was exactly how much he was expected to do."
"Perhaps you will change your mind about him."
"Perhaps I shall," replied the merchant, "but I don't think so."

Three days later the business man said to his wife: "About that new boy you remember I told you about three or four days ago. He is the best boy that ever entered the shop."

"How did you find that out?"
"In the easiest way in the world. The first morning after he began work, he performed faithfully and systematically the exact duties assigned to him, which he was so careful to have explained to him on the day he came. When he had finished, he came to me and said, 'Mr. H., I have finished the work you gave me. What can I now do?'"

"I was greatly surprised, but I gave him a little job, and forgot all about him, until he came into my room with the question, 'What next?' That settled it for me. He is the first boy that ever entered our place who was willing, and volunteered to do more than he was required to. I predict a successful career for that boy as a business man."

TERRORS OF RHEUMATISM.

A Remedy Which is Instantaneous and Permanent in Effect—A Calgary Resident, Crippled for Three Years, Becomes Strong as an Athlete.

No subtle or mysterious force could be more miraculous in its effects than is South American Cure in all cases of rheumatism. James A. Anderson, of Calgary, N.W.T., says that seven or eight years ago he became afflicted with rheumatism, and for three years it made him a cripple, so that he had to use a stick to get about. In his own words: "I suffered untold misery, and though treated by the best physicians in the country, and I spent a term in the hospital, recovery seemed as hopeless as ever. A friend recommended South American Rheumatic Cure. It gave help immediately, and after the second bottle I threw away my stick. To-day I am as strong as an athlete." Price 75 cents.

NELLIE'S BADSPEL.

Nellie came home from school one night and had quite a tale to tell about various misdoings and evil happenings of the day. Such an one had been punished, another had been snubbed by a greater part of the school because her father had done something wrong, and a third was such a disagreeable creature that no one would have anything to do with her.

"There! there!" interrupted her mother, "that's just as much badspel as we can stand at one time. We get quite enough of that from the newspapers without having it brought home and preached to us by the lips of our own children."

"Preached? 'Badspel'? What do you mean, mamma?" inquired Nellie. "I'm sure I'm no preacher, and I never heard of a 'Badspel.'"

"You're quite mistaken about one thing, my daughter," said her mother; "we are all preachers, heralding the good tidings—which is only another word for 'Gospel' or goodspel—or the bad things of the world, which I have called 'badspel.' And just now you were a preacher of badspel. But I would very much prefer indeed that my little daughter should be a preacher of the 'Gospel' or goodspel."

Nellie looked at her mother in great amazement, and for a moment or two hardly knew how to reply. But after she thought a moment she broke out, "Oh, I see now what you mean, mamma. Gospel and badspel mean just the opposite, don't they?"
"Yes, daughter; the Gospel was the good news or glad tidings which the angels sang at first; and the telling

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of which was afterwards finished by Jesus Himself and the disciples, and which we are all to preach or herald as much as we can. There is the Gospel of Christ's kingdom of to-day which needs to be heralded or proclaimed. All the good news from the mission fields is Gospel. All the kind, unselfish, and noble deeds which are performed by anyone in any part of the world in the name of Christ are a part of the Gospel or good news of his kingdom, and ought to be spread far and wide by story and song and newspapers so as to set a good example to encourage others. And all the evil things which are happening in the world, the crimes, the wars, the oppressions, the sufferings, the failures and faults of men, are its bad news or 'badspel'; and we ought to be very careful how we lend ourselves as preachers or angels of the badspel."

A COMMON FAILING.

"What a shame that he should do such a thing," exclaims one youth to another, speaking of the conduct of the third.

"Do what?"
"Repeat that story about our neighbour's disgrace."

"What story, pray?"
And the first speaker retails the story whose recital he has just condemned in another. "I am sure you will not repeat it," is perhaps the comment by which he excuses his own conduct. But it may be that it does not even occur to him that he is guilty of the same offence that he has just censured. For this is a common failing. How strange it is that people judge themselves by a standard so different from that which they set up for others.

Is it right? "Considering thyself, lest thou also be tempted," is the Bible rule for condemning others. "Have I never done the same, or worse?" is a question which, if asked in season, would prevent many a sharp criticism and harsh judgement. Be careful about asserting positively. "I never would have done so." "Charity vaunteth not itself."

ETERNAL VIGILANCE

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—Every man's own besetting sin is the tempest. You love God; you walk upon the sea; the swellings of this world are under your feet. When your heart fluctuates with the desire of sin, call on the divinity of Christ, that you may conquer that desire.

ABOUT BOOKS.

Did you every stop to think what a book really is,—that it is a friend, and that you ought to treat it as you would any friend? Perhaps you don't see how this is. Suppose that somebody you knew, who could tell the very nicest sort of stories, should ask you to come to see him, and should tell you that if you would come you could have as many stories as you wanted. You would be very likely to go, wouldn't you? And it is safe to say that you would be as polite as you could. You wouldn't, for instances, think of spoiling anything that belonged to your friend by throwing it down on the floor.

It isn't everybody that has such delightful friends as this one we have just imagined. But everybody can have what is next best, and that is books. Somebody, who can write stories or other things that are interesting sends out a book, which is really only an invitation to come and listen to the delightful stories, or quaint little bits of verse, or odd tales of birds and beasts. And if you accept, you should treat the book which stands for the far-away friend that gave the invitation very politely.

To treat a book politely means to handle it carefully, to see that it is not thrown about the floor, to see that its pages are not marked up with pencils or dirty fingers. If a book is treated as it should be, it will be your friend for a long time, and always be ready to tell you its interesting stories.

Remember, then, that your books really stand for friends, who have put a great deal of time and thought and work into them, and treat them as you would a friend.

THE DOOR TO GOOD HEALTH

Is Through the Kidneys—Like a well Planned Sanitary System they keep the Body Human Healthy—Interesting Story from Quebec.

The kidneys have very appropriately been described as the sanitary system of the human body. Let them become inoperating and disease will quickly follow, and unless the obstructions are removed, death will be the result. Mr. D. J. Locke, of Sherbrooke, P. Q., suffered for years from complicated kidney trouble, and spent over \$100 in efforts to secure relief; but no relief came until he used South American Kidney Cure. His statement is that four bottles completely cured him, and to day he is in the enjoyment of sound health. In the most distressing cases this remedy gives relief in six hours.

UP FROM THE RANKS.

It is sometimes said of young men who are compelled to "make their own way" that their long apprenticeship is "pretty tough." But the success which afterwards comes as a result of such application shows that just such discipline was necessary.

It is related of a young man that when he desired to learn the milling business so as to become manager of one of his father's large mills, the latter explained that in order to become proficient his son should learn the business from the beginning. The young man consented to do so, and worked and lived with the miller's in the laboring men's cottages. He "worked up" and became manager at ten thousand dollars a year.

Another young man was sent by his father to learn the publishing business. He began by selecting stock, wrapping bundles and delivering them

and doing other such work. But he found an early breakfast objectionable and his father disliked to have him deliver books to people in their own social "set." So he did not learn the publishing business—nor any other.

A thorough training in business was always desirable, but now, on account of the great competition in all lines of trade, such preparation is all the more necessary. He who is not willing to be disciplined by his superiors in any chosen line of effort can hardly expect to arrive at a place where he himself can manage others. The man who has come "up from the ranks" is he who is fitted to lead men and to achieve for himself the highest success.

BEAUTY AND HEALTH TO FAIR WOMEN.

Miss Annie Patterson, of Sackville, N.B., Once the Victim of Nervousness and General Debility, takes on the Health of Early Years.

Some remedies are nothing more than a temporary stimulant, and the reaction aggravates the disease. Where the system has become run down, and nervous debility in its worst forms have shown themselves, South American Nerve will cure. It strikes at the nerve centre and builds up the system by removing the real cause of trouble. Miss Annie Patterson, of Sackville, N.B., a lady well known in the Maritime Provinces, suffered terribly from indigestion and nervousness, and her case seemed incurable. She accepted South American Nerve without hope that it was any different to other remedies, but her words are, "I had taken only one bottle when my system began to take on the health of earlier years, and after taking three bottles I was completely cured."

—To-morrow is the reaping of to-day.

—"Ills" are often God's best "wills."

—Manners are not idle, but the fruit of loyal nature and of noble mind.

—Duty is a power which rises with us in the morning, and goes to rest with us at night. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.

—If all mankind minus one were of one opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing the world.

—For the best results there needs be the longest waiting. The true harvest is the longest in being reached. The failures come first, the successes last. The unsatisfactory is generally soonest seen.

—The proper way to build health is to make the blood rich and pure by taking Hood's Sarsaparilla, the one true blood purifier.

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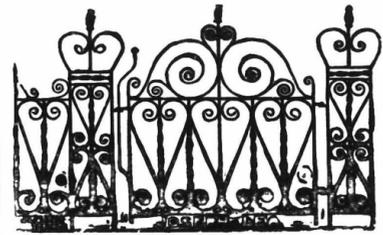
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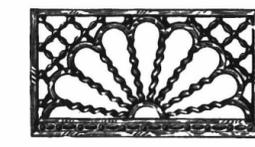
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