

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.
The Church of England Weekly Family Newspaper.
ILLUSTRATED.

VOL. 25]

TORONTO, CANADA, THURSDAY, SEPTEMBER 14, 1899.

[No. 35.

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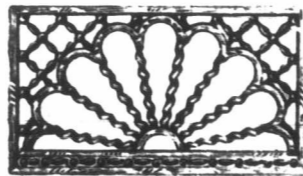


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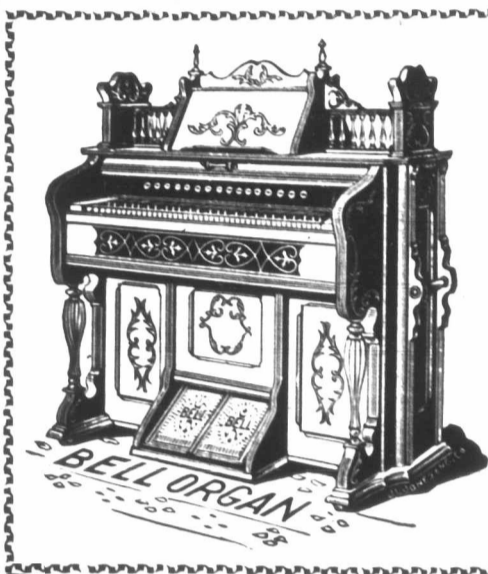
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TORONTO, THURSDAY, SEPT. 14, 1899

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SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 315, 316, 320.
Processional: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General Hymns: 290, 295, 477, 536.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.
Processional: 2, 36, 161, 242, 381.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General Hymns: 6, 12, 162, 379.

Back Again to Work.

The summer vacation is now ended, and city life is beginning again with all its stern realities and activities. What lessons has our vacation taught us? Have we learned to realize the presence of God in all the wonders and beauties of nature? Has our insight into the lives of others, in other parts of the world, brought us face to face with some of the difficult problems of life, as seen in the immense variety of the callings and industries of other people amongst whom we have been living, so as to enlarge the horizon of our own vision, and enable us to look upon their lives, their daily cares, occupations and anxieties with something like sympathy, and with a feeling of thankfulness that our lot is not as theirs. This home-coming at least should stimulate in all of us a feeling of contentment with the lot which God has por-

tioned to us; that to us at least He has given the power of enjoying rest from labour, and a thankfulness that we have our day's work to return to. No idle man appreciates fully the pleasures of a holiday; no lot is so hard to bear as that of the man who longs for work, and cannot find work to do.

Church Architecture.

This subject is calling for attention in the part of the world where we should least expect it, in the essentially utilitarian States of America; where, at least, people are waking up to realize the fact that their ideals of ecclesiastical architecture, up to the present time, have failed to produce admiration in the minds of visitors from other countries. There is one thing which no amount of money can procure, the happy possession of the sense of good taste in arts, or letters. A writer in The Churchman challenges attention to this subject, and to the principles which should underlie Church architecture, for he contends it forms part of the environment of our spiritual lives, it can be made a power and an inspiration in them, or it can serve to create a jarring discord.

Harvest Festivals.

The time of harvest festivals is again coming round, and in most of our churches there will be made the annual outward expression of our offerings of the fruits of the earth, and the flowers of the field, for the beautifying of the sanctuary, and our choirs will vie with one another in rendering a service of the thanksgiving of song for God's mercies in giving and preserving to our use the kindly fruits of the earth, so that in due time we have come to enjoy them. Our churches will be filled with congregations, some of whom come to gaze on the decorations and to hear the music; let us hope there will be many who come to give God the praise, and to show their thankfulness by leaving a substantial thank-offering behind them.

Thank-offerings.

The old custom of giving a tithe, or tenth part in kind, had its own significance, but it has fallen into disuse. But the old lesson, which it taught, the obligation of rendering back into the treasury of God a substantial portion of the substance with which God has blessed us, is still before us; and in these days of lavish expenditure on comforts and luxuries beyond the border-line of necessities, a comparison of the amount expended on self, with the amount given back to God, will form a very useful preparation for a service of thanksgiving. Here in Canada we have peace within our borders, peace in our Church, prosperity in our fields, a merciful freedom from plague, pestilence and famine; let us compare our lot with any other nation in the world, as regards these blessings, and celebrate our harvest festival with a due offering of thankfulness for God's mercies.

The Bishop of London

Has addressed a letter to the rural deans in his diocese, couched in the most courteous language, asking them to convey to the clergy in their deaneries, who had introduced incense and processional candles into their churches, his request that they will quietly abandon them, and explain to their people that they do so at his, the Bishop's, desire. The Bishop adds that it is the duty of a Bishop to consider what is best for the whole body of the Church, and before this general consideration personal preferences must give way. From the accounts which reach us from England, we learn that the decision of the Archbishops is being accepted and acted upon on all hands, and in several quarters where opposition might have been expected from previous utterances beforehand.

The Dreyfus Case.

Preaching at Westminster Abbey from the texts I. Kings, xxii., 23 and II. Thes. xi., 10, 12, Canon Gore said there was hardly any fundamental spiritual lesson more important to nations and churches and individuals than the one contained in the two texts, that wilfulness beget delusion, and delusion was God's preparation for His judgment. We saw this terrible process going on when we looked abroad at this present moment. The eyes of civilization were riveted on a neighbouring nation, endowed with the most glorious gifts of spirit and heart and intellect, and yet undergoing tremendous moral humiliation because fanatical hatred of the Jewish race had blinded it. There was fundamental wilfulness in that hatred, and its accompanying determination to trample on all its elementary principles of justice, righteousness, and mercy, to make a scapegoat of one unhappy Jew. Proceeding from this fundamental weakness was delusion, as the Bible indicated, all the highest motives of national duty and patriotism were prostituted to augment the original wrong.

Competition of Other Professions.

The competition of other professions, and of the civil service, and the demand for highly-educated schoolmasters, has probably drawn largely upon the ranks of those who would, a few years ago, have taken holy orders as a means of livelihood; but is this really a matter for regret, so long only as the Church is not undermanned? There is also no doubt a good deal of unsettlement of religious beliefs going on in the present day, and ignorant discussion of the foundations of faith, so that the influence of speculative thought on scientific, philosophical and religious subjects is making itself felt, and shows itself in the disinclination of men to enter the ranks of the clergy. The remedy for this is not the reduction of the standards of education for ordination candidates; the conditions of clerical work may be improved; a sufficient stipend may be insured to every

genuine worker, but it will be a bad day for the Church when men look upon the ministry merely as an attractive profession, and that the claims which it makes on their energy and devotion can be abated. The Guardian sums up its views in these words: "Better a ministry undermanned than ill-manned."

Decrease of Ordination Candidates.

The complaint that there is a falling off in the number of candidates for ordination, opens up many questions. The Guardian thinks the complaint is not founded on fact, that there has been no real falling off, but rather an increase; but that relatively to the demand the supply is inadequate; and is growing more so. The cause usually assigned for this falling off in numbers is assigned to the decrease in clerical incomes; in this respect, also, the Guardian thinks that the conclusion is based on wrong premises, and that when a sufficiently long period is taken for calculation, and the number of livings formerly held in plurality, and the former very low scale of stipends paid to curates, it will be found there is no real decrease in clerical incomes.

No Decrease in Educational Standard.

Another complaint made is that the social status of the candidates for ordination is declining. The Guardian thinks that this may be so, but contends that a lower social status by no means implies a lower standard of education; and that in point of professional education and perhaps also of general education, the clergy of the present day are, on the average, superior rather than inferior to their predecessors; and that so far from Bishops having been compelled to lower the standard of their examinations, there has been a steady rise in every diocese for at least half a century.

Reverence in Worship.

In the course of a sermon preached on the occasion of the consecration of a new church the Archbishop of Dublin spoke some remarkable words on the growing want of reverence, which is one of the characteristics of the present day. He said: "It had been said by thoughtful observers of men and society at the present day that reverence was not a characteristic of the age they lived in, and he was afraid it must be admitted that the remark was true. He knew that many were disposed, as they approached the evening of their life, to draw an unfavourable comparison between society as it now was in its religious aspect and in other aspects and what it was in their early days. He did not undertake to assert that there was less of reverence for God and for sacred things prevailing in society now than there was forty or fifty years ago, though he was inclined to think that it was so. But at all events, as the world got older, and, as it considered itself wiser, this spirit of reverence could not be said to be on the increase, but rather to be growing less. There was a special danger threatening religious life and the growth of true religion in the Church, and it needed to be guarded against. A spirit of reverence was essential to the continued existence of

vital religion in the soul; no man could be religious in any true sense of the word unless he believed in God and realized His presence. It was unbelief and disbelief, or indifference or carelessness, that made men irreverent and undevout, and a man's religion was genuine or unreal, according as the spirit of reverence filled his heart or was absent from it. The man of reverent spirit would have regard to the sanctity which attached itself to God's Word and God's house. What was the remedy for irreverent distractions in prayer and worship? The greatest help to reverence was to be found, he believed, in prayerful meditation. If they approached the service of God without thought or preparation, came to church as they came to a concert, was it any wonder that outside things and interests which occupied their minds up to the church door should accompany them inside it; and that, no effort having been made beforehand to place themselves in the presence of God, they found it hard to fix their thoughts upon Him and His worship, and that they scarcely even made the attempt? That being so, was it any wonder that the traffic of the world trampled down the spirit of reverence and devotion?

ST JAMES'S RECTORY.

We have no mind to interfere in the internal affairs of parishes; but there are cases in which the interests of the Church at large are involved, which demand notice from all those who care for the well-being of the community. When the lamented Bishop Sullivan was removed from his brief incumbency of St. James' Cathedral, we commended the congregation of that great church and parish to the prayers of devout Churchpeople, that there might soon be granted to them a pastor who would not only prove a blessing to the flock over whom he was appointed, but might give to that church its rightful place as a spiritual power in the Anglican Communion. Eight months have passed, and St. James' church is still without a pastor, and we hear nothing of any appointment as likely to be made. Who is to blame? The patronage is in the Bishop; but the Bishop is bound to consult a committee consisting of the two churchwardens and the three delegates to the Synod, although he is not bound to accept their nominee. The Bishop of Toronto has always been more than loyal to this rule, if that were possible. He is always more than willing to consult the wishes of the people, and he has done so (as we are informed), in the present case. But he has not seen his way to make the appointment suggested by the committee. Nor is this wonderful, seeing that the committee submitted only a single name for His Lordship's acceptance, and that a name of which they knew perfectly well that he disapproved! It is, of course, possible that we may have been misinformed on this subject. If so, we will gladly make the necessary correction of these statements. But we fear there is no room for any doubt on the subject. Unless the committee are ready with some other name or names, it will become not merely the right, but the duty

of the Bishop to make an appointment. According to English ecclesiastical law the appointment to any benefice, not filled up on the nomination of the patron within six months, falls to the Bishop; and surely this is much more the case when the Bishop is himself the patron. Surely there can be found someone in Canada or in England capable of filling the incumbency even of St. James' church. We do not counsel the crossing of the line, unless it were certain that someone could there be found singularly fitted for the post. But even in Canada there must be more than one who would not be unworthy of the appointment. We could mention more than one that could hardly be objected to. However, it is no business of ours even to seem to dictate to the committee or vestry or congregation of St. James' church; but the vacancy is likely to become a scandal, if it is not soon filled up.

THE CHURCH AT MURRAY BAY.

Although Dr. Beaumont's letter, published in our present issue, makes very little difference in regard to the facts connected with the new church at Murray Bay or the judgments which we have formed on that subject, yet the matter is of general interest because of the principles involved, and it may be well to ask whether we are bound to recall any of our own criticisms, in view of the statements now made, assuming those statements to be accurate—a point which may require further confirmation. In the first place, then, we do not see that Mr. Beaumont's statements respecting the "Union Church" require any qualification of our own remarks. The church is fitted up, we are told, in a manner suited for Church of England service; but it is not only used by Presbyterians, but they "are represented by a trustee." In that case, the building does not belong to the Church of England, and therefore, as we have already pointed out, it could not legally be consecrated as an English church. As we are informed, this was Mr. Blake's first complaint, that the Bishop of Quebec refused to consecrate the church. If we have been misinformed, we shall be glad to be set right. Well, then, the fault of those who have built the new church, in the first place, is, that they wanted to have a church exclusively devoted to the service of the Church of England, and we really cannot see that there was anything to condemn in such a wish. Even if there had already been such a building, which apparently there was not, we cannot see that there should be any harm in building another, even if it were intended to introduce a somewhat different type of service. Such differences are recognized among us. No reasonable High Churchman would object to an evangelical congregation setting up a church in which they might worship according to their own tastes. And so, we may hope, no reasonable Low Churchman would object to High Churchmen exercising their judgment and gratifying their taste in a similar manner. But our correspondent further objects that the trouble was brought about by "American Anglicans," who wanted

to have a "Ritualistic" service; and he tells us what this means. It means "Lights, Incense, certain Romish Vestments," etc. Now, with all deference to our correspondent, and quite believing that he writes what he thinks to be true, we must wait for further confirmation of these statements; and on one point we must take the liberty of correcting his assertions. "All these," he says, "are absolutely illegal, and were always so, and have just been condemned as illegal by the two Archbishops." Now, really, one who takes in hand to set his neighbours right should be a little more accurate. These things were not condemned by the two Archbishops. The question of vestments was not before them, although it may be so by and by. Lights were not condemned, but only the ceremonial use of lights in processions, etc. On the contrary, lights were sanctioned by the Lincoln judgment and subsequently by the Privy Council, although they were not recommended. So, too, incense was not condemned by the two Archbishops, but only the ceremonial use of incense. Not only so, but even this was evidently condemned with some reluctance. Our correspondent, we hope, will make amends to those of a different way of thinking from himself for these careless and inaccurate statements of his. It is a pity, too, that Dr. Beaumont should have introduced a reference to what he calls "general rumour." He may not be familiar with the English saying that "Common report is a common liar," but at least he must know that this is nihil ad rem. And then our correspondent emphasizes the statement of Mr. Blake and improves (?) upon it. The action of the builders of the new church, he says, is "plainly and incontrovertibly a flagrant schism." We wish to be perfectly courteous, and yet we say unhesitatingly that such a statement is "plainly and incontestably" egregious nonsense. We had thought that pronounced Protestants were a little chary of using this word. But at any rate we must all be careful how we use it. Now schism in a parish might be committed by a congregation of Anglicans setting up a conventicle in defiance of the parish priest and the Bishop of the diocese. This is the only kind of parochial schism that occurs to us at this moment. But where is the schism at Murray Bay? There was no parish church there before, and now there is one. Apparently there was no rector, and we do not know whether there is now one or not. But so far as that which has been done from being an act of rebellion against the Bishop of the diocese, that the building has been consecrated by the Bishop of Ottawa, acting for the Bishop of Quebec, and with his authority. Where is the schism? Even if things illegal are done in the church, this does not constitute schism. If such things are done, they can be enquired into and tried and condemned by the proper authorities. We have gone through Dr. Beaumont's letter with care and candour, and, whilst we have detected certain inaccuracies in its contents, we see no reason to alter any expression in our article on the subject.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

By Rev. Prof. Clark, LL.D., Trinity College.

Seventeenth Sunday after Trinity.

Jeremiah, xxxv., 16. "The sons of Jonadab . . . unto Me."

Holy Scripture concerned primarily with history of chosen people. But many peoples and persons touch them so closely that they are invested with interest and furnish instruction. Among these the Rechabites have a history of deep significance.

i. The Rechabites—origin and character.
1. Belong to Kenites, apparently a portion of Midianites. Descended from Shem. To them belonged Jethro. Settled on the South border of Judah. Part in North.
2. Distinguished by character of inflexible zeal. (1) Jael one of them. (2) Jonadab and Jehu connected. (3) And here, nearly 300 years later, fidelity conspicuous.

ii. The peculiar institution of Jonadab in strict keeping with his character.

1. Rechabites not engrafted into Israel, although worshippers of Jehovah.

2. And Jonadab could see the danger of association with Israel. (1) Israel in schism. (2) In Jehu more of politics than religion. Although worship of Baal suppressed, no real return. "Sin of Jeroboam, son of Nebat." (3) Political reforms only momentary and superficial. (4) Judgments coming.

3. Hence J.'s resolution to protect his people by strict ordinances, which would keep them separate. Jer. xxxv., 6, 7). Did not merely warn, but sought to remove occasion.

4. And the rule kept for three centuries. Although plausible reasons for departing. (1) One portion given up of necessity. Forced to build houses. Why not give up the rest? (2) Compliance with customs of hospitality. Especially as circumstances of life changed—no longer nomadic. But they continued loyal.

5. The reward: "J. shall not want, etc." They shall bless and be blessed.

iii. The reproach addressed to the Israelites.

1. Their laws had come not from man, but from God. Their Father and Guide.

2. Laws of great gentleness and considerateness.

3. Yet rebelled and broke.

iv. Some lessons. Like Rechabites we are dwelling in tents, and may learn.

1. Blessing of Obedience and Loyalty. Made prominent here; and always in Scripture. In history and in conscience. "That thy days may be long."

2. And the special rule. (1) Not universally binding. "Let not him that eateth, etc. (2) Yet the principle universally true—to keep clear of all that would hinder the life of God. (3) And the rule determined by position and circumstances. We Christians have principles, not precepts. Yet rules come out of principles, and the Church has given us rules to be obeyed. (4) A form of cross-bearing.

3. The safe guide here, as everywhere, the example of Christ.

REVIEWS.

Meadowhurst Children and other Tales. By Eleanor Le Sueur MacNaughton. Cincinnati, 1898.

This little book is an excellent specimen of the class to which it belongs, and fulfils its purpose of providing for young children the kind of reading that will encourage them to walk in the paths of literature. It is an incalculable gain to children to be made to love books; and we think this volume will be useful in that way. More than half of the stories are for young children, and the remainder "for very little ones." Among the first are "Our Play," "Our Picnic," "Our Bazaar," "Our Heroine," etc. Among the latter are "Moon-

beam and Topsy," "Where they Found the Kittens," etc. These stories are good as youthful literature; they are also good for moral teaching.

The Exiles' Book of Consolation. By Dr. Edward Konig. Price, \$1.25. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1899.

This is a very careful and reverent critical examination of what ordinary people would call the latter half of the Book of the Prophet Isaiah, what Kuenen called the "Great Unknown," and what is now commonly designated as Deutero-Isaiah. Dr. Konig contends for the virtual unity of the book, refusing to regard the great passage lii., 13 to liii., 12, as an interpolation. As regards the later Isaiah, in general, he regards the book as one of consolation to the exiles in Babylon, although he allows that some parts of it were written after the return. The "main grounds of comfort" are set forth with much beauty of thought and expression. Although it is a book for scholars, no careful readers will find it beyond their comprehension.

Phillips Brooks. By M. A. de Wolfe Howe. Price, 75 cents. Boston: Small, Maynard & Co., 1899.

This is one of the charming series of "Beacon Biographies of Eminent Americans," and nothing could better answer its purpose. Phillips Brooks was a personality so attractive, so powerful, that once seen he was to be remembered forever; and this volume gives precisely this sense of his greatness. It is a small volume, of little more than a hundred pages, and we are told to expect a more complete biography in two volumes. But Bishop Brooks himself used to say that he had no history, and we imagine that, although his correspondence and the reminiscences of his friends may swell out the larger work, and prove full of interest, the little book now before us will give us almost all we want to know about him. There is never anything to know that we need or want to forget.

Sacred Books of the East. Edited by Max Muller, Volume IV. Vinaya Texts. Translated by T. W. Rhys Davids, and Hermann Oldenberg. New York: Scribner's, 1899.

Some delay has occurred in the appearance of the present volume in consequence of the change of publishers. The books have now become the property of the great publishing firm of Scribner, and the present volume, while corresponding in outward appearance with its predecessors, shows better paper if not also better print—the latter being excellent from the beginning. If the present volume cannot quite come up to its predecessors in sustained interest, yet it is hardly less valuable, and perhaps at the present day may even appeal to a wider circle, seeing that it is made up of Buddhist literature. The Vinaya contains the rules of discipline for Buddhist priests, "the regulations for the outward life of the members of the Buddhist brotherhood—nearly the oldest, and probably the most influential, of all Fraternities of Men." To give a more minute account of the book it would be necessary to trace its history, which is done in the Introduction to the volume before us, but which we cannot do here. It may suffice to say, there are volumes which the students of the history of religion cannot dispense with. As regards the accuracy of the rendering of the books in English there can be no question.

Froebel's Education of Man. Price, \$1.50. New York: Appleton; Toronto: Morang, 1899.

It is hardly necessary to introduce Froebel to the notice of those who are engaged in education. He is now and is becoming every day more and more acknowledged as an authority. The Kindergarten alone is a perpetual memorial of his genius. We do not propose, at this moment, to give a general account of the work before us, but merely to draw attention to some features of his teaching which have been called in question. It is undoubted that Froebel's teaching was profoundly religious, but it has been thought by some that

was not categorical and orthodox. But this is undeniable, and a writer that which he makes no provision to supply. Shall we find fault with Bishop Butler because, in setting forth the elements of human nature, he did not examine the effects of the Fall upon it? Shall we complain of the Psychologist that he does not ask perpetually in his enquiries, how the different elements of the human mind are affected by the primitive derangement of the moral powers? Nothing can be better than Froebel's statement of the work of the teacher: "To give firmness to the will, to quicken it, and to make it pure, strong, and enduring, in a life of pure humanity, is the chief concern, the main object in the guidance of the boy, in instruction and the school." It has been said that Froebel contradicts the doctrine of Original Sin. In fact, he does not take it into account. He treats human nature as normal, just as Butler did, and cannot be accused of heresy any more than could Butler. "Nature," he says, "rarely shows that unmarred original state, especially in man; but it is for this reason only the more necessary to assume its existence in every human being, until the opposite has been clearly shown." No doubt this is strong, but it means essentially that human nature is fundamentally rational and moral—that we are bound to assume in everyone a reason and a conscience. And this is what all teachers are bound to do, and actually do. If they did not, they could not reasonably teach or exhort. But Froebel makes provision for a different state of things. He says: "If, however, there is unmistakable proof from his entire inner and outer bearing that the original wholeness of the human being to be educated has been marred, then directly categorical, mandatory education in its full severity is demanded." This seems excellent. On the one hand there must be development, on the other there must be correction and repression. It is the double aspect of education which is set forth in Psalm cxliv. "That our sons may grow up as the young plants; and that our daughters may be as the polished corners of the temple." It is known that this book is under examination by a committee of the Synod of Toronto. In due time we shall know the results of their criticism. We can, however, cordially recommend the study of the volume to all who are engaged in educational work. Froebel was a man of wonderful insight and comprehension.

THE BROTHERHOOD OF ST. ANDREW.

St. John.—The opening service of the Dominion convention was held in Trinity church at 10 o'clock on Friday, 25th August. The congregation was large. Morning prayer was said by Rev. J. A. Richardson, rector-elect of Trinity; the first lesson was read by Rev. G. B. Nicholson, of Fort Fairfield, Maine, and the second lesson by Rev. G. H. Holt, of St. John's.

The charge was delivered by the Bishop of Fredericton, from the words, Acts ix., 6, "Lord, what wilt Thou have me to do?"

His Lordship, in the course of his remarks, said: "Each one has within him the voice of conscience. It does indeed search us and know us. It is about us in our path, in our bed, abroad, at home, by day and by night. If we could at all count its promptings they would be more in number than the sands. It does so long as we listen to it, with a most mysterious justice deal with our personal character; it does condemn us in proportion to the wilfulness of our sin. At every turn it meets us with the particular warning or guidance which is needed.

"Conceive, then, of this voice not merely within you, but speaking without you. Conceive it speaking to you with a human utterance, regarding you with a sad, rebuking, penetrating glance, which shows that you are known even better than you know yourself, present with you not merely in the recesses of your soul, but as a living, human companion. Conceive yourselves in the presence of what has been called conscience incarnate, and

then try to realize the awful homage which must be extorted from you—*you!*"

"You, brethren, claim to have recognized the sacred touch. You have associated yourselves together—a band of men whose hearts God has touched. And you have made the response. You have bound yourselves by two rules—prayer and service.

"Prayer.—That is well. The soul can no more live without prayer than the body without air. In true prayer we have intercourse with Him that is perfect, and as we are admitted to this blessed intercourse without any intermediary, we are all of us in Scripture called priests unto God.

"Service.—That is well. It is the special word of the English Church. Where others speak of offices, a word which means duty, which speaks somewhat of compulsion, the English Church speaks of service. Once, indeed, she combines the two—our bounden duty and service.

"We are all servants, unprofitable, certainly, but still servants, and should give willing service."

In conclusion, the preacher said:

"Be content to work without notoriety; seek not to get your own way or your own will by the association of the Brotherhood, but as your worship must be mainly private, so let your work be known mainly to your Lord alone.

"To Him refer all your work and worship. Be conscious of His presence. Try to recognize His touch, and when you ask, 'What wilt Thou have me to do?' be prepared in the special service and work of the Brotherhood to realize that the answer will probably take the form of the old English proverb: 'Do the next thing.'"

The convention was called to order by the president, N. Ferrar Davidson, about 11.30 a.m., in the school-house. Very Rev. Dean Partridge opened the meeting with a short service, after which greetings and welcome were conveyed by Rev. J. de Soyres, on behalf of the parish of St. Mark, and himself, as rector to the convention making special reference to the happy international character of the gathering, owing to the presence of representatives from America and England. Mr. H. C. Tilley voiced a very hearty welcome from the Brotherhood men of St. John's. Rev. H. Hulse, from New York, on behalf of the Brotherhood in the United States, thanked the convention for the kind welcome. Mr. C. Herbert Carlton, general secretary of the Brotherhood in England, spoke hopefully of the prospect of the work in England, and the greater good which the future had in store for the order there.

The president, in his address, spoke of the present as full of encouragement, and could see in the faces of those present a power and a determination which would not only make this convention a success but help farther to develop and sustain the object of the Brotherhood. He showed that we must: "1st, get into touch with our fellow-men, and not look for certain organized work; 2nd, in personal work we must not be too greatly absorbed to the neglect of organized work; 3rd, on the other hand, we must not think that because we do not possess a great deal of machinery, therefore we have no field for work, for then we fall back upon the more direct man upon man personal contact."

The report of the council was presented at the afternoon session. It states that during the year ten new charters have been granted and eight chapters have been revived. In several cases, where chapters are reported dormant at the time of sending in the annual reports, the determination is expressed to revive during the coming fall. This is particularly noticeable in, though by no means confined to the Maritime Provinces. The Hamilton chapters report greatly increased vigour, as one result of the last convention, and similar reports come from Huron diocese from chapters represented at Hamilton. Too many chapters still fail to sufficiently appreciate the fact that organized work is after all only a means to an end, that end the getting into personal relationship with brother men with regard to the spiritual life. For city chapters such organized effort is generally necessary to afford avenues of approach, whilst in town

and country parishes the best personal work may often be accomplished through the natural contact of one's daily associations. It is suggested that responsibility of some kind should more often be placed upon members in turn, in view of the training which would result, and be of service as removals take place. A good deal of chapter visiting has been done during the year.

The report of the council was then discussed at some length, chiefly with respect to the clause respecting Men's Bible Classes. Dr. John Ker, of Grace church, Montreal, gave it as their experience that the Brotherhood Bible Class crowded the Sunday work too much. W. G. Smith, of Truro, thought there was too much sermonizing in Bible classes by the leaders. J. A. Catto, of Montreal, did not see the need of a Brotherhood Bible Class when the rector had a Bible Class. In such cases the Brotherhood should enforce the rector's class. Dr. Ker said in his church the rector's and Brotherhood classes existed. A suggestion was made that the Brotherhood Bible Class should meet on a week day night, instead of on Sunday, in all parishes where the rector conducted a Bible Class.

In reply to Mr. Taylor, of Winnipeg, the president and Rev. O. S. Newnham, of St. Stephen, N.B., pointed out that the statistics with regard to Brotherhood Bible classes were not complete, and, in fact, represented only part of the chapters.

A. P. Tippet, of Montreal, spoke at some length. He said that where the members took an active part in the work of the Brotherhood Bible classes, the results were distinctly good.

Harrison Kinnear spoke for Trinity, St. John, and suggested that other chapters might, with profit, follow Trinity's example and suspend their Bible classes during the summer season.

After some further discussion, J. A. Catto put the following paragraph of the report in the form of a resolution:

"We suggest that in view of the small proportion of chapters expressing an opinion, that the matter (the advisability of the Dominion convention meeting biennially instead of annually), be referred to the incoming council."

This was carried, and on motion the council's report was adopted, as a whole.

Conference No. 1 met at 3.30 p.m., and lasted until 5.15. Rev. C. H. Shortt, M.A., of St. Thomas', Toronto, in the chair. The subject: "The Rule of Service," was discussed (a) in "Its Literal Fulfilment," by Rev. John Ker, D.D., Grace church, Montreal; and (b) the "Aids to Such Fulfilment," by John W. Wood, general secretary of the Brotherhood in the United States. Then followed a general discussion, led by A. B. Wiswell, of St. Luke's church, Halifax, and participated in by C. Rupert Carleton, secretary for England; Bishop Hall, of Vermont, and President N. F. Davidson.

In the evening the school-house was crowded; Judge Senkler presided. The subject for the evening discussion was: "The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men."

In speaking of the Brotherhood, N. F. Davidson said the whole connecting link among them was the two-fold vow, to pray for the spread of the Gospel, and to bring one each week within its sound. This seems to be a simple thing. Sixteen years ago in Chicago a band of thirteen introduced this plan for the furtherance of their work, and from this the Brotherhood has taken its start. The principle was not new, yet its crystallization was the kernel of the whole movement. Sometimes the greatest effect is produced at the greatest distance. Few cities have more members of the Brotherhood, proportionately, than St. John. This leaves a great responsibility, that the results may be as great. The Brotherhood, therefore, looks to St. John for hearty and prayerful co-operation. This convention of consecrated members should make it appear that there is something manly in Christianity, and that good influences should emanate from those who are strong in the different phases of life.

After singing the hymn, Thy Kingdom Come, Bishop Hall, of Vermont, spoke on The Kingdom. He said in speaking of the main subject, that the word "sole" was inserted chiefly to make plain the exclusive character of the society and to guard against the suspicion that the Brotherhood was a partisan association. It, as a body, espoused no particular policy in Church or State, but it did want its members to claim their share of the duties of the State, and to grasp from the hands of the professional politician the affairs of State. The same is true in Church matters; finite minds will always vary, gazing on infinite truths, and in these controversies each member must take his honest part. Continuing, and in reference to the kingdom, the speaker said there were many views on the proper form of government, and in all of them checks and counter-checks must be devised, and the will of the people is the final arbiter. But this is reversed in the Kingdom of Christ; here the word of One is final, although there may be legitimate enquiry as to its meaning. It is an absolute monarchy, but not a despotism, for here is One Who rules for His people's good, and whose laws commend themselves. The Church is at once a monarchy and a democracy, the embodiment of the kingdom which ruleth over all. Each one is bound by the kingdom's laws, whether or not he has been baptized or confirmed. He is bound to shun evil, believe truth, and obey right, and the Christian religion unveils the truth and gives the law of right.

The second day's proceedings of the convention opened with a corporate celebration of the Holy Communion in Trinity church at 8 o'clock Saturday morning. The Lord Bishop of the diocese celebrated, assisted by Bishop Hall, of Vermont. Very Rev. Dean Partridge and Rev. J. A. Richardson, of Trinity.

The business session opened in St. John's school-house at 10.30 a.m., President Davidson in the chair. Prayers were said by the Right Rev. Bishop Kingdon.

A telegram of greeting was received from the Halifax chapters then in session in that city.

President Davidson said he could not let the session close without at this stage thanking the Bishop of the diocese, on behalf of every member of the convention, for the constant interest he had manifested in its proceedings.

His Lordship feelingly replied, and expressed his great satisfaction that the convention had come to St. John. His remarks with respect to the successful work he had done in former years in England were listened to with deep attention.

The report of the Committee on Nominations was presented and adopted, as follows:

Dominion Council.—A. B. Wiswell, St. Luke's, Halifax, N.S.; F. A. Bowman, St. George's, New Glasgow, N.S.; H. C. Tilley, St. Mark's, St. John, N.B.; W. L. Harding, St. Jude's, St. John, N.B.; D. M. Stewart, St. Martin's, Montreal; G. C. Wells, St. Stephen's, Montreal; G. F. Ruttan, St. Mary Magdalene, Napanee, Ont.; Judge Senkler, Perth, Ont.; W. H. Page, St. John's, Norway, Ont.; C. R. W. Biggar, St. George's, Toronto; J. A. Catto, St. Luke's, Toronto; N. F. Davidson, St. Luke's, Toronto; G. C. Streeter, All Saints', Toronto; W. H. Smith, St. Thomas', Toronto; F. R. Smith, Ascension, Hamilton, Ont.; W. Geary, St. Paul's, London, Ont.; J. D. Christie, Trinity, Simcoe, Ont.; E. H. Taylor, Holy Trinity, Winnipeg.

International Committee.—Judge Senkler, Perth, Ont.; A. P. Tippet, St. George's, Montreal; N. F. Davidson, St. Luke's, Toronto. Mr. Wiswell set forth the claims of the White Cross Society. The Rev. Mr. Shortt, in his report of the Brotherhood, on the state of it, said the general tone was most wholesome. Then followed a discussion on boys' work.

In the afternoon the subjects were "Recruiting" and the "Brotherhood Programme for 1900."

In the evening there was a mass meeting, which was largely attended. Mr. J. W. Wood, general secretary of the Brotherhood in the United States,

in his speech adhered to the two-fold method of work, prayer, and weekly personal effort.

The Bishop of Nova Scotia said that it was difficult to define an ideal because it is greater than can be expressed in definition. However, a definition of the Brotherhood's ideal has been given; it consists of a rule of prayer and a rule of service. That these two rules are not perfectly carried out need be no shame to anyone who attempts to carry them out. In regard to the first rule, if prayer is to be worth what it may be, it must be underlaid by the idea of reconciliation. It used to be a common thing to insist on this as lying at the root of personal salvation, and it is of the first importance that the soul have this as a personal possession, that it is satisfied that its sins are forgiven. In this there are degrees, but the ideal is certainty. The rule of prayer also implies a recognition of friendship between God and the petitioner, an idea which has its root in similarity of aim. Granted the infinite distance between God and man, yet the principles He is seeking to establish in the character of men is similar to that which the man is seeking to establish in the characters of the individual men with whom he may come in contact. This ideal can be obtained by meditation and practise. Turning to the second part of the ideal of the Brotherhood, it is seen that the rule of service implies a quick and ready sympathy. Generally speaking, when help is asked for, one sees the claim, and not the man, and it requires something godlike to shove away the repugnance thus aroused, and to see the man. Most people have sympathy to a greater extent than they think, but tact is needed in its expression, without it one becomes a blundering fool. A word fitly spoken is like apples of gold in baskets of silver. As there were two things necessary to obtain the ideal in the rule of prayer, so in the rule of service two are needed, and they are a patience like that of God, and a perseverance that knows no wavering.

At the close of the meeting, the Dominion Council met and elected the following officers: President, N. Ferrar Davidson, Toronto; 1st vice-president, Judge Senkler, Perth; 2nd vice-president, H. C. Tilley, St. John; treasurer, R. R. Street, Toronto; secretary, Horace J. Webber, Toronto.

The committee on junior department were appointed, as follows: Chairman, B. M. Stewart, Montreal; vice-chairman, C. B. Hendrick, Port Hope; secretary, F. H. Brigdon, Toronto.

On Sunday morning (27th), the Rev. John de Soyres preached the anniversary sermon in connection with the Brotherhood, in Trinity church. Taking for his text Romans ix., 3, he delivered an able and powerful address on the example given to all workers for Christ by the Apostle Paul, and by the monastic orders, until the time of their corruption, and by such men in this century as F. D. Maurice, R. W. Dale, Bishop Westcott, of Durham, and Phillips Brooks, of Boston. They taught us that when the Son of God became flesh, He revealed the sacredness of human life not merely in its direct relation to God, but in its relation to natural order and social environment. Christ takes the family into the Divine order, and consecrates it.

In the afternoon a meeting for men only was held at the Opera House, where there were at least 1,000 present; Bishop Kingdon presided; the principal speakers were the Rev. John Ker, D.D.; Mr. John W. Wood, and the Rev. Lindsay Parker, Brooklyn, New York. The meeting closed with the singing of the Doxology.

There was a farewell meeting held at 8.45 on Sunday night, conducted by the Very Rev. Dean Partridge, which fitly closed the annual convention of the Brotherhood.

The Church of England Young Men's Society is about to build a settlement house and club at Millbank for city clerks, with sleeping accommodation for 300, a common hall, dining and coffee rooms, library, swimming bath, gymnasium and employment bureau, at a cost of £40,000; the home will be available for young men earning as little as £1 a week.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax.

Amherst.—Reginald V. Harris, son of the Rev. Voorhees E. Harris, M.A., Rural Dean, has passed the honour matriculation examinations for entrance into Trinity College, Toronto, winning the Duke of Wellington scholarship. He also distinguished himself during his preparatory course at Trinity School, Port Hope.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

St John.—The Rev. J. A. Richardson was inducted by the Bishop on the 27th ult., and preached his first sermon as rector of Trinity on the first Sunday of this month. The week-day services of the church are resumed.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec, Q.

By the will of the late Senator Price, the following sums are bequeathed to the Lord Bishop of Quebec, in trust: Ten thousand dollars to be applied by him as he may think best; \$2,000 to the Pension Fund of the Church Society; \$2,000 to St. Michael's church, Sillery; \$5,000 for the education at Bishop's College of students desiring to enter holy orders; \$5,000 to the Bishop Williams Memorial Fund, and \$3,000 to the Finlay Asylum.

Magog.—A most successful concert was held in the Town Hall at the end of August in aid of the funds of St. Luke's church.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal.—St Martin's.—The Rev. G. Osborne Troop has returned to his rectory after spending a vacation at Kingsmere; his health is much improved. Mr. J. H. Campbell is resigning the position of organist, after fourteen years' continuous service, owing to the pressure of his business duties.

Christ Church Cathedral.—The Rev. F. S. Eastman, who has been assisting in the absence of the Rev. Prof. Steen, has accepted a living in New Mexico.

Beauharnois.—The wardens of Trinity church have recently had the building painted white, with the framework, timbers and window-frames picked out with olive green, and the lower part of the building, below the windows, a light fawn colour, which, in contrast to the darker tints of the roof and tower, produces a most pleasing and pretty effect.

Huntingdon.—On Monday, the 28th ult., the Bishop held a confirmation service, when twelve candidates were presented. The church was prettily decorated with flowers, and was filled to overflowing by persons of all denominations, who flocked to hear the venerable prelate. The collection amounted to \$13.51. Rural Dean Robinson, the rector; the Rev. W. P. R. Lewis, and the Rev. J. Irwin Strong, of Ormstown, took part in the services.

On Tuesday, the 29th ult., the Bishop visited Hinchinbrook and Franklin, on Wednesday, Havelock and Edwardstown, and on Thursday, Hemmingford.

Quebec.—The Rev. H. Plastel has been appointed rector of Dunham, and will enter on his duties on 1st October.

Windsor.—The "Union this year, part of 'up the Gairnean," has been steadily advancing for the past year, under the direction of Rev. J. H. Bell. During the summer there is a large influx of visitors from Ottawa and other points, who materially assist in the services of the Church. The church of the Good Shepherd has this year been entirely renovated within and without, and now presents an appearance worthy of the worship and presence of God. The exterior has been newly painted, and the interior tinted the walls in terra cotta and the ceiling in blue. The altar has been raised to a proper elevation, and the sanctuary, choir, and aisle covered with a carpet of ecclesiastical design. At his recent visitation, the Bishop expressed his appreciation of the work done, and publicly thanked those who had assisted the rector with alms and work. At a concert, given at the end of August, much assistance was given by kind friends from Ottawa; Rev. R. E. Taylor, of Alymer, delighted the audience by his skill on various musical instruments, and Rev. W. M. Loucks, of the Cathedral, Ottawa, delivered an interesting lecture on "Signs and Symbols."

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

Sterling.—The Rev. H. I. Spencer is leaving for the diocese of Marquette, Mich., where he has been appointed to the cathedral church.

Lombardy.—Rev. C. A. French has accepted the living of Tweed, vacated by the removal of the Rev. C. T. Lewis to Melbourne, Que.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Ottawa.—The Bishop has returned to the city after his well-earned holiday, spent at Cacoma, Quebec. It is expected that the following changes will be made at once: Rev. Canon Low, D.D., of Almonte, to be incumbent of Billing's Bridge; Rev. Rural Dean Read, rector of Pembroke, to be rector of Almonte; and Rev. George Bonsfield, incumbent of Billing's Bridge, to be rector of Pembroke.

All Saints.—This beautiful new stone church is rapidly being finished, and it is expected that the opening will be in about two months. In the meantime the rector, Rev. A. W. Mackay, B.D., is busy assisting clergy in different parts of the diocese.

Christ Church Cathedral.—Very Rev. Dean Lauder accompanied the Governor General's Foot Guards, in his capacity as chaplain, on their recent trip to Albany, N.Y. At the church parade to All Saints' cathedral, the Dean took part in the choral evensong. The cathedral choir, under the direction of Mr. Arthur Dorey, has made rapid progress during the past four months. This is evidenced more especially by the reverent rendering of the music at the high celebrations of the Holy Communion on the first and third Sundays of each month.

Britannia.—The annual harvest festival of St. Stephen's church, in this pretty summer resort, was held on August 31st. The church was appropriately decorated with fruits of the harvest, and a large congregation, consisting of residents and summer visitors, was present. Rev. W. M. Loucks said evensong, and the sermon was preached by Rev. G. Bousfield. The incumbent, Rev. I. J. Christie, will continue his weekly service throughout the winter.

Clayton.—On Sunday, the 10th inst., there were special services held in this church, in the morning there was a children's day service, when the Sunday school children and teachers marched in procession from the parsonage through the village to the church, each carrying a bouquet of flowers, which were received by the clergyman and placed upon the altar, after which an address was delivered to the children. In the evening a harvest festival service was held, the church being very tastefully decorated with grain, fruit, and flowers.

L'Orignal.—It is announced that the Rev. F. C. Thomas is about to leave his parish to accept the charge of the parish in Winnipeg, recently held by the Rev. J. A. Richardson. Mr. Thomas' departure will be much regretted by his parishioners.

Maberly Mission.—The Bishop has appointed the Rev. C. E. S. Radcliffe, B.C.L., to this mission, which consists of the village of Maberly and portions of Bathurst and South Sherbrooke, in the county of Lanark. Mr. Radcliffe has spent the last eight years in Great Britain; three in the diocese of Salisbury, and five in the diocese of Glendalough, Ireland. He now returns to the district in which he worked thirteen years ago, under Archbishop Lewis, where, with the assistance of friends in Canada and the Old Country, he erected St. Alban's church, entirely free from all debt. The parishioners have shown their appreciation by raising \$35 at a concert recently given, which they handed to him to enable him to procure the necessary outfit for the mission. Rural Dean Elliott has canvassed the mission on behalf of his salary with the happiest results. Mr. Radcliffe began his duties last month, and received a most hearty welcome from all classes.

Balderson and Lanark.—The Bishop has appointed Mr. Cecil Heaven, M.A., to this mission, who has had a most successful career at Trinity College, Toronto, and expects to be ordained next October. The Rev. C. E. S. Radcliffe introduced him to the congregation, who received him most favourably. We wish both clergyman and congregation God's richest and best blessing.

Eganville.—Rural Dean Bliss has been presented with a valuable horse by his parishioners.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

St. Clement's.—The Woman's Auxiliary held their first meeting after the summer recess last week, Mrs. Powell presiding. Mrs. Boulden was elected treasurer in the place of Mrs. Simpson, owing to her leaving the town. The Rev. Mr. Buckland, of Burke's Falls, gave an address on the needs of Algoma. During the absence of the Rev. T. W. Powell, owing to illness, his place will be filled by the Rev. W. J. Moody.

St. George's.—The Rev. Canon Cayley and Mrs. Cayley have returned home after spending their vacation in Muskoka.

St. James' Cathedral.—Dr. Ham has returned from England after a very pleasant time there.

St. Luke's.—The Rev. Dr. Langtry has returned to the city, and preached in this church on Sunday morning.

Proposed Church Congress.—A meeting of the various diocesan committees, appointed to consider the question of holding a Church congress next year, met at the Synod Office, Toronto, on Thursday, September 7th, at 2 o'clock. There were present: Rev. Canon Worrell, who presided; Rev. Professor Clark, Rev. J. G. Talbot, Rev. T. W. Paterson, Rev. C. R. Gunn, Rev. F. H. DuVernet, Rev. Herbert Symonds, Rev. T. C. Street-Mack-

len, secretary, and Messrs. A. M. Dymond, J. J. Mason, Charles Jenkins, and C. E. Ryerson. The secretary read the correspondence upon the subject, and a report of the Toronto committee. A resolution to hold a congress was unanimously passed, and on motion of Mr. J. J. Mason, it was decided to hold the congress in Toronto; and on motion of Professor Clark, it was decided that it be held in the month of May. The following were appointed an Executive Committee to arrange the congress: Rev. Professors Clark, Cayley, and Gody, T. W. Paterson, Messrs. F. E. Hodgins, B. Cumberland, C. E. Ryerson, and L. H. Baldwin. The committee discussed the programme at length. All subjects suggested either by correspondence or at the meeting were considered, and the following selection was made: 1. "The Study of Holy Scripture." 2. "The Parish." 3. "The Mission Work of the Canadian Church." 4. "Indifference to Religion." 5. "Women's Work in the Church." 6. "Sociology." 7. "The Episcopal Office." 8. "The Revival of the Diaconate." 9. "The Church and the Working-men."

Port Hope.—The Rev. C. J. C. Bethune, lately head master of Trinity College school, has removed to 500 Dufferin avenue, London, Ont.

Peterborough.—St. John's.—On Sunday evening, the 3rd inst., the day before the Labour Day holiday, the rector preached from the text, "A just man and an holy." In the course of his sermon he said that as a matter of fact the labouring classes had no greater friend or champion on earth to-day than the Church of God. This could be seen by the reference to the pages of English history. Had not the great charter of British liberties been obtained largely through the influence of churchmen led by Stephen Langton, Archbishop of Canterbury, and this was only one among many great instances. To-day the Church and the clergy of the Church were the constant friends of the poor and the oppressed, among whom largely their work was done. As a matter of fact the Church is more faithful to the labouring classes than they are to the Church; and she would gladly continue this line whatever might be their attitude. After pointing out that a just man should be true and honourable in mind and thought, the preacher closed by reminding his hearers that magnificent as was the character of a just man it was incomplete without the holiness which should accompany it as in the case of John the Baptist. While he trod the straight path of duty on earth his brow was lit up with a heavenly radiance. We were to be good citizens not only of earth but also of heaven, and without holiness no man could see the Lord.

The Bishop is leaving England on his return home this week.

Claireville.—A most beautiful service of thanksgiving was held in Christ church on Sunday, August 20th. Rev. H. C. Rich, M.A., of Weston, preached morning and evening. The two sermons were most helpful. The choir of children did Mr. Ian A. R. Macdonald credit as a choir instructor. The Holy Communion service was choral, and was exceedingly well rendered. The choir sang Bunnett's Magnificat at the evening service. There was a congregation of 260. Miss A. M. Porter was the organist. On Monday, August 21st, a garden party was held in the grounds of Mr. T. Porter; an excellent supper was supplied to between 800 and 900. The proceeds were \$134. The programme was excellent, the chairman was Hon. N. C. Wallace, M.P., who gave a beautiful and stirring address, which carried one and all with him.

Warsaw and Hall's Glen.—On Sunday, August 27th, the new church at Hall's Glen was formally opened for Divine service. Two services were held, mattins at 10.30 a.m., and evensong at 7.30 p.m. The services were very bright, hearty and inspiring, the church being filled to its utmost capacity in the morning, and at the evening ser-

vice the church could not accommodate half of those assembled. The missionary in charge preached very acceptably at both services; large offertories were given at both services. The church (St. George's), is a neat frame church, with seating accommodation for 150, and a very pretty and neat chancel. The church is finished in wood, oiled and varnished. The seats and pulpit were made by Mr. Rogers, of Peterboro. The windows are Gothic style with stained-glass, prettily arranged. The church reflects great credit upon the people of this energetic station. *Laus Deo!* At a tea meeting and concert given by the ladies of the congregation on the 29th Aug., the handsome sum of \$118.00 was realized, in aid of the building and organ funds.

Port Hope.—Mrs. Shortt, the widow of the former rector of St. John the Evangelist church, who has been spending part of the summer here, was recently visited upon by members of the local branch of the Woman's Auxiliary, who presented her with a life membership certificate and gold badge of the auxiliary, in loving recognition of her long devotion to the interests of St. John's church. The Committee of the Church Women's Home met last week and appointed Mrs. Holmes, of Barrie, as superintendent. The home will be opened in October. Application for admission may be sent to the Rev. E. Daniel, M.A.

Orillia.—On Sunday morning, the 3rd inst., Mr. Frederick Wahl, a Wycliffe student, only son of the Rev. Mr. Wahl, of the Archbishop of Canterbury's mission to the Nestorians in Persia, was drowned in Grain lake, and was buried the next day in St. Mark's churchyard by the Rev. C. H. Brooke, the missionary incumbent.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton. Guelph.—St. George's.—On Wednesday evening, the 30th ult., the Rev. J. A. Ballard, the curate of this church, who is leaving the parish to take another charge at Grand Valley, and at the Colbeck mission, was presented with a well filled purse, and the following address: Rev. and Dear Sir.—On the eve of your retiring from the curacy of St. George's church, a large number of the members thereof, wishing to show in some manner their great love and respect for you, and their appreciation of your unceasing efforts for their spiritual and material welfare (for you have been constantly at work, in and out of season), beg of you to accept this slight token. You will ever be remembered in St. George's church for the good you have done, and our sincere wish is that you may go on in your life's work as constantly as you have here, constantly winning souls to Christ, and at last receive the welcome and joyous sound, "Good and faithful servant, enter thou into the joy of thy Lord." Wishing you and your esteemed wife every happiness and success in your new charge. Signed on behalf of all your friends, G. A. Oxnard, E. A. Harland, Churchwardens. Mr. Ballard was also presented with a very handsome white silk stole by the members of the St. George's Bible Association, who expressed their great sorrow at his leaving them, and their love and appreciation of all that he had done for them.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London. Granton.—Rev. J. T. Kerrin, of Mitchell, who has conducted many missions in this diocese, will soon conduct one in this parish.

Millbank.—Rev. B. Appleyard, of Port Essington, B.C., diocese of Caledonia, preached morning and evening at Millbank, and afternoon at Crosshill, on Sunday September 3rd., and lectured in Crosshill on Monday, September 4th, and in Millbank on Tuesday, September 5th, on the

Church's work in that distant field. Mr. Appleyard is the S.P.G. missionary, under Bishop Ridley, and has laboured in that diocese four years, and has travelled extensively through the fishing and mining regions, and gives a most graphic account of the country and conditions of work.

London.—Huron College Alumni Association meets Tuesday evening, Sept. 19th, and Wednesday, September 20th. The Executive Committee meets the next day, September 21st.

ALGOMA.

George Thornloe, D.D., Bishop, Sault Ste. Marie.

Gore Bay.—The Rev. W. J. Eccleston preached to the Independent Order of Foresters at Kagawong on August 27th, and in the evening at Gore Bay. At the evening service in Kagawong the Rev. Alford A. Butler, of Minnesota, conducted Divine service and preached.

Little Current.—The Rev. Laurence Sinclair, of Gore Bay, preached to the Indians of Sucker Creek on August 27th, and previous to his sermon he expressed his pleasure and privilege on the occasion. He stated that although it was over eleven years since he came to the diocese of Algoma, he had never addressed the Indians before. He made reference to his visit at the Shingwauk Home in Sault Ste. Marie, when he listened to a chant being sung by the Indians. He went on to show the great interest taken by Bishop Sullivan in the work, but he added that his impressions led him to believe in Bishop Thornloe having a special interest in the Indians of Algoma, and that His Lordship seemed resolved to do great things for them.

SELKIRK.

William Carpenter Bompas, D.D., Bishop Upper Yukon River.

The Bishop has written to the Colonial and Continental Church Society in England a letter showing how mission work is being carried on in the Yukon district. The letter is of peculiar interest, and is, in part, as follows: "It is estimated that the population of the district may be now from 40,000 to 50,000, and that more than half of these are in and around Dawson City and the Klondyke mines. The diocese, which was till recent days a purely missionary one for the behoof of the Indians, has now changed its character, and needs fresh resources to meet the wants of a rising colonial district. Those missions in the diocese, which are exclusively for the behoof of the miners, are, as yet, only two—namely, St. Paul's church, Dawson, in charge of Rev. R. J. and Mrs. Bowen; and St. James' mission, Forty Mile, in charge of Rev. H. A. and Mrs. Naylor. There are also two missions for both miners and Indians as well—namely, St. Andrew's mission, Selkirk, in charge of the Ven. Archdeacon and Mrs. Canham; and St. Thomas' mission, Fort Yukon, in charge of Rev. J. and Mrs. Hawksley. Two missions, again, are for Indians only—namely, St. John's mission, Buxton, near Forty Mile, hitherto in charge of the Bishop and Mrs. Bompas, which has included a small Indians' boarding-school, and St. Saviour's mission, Moosehide, near Dawson, in charge of the Rev. B. and Mrs. Fotty. More missions, both for miners and for Indians, are urgently called for in the southern part of the diocese, which is as yet unoccupied for mission work. The missions to the Indians are supported by the Church Missionary Society, and those for the miners are mainly supported by the Colonial and Continental Church Society. The latter society have offered two additional grants of £50 each towards the support of two additional missionaries in the diocese. These grants need to be increased by contributions of friends of these missions to £200 per annum each before missionaries can be engaged to hold them. Funds will also be required for building two ad-

ditional mission stations, which could hardly be erected for less than £300 to £500 each."

British and Foreign.

Malvern Wells has been presented with a Church institute at the cost of £2,000 by Mrs. Finnie, a resident.

The Queen has ratified the scheme of the Ecclesiastical Commissioners for providing a residence for the Bishop of Bristol.

An anonymous gift of £500 has been received by the Church Army towards building their new headquarters at the Marble Arch, London.

Sir E. Green, of Nunthorpe Hall, near York, has given £1,000 towards the restoration of Snettisham Church, which is near his Norfolk estates.

Sir Theodore Martin, who married the well known Shakespearean actress, Miss Helen Faucit, is giving £1,000 to place a pulpit to her memory in the Church of Stratford-on-Avon.

The principal of Codrington College, Barbadoes, writes that thanks to the efforts of the West India Committee, the suspension of the work of the college need no longer be apprehended.

By the will of Mr. Thomas Lockwood of Harrogate, the whole of his estate, estimated at £76,299, has been bequeathed to Church of England objects, and various hospitals and charitable institutions.

The Bishop in Jerusalem has nominated the Rev. J. Spencer Archdeacon of Cyprus, who is about to raise a fund for the purpose of making grants in aid to chaplaincies and education work in the island.

It is stated in the Adelaide Church News that Bishop Willis of Honolulu has resigned his See, thinking it better for a Bishop to be appointed and consecrated by American Bishops at the present position of politics.

Recently an exchange of pulpits took place in the diocese of Bangor on behalf of the S.P.G. The Bishop and a number of clergy preached some fifty sermons, without incurring any expense, for the benefit of the society.

In the Welsh diocese of St. David's there are 121 benefices whose annual value is only £117. During 1898 £4,000 was raised in response to an appeal by the Bishop with the hope of raising the income of these livings up to £150.

The Rev. Robert Thomas Nichol, M.A., recently an Anglican clergyman in New York city, who a short time ago went over to the Roman Catholic Church, has sent in his application petitioning for reinstatement into the Anglican Church.

A curious difficulty has arisen in the parish of Thorley, in the Island of Wight; the living has fallen vacant, but the patron, a Miss Landon of Barnstaple cannot be found, and the patronage is likely to lapse to the Bishop of Winchester.

The Rev. R. Townend, formerly Congregational minister at Barnard Castle, is to be ordained deacon by the Bishop of Durham during Advent. In the meantime he is assisting the Vicar of Felling in ordinary parochial duties under the Bishop's sanction.

The death is announced of the Rev. Herbert G. Sandford, M.A., rector of St. Peter's, Drogheda, examining chaplain to the Archbishop of Armagh, and financial secretary to that diocese. His loss will be keenly felt in the parish, and throughout the whole diocese.

In the diocese of Jamaica £1,000 a year is divided between one Archdeacon and two clergymen, in that of Barbadoes £200 a year between two clergymen, in Trinidad £50 is paid to a catechist, in Antigua £252 10s. is divided between two clergymen and four catechists, in Guiana £100 is paid to an Archdeacon. These sums, amounting together to £1,002 10s. are paid out of the Consolidated Fund.

The Bishop of Hereford has formed a plan for circulating edifying literature amongst farmers and other inhabitants of his very rural diocese. Boxes of books are to be distributed; a farmer's wife having charge of a box for three months for the benefit of herself and neighbours, the boxes to be transferred from one centre to another at the end of that period. The Bishop offers a box to any parish in which people will give two more. The boxes are to contain 12 books, of which two are to be devotional or theological, and two fiction.

The annual financial report of the S.P.C.K. for the period from 1st April, 1898, to 31st March, 1899, shows payments of £12,473 for Church work abroad, £2,067 for maintenance of the lay workers' college, £1,372 for work amongst emigrants, £2,040 for the building of Sunday schools and mission rooms and £1,750 for medical missions. For the last two years the receipts have amounted to £113,872, a larger sum than ever received in two consecutive years before, and the expenditure for the same period was £102,721.

The work of building Belfast Cathedral has actually begun. On the 14th ulto, the builders entered into possession of the old parish church. The date is fixed for the laying of the foundation stone by the Countess of Shaftesbury, the Primate will preach; 3,000 guests will afterwards be received by the Bishop in the Ulster Hall. The design of the Cathedral will be cruciform, of grand dimensions, and dependent on its fine proportions for its dignity; the plan will be Basilican. It is expected that it will hold a congregation of 4,000. The contract for the work of piling, foundations, building the shell of the nave and aisles and roofing them over runs to £20,000, and the whole cost of the building will probably amount to £70,000.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

THANKS.

Sir,—I beg respectfully to thank the kind friends who have so quickly responded to my application for copies of your much valued Canadian Churchman. I believe the distribution of those papers will be the means of conveying to the readers a knowledge of the work and teaching of the Holy Apostolic Church in a way better than any other I know of at the present time. I desire also to express thanks for the copies of Church Work.

Gore Bay. LAWRENCE SINCLAIR.

USE OF SHORTENED FORM OF MORNING AND EVENING PRAYER.

Sir,—The permission hereby granted to use the shortened form of Morning and Evening Prayer specified in the schedule of this Canon, is hereby extended to Sundays and Holy Days, when the clergyman shall deem it desirable, either from the peculiar condition of his congregation or from the laborious nature of his ministrations. Such liberty however, shall not be used without the written

sanction and approval of the Bishop." (Extract from Canon 12 in Journal of Provincial Synod of the Church of England in Canada, 14th session, 1889, p. 203. This is in reply to "English Traveler's" request for "authoritative information."

L. S. T.

HURON COLLEGE ALUMNI.

Sir,—Huron College Alumni association will meet at Huron College, Sept. 19th and 20th, and hold its business session at 8 p.m. on the latter evening. The circular announcing this says one of the subjects to be considered at this meeting is, "How to keep in touch with our graduates in the mission field." One of these graduates—almost the first—is now in Ontario, and is expected to be at this Alumni meeting, viz., Rev. B. Appleyard, S.P.G. missionary at Port Essington, B.C., working under Bishop Ridley of Caledonia diocese. He has been there four years, and has travelled widely through the gold regions and mining towns, and among the canneries and Indian settlements. He has been entrusted by his Bishop with some most important frontier work for the Church, and comes back now, for a short time on account of his wife's illness. He gave some addresses in my parish, and I am able to say they were of exceptional merit and interest, and dealt with the magnificent work that has been accomplished under Bishops Ridley and Bompas. Those graduates who really want to help the missionary cause will have an opportunity of giving Mr. Appleyard a hearty reception on Wednesday evening, Sept. 20th. His visit comes at the right time to bring the discussion, above mentioned, to a definite and practical issue.

Millbank.

T. G. A. WRIGHT.

THE NAME OF THE CHURCH.

Sir,—"Anglican-Catholic" in your issue of the 17th August writes a very interesting and forcible letter, but he sets up a man of straw, and rather curiously takes very good care to leave it standing in the field to frighten the birds away. We are not, however, silly birds, nor are we to be caught with "chaff," or frightened by a "scare-crow." We must ever remember that the rights and properties of the "Holy Catholic Church," as a whole, are far in advance of any rights and properties of "The Church of England," or "The Church of Rome," for the matter of that, but because we have been in years past so slow to recognize this greater fact we are to-day quietly plunging Europe into infidelity, and encouraging British North America to come very near to an abyss of religion. Let us now like men face this difficulty squarely, and seek a solution to the question, How are we to preserve the faith in Canada? It can only be done through a national church. I do not mean a State Church. If Rome were intent on giving to Canada a "Church of Canada" with a "National Synod" of bishops, priests and laymen—subject only to an "Æcumenical Synod" of bishops, priests and laymen—then all of us would be bound to yield to her the very first place because of occupation, and to follow her lead in the Lord, but her Papalism forbids it, and has put her out of Court altogether. We must therefore fall back and seek for the proper religious development where it alone can be found; we ourselves have the proper germs for this development, inasmuch as we are the child of a true historic branch of the Church Catholic, and, we invite all to join with us in a glorious "national" movement of a "Church of Canada" for Canadians; this Church to be as independent as the Church of England. If Rome and Dissent will only come with us to this work, all the better, if not, then like Moses, we must go forth alone, carrying the people with us. In giving ourselves to this patriotic work we have no desire to stir up strife, but surely we are privileged to endeavour to preserve for our peoples the truth, and the whole truth. The Church of Rome for 400 years had a grand opportunity to give "national" churches to

Mexico, to United States and to Canada. She missed her opportunity, and must not complain if the Church of England—a sister branch of the Holy Catholic Church—now takes her place in doing this. "Anglican Catholic" is very much afraid of making himself ridiculous. We are not. Christ and the Apostles were ridiculous in their time. Galileo, Newton and Wilberforce were each in turn a laughing stock to certain men. The world first laughs, then weeps, but finally she rejoices. May it be the same with respect to the propagation of the Church in the New World.

C. A. F.

THE NEW CHURCH AT MURRAY BAY.

Sir,—I have read your "leader" in a recent issue entitled "Mr. Blake at Murray Bay," and congratulate you on the temperate tone pervading it. At the same time it is evident that the article was written from imperfect data, and under a total misapprehension of the circumstances which led to the erection of the new church. I am glad of the concluding sentence: "Doubtless we shall receive further information." I can contribute a little. The Hon. Samuel Blake is such a power in himself, both at the bar and at the bar of public criticism, that it may appear superfluous for me to hasten to his side for the purpose of defending him. But I boldly affirm that the hon. gentleman is not in any way, nor in the very slightest degree responsible for the complications and misunderstandings now unhappily prevailing at this beautiful summer resort. I have had the honor to officiate there, and have an intimate knowledge of the facts of the matter. The Anglican Church there was built more than thirty years ago, and is beautifully fitted up with all the usual furniture appropriate to the service. The Presbyterians, who constitute a considerable proportion of the summer visitors, not finding themselves in a position to build a separate church, made arrangements for the use of the church once a day, and are represented by a trustee. The two services—Anglican and Presbyterian—are kept as distinct as if they were in two edifices far away removed one from the other. If there are summer visitors of any other denomination, they attend one or other of the services, and sometimes both. In this way both Presbyterians and Christians of other denominations have had the opportunity of becoming acquainted with our incomparably beautiful and edifying service. Many of the Presbyterians accustomed to visit Murray Bay will never fail to be at our Church of England service if by any means they can be present. The mutual occupancy of the same church has cemented the most kind feelings between the members of the two communions, and has been productive of a practical unity. The happiest concord has existed between them. The unfortunate state of things now prevailing is not owing to anything on the part of the Hon. Mr. Blake. It began with the extremists of the congregation. Among the visitors there is a considerable number of American Anglicans, who are accustomed to a very "advanced" service at home. It was their wish that certain innovations should be introduced, and it was at this point that the whole trouble arose. They wished to have what is popularly known as a "Ritualistic" service; more especially lights, incense, certain Romish vestments, and other pre-Reformation adjuncts. All these, as well as the confessional, are absolutely illegal, and were always so, and have just been condemned as illegal by the two Archbishops—Canterbury and York—acting judicially, and deciding on behalf of the Church of England, and the whole Anglican Church throughout the world. The Hon. Mr. Blake acquitted himself as a judicious lawyer and a loyal churchman, in absolutely refusing to sanction the introduction of these illegalities. The plain and natural tendency of these things is always toward Rome. As an opportune illustration of the fact, I may mention that during my stay in Murray Bay this summer, a young gentleman belonging to one of the families most eagerly desiring the introduction of these innovations, was said by general rumour to be about to join the Church

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Canada. She not complain if ch of the Holy e in doing this. afraid of mak- ot. Christ and time. Galileo, n turn a laugh- ld first laughs, May it be the of the Church C. A. F.

MURRAY BAY.

n a recent issue ay," and con- e pervading it. the article was der a total mis- which led to the glad of the con- shall receive tribute a little. iver in himself. ublic criticism, ne to hasten to ng him. But I an is not in any ree responsible rstandings now summer resort. ere, and have an he matter. The ore than thirty up with all the e service. The nsiderable pro- t finding them- eparate church, the church once uestee. The two an—are kept as ces far away re- re are summer they attend que times both. In ristians of other unity of becom- bly beautiful and resbyterians ac- never fail to be if by any means occupancy of the ost kind feelings ommunions, and unity. The hap- them. The un- prevailing is not the Hon. Mr. ts of the congre- is a considerable who are accus- ice at home. It- ations should be at that the whole ve what is popu- service; more Romish vest- n adjuncts. All l, are absolutely ve just been con- bishops—Cater- and deciding on , and the whole world. The Hon- judicious lawyer utely refusing to illegalities. The ese things is al- rtune illustration uring my stay in g gentleman be- ost eagerly desir- vations, was said join the Church

of Rome with a view to the Romish priesthood. In the newly erected church, the very "advanced" section of the visitors to Murray Bay can now enjoy their lights, incense, vestments, confessional and all the usual elements of a Ritualistic service; and in their eagerness to secure it they have occasioned—plainly and incontrovertibly—a flagrant schism. A peaceful and happy community has been rent in twain; chief friends have been divided asunder, and discord now rings its clang. How does the Divine One regard all this? May He once more breathe into the little Church community at Murray Bay the breath of harmony and peace!

J. W. BEAUMONT, D.D.

Family Reading.

CONSTANT PRAYER.

We are not like children, who must go out from our Father's house in the morning to spend the working day away from Him, and only to come back to Him at evening. No; we are with Him and He with us all the day through. We never leave His presence; He is beside us through all our work, our weariness, our perplexity, our worry, all the day. And we may tell Him what we want and how we are feeling—not stiffly and formally, twice a day, at morning and evening, but as often as we please. He will not weary of listening to us if we do not weary of speaking to Him. We need not limit ourselves to morning and evening prayer. Twenty times and far more than that, as you go through your day's work, the eye may look up for a moment, the heart may be lifted up, the brief word may carry up to God's ear the story of your need and of your trust in Him. Sitting down at your desk and taking up your pen, if that be your work, how much better you may do it for just covering your eyes with your hand for a moment and asking God's blessing in prayer.

FRAGRANT LIVES.

A certain writer has said that "some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air to everyone, far and near, that can listen." Some men fill the air with strength and sweetness, as the orchards in autumnal days fill the air with ripened fruit, or like the honeysuckle fills all the region with the subtle fragrance of its goodness. When men have those royal gifts of soul that become music to some, fragrance to others, and aspiration and life to all, they become living benedictions to the community in which they live. And it is no mean thing to make the joy and strength in us to become the breath of happiness and fruitfulness in others, to fill the atmosphere which they breathe with a purity and brightness they cannot create for themselves. It is not a duty only, but an exalted privilege to "let love do its perfect work."

A SWEET-MINDED WOMAN.

So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort; one soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrow-stricken sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of

business and feeling irritable with the world in general, but when he enters the cosy sitting-room and sees the blaze of fire and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as the balm of Gilead to his wounded spirits that are wearied with the stern realities of life. The rough schoolboy flies into a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with her large trouble, finds a haven of rest on its mother's breast; and so one might go on with instance after instance of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.—Churchman.

HIS LOVE FOR YOU.

When we compare it with the standard which the Lord has given us, and think of His command, the command that He gave just before he left this present world, the command which He gave and which He assuredly will ask us how we have fulfilled it when we see Him face to face; when we measure it by such a standard as that, is it possible for us to say that there is not a great shortcoming, that there is not an imperative demand? The Lord has died for you; He has bidden you tell all the nations why and how He died. The Lord has proved His love for you; He has bidden you tell all the nations what His love is really like. The Lord, He has given you the fulness of His revelation in the Gospel; He has bidden you, as you value that Gospel yourselves, to make it known to all your fellow-creatures, whoever they may be. My brethren, I call upon you to put this to your consciences; I call upon you to ask yourselves whether you are really doing anything corresponding to what the Lord has done for you; I call upon you to rouse yourselves to the great work, and speedily to shake off from our Church the reproach that we have received so much, and done so little.—Archbishop Temple.

PRIVATE PRAYER.

We came into the world alone, and we must go out alone. Alone we shall have to answer before God for our lives. Therefore while we live we should often be alone with God in prayer. Our Lord said, "Thou, when thou prayest, enter thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret, and thy Father, which seeth in secret, shall reward thee openly" (Matt. vi., 6).

If we could see into the secret chambers of a great city we should see many alone with God. Perhaps in the same street, along which the carts are passing, and the pavement is crowded with busy folk, there will be such still upper chambers. In one there will be a widow kneeling by a deathbed. Her heart is so sad and sore that she cannot utter a word; but God knows her meaning. That bowed head and those clasped hands speak to Him. He will help her through her hard life, till, in His Presence, she meets her lost one again. In another there is nothing but a little child asking help before it goes to school. A good angel will go with it to keep it in all its ways and bring it home again. Here, in another, sits an aged man with his open Bible on his knees. He is asking God to give him light. He will have that light, and see such deep things and find such sweet comfort in those pages, that he will be ready, when his time comes, to depart in peace. Great things are going on in the street, great sums of money are changing hands in the shops, great schemes are talked

of in the counting-houses, but far greater things are going on in the still chambers where secret prayers are being offered up to God.

So private prayer is for our own special needs and desires.

But may we pray for earthly things? Yes; Hannah prayed for a son; Saul enquired of the Lord about his asses, which had strayed (I. Sam. i., 27; ix., 9). But are they not too little in God's eyes? No; God marks the fall of a sparrow to the ground, and numbers the hairs of our head (Matt. x., 29). We may ask God for anything if only we leave it to Him to grant or to withhold as it seems best to His godly wisdom.

There is an old legend which will serve to teach us a truth. Two hermits dwelt in the desert that they might lead lives of prayer and devotion. They bethought them that they would each plant an olive tree in front of his cell, that, when it was grown, it might cast a pleasant shade in the hot noon. Very dear to each of those lonely men was his olive tree. The one watched over his, day by day, with growing anxiety. At one time it seemed to need rain, and lo, the rain fell and watered it. Then he thought more sun would do it good, and he prayed again and God sent sun. After a while he bethought him that frost might harden it and give it the vigour it lacked. So once more, at his prayer, the white frost came and overspread the earth. And yet, after all his carefulness, all his prayers, his olive tree drooped and died. So, sad at heart, he arose and set out for the cell of the other hermit, who dwelt at a distance. And as he drew near he wondered to see his olive tree full of life and beauty. Having told his own tale, he enquired the cause. And the other answered, "Brother, I, too, prayed to God every day for my olive tree, but I asked Him for such weather as in His wisdom He saw to be best for it."

So the rule for prayer is, "Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. iv., 6). Then we leave them. God is our Father, and will do with them what is best. Therefore we end the Church service with the prayer, "Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them."

ON KEEPING PROMISES.

The sacredness of promises is too carelessly considered. There seems to be a growing laxity in regard to keeping them, and very few realize that a promise made and accepted in good faith, when broken without good cause, comes dangerously near that point where it may be called a lie. The tendency towards broken promises seems to be on the increase, and not many are as scrupulous about keeping their word as they should be. Occasionally one hears of a fellow-being, who is so reliable that his or her "word is as good as a bond," but such cases are rare, and in most instances it is safest to know the character of the one concerned most thoroughly, before trusting too much to either his veracity or his sincerity.

Much of this indifference to keeping promises is the result of early training. Children have their sense of truth dulled by the too frequent habit some parents have of promising what they never intend to do. Unwise mothers, in their haste, promise or threaten their children, even from the cradle, with rewards and punishments which they never mean to give, and at so imitative a period the children can hardly fail to be impressed by such examples.

JUDGE NOT, THAT YE BE NOT
JUDGED.

"Tell not abroad another's faults;
Till thou hast cured thine own;
Nor whisper of thy neighbour's sin
Till thou art perfect grown.
Then, when thy soul is pure enough
To bear My searching eye,
Unshrinking, then may come the time
Thy brother to decry.

"Thine ears may hear, thine eyes may see
The word or deed of ill,
But not the tears that flow to Me,
Nor contrite sighs, that thrill
Beyond the stars, and through the hosts
Of all Mine angels bright;
Which that poor grieving heart pours out
In silence of the night.

"And if not yet he own the fall,
And unrepentant be,
Then pray for him as for thyself,
Plead for his soul with Me,
And if he wrong to thee hath done,
Still plead more earnestly,
Till prayer of faith becomes the prayer
Of glowing charity.

"And weary not! I watched for thee
On mountains lone all night;
Athirst, for love of thee, I toiled
All through the hours of light,
In meekness and in lowliness,
In weariness and pain,
I spent My life, I died My death,
Thy dead lost soul to gain,
And on my heart I bear thee still
That thou with Me may'st reign!"

THE PROBLEM OF LIFE.

How to lead the life divine surrounded by temptations from within and from without; how to breath freely the atmosphere of heaven while the feet yet touch earth; how to lead the life of Christ, Who shrank from no scene of trying duty, and took the temptations of man's life as they came; or how even to lead the ordinary saintly life, winning experience from fall, and permanent strength out of momentary weakness, and victory out of defeat—this is the problem.

ALWAYS READY.

There is no time to stop and prepare for the journey of death, even if we could. God demands the last day's labour as well as the first. He seems to say: "Never mind death; I will take care of that. It is for you to take care of life."

Just at the right time the hand will be laid on our shoulder, the word whispered in our ear. We must leave the sewing undone, the house unswept, the plough in the furrow, the story untold, the picture unfinished, the song unsung. We may not, perchance, even kiss our loved ones good-by.

Let us, then, so strive to live that we may say, "Yea Lord, I am ready, always ready. My hand is Thine, like a trusting child. I am glad to be nearer to Thee, Father, to feel more closely the warmth of Thy love. What I have missed and failed in Thou knowest; my poor, feeble, futile efforts to serve Thee Thou knowest also. There is no prop nor stay but in perfect trust; it is all the cloak or covering I need. I have lived on the river's brink all my life; now I am to cross with the Great Pilot. I thought I knew life here, O, no! henceforth I am to live indeed in Thy presence, wherein is fulness of joy forever."

BE NATURAL.

It is a lovely, a graceful thing to see men natural. It is beautiful to see men smere without being haunted with the consciousness of their sanctity. There is a sickly habit that men get of looking into themselves, and thinking how they are appearing. We are always unnatural when we do that. The very tread of one who is thinking how he appears to others becomes dizzy with affectation. He is too conscious of what he is doing and self-consciousness is affectation. Let us aim at being natural, and we can only become natural by thinking of God and duty, instead of the way in which we are serving God and duty. F. W. Robertson.

THE VALUE OF WORK.

Men who have half-a-dozen irons in the fire are not the men to go crazy. It is the man of voluntary or compelled leisure who mopes, and pines, and thinks himself into the madhouse or the grave. Motion is all Nature's law. Action is man's salvation, physical and mental. And yet nine men out of ten are wistfully looking forward to the coveted hour when they shall have leisure to do nothing, or something only if they feel inclined. He only is truly wise who lays himself out to work till life's latest hour, and that is the man who will live the longest and live to the most purpose.

CONSISTENT CHRISTIANITY.

Actions speak louder than words. A good life is an argument for Christianity sixty years long, and one absolutely unanswerable. A consistent life is a power anywhere and everywhere. It is in the midst of life's busy activities, every hour of the day and every minute of the hour, that people have chances to do this kind of preaching. He is the best preacher who lives best, who best embraces the opportunities for good that come in the midst of life's steady occupations. The religion that keeps the speech pure and honest, the temper sweet and kindly, the actions considerate and unselfish in the everyday life—such a walk and conversation is a constant telling of the Gospel story, the real good news to men, and with strongest possible enforcement. "My brethren," said an old African preacher, "a good example is the tallest kind of preaching." And he was right. A noble, honest, godly life is the most convincing, convicting, and converting sermon that ever was preached. Let us give suitably high estimate to the religious opportunities of our business, and embrace these opportunities as the means of making our lives a constant source of impetus to the Kingdom of Christ.—Dr. G. B. F. Hallock.

HOME.

There is nothing more beautiful this side of heaven than that which is the human type and prophecy of heaven, namely, a Christian home. And oh! to think of the foundation of this home, as laid in the fickle choice of a selfish man and of a frivolous woman, and marriage as a convenience to be assumed or laid aside, according to the whim of either or both of the consenting parties. Quite recently the secular press teemed with the accounts of a marriage in high life in New York, one of the parties of which had been divorced on the very day of her second marriage. The union of a man and woman in the holy estate of matrimony

is the Apostle's inspired figure of the connection between Christ and His Church. A man ought to so love his wife as Christ loves the Church. Said Mr. Gladstone, possibly the greatest, because the grandest man of the century, recently passed away, of his beloved wife, who had been the light and partner of his home for many years: "No words that I could use would ever suffice to express the debt I owe her in relation to all the offices that she has discharged on my behalf, and on behalf of those that are nearest and dearest to us, during the long and happy period of our conjugal relation."

NEARLY LOST HIS HEAD.

When Dean of Armagh, Dr. Chadwick, the eloquent Bishop of Derry, was once called upon to preach at Whitehall. The venerable Primate Knox, the most lovable of prelates, upon being informed of this mark of distinction, said with the gentle playfulness which was his distinguished characteristic: "Be careful, Mr. Dean! remember that it was at Whitehall Charles I. lost his head!" Upon his return, the Dean added a point to the joke. "I feared at one time," he said to the Primate, "that your Grace's words were prophetic. When the verger sought me in the chapter-room at Whitehall, he startled me by announcing that when I was ready he would conduct me to the 'halter.'"

HINTS TO HOUSEKEEPERS.

Minced Cabbage.—Drain boiled cabbage in a colander. Put it in the chopping tray and chop fine. For one quart of chopped cabbage put two tablespoonfuls of butter and one of flour in the frying pan. As soon as smooth and hot put in the cabbage, and season with one teaspoon of salt, one saltspoonful of pepper, and two tablespoonfuls of vinegar. Stir constantly for five minutes. When done heap on a dish. Make smooth with a knife and garnish with hard-boiled eggs.

Tomato Chutney.—Fill a stone jar with ripe or unripe tomatoes, and let them bake until they are reduced to a pulp; then pass through a sieve. To every pound of pulp add one-quarter pound of raw brown sugar, half-pint of vinegar; boil for twenty minutes. Then stir into it four ounces raisins, stoned and chopped, one-half ounce of mustard, one-half ounce of ground ginger, and two cloves of garlic, not too large, or it will be too hot. Put in glass jars, and tie down like jam.

Stewed Celery.—Clean the heads thoroughly. Take off the coarse, green, outer leaves. Cut in small pieces and stew in a little broth. When tender, add a cup of sweet cream, a teaspoonful of flour, and a piece of butter the size of a hickorynut. Season with pepper and salt, and a little nutmeg, if agreeable.

To Prepare Horseradish for Winter.—In the fall, mix the quantity wanted in the following proportions: A coffee-cup of grated horseradish; two tablespoonfuls of white sugar; one-half teaspoonful salt; one and one-half pints of cold vinegar; bottle and seal. To make horseradish sauce, take two tablespoonfuls of the above, add one dessertspoonful of olive oil (or melted butter or cream), and one of prepared mustard.

Grape Catsup.—Stew five pounds of grapes over a slow fire until soft. Then strain through a sieve. Add two and one-half pounds of sugar, one tablespoonful of cinnamon, one tablespoonful of allspice, one tablespoonful of cloves, one tablespoonful of pepper, one-half tablespoonful of salt, one pint of vinegar. Boil until a little thick, and then bottle. This makes an excellent sauce for cold meats.

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ONE OXYDONOR will serve an entire family, and will last a lifetime if taken care of

Children's Department.

TO A DEAR LITTLE GRUMBLER

O never give way to your fears, my lad,
And don't be too wise for your years, my lad;
The Soul that is bright should live in the light,
And your eyes are too pretty for tears, my lad.

Just think what a world it would be my dear,
If every kind face that we see, my dear,
Should pout and should frown, go scowling about,
And frown on poor you and poor me, my dear!

Tis better to whistle and play, my lad,
Tis better to laugh and be gay, my lad,
For night comes too soon to go fretting at noon,
While the sunlight is dancing away, my lad!

There's plenty of dust and alloy, my love,
To mix with the gold of our joy, my love,
But leave us our rights to that best of all sights—
The sunshiny face of a boy, my love.
—M. E. B.

HARRY'S DOWN-TOWN VISIT.

One afternoon Harry was down town with his father, and passed a corner where a large force of men were laying the foundations for a big building—a "skyscraper," as people call them in fun. Harry had seen men laying the foundations for houses and stores, but he had never seen anything like this, and so he wanted to stop and watch them.

The earth had been dug out for a good many feet down, and in the great space that had been made the men were laying ever so many long steel rails, such as are used in railroad tracks.

"What are those for, papa?" Harry asked in surprise.

"To make the foundation stronger and firmer," his father answered. "The men will fill all the space with these steel rails, and then they will pour in cement to fill in all the little spaces between the rails and hold them firm. When the cement sets, the floor will be like a steel floor, and the building will rest on that."

"Do they always put in so many big rails?" Harry asked, full of interest.

"They do for these big buildings. Of course, a little building doesn't need such strong foundations, but the bigger and heavier the building, the stronger the foundation must be. There would be sometimes very dreadful accidents if the foundations of these great buildings were not made strong enough to bear the weight of the building."

Harry and his father went on then, but Harry did not forget the strong foundation that was being laid for the big building that would soon tower above its neighbors.

"The bigger and heavier the

The following convincing expression from prominent and progressive people are kindly given us for publication for the benefit of humanity

Mr. George P. Goodale,

Secretary of Detroit Free Press, writes:
Detroit, Mich., May 2, 1897.
By means of the Oxydonor I was magically cured of a severe case of Spinal Neurasthenia from which I suffered painfully, and after years of failure by zealous and affectionate friends in the medical faculty.
Oxydonor is the chiefest single blessing with which I have made acquaintance on this earth, and I would not voluntarily forego its benefits for a deed in fee simple of Greater New York. Faithfully yours,
GEORGE P. GOODALE.

J. Crawford Bradlee, M.D.

34 Wynard Square, Sydney, N.S.W., Australia,
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Dear Sir,—I may say that the severe tests to which I have subjected the Oxydonor and Animator No. 4, leave no room for doubt as to their therapeutic value, and so thoroughly satisfied am I (after seventeen months' practical trial in my practice in a wide range of diseases) that I am prepared to abandon all other forms of treatment, electric and otherwise, in favor of your system.
J. CRAWFORD BRADLEE.

Former United States Consul Writes:

Hamilton, Ont., Canada, Sept. 2, 1896.
It is to me a serious deprivation to be without the Oxydonor even one day.
C. F. MACDONALD,
U. S. Consul.

Rev. Isaac Naylor,

The Noted English Evangelist, writes:
The Oxydonor had a marvellous influence over me. With incredible quickness it brought me round, substituting strength for weakness, vigor for languor, ease for pain, and health for sickness. I shall take an Oxydonor back to England with me, and shall feel it a duty to recommend it to my friends.
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McMaster Hall, Toronto, Ont.
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The night I had the Oxydonor applied to me was the first night in three weeks that I had been able to sleep. Three days later the hay fever entirely left me. I will recommend those suffering from hay fever to try Oxydonor
WM. H. WALKER.

Sciatica, Erysipelas.

Thessalon, Ont., March, 7, 1899.
I have much pleasure in testifying to the worth of your Oxydonor, No. 2. I had been suffering untold agonies from sciatica, and purchased one of your valuable instruments, and I have been improving ever since. The Oxydonor also cured one of my children of erysipelas.
THOMAS LECLAIR.

Asthma.

Wawanesa, Man., March 1, 1899.
I have been using my Oxydonor on a neighbor who was suffocated with asthma, and in three applications she is on the road to cure, and the relief is wonderful.
W. T. HARTWELL.

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which gives its sap for these useful articles?

In Mexico the rubber-tree once grew wild—great forests of rubber-trees. About a hundred years ago, it is said, the Spanish Government sent a man to Mexico to study its vegetable productions, and he discovered how valuable is the juice, sap, or milk of the rubber-tree, whichever you wish to call it. The natives soon learned its value, and they used the trees up, as we have our forests, and did not think of the time when there would be no wild trees to furnish the rubber sap.

Recently some men have bought land and planted rubber-trees. These trees are self-propagating—that is, they sow their own seed.

In the cultivated forests of rubber-trees the trees are planted to grow in regular order, and the young shoots are cut down, or transplanted. The method of gathering the sap is not unlike our method of gathering maple sap, and before the rubber sap is ready for market it must be boiled as our sap is, to get rid of the water, and pressed into cakes. Then the cakes are packed in bags and shipped to manufacture the many things into which rubber enters.

The milk or sap of the rubber-tree is white. Perhaps if you have a rubber-plant at home you may

THE RUBBER-TREE.

When you put on a pair of over-shoes or look at a rubber tire, do you ever think of the rubber-tree

have discovered this when a leaf has been broken.

THE TIRED-OUT SCHOOL-BOY.

Lafayette was one of the brightest of blue-eyed, curly-haired little boys. He lived in the country and went to school in a school-house. Of all the studies he liked arithmetic the best, and could recite rule after rule with ease.

One evening Lafayette went to the old school-house to a religious meeting with his two older sisters. The room was nearly full when they entered, and they were obliged to sit directly in front of the platform. Ruth and Helen did not like to sit there for Lafayette was often very restless, which troubled his sisters very much. If he scraped his feet ever so gently on the floor he was certain to be nudged by one of the others.

For half an hour the little boy was so quiet that his sisters quite forgot him. Then Ruth discovered that he was sound asleep. Her first thought was, "What if he should snore?" for he did sometimes. So she made up her mind to quietly awaken him.

By this time Helen found out that her brother was asleep, and so it happened, that as the minister finished speaking, in the hush that followed there was a tug at both arms of the sleeping boy.

Instead of quietly opening his eyes, Lafayette started, sat upright and called out in a clear voice, just as if he were reciting at school:

"Invert the divisor, and proceed as in multiplication."

Of course everyone laughed, and as for Lafayette, the sound of his own voice awoke him thoroughly.

MANLINESS.

The manly way is to treat lightly the judgment passed on us by others, but to be anxiously and honourably sensitive about the judgments which we are compelled to pass on ourselves. This, I say, will produce a manly character and a noble life. It is not difficult to meet the demands of the world. Its code of morality is mainly negative; all it requires of us is to be respectable. But he who keeps a strict watch upon his own spirit, and judges his outer and inner life conscientiously and intelligently, must make great demands upon himself. He who does so will not need to care very much what others think of him. True worth will shine out sooner or later. He may give offence sometimes and be occasionally misunderstood, but he has only to wait a little and stand his ground. He is not like the miserable slave of conventionality, who has constantly to be resorting to mean expedients to hide his defects and make his tinsel look like gold. The workman who cannot bear to let his work out of his hands, as long as his own eye can detect a flaw in it, will not have to wait long to see it appreciated by others also.

There are few feelings more satisfying than, amid public depreciation and obloquy, to fall back on one's own sense of pure motives and right conduct. This, how-

ever, is a comparatively easy thing to do; it is a far rarer manliness to acknowledge the faults which one's own eye can detect, even when others are applauding, and

to pass through all the drama of moral feeling which the conscientious review of our conduct ought to excite, whether others know anything about it or not. This is

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For these reasons we've resolved on a very special sale of lace curtains. In quality they are the finest—nothing to approach them anywhere in Canada. They have all been bought direct from first hands by buyers who know the lace curtain market and what makes real values. The selling prices will run from 30 to 40 per cent. less than what you would usually pay for like quality goods. Sale will commence at 8 o'clock Monday morning. We select some lines to indicate the genuineness of the bargains being offered.

Nottingham Lace Curtains

Pretty Cream Curtains—200 pairs of Nottingham Lace Curtains, cream, size 52 in. x 3½ yds., regularly sold at \$1.10. Sale price, per pair, 85c.

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In White and Ecru—250 pairs Handsome Nottingham Lace Curtains, in white and Ecru, size 54 in. x 3½ yds., regularly sold at \$1.25 and \$1.35. Sale price, per pair, \$1.00.

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95 pairs only of Dainty Frilled Muslin Curtains, 3½ yds. long., suitable for bedrooms. Sale price, per pair, 75c.

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300 pairs Fine Renaissance Lace Curtains, very newest goods. Special sale price, per pair, \$10, \$7, \$6.50, \$6.00 and \$5.

Tambour Net Curtains

50 pairs only Fine Net Curtains, in white. Sale price, per pair, \$2.50.

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25 pairs only Pretty Ecru Irish Point Lace Curtains, size 6-4 x 3½ yds. Sale price, per pair, \$1.85.

20 pairs only Irish Point Lace Curtains, size 6-4 x 3½ yds. Sale price, per pair, \$2.50.

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an experience unknown to the shallow man; it is the manly way.

THE LAST TIME.

The last time on earth that we may gaze on the face of one we have known and loved, one whose spirit has been called from its earthly habitation to dwell in a heavenly one! We stand reverently looking down on all that remains to us of what was once all life and animation; the coldness and chill creep into our frames, flow through our veins and hold us spell-bound, grief-bound, frozen with the pain of this parting which must be forever! We have parted with friends who have gone to foreign lands, but that good-bye was not like this; we held their hands, looked into their eyes from which answering gleams came, and there was hope, faith of their return; our heart strings quivered, were strained, our eyes were moist with tears, but they wept with us, and bore half the grief; but in this sad taking leave we bear it all. The last time when we shall meet on earth, and the strangeness of this last meeting cannot be described; words are too cold, too weak, to reveal what this has been and will be to us all. The last day at school, the last day of maidenhood, before one takes up the responsibilities of wifehood, the last day of each year, the last hour of the day, midnight, all these are solemn times when we feel deeply, strangely, and half sadly, when life

is held sacred and we walk as through some old cathedral, reverently into the beyond. Let us strive to live so that those who may gather about us for the last time may look on our cold, calm face, lovingly and sadly—regretting that we are gone, but rejoicing that we have left so few stains on the path on which we have trodden and so many flowers.

DO WELL ALL THAT YOU DO.

If you have anything to do, do it well. Reflect before commencing, and do it as well as possible. Do it as if it were the only thing that you have to do in all your life, and as if all depended on it. Then your work will be well done, and will procure for you true satisfaction. It is often true that much depends on the manner in which the apparently trivial duties are done. Do well all that you do, and you will find that it will not only contribute to your own happiness, but to the happiness of others as well.

"GATHER OUT THE STONES."

"It is such a stony little path between here and Mrs. Harvey's that I can't bear to go over it," said Jim.

"And Dick Harvey doesn't like it any better when he comes over

here," said Frank. "I heard him say he had got ever so many bruises in the path. He was grumbling about it yesterday."

"Why don't you clear the way between here and your neighbour's?" asked Mr. Morris. "Much better do that than keep grumbling about it."

"Why, we should never get all the stones out of that path," cried Jim.

"Not all in one day, nor by taking all the stones at once," said the father. "But if each of the boys who cross there would take a stone out of the way every time he goes, the work would be done. Try it."

The boys did try it. There were half a dozen young lads who used the path, and each one helped to clear it by doing a little every time he went that way. By this means the stones were cast out and the path was cleared.

This is exactly the way to make it easier and pleasanter for others in this world. Let each one make it his business, as he goes through life, to take some little hindrance out of the way whenever he can. Little faults should be cured, and little temptations that cause unwary feet to stumble should be removed. Small unkindnesses should be confessed and careless ways amended. Trifling slights should be smoothed over, and sharp words, dropped in fits of ill-humour, should be taken back, as far as possible. All these things will make the path of life smoother. It is well worth while to clear the way. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Children's Friend.

A POLITE MONKEY.

The following incident seems to indicate that politeness, always invaluable in man, sometimes stands animals in good stead:

A brave, active, intelligent terrier, belonging to a lady friend, one day discovered an organ grinder, with his monkey seated upon the bank within the grounds, and at once made a dash for him. The monkey was attired in jacket and hat and awaited the onset in such undisturbed tranquility that the dog halted within a few feet of him to reconnoitre. Both animals took a long, steady stare at each other. The dog was evidently recovering from his surprise and about to make a spring for the intruder. At this critical juncture the monkey, who had remained perfectly quiet hitherto, raised his paw and gracefully saluted by lifting his hat. The effect was magical. The dog's head and tail dropped and he sneaked off and entered the house, refusing to leave it till he was satisfied that his polite but mysterious guest had departed.

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CHAS. J. MUSSON, Sec'y-Treas.
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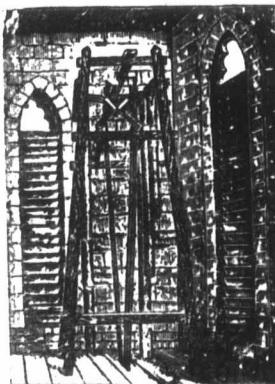
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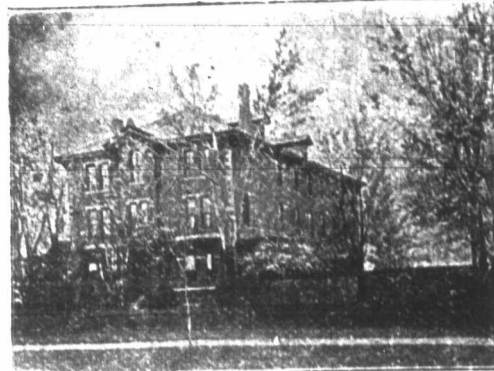


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