

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 24]

TORONTO, CANADA, THURSDAY, SEPT. 22, 1898.

[No. 38.



**The Perfect Organ**

CHANCEL ORGAN

For Church or Home

Fine rich full tones.  
Every instrument guaranteed

**THOMAS**  
Organ & Piano Co.  
WOODSTOCK, Ontario, Canada

Write for Catalogue.

## An English Baker

We have secured the services of a first-class baker from the Old Country one who has served Whitley (the Universal Provider) and Buzzard. Anything you want that is thoroughly English he will make for you. Leave your orders.

A. J. STEWART  
402 Yonge St., 28 & 410 Queen West

## TOBACCO THAT WILL NOT BURN THE TONGUE!

CLUBB'S DOLLAR MIXTURE

A select blending of high grade Tobacco. The only line that will positively not bite the tongue. 1 lb. tin, \$1; 1/2 lb. tin, 50c.; 1/4 lb. package, 25c. To introduce this celebrated tobacco we will send postpaid to any address in Canada, sample 10th lb. package on receipt of 10c. in stamps. A. CLUBB & SONS, 49 King St. West, Toronto. Established 1878.

## COWAN'S Healthful and Nutritious Hygienic Cocoa...

Sold in 1/4 lb., 1/2 lb. and 1 lb. Tins only. Absolutely Pure.

## DALE'S BAKERY

Cor. Queen & Portland Sts.  
Best quality of Bread. Brown Bread, White Bread. Full Weight. Moderate price. Delivered daily. Send us card.

## Casavant Brothers

## Church Organ

ST. HYACINTHE, BUILDERS

Organs built with all the latest improvements. Electric Organs a speciality.  
Builders of the organs in: Notre Dame Church (largest organ in Canada); St. James Cathedral and St. George's Church, Montreal. St. Hyacinthe, Ottawa and Pembroke Cathedrals; First Methodist Church, London, Ont., etc., etc.

## 'L'Empereur' Champagne

Extra Dry  
Natural process grape wine, fermented in bottle and produced in Canada. Quarts & Pints.  
J. C. MOOR 433 Yonge Street, Toronto. Tel. 625

## High Class Dentistry

DR. CHAS. W. LENNOX  
Rooms C and D Confederation Life Building, Yonge & Richmond Sts. Tel. 1846.

## Albion Hotel

Accommodation for 300 Guests

Heated by steam; electric bells and lights; baths and all modern conveniences. Rates from \$1.00 up. Take Parliament Street cars to E. Market Square, Toronto, Ont.  
JOHN HOLDERNESS, Prop.

## Clarendon Hotel

WINNIPEG

A first-class Family and Commercial Hotel with every modern comfort and convenience. Accommodation for 300 guests. Rates from \$1.50 a Day and upwards.  
C. F. BUNNEL, Proprietor

## The New York Optical Co'y

have opened a parlor at 162 Yonge Street, where they have a strictly first-class optician in charge. They give you a thorough examination entirely free of charge, and have all the most modern goods in the Optical line at most reasonable prices.

## "Queen Moo" Corsets

ably expresses the newest ideas in corset construction. A marvel of beauty are these



Designed from a celebrated Parisian model with workmanship and materials of the highest excellence. Queen Moo corsets are deservedly popular with the fastidious element of society women. Sold in all the Stores.

## CROMPTON CORSET CO., Limited

Meneely Bell Company,  
CLINTON H. MENEELY, Gen. Man.  
TROY, N.Y. and NEW YORK CITY.  
Manufacture superior Church Bells

## YOUR MONEY'S WORTH

Our Black Serges, Worsteds, Vicunas, &c., are bought directly from English houses and we can therefore guarantee our customers the best possible values in material and fit. Fall stock is now to hand. Call and see us or write for samples and instructions for self-measurement. Our specialty—Clerical Clothing, Collars, &c.

Geo. Harcourt & Son,  
57 King-street W., Toronto

## The York County Loan & Savings Co.

Plans suitable for those desiring to own their homes instead of continuing to pay rent. Literature free.  
Head Office—Confederation Life Building, Toronto.  
JOSEPH PHILLIPS, President

## WE MAKE A SPECIALTY OF

## Clergyman Clothing

Choice Suitings in Serges, Cheviots and Worsteds in Sack Coat shape at

\$18.00

Very neat single breasted Frock Suits for

\$24.00  
BERKINSHAW & GAIN  
348 YONGE STREET

## Wedding... Cakes from Webb's

are made for people who want the best. For fifty years they have delighted Canadian brides and have been the chief ornament at fashionable weddings. We ship them by express to all parts of the Dominion. Catalogue and price on application.

The Harry Webb Co., Limited TORONTO

## Niagara River Line

CHICORA and CORONA

Change of Time

Steamers will leave Yonge Street Wharf (east side), at 7 a.m., 11 a.m., 2 p.m., and 4.45 p.m. daily, except Sunday, for Niagara, Lewiston and Queenston, connecting with New York Central and Hudson River Railway, Michigan Central Railway, Niagara Falls and Lewiston Railway, and Niagara Falls Park and River Railway.

JOHN FOY, Manager

BUCKEYE BELL FOUNDRY  
E. W. VANDUZEN CO., Cincinnati, O., U.S.A.  
Only High Class, Best Grade Copper and Tin Full, Sweet Tone  
Cheapest for Price Fully Guaranteed  
and Chimes. No Common Grades. The Best Only.

## DINEENS

As sole Canadian agents for Dunlap, of New York, Heath, of London, Eng., and other world-famous hat fashioners, Dineen are naturally the first, always, with the newest styles in fine, exclusive and correct headwear for ladies and men.

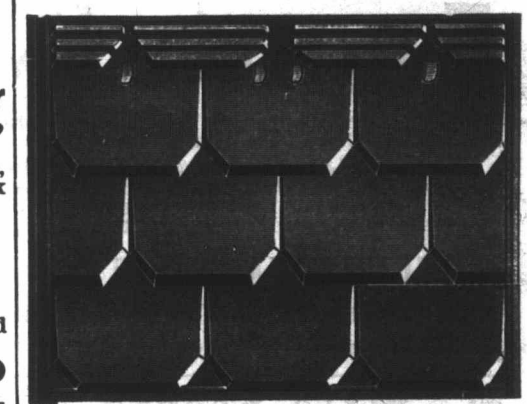
See the styles in the windows.

## DINEENS

The New Store,  
140 Yonge Street, Cor. Temperance.  
Dineen's New Building.

## There's Economy In Using

## Eastlake Steel Shingles



For many years these shingles have been in popular use, standing the test of all kinds of severe weather—and everywhere giving complete satisfaction. They're leak, rust, fire, and lightning proof—quickly applied—and last indefinitely. Write us—we'll tell you all about them.

Metallic Roofing Co., Limited  
1194 King St. West, Toronto.

## Books

Divine Immanence; an Essay on the Spiritual Significance of Matter. By J. R. Illingworth, M.A. \$1.50.  
Personality, Human and Divine. Being the Bampton Lectures for 1894. By J. R. Illingworth, M.A. \$1.75.  
Catholic Faith and Practice. A manual of Theological Instruction for Confirmation and First Communion. By Rev Alfred G. Mortimer, D.D. \$2.00.  
Church or Chapel? An Eirenicon. By Joseph Hammond, LL.B., B.A., of University and Kings' College, London, Vicar of St. Austell. \$1.50.  
Concerning the Church. A course of Sermons. By Joseph Hammond. \$2.00.  
The Old Testament and the New Criticism By the late Alfred Blomfield, D.D Bishop Suffragan of Colchester. 75c.  
On Behalf of Belief. Sermons preached in St. Paul's Cathedral. By H. S. Holland, Canon and Precentor of St. Paul's. \$1.25.

ROWSSELL & HUTCHISON  
76 King Street East,  
TORONTO



**The Best** COMPANY for  
the Best Risks  
is what

**THE . . . .  
TEMPERANCE  
AND GENERAL  
LIFE ASSURANCE  
COMPANY**

Claims to be.  
Its record justifies this claim.  
Its paper entitled **Our Advocate** is sent to  
any address free on request.

**HON. G. W. ROSS, President.**  
**H. SUTHERLAND, Man. Director.**


Head Office,  
Globe Building, Toronto.

**Western**  
FIRE -- Assurance  
and MARINE Co'y

Assets, over \$2,300,000  
Annual Income, over \$2,400,000

HEAD OFFICE,  
Cor. Scott & Wellington Streets,  
TORONTO

GEORGE A. COX, J. J. KENNY,  
President. Managing Dir.  
C. C. FOSTER, Secretary.




**5 cents PER DAY**

for 10 lbs. pure Lake Simcoe Ice—1 cent extra  
for each additional 5 lbs.—daily delivery.

We handle Lake Simcoe Ice only, our entire  
stock being cut and stored at Belle Ewart, Lake  
Simcoe. At this point the water is known to be  
absolutely pure. Order now from the

**BELLE EWART ICE CO.**  
Office—18 Melinda St. Phone—1947-9983  
Look for the Yellow Wagons.

**The ELIAS ROGERS CO.,**  
Limited.



**ROGERS COAL.**  
HEAD OFFICE  
20 KING ST. WEST  
TORONTO

1151 Yonge St. (at C.P.R. Crossing)

Offices,  
409 Yonge St.  
793 Yonge St.  
306 Queen St. E.  
204 Wellesley St.  
578 Queen St. W.  
Queen & Brock Av  
419 Spadina Av.  
369 Page Av.  
Bathurst St., opp.  
Front.  
Esplanade E., near  
Berkeley St.  
Esplanade E., near  
Church St.

**We know how**



**AND  
WE  
DO  
IT**

Our celebrated Finish on Linen has made  
us the **Leading Launderers in Canada.**

**OUR MOTTO:  
GOOD WORK PROMPT DELIVERY**

**The PARISIAN**  
Steam Laundry Co. of Ontario,  
Limited  
67 Adelaide St. West, Toronto  
Phone 1137. E. M. MOFFATT, Manager

**Labatt's India Pale Ale**

Is an excellent nutrient tonic. Physicians desiring to prescribe will  
hardly find anything superior to this.—*Health Journal.*

"We find that the Ale uniformly well agreed with the patients,  
that it stimulated the appetite, and thereby increased nutrition. The  
taste likewise was always highly spoken of. In nervous women, we  
found that a glass at bedtime acted as a very effective and harmless  
hypnotic."—*Superintendent of large United States hospital.*

Order it from your Merchant and see that you get it

**JOHN LABATT, BREWER, LONDON**

Toronto—James Good & Co., corner Yonge and Shuter Sts.  
Montreal—P. L. N. Beaudry, 127 De Lorimier Ave. Quebec—N. Y. Montreuil, 277 St. Paul St.

**J. YOUNG**  
THE LEADING Undertaker and  
359 YONGE ST. Embalmer  
Telephone 679

FAVORABLY KNOWN SINCE 1826 **BELLS**  
HAVE FURNISHED \$5,000  
CHURCH, SCHOOL & OTHER  
**MENEELY & CO.,** PUREST, BEST,  
WEST-TROY, N. Y. GENUINE  
CHIMES. ETC. CATALOGUE & PRICES FREE.



**BELL  
ORGANS**

Are Supreme

Style 500, Cathedral Model

Is the finest example of Organ  
for Church or Chapel use ever produced. Special  
Discount to Church Committees

**THE BELL ORGAN AND PIANO CO.  
GUELPH, ONTARIO**

Office and Yard,  
FRONT ST., NEAR BATHURST. Telephone No. 132. Established 1856.

Office and Yard,  
PRINCESS STREET DOCK Telephone No. 190.

**P. BURNS & CO.**  
Wholesale and Retail  
Dealers in **Coal and Wood**

Head Office, 38 King St. East, Toronto.  
Telephone 131

BRANCH OFFICES  
338 1/2 Yonge st.—Telephone 151  
546 Queen st. west—Telephone 139  
199 Wellesley st.—Telephone 4483  
304 Queen st east—Telephone 134

**The London Society for  
Promoting Christianity among  
the Jews.**

Established A.D. 1809  
Patron—The Archbishop of Canterbury.  
Vice-Patron—The Archbishop of Ontario.

The Missionaries, including their wives,  
their assistants, the missionary physicians and  
the teachers, number altogether about 185; and  
are located in the chief centres of Jewish popu-  
lation and commerce in Europe, Asia and  
Africa.

**J. W. BEAUMONT, D.D.**  
London, Ont.  
Sec'y for Canada.

**Weston Stamp Co., 31 King E., Toronto**

We pay 80c per 100 for used  
**Jubilee Stamps**  
any quantity taken. We  
sell 50 Foreign Stamps, all  
different, for 5c; 100 Foreign  
Stamps, all different, for  
10c; 5 Perak, 15c; 2 Gold  
Coast, 5c; 2 Lagos, 5c; 3  
Persia, 10c; 5 Bolivia, 10c;  
14 Hungary, 5c.

**W. H. Stone**  
UNDERTAKER

**343 Yonge Street**

PHONE 932

N. B.—Our charges have been greatly re-  
duced in order to meet the popular demand for  
moderate-priced funerals.

**Foreign Stamps**  
Bought, Sold and Exchanged. High  
est prices paid for old collections or  
rare loose stamps. We particularly  
want pence issues—Canada, New-  
foundland, Nova Scotia, New Brun-  
swick, and old U.S. Selections of rare or me-  
dium stamps sent on approval to all parts on  
receipt of references. Special offer—1,000 all  
different; no post cards, envelopes, fiscal or  
reprints. Every stamp guaranteed genuine  
and original. Price 90/- post free. **H. A. KEN-  
NEDY & CO.,** 39 Hart Street, New Oxford St.,  
London, W.C.

**Brass and Iron**

**Bedsteads**

**Tiles**

**Hearths**

**Grates**

**Mantels**

**RICE LEWIS & SON**  
LIMITED

Cor. King and Victoria Sts., Toronto



**ATTO**  
DRY GOODS ONLY

**AUTUMN  
OPENING**

of novelties and exclusive  
styles in  
Mantles, Millinery, Dress  
Fabrics, Silks

Fresh Stocks of all our staple specialties  
—Household Napery, Bed and Table Linens,  
Eider Down Quilts, Lace Curtains and  
Blankets, Cambric Underwear, Corsets,  
Gloves, Laces, Woolen Hosiery and Under-  
wear, Silk Underskirts and Silk Waist.

MAIL ORDERS are given careful attention  
at all times.

**John Catto & Son**  
King St. opposite the  
Post Office, TORONTO

**The Angel of  
Music**

seems to have chosen our pianos  
for her permanent abode, so  
heavenly, so really musical, are  
the melodies they sing.

A good piano isn't necessarily  
high-priced, not so at all with  
us

Prices and terms made known  
on application.

**KARN IS KING**

**D. W. Karn & Co.**  
Piano & Organ Mfrs.  
Woodstock, Ont.

**Dunlop's**

**FLORIST**

445 Yonge St., 5 King  
St. West. Tel. 4192. Tel. 1424.

**GEO. W. COOLEY**  
Importer of 567 Yonge St.

**High-Class Wines &  
Spirits** for Medicinal  
use. **Sacramental Wine**

Telephone 3089.



# Canadian Churchman.

TORONTO, THURSDAY, SEPT. 22, 1898.

Subscription, - - - - Two Dollars per Year.  
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - 10 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. J. Dagg Scott is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,

FRANK WOOTTEN,

Box 2640, TORONTO.

Offices—Cor. Church and Court Streets.  
Entrance on Court Street.

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

## LESSONS FOR SUNDAYS AND HOLY DAYS.

September 25—16th SUNDAY AFTER TRINITY.  
Morning—2 Chronicles 36. Gal. 4 to 21.  
Evening—Neh. 1 and 2, to 9 or 8. Luke 2 to 21.

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

### SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312, 313, 556.  
Processional: 35, 37, 189, 224, 232, 297.  
Offertory: 167, 174, 212, 233, 275.  
Children's Hymns: 182, 223, 332, 335, 338, 340.  
General: 7, 19, 169, 184, 191, 202.

### SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 315, 316, 320, 321, 636.  
Processional: 390, 432, 478, 522, 532.  
Offertory: 366, 367, 384, 388, 528, 533.  
Children's Hymns: 261, 280, 329, 330, 334.  
General: 290, 295, 477, 514, 536, 637.

## OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PR. F. CLARK, LL.D., TRINITY COLLEGE

Gospel for the Seventeenth Sunday after Trinity.

St. Luke, xiv., 2. "For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

Certain aphorisms of Holy Scripture have impressed themselves on human memory and imagination. This one of the most re-

markable; and this the more as being (1) demonstrably true, and (2) generally disbelieved.

i. It is widely disbelieved—at least practically.

1. Men, it is said, take you at your own valuation. Assert yourself and you will stand well. Be poor-spirited and you will be despised.

2. Herein a superficial truth. A momentary popularity in this way. Of a certain kind. With certain people. If only the world were composed of such people!

ii. Yet the deeper truth has found its way to the minds of men. Set forth by many men in many ways.

1. Even heathen moralists. Osop. Seneca.

2. Old Testament Scriptures: Prov. xvi., 18; xxvi., 12.

3. New Testament. (1) Our B. Lord. Present text three times. Pharisee and Publican. Guests at Banquet. (2) In apostolic writings: "God resisteth the proud," etc.

iii. The self-exalting are humbled.

1. Reasonably and necessarily. (a) Pride not made for man. False, sinful. As creatures dependent, as sinners needing mercy. (b) Pride shuts out Divine aid, makes incapable of receiving.

2. Self-humiliation results. (1) Abased in his own eyes. (2) In the eyes of God. (3) And of men. Sooner or later.

iv. The self-humbling are exalted.

1. Humility in itself excellent. (1) Showing self-knowledge. (2) The true attitude of a creature—a sinner.

2. Brings recognition from God. By no arbitrary act, by a kind of natural process. (1) Who else can be forgiven? Surely not those acknowledging no need. "They that be whole need no physician." (2) Who else can receive grace? Not the self-sufficient, the arrogant, walking in their own strength; but the consciously weak. This alone can raise.

3. Even for man. Grant exceptions. A kind of exaltation approved by a certain class. But the best kind of exaltation belongs to the humble. Based on truth. In no danger of being disturbed. Tending to increase. "I am meek and lowly in heart." "Humbled Himself. . . Wherefore God highly exalted Him."

## AMERICA AND GREAT BRITAIN.

To all right-thinking men and women of Anglo-Saxon extraction, there has been, for many years, no deeper or more earnest desire than the wish that Great Britain and the United States might be more closely united in friendly sympathy. It seemed unnatural that two great nations, speaking the same language, living under substantially the same institutions, having the same laws and customs, should be alienated the one from the other. Of course the explanation of the strife could be traced to the Revolu-

tion in which the United States found their origin. But that ought to be no more a question between these peoples than the Wars of the Roses or the rebellions on behalf of the Stuarts should be a question between English families or counties which might have taken different sides in those conflicts. In England the quarrel had been almost forgotten; but in America it had been kept alive by schoolbooks and in other ways, young people being taught that they had some grievance against the Mother Country. Then, the influx of Irish, remembering old grudges against the English, has added to the volume of enmity which has rolled up. It is true that these feelings have not been shared by the more highly-educated and cultivated among the Americans, who have the same love and regard for England that we Canadians have. In God's providence, the terrible scourge of war has been overruled, to almost put an end to this state of things. We dare to say that there is, in the United States at this moment, a cordiality of sentiment towards England which has not been found there since the Revolution. It is not merely that they are grateful to the British Government for intervening to prevent the interference of France and perhaps Germany. They are grateful and properly grateful for this. But that is not all. They are also grateful for the moral support that Englishmen have given them in all kinds of ways—in private, in public, in newspapers, in speeches—and not least in the sympathy shown by English sailors wherever they happened to cross the path of the Americans. Englishmen have shown an interest in the war, partly because one of the belligerents was of their own blood, partly because they thought they were trying to do justice. Both of these reasons have appealed to the American heart, and at this moment the Union Jack would be saluted, throughout the States, with an enthusiasm second only to that which the Stars and Stripes would receive. But perhaps, it may be said, the Americans are hoping that these movements on our side may be the precursors of annexation? Well, perhaps some few may have such thoughts; but, as regards the mass of the people, there is absolutely nothing of the kind. Nay more, we know that a good many Americans think it a distinct advantage to have alongside of them a country governed by methods somewhat different from their own. The better Americans are by no means blind to the disadvantages of their own system; and although they may not prefer ours on the whole, yet they feel the advantage of being able to appeal to it in certain cases. This however only by way of reply. The essential principle of the present drawing together is partly kinship, partly unity of principles, and partly community of interests. It is not a bad union. May the result grow from more to more.



### THE BROTHERHOOD OF ST. ANDREW IN CANADA.

This convention, for which elaborate arrangements have been made, commences on Thursday evening of this week, at 7.30 p.m., with Quiet Hours to be conducted by the Rev. F. H. DuVernet, M.A., whilst the conferences and public meetings will be held on Friday and Saturday, with special services and men's mass meeting on Sunday. The programme will be substantially that which was published in these columns some weeks since—there have been a few changes, but the leading speakers, both bishops and laymen, have not been altered. Bishop Dudley, of Kentucky, with Bishops Courtney, Sullivan and DuMoulin of the Canadian Church, will represent the Episcopate, whilst the presence of Mr. Houghteling, president of the Brotherhood in the United States, and that of the versatile G. Harry Davis, of Philadelphia, the first vice-president of the United States Brotherhood, will be a genuine treat. The attendance promises to be unusually large—considerably over 100 of the Brotherhood men from Toronto alone have signified their intention of being present, whilst more clergy and laymen, from places not having Chapters of the Brotherhood, will be on hand, than at any previous convention.

### SUNDAY SERVICES.

A correspondent, signing himself "A Sufferer," very properly calls attention to what—not without reason—he terms a monstrous abuse. From what we have heard from various quarters, we have reason to believe that the abuse is a very common one. It is the omission of the whole of the Communion Office from the Sunday services of the Church. Widespread as this abuse seems to have become, it must certainly be of very recent origin, and it would be interesting to ascertain how it first began. On this point as yet we have no information. As to the gravity of the offence, however, we imagine there can be no doubt. Let it be considered, in the first place, that the Collect, Epistle, and Gospel give the distinctive character to each Sunday. Cut these out and all Sundays become very much the same. Now, the whole devotional system of the Church of England, as of the Catholic Church at large, rests upon the seasons and divisions of the ecclesiastical year. It is an outrage that this manifest purpose of the Church should be destroyed by such an omission. Nor is this all; it is distinctly ordered that the Communion service shall be used every Sunday and Holy Day, provision being made for those occasions on which there is no Communion. Why, then, is the distinct command of the Church disobeyed? We are not aware of any ecclesiastical authority having sanctioned the omission. Nothing short of the consent of the Bishop could hold the parish priest blameless; and indeed we doubt very much whether a Bishop could be regarded as having any such dispensing power, unless we are prepared to say that there is no law which can bind a Bishop. Holding these views, we naturally ask—with some considerable interest and

curiosity—what is the reason for this astonishing omission? and, in the absence of information, we can only guess at it. It can hardly be the mere wish to shorten the service, for there are other ways of doing this without having recourse to a device so objectionable. Another reason has occurred to us, for which, however, we will not vouch. It may be that some clergymen object to using a part of the service without having a celebration of the Holy Communion. To a certain extent we sympathize with this feeling, if we are right in supposing that it exists. The way, however, to satisfy such a sentiment is to have a weekly celebration, early or late. Where there is early Communion with the use of the complete service, there can be no objection to the omission of the whole office at the forenoon service. The requirements of the Rubric will have been fulfilled, and the distinctive service of the day will have been used. This sentiment, we say, may be an excellent reason for using the whole service every Sunday, but it can be no reason for omitting the whole of it on any Sunday. If any should, for a moment, scruple at the use of a part of the service, let it be noted that the Church has actually made provision for such a case. Why this particular arrangement was made at the time of the Reformation will readily appear to those who recall the conflicts of that period. At present we need only refer to the fact. Now the Rubric is quite plain: "Upon the Sundays and other holy days (if there be no Communion), shall be said all that is appointed at the Communion, until the end of the general Prayer. [For the whole state of Christ's Church militant here in earth], together with one or more of these collects last before rehearsed, concluding with the Blessing." This, we say, is quite plain, and it should receive the attention of the clergy, and should be obeyed. It is the duty of the Bishops to see that the instructions of the Church in this matter are carried out.

### FAILURE AND SUCCESS.

We have here two words which are often used with very different meanings and applications. Sometimes they are used in the most superficial manner. For example, we say that a clergyman is very successful simply because his church is crowded—no matter by whom or by what means. Sometimes we take a deeper and more comprehensive view of things, and say, here are all the signs of a genuine success, a large congregation, an increasing number of communicants, liberal offerings not merely for the things which afford pleasure to the congregation, but for the general work of the Church, genuine effort and self denial for the advancement of the Kingdom of Christ. A man must be very hard to convince, if he could not see signs of success, and of the best kinds of success, in all these things combined. Of course, we do not forget another side—that we are to work in faith and leave consequences and results to God. And we are often reminded of the apparent want of success on the part of our blessed Lord,

and also as experienced by some of His most saintly followers. But before we can comfort ourselves with examples of this kind, we are bound to consider how far the circumstances were the same or similar. Granted that good men have worked with great devotion and have seemed to have accomplished hardly anything, should that prove a reason for a man being satisfied who has accomplished practically nothing? A man may be a good man and a laborious worker, self-denying and devoted, and yet achieve very little, and it may still to a large extent be his own fault. It may be, it need not always be. There are parishes in which it seems impossible to do anything. Some evil spirit has entered into them. Some canker has got possession; and the evil is propagated from generation to generation; and the good seed, even when well sown, seems to bear no fruit. An apostle composed of the united powers of a Paul and an Apollon would be helpless. An angel from heaven could do nothing. Here is a tremendous appeal to the laity of the Church. Why is there failure in such a parish? It is easy to throw the blame upon the clergy, and they may sometimes—often be to blame, but are they always to blame? Sometimes they are to blame even when it is not easy to bring the blame home to them. In some cases it is quite easy. Some fail through sloth, some through bad temper and impatience. These are two fruitful causes of failure in every sphere of life and work. But some fail through a certain want of tact which, in fact, results from lack of humility or kindness or a charitable consideration for others. A Reverend Dr. John Brown, ancestor of the author of "Rob and his friends," is said to have once addressed his congregation in the following fashion: "My brethren, if you want learning, you can get it by labour. If you want piety, you can get it by prayer; but, if you want common sense, I don't know how you are to get it." There is no small measure of truth here. Many men fail not from want of essential goodness and devotion, but from that strange want of adaptation which it is almost impossible to describe, which, however, many feel, and the results of which all can appreciate. We remember a singular instance of this kind. A man of quite good ability, of the most conscientious character, laborious and devoted, had a tolerably large parish which he visited sedulously. Ordinarily "a house-going parson makes a Church-going people." But the people did not go to church. Whenever they objected to anything, the good man told them of the Law, held forth on his own duties, responsibilities, and privileges; and, in spite of all his pastoral care, his church was empty. He was succeeded by a man of no greater ability, and of not much difference of opinions, who carried on the services in the same manner as his predecessor had done; and yet within a month his church was full. This is fact, not fiction; and the new incumbent was not a very remarkable preacher. But he was a kind, good man—as the other was essentially—and his outward manner won upon the people. They got to like to please



him, to like to do as he wanted. "Charity—love never faileth." The meek still inherit the earth. Kindness, thoughtfulness, considerateness, along with moderate abilities, will succeed, when greater powers, without such graces, will fail.

## REVIEWS.

The Thirty-nine Articles of the Church of England. By Edgar C. S. Gibson, D.D. London: Methuen & Co. Vol. I. (Articles i.—viii.), 1896; Vol. II. (Articles ix. to xxxix.), 1897. 21s.

An experience of some years as Principal of Wells Theological College, no doubt made the writer of this latest commentary on the Articles sensible of the great need there was for such a book, and at the same time gave him practice in the art of imparting knowledge without which it would have been almost impossible for him to perform the work in the manner he has done. Many writers have undertaken a similar task before, as Burnet, Hey, Browne, Forbes, Boutbee, and Newman, in his famous Tract XC.; but some were diffuse and unmethodical, some were hazy and indefinite, and some exhibited too strongly their own personal bias to be reliable. For wealth of historical and scriptural illustration, Bishop Harold Browne's book still stands unsurpassed; but it is cumbersome as a text-book; there are occasional slips in history, and its deductions are not always concise and clear. The little volume by Maclean & Williams, issued three years ago, is admirable as far as it goes, but it only professes to be an 'Introduction.' Prebendary Gibson has given us a book which cannot but delight the student with its clear and orderly arrangement, which is faultless in its typography, and which is written in a style that is at once interesting and lucid. There is first of all an Introduction, taking up nearly 90 pages, which deals with the history of the Articles, and with the unsuccessful attempts of the Puritans to amend them. The author points out clearly how utterly mistaken is the notion that the Articles were mainly, if not exclusively, designed as a safeguard against Rome, for although a considerable number of them do condemn Roman and mediæval errors, yet a far larger number are directed against the teaching of the Anabaptists, and denounce false doctrines in terms to which the most ardent Romanist could not take exception." As to the theological treatment of the Articles severally, it is calm, temperate and scholarly. Take, for example, the discussion of Purgatory, under Article XXII. After dwelling at some length on the history of "the Romish Doctrine of Purgatory," and giving the scriptural arguments on the subject, the writer sets forth the modified doctrine of modern Romanists, as given by Addis and Arnold, and then he adds: "But even in this form (which is very different from the current mediæval teaching), it must be rejected as wanting in Scriptural and Patristic authority, as well as because it involves a purgatory of pain. That there is progress after death would seem to be implied in Scripture; and it is probable that this may involve a process of gradual purification, only it cannot be said that so much is actually revealed. The possibility remains, that the stains of sin, which cling even to the best, may be removed even in the moment of death, so that the sanctification may be complete 'without which no man shall see the Lord.' But to many minds it will appear far more probable and far more in accordance with what we know of God's dealings with man, that as the stains were gradually acquired, and were gradually being removed during this life, so still after death their removal should be grad-

ual. . . It is but a 'pious opinion' and not a matter which ought to be taught as part of God's certain truth." It would be easy to quote passages showing the same careful and discriminating spirit from his treatment of Articles XXVIII., XXXI., and elsewhere, did space permit; but we pass on to Article XXXVI., as being of special interest at the present time. The book has the merit of being up to date. The Nag's Head story and the question of Barlow's consecration are lightly touched upon, as being no longer matters of controversy. The Papal Bull, of 1896, on the subject of English Orders, is considered, and the justification of our Ordinal against this and (by anticipation), the later attack of Cardinal Vaughan is worked out clearly and concisely. It is plainly shown that the intention of the Church was not to make a new ministry, but to continue that which already existed, and, with regard to the omission from the Anglican rite of the words which confer the power to offer sacrifice, we are reminded that: "The formula of ordination, as used in the Church of England, includes and has always included a commission to minister the sacraments; and this must necessarily include a commission to offer the Eucharistic sacrifice, in whatever sense the Eucharist be a sacrifice." The book is one which cannot fail to commend itself widely to Churchmen, and especially to the clergy, to whom the Thirty-nine Articles are a safeguard of orthodoxy, and even those who cannot accept Dr. Gibson's conclusions on all points will at least admire the clearness and consistency with which his teaching is expressed. It may be added that each volume is furnished with an excellent index.

Magazine.—The Expository Times for September is very good. There are some useful notes on the Kingdom of God, and a curious speculation—one out of many—as to the meaning of the Hebrew Jehovah, and a quite startling account of a discovery in Egypt going back to pre-historic times. We have a very interesting notice of Professor Driver by one of his former pupils, a reply on Immortality from Dr. Beet to Professor Petaval, a continuation of the article on Ritschlianism, by Rev. W. Morgan, a very excellent "Great Text Commentary," on St. John xxi., 15—17, and a number of first-rate notices of books. The present number completes the ninth volume, so that the next publication will offer a good opportunity for new subscribers.

## THE PROVINCIAL SYNOD.

The Provincial Synod assembled, according to notice, on Wednesday, Sept. 14th, beginning with service at 10.30 a. m. in the cathedral. There was a fair congregation, consisting, first, of a large number (practically the whole) of the clergy of the diocese, then of the lay delegates, and finally of the members of the Women's Auxiliary. The processional hymn was "The Church's One Foundation;" after this the litany was sung by the Bishop of Algoma. Then the Communion service was begun by the Archbishop of Ontario, the Bishop of Toronto reading the Epistle, and the Bishop of Montreal the Gospel. The other hymns, beautiful as they were, were not peculiarly adapted to the occasion: "Hark, my soul, it is the Lord," and "I am not worthy." The sermon was preached by the Dean of Kingston, Dr. Smith, who took as his text Psalm xi., 3: "If the foundations be cast down what will the righteous do?" The preacher began by referring to the doubts expressed in the Psalm, and from this he passed to consider the doubts and assaults upon the faith in our own day. He referred to the testimonies given during the last year by a follower of Darwin, and students of history. The first had abandoned Theism, yet returned to Christianity and the Church of England. His life

had been published by Canon Gore. With regard to the evidence from history, the preacher referred to the work of the Tübingen School, who thought they had destroyed the historical character of the early Christian documents. Yet since then it had been established and acknowledged by the successors of that school, that these books really belonged to the period to which they had traditionally been assigned, and were the works of the writers to whom they were attributed. This was satisfactory; for, although Christians did not need such testimony, yet it was a subject of thankfulness that the truth was getting to be more widely received. Another danger had arisen in the disproof of many popular opinions, which had never been part of the Catholic faith, but had been so regarded. Many were in this way unsettled; but wiser men were seeing that the essential doctrines of the Church remained unaffected by this luring away of the word, the hay, and the stubble. Speculations and theories were going, but the facts of the Gospel were eternal. Themes of the Atonement and Inspiration passed away. But the death of Christ, and the Bible had not lost their power. The foundations were not being cast down, they remain the same. The faith stood as firm as ever. To this faith we must remain steadfast, if we would do the work of God. The sermon was a very impressive one, and was heard with great attention.

At 2.30 the Synod was opened by the Archbishop of Ontario, who apologized for the brevity of his address by the fact that while he was in England some notes on the Lambeth Synod were lost. He said he would try to recover the substance of them and have it printed in the proceedings of the Synod. The Bishops of Ontario, Montreal, Toronto, Huron, Nova Scotia, New Brunswick, Quebec, Ottawa, Algoma and Niagara then retired, and the Prolocutor (Dean Carmichael), taking the chair, called upon the secretaries, clerical and lay, to call over the names of the delegates. Nearly all the clergymen answered to their names and a large number of the laity. It was then moved by Archdeacon Bedford-Jones and seconded by Mr. Bailey, of London, that the Dean of Montreal be reappointed as Prolocutor. After a protest from the Dean, this was carried unanimously by a standing vote. Next came the election of the clerical and lay secretaries. On the motion of Canon Forneret, seconded by Canon Cayley, Archdeacon Evans was re-elected, and on the motion of Mr. Warren Burton, Mr. J. J. Mason was re-elected. Mr. C. Garth was re-elected treasurer, and the auditors were also re-elected. Archdeacon Calvert was appointed Deputy Prolocutor. The other officials were then appointed. The next business was the presenting, reading, and referring memorials, petitions, correspondence. The first was one presented by the Rev. G. Osborne Troop, setting forth the necessity of providing religious instruction in French. This was referred to a committee. Next came the memorial from the Diocese of Huron with respect to the relations of the General and Provincial Synods. This was referred to the Committee on the Constitution of the Synod. The memorial of the Diocese of Toronto on the question of divorce was referred to the General Synod. A number of motions relative to canons were dealt with, after which the question of religious instruction in primary schools was introduced on the following motion by Rev. H. Symonds:

"That, whereas, the General Synod at its second session, held in Winnipeg in the year 1896, adopted the report of the Committee on Educational Work of the Church; and, whereas, the said report set forth (a) 'That it is essential for the community and the children that there should be religious instruction in the primary schools; (b) That a half hour each school day, and, if possible, the first half hour, should be given to such religious instruction; (c) That reasonable arrangements should be made for such religious instruction being given by the clergy or their deputies to the children of their own communion, or by the teacher in case of communions agreeable to this; (d) That where the above cannot be carried out, we shall rejoice at the introduction into the school course of studies of



such religious instruction as shall include the teaching of (1) selections from the Old and New Testaments, and (2) The Apostles' Creed, the Lord's Prayer and the Ten Commandments." See Journal of General Synod, page 14).

"Be it resolved, That the Synod of the ecclesiastical Province of Canada at this session, appoint a committee to co-operate with the committees of the various dioceses of the province, where such committees exist, and take active steps that shall tend to the carrying out of the views and recommendations of the General Synod."

Mr. Symonds, in introducing his motion said that its main object was to get a committee appointed from the Provincial Synod with a view towards securing from the Synod some scheme of religious instruction which might be suitable to the whole Province of Canada, and which could then be discussed by the different dioceses. The question was a most important one, and it was desirable that they should get the hearty co-operation of other Protestant churches in bringing the matter before the attention of the Government. It all could agree on the minimum of religious instruction to be given in schools, and if the co-operation of Methodists and Presbyterians could be secured, it would be found that public opinion was really prepared to receive the idea, and the Government would carry it out. The public school teachers, as a rule, were in favour of having religious instruction in the schools, and the chief opposition came from the clergy themselves, who were strangely jealous of their rights in this respect. Religious instruction was necessary to good citizenship, and the school should be the place wherein to teach it. If they could agree upon some simple, but extremely useful scheme of Biblical instruction to be given in the schools, if they could once stand together and agree as to what would be the minimum which would be expected by the public, and seek to lay the foundation of a thorough and complete system, they would confer a benefit on the people of the whole country. There was a growing feeling that religious instruction should be incorporated in the curriculum of the public schools, and that the state should provide it.

The Rev. Dr. Langtry declared the subject to be the most important from a practical point of view that could come before the Synod. In discussing the question of religious education in the public schools, the Synod was not wasting valuable time. It was but bearing the Church's testimony as to what she believed to be a most essential matter. The state educated the physical and intellectual natures but neglected the moral. The Church, therefore, had a right to insist upon the education of the latter. The spiritual side of man's nature had to be nurtured and expanded as much as the intellectual and temporal. If the former was neglected, spiritual apathy would result. A good stable moral character could not be built up except on the basis of religious truth. The object of education was to mould the character, and the doctrines of faith constituted the mould.

The Ven. Archdeacon Allen said the chief trouble in the past had been that the Church had not been able to go with one voice to the Government. They were divided in their opinions as to what constituted the best system of religious instruction. He would like to have the Methodists and Presbyterians with him when the Government was approached. For after all the Church of England was looked upon in this country as a Protestant sect, and not as a great integral portion of the Catholic Church of Christ. Therefore, she had to co-operate with her sister churches. Personally, he would sooner gain one inch for the whole Protestant communion than one foot for the Church of England.

Rev. Prof. Worrell said that the matter had been discussed in the past and asked what had been the result? He felt they were making themselves somewhat ridiculous to the communities abroad, when they discussed the matter with so much enthusiasm, and then went away, and the resolutions passed were as if they were nothing better than some vanishing cloud resting for a moment upon some tissue paper. They ought to be very careful before going to work and making some other reso-

lutions, simply something to close the discussion, to hurry through with and get away, and then forget all about them. The movement should be headed by the bishops and archbishops, who should carry it, if necessary, before the legislative bodies. Without that he did not think that much would be accomplished.

Dr. R. W. Heneker and the Rev. W. J. Armitage also spoke on the motion; after which the House adjourned.

Further discussion took place on this subject on the following morning.

(To be continued).

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Halifax.—One by one our "grand old men" are passing away. Some weeks ago it was my duty to chronicle the death of Rev. Dr. White, of Shelbourne, at the great age of 91. Again his death visited the ranks of our older clergy, and now the whole Church throughout the Maritime Provinces mourns the decease of Rev. Dr. Ambrose, one of our pioneer clergy, who, after a continuous service of fifty years, scarcely interrupted by his retirement some three years ago, passed away on the 12th inst., aged 75, at Middle Sackville, Halifax county. The immediate cause of his death was sunstroke, which he contracted while assisting in the harvest field, and which eventually developed into meningitis, followed, as is so common with persons of advanced years, by acute congestion of the lungs. Dr. John Ambrose was born of Irish parents, seventy-five years ago, in St. John, N.B. In his boyhood he entered the printing business, and for some time was in the employment of the celebrated Joseph Hewe, the "father of responsible government," in Nova Scotia. The whole bent and bias of his mind, however, being towards the sacred ministry, he entered King's College, Windsor, where he graduated. Among the more important cures that he has held was New Germany, a most arduous parish on the Atlantic coast, that has since been several times sub-divided. His life's work was done at Digby, an important town on the far-famed Annapolis Basin, now known all over the United States (if not over Canada) as one of the most delightful summer resorts on the continent. Here he erected a beautiful church, and by his exertions recovered a valuable glebe that had almost lapsed. While in this parish he was also instrumental in procuring the abolition of the abominable system of selling paupers to the lowest bidder, which used to obtain in the province, and which was productive of much misery and suffering. After a long and most successful pastorate at Digby, he resigned, owing to increasing infirmities, mainly brought on by his untiring labour and several accidents, and took the comparatively easy parish of Herring Cove, near Halifax. This parish, after another severe accident, he resigned in 1895, and retired to a farm in Sackville. He was a governor of King's College, and did noble work for that venerable institution. For many years he edited that excellent little monthly, "Church Work." All through his life he took a very prominent part in diocesan business, and was one of the most prominent figures at the Synod, whose establishment he did a great deal to bring about. A man of magnificent physique and noble presence, he was remarkable for his daring. He had saved from drowning, almost always at the imminent risk of his own life, no less than nine persons. Only his modesty prevented him from claiming and obtaining the Royal Society's medal as many times. In early life he married Miss Barss, of Liverpool, N.S., a member of one of our oldest Nova Scotian families, and a relative of the poet Longfellow, who survives him. They have had a family of thirteen children, of whom eleven are living, two of whom are in the

Mounted Police, one a student at King's College, one invalided from the Bank of Montreal, and another a commercial traveller, resident at Amherst, N.S., well and most favourably known throughout the Maritime Provinces. Of the daughters, two are married, two are professional nurses in the States, and another (Sister Margaret) is in charge of a Boston Sisterhood. The writer of this hurried and most imperfect sketch feels most acutely the impossibility of doing justice to the life and character of this noble old man, within the limits of a newspaper paragraph. To know him was, in the strictest sense, a privilege, and his death, to one who was a comparative stranger, was like the loss of a blood relation. Words quite fail to describe the charm of his strong, simple, and yet noble personality. Many who met him in bygone times in the Provincial Synod will fully bear me out when I say that in more senses than one he was a remarkable, if not a showy, man, and in his day a tower of strength to the Church in Nova Scotia.

The Bishop and the Revs. Messrs. Crawford and Armitage left Halifax for the Provincial Synod last Monday.

Annapolis Royal.—St. Luke's.—A report of the receipts and expenditure of the People's Mite Society has been printed and circulated for the edification of this parish by the secretary-treasurer, Mrs. Augustus Robinson, who has served in the above capacity since the inception of this society. Much interest was taken in this prime report. The receipts were \$3,481.70, and there is a balance in the Government Savings' Bank of \$115.20, exclusive of interest for 1½ years, and last month's collections. Mrs. How was unanimously elected president, and Mrs. Walter S. Gray was unanimously elected secretary for the ensuing year. St. Luke's is to be immediately painted. Great credit is due to Mrs. Robinson for her long and faithful services. St. Andrew's school has reopened with a very promising attendance. Mr. Bradford has introduced a department for manual training, and also one for horticulture. Each is under an efficient expert.

### FREDERICTON.

HOLLINGWORTH F. KINGDOM, BISHOP, FREDERICTON.

Bay du Vin.—St. John the Evangelist.—On Sunday morning, August 28th, the Lord Bishop of the diocese held a confirmation in this church and administered the apostolic rite to 28 candidates, in the presence of a large and interested congregation.

Chatham.—St. Mary's Chapel.—The Lord Bishop held a confirmation service here on the evening of Sunday, August 28th, when 30 candidates were presented to him for the laying on of hands, by the rector, the Rev. Canon Forsyth. The candidates were equally divided in number, there being 18 males and 18 females, the latter being appropriately dressed in white and wearing veils. The chapel was filled to overflowing, and was tastefully decorated for the occasion with plants and flowers. The service began with the Processional Hymn, "O Holy Ghost, Thy People Bless," etc., Mrs. Flett, the organist, doing her part with her usual efficiency, the choir being assisted by singers from St. Paul's. While the hymn was being sung, the Bishop, preceded by the Rev. W. J. Wilkinson and the rector, the Rev. Canon Forsyth, entered by the western door and advanced to the chancel. The hymn being ended, Canon Forsyth read the preface to the Confirmation Office, after which the Bishop put the usual question to the candidates. An interesting incident in the service then took place, viz., the baptism, as an adult, of one of the candidates for confirmation. After the administration of the baptism by the rector, the hymn, "My God, Accept my Heart this Day," etc., was sung, and then the Bishop addressed the congregation at length on the subject of the descent of the Holy Spirit upon the Church, dwelling upon the use and history of Confirmation as one of her Divine ordinances.



The Bishop then offered up the prayers of the Office as far as that in connection with the laying on of hands, which was preceded by the hymn, "Come, Holy Ghost, Creator Blest," etc., the candidates reverently kneeling. Next, the Bishop, sitting in his episcopal chair at the chancel steps, laid his hands upon the head of each candidate as they were presented by the rector, and knelt before him, using the beautiful prayer of the Confirmation Office. After the laying on of hands, the Bishop briefly, and in words of wise and godly counsel and instruction, again addressed the newly confirmed. The concluding prayers of the Office were then offered by the Bishop, and were followed by the singing, during the offertory, of the hymn, "Thine Forever, God of Love," etc. This ended, the Bishop pronounced the Benediction, and the service closed with the Recessional hymn "Onward, Christian Soldiers," etc., during which the Bishop and clergy returned to the vestry. The offerings amounted to \$34.49, \$22.49 for the ordinary Parochial Fund, and \$12, special, for the Incapacitated Clergy Fund. On the following day the Bishop returned to Fredericton, in order to take part on Wednesday, August 31st, in the celebration of the 114th anniversary of the foundation of the parish of Christ Church, Maugerville, which is the oldest parish in the diocese.

Baie Verte.—St. Luke.—An interesting ceremony took place here on Thursday, September 8th, when the corner stone of this church was laid with becoming ceremony by the Rev. J. R. Campbell, R.D. The service began by the singing of the hymn, "The Church's One Foundation," which was followed by the reading of Holy Scripture and suitable prayers. An address was then delivered by the Rev. J. R. Campbell, R.D., and the service was brought to a close by the pronouncing of the Benediction, by the Rev. C. F. Wiggins. The weather was beautiful, and many people were present. Amongst the clergy were the Rev. V. E. Harris, R.D., of Amherst; the Rev. J. R. Campbell, R.D., of Dorchester, and the Rev. C. F. Wiggins, of Sackville. Mr. Bryant, lay reader, was also present.

Maugerville.—The energetic rector of this place, the Rev. R. W. Colston, has lately arranged services to commemorate the one hundred and fiftieth (115th) anniversary (1783—1898) of the founding of the parish. Like St. John, St. Andrew's, Fredericton, Gaagetown, Kingston, and other parishes of the diocese, it owed its formation and first organization to members of a Loyalist band, who came to the Province of New Brunswick (then Nova Scotia), in the year 1783 or shortly after this. According to the rector's address, Maugerville is the oldest parish and the possessor of the first consecrated church. The celebration was on August 31st. The Lord Bishop of the diocese was present, also the dean and sub-dean, the Revs. Canons Roberts and De Veber; Revs. H. Montgomery, H. E. Dibblee, J. Simonds, and Messrs. G. C. Hunt, J. de Laney Robinson, James T. Beek, Geo. Armstrong, and many others. There was service in the parish church at 11 o'clock a.m. The Dean preached an eloquent and appropriate sermon, after which there was a celebration of the Holy Communion. The congregation and visitors then went to the grounds of the rectory, and of Mrs. Harrison, where tables were spread, and they had their lunch. Outside the celebration of the Eucharist, the chief event of the day was an afternoon service. At 3 o'clock the Rev. Canon Roberts took the chair, on the verandah of the rectory, at the same time calling the crowd to order with a wave of an old sword, which was revered on account of its Masonic traditions. The sword is a relic of St. George Lodge, No. 19, of Free and Accepted Masons, organized there in 1789. The rector then gave an address. It was, in brief, a history of the parish and a tribute to the memory of the honoured dead. There was first a settlement of Puritans, emigrants from Massachusetts, disbanded soldiers and others, forming a settlement of from 400 to 800 souls. In 1796, Rev. T. Wood,

of Annapolis, N.S., one of the missionaries to the French and Indians, visited the settlement. The Puritans had their own ministers, but in 1783 the Loyalists came, and this was the real beginning of the Church's life. Rev. John Soyre was a Loyalist, and came with the company in 1783. He was the founder of the ecclesiastical parish of Maugerville. At the Easter Monday meeting, April 13th, 1784, the following officers were elected. Warden, John Mersereau; vestrymen, Elijah Harding, William Miles and Nathaniel Underhill. There was no change in the office of warden for a period of 12 years. The church was consecrated on Easter Monday, March 20th, 1788. The rector received from England a grant of £500 for this and another church on the opposite side of the St. John River, in what is now spoken of as the parish of Burton. Reporting to the S.P.G., the rector, the Rev. John Beardsley, M.A., speaks of it as an elegant structure. It was 56 by 32 feet. At the upper end there was a tower, surmounted by a weather cock, made by Alex. Clark. This cock was on the grounds the day of the celebration, among other relics. The entrance was through the tower, and the door faced the river. As you enter, on either side, were two square pews. In the centre of the church there was a double row of long, narrow pews. Along the wall on either side was a row of square pews. Directly in the centre of the space, before the chancel, was a lofty round pulpit, surmounted by a sounding-board and a door. In recognition of the kindness of the first Lt.-Gov. (Carleton), in obtaining the grant, a pew was set apart for his use and his successors forever. This pew was raised above the level of the others and had a canopy. The pews were sold at public auction at an upset price of £2 and £3, the purchaser paying an annual ground rent of ten shillings. There have been ten rectors, viz., the Revs. John Soyre, John Beardsley, M.A. (graduate of Yale), Roper Milner, John Mayne Stirling, A. V. Wiggins, D.D.; Henry Pollard (now of Ottawa), Richard Simonds, Geo. H. Stirling, H. G. Dibblee and the present, the Rev. R. W. Coleman. During the incumbency of the Rev. John M. Stirling, the rectory was burned and rebuilt. Dr. Wiggins, when rector, sold old Christ Church to be used "for profane purposes." The present Christ Church was consecrated by the late Metropolitan on the festival of the Epiphany, 1857. In the evening of the same day there was a closing service, in the form of evensong, with a sermon by the Rev. Henry Montgomery.

St. John.—Ven. Archdeacon Brigstocke and Rev. J. M. Davenport are expected home, on their return from England, about the time of the Provincial Synod. The rector of Hampton, Rev. W. Dickenson, has returned from a long visit in England.

St. George.—The members of the Sunday School Teachers' Association of the deanery of St. Andrew's met at this place on Wednesday, Sept. 7th. There was every encouragement in the meeting, which was far more largely attended and more representative than any that has been held since organization, a year and a half ago. About 50 teachers and members of the association were present, but this does not altogether express the interest which was manifested in this important work, for the congregation present in St. Mark's church, when the programme was submitted, was a large one. There were about 100 present at this meeting. After the opening exercises, by the president, Rev. E. W. Simonson, and the reading of the minutes by the secretary, Mr. J. S. McMaster, the Rev. R. E. Smith, as rector of the parish, gave an address of welcome, in which he emphasized the importance of the work of the Sunday school, and applied the teachers' efforts to that particular period in the child's life between baptism and confirmation. He was followed by Mr. Harvey, a lay member of his congregation, who welcomed the members from the "lay" standpoint, in the absence of the superintendent of the

S.S. of St. Mark's parish. After this, Mr. C. N. Vroom read a very valuable paper upon the subject of "Worship: Its distinct act in the Sunday School, and the attention the child should receive in the Church's public act." He showed, first, how the child might be taught to worship in the Sunday School, briefly outlining what that worship should consist of, and then considered the subject of children's services in their relation to the regular Sunday services in church. He advocated having "evensong" at a convenient hour in the afternoon, instead of as now at 7 or 7.30 in the evening, and attention given that the children should be in attendance at this. The public catechisings should be more frequent and never forgotten; sermons in general might be toned down to the level of the child's understanding, and if they were more simple the congregations would be more truly edified. This paper was discussed at length, Revs. Wm. Eatough, O. S. Newnham, and R. E. Smith joining in it. Mr. Vroom is superintendent of Christ Church Sunday School, St. Stephen.

The Rev. Wm. Eatough, from "Trinity," St. John, was present. He had yielded to a request which the committee had made to him that he should come and speak from the standpoint of a member of the "Standing Committee of the Synod on Sunday Schools." Although Mr. Eatough is not at present a member of that committee, last year, and for several years previous, he was a member, and few men in the diocese, who have expressed an interest in this branch of the Church's work, know better what the Church in the diocese is doing in this direction. He was listened to with real pleasure and interest, as he set forth what had lately been done in the way of organization, and what the Church was trying to accomplish now. He gave the reason for making the effort, which is at present to form a "Diocesan Teachers' Sunday School Association," and told the teachers what the plan was of those who are promoting the scheme, in the event of its being carried to a successful issue. A discussion followed, the upshot of which was altogether in favour of what the speaker advanced, and as an issue, the following resolution was passed: "That it is the opinion of the members of the Sunday School Teachers' Association of the deanery of St. Andrew's, that it is desirable that a Diocesan Sunday School Teachers' Association be formed." This resolution was requested to be forwarded to the secretary of the Standing Committee of the Synod on Sunday Schools.

The last item on the programme was a paper written and read by Miss Helen Mowat, one of the teachers of "All Saints" Sunday School, St. Andrew's. The subject was "The Church Catechism, the Basis of Definite Teaching." It was a thoughtful and well-prepared paper. It went to show the position the teacher is in, and the help really received from this office of instruction. Miss Mowat began by picturing what the case would be without the catechism. She strongly advocated its being learned word by word, and repeated with new illustrations, bringing it practically within the province of the child's life, and thus creating an unfailing interest. She showed its advantage over mere Bible stories, and referred to the necessity of turning the child's attention to it, as the Church's answer to what was expected of child-life. The teacher, too, would find it a very ready help to those many unexpected enquiries of the children. If used and understood, it would be a real fortification to the teacher. She closed with a beautiful tribute to the memory of those who composed it, speaking of it with feeling as what we may almost term with propriety, the gift of the Church in paradise to the Church on earth. The hour for closing drawing nigh, it was not possible to discuss at any length the excellent ideas advanced. The meeting closed with the usual exercises, after a few complimentary resolutions were passed to the rector and others, who helped in making the meeting the success it was. The choir of St. Mark's had kindly arranged for music at this meeting, and were present to assist.



A small steamer was chartered for the occasion to run between St. Stephen and St. George. This was for the accommodation of the teachers in these two places. On the return trip, the fog drifted in very thickly, and through an apparent misjudgment on the part of the captain, she ran aground on some rocks at the entrance of the harbour at St. Andrew's. All were landed in the life boats, frightened, some of them, but none of them injured. It was certainly a great danger, and a general thanksgiving must have been offered by the rescued party. Part of the St. Stephen party drove from the scene of the accident to their own homes, a distance of 19 miles; the remaining party returned home the following morning in another boat of the same company.

#### QUEBEC.

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

Quebec.—The Lord Bishop of the diocese early in the year gave notice that instead of citing all the clergy to a general visitation, to be held in Bishop's College, Lennoxville, he would, during the present Autumn, hold a visitation in each rural deanery. One of these, viz., that of the clergy of the rural deanery of Gaspé, has already been held at New Carlisle, and others will follow in due course. According to this plan the clergy will be enabled to meet at seven different places, thereby causing a great saving of labour to the clergy in the distance to be travelled, enabling forty-two instead of six clergymen to prepare papers, whilst also bringing the proceedings of the Bishop's visitation before the laity.

Levis.—Holy Trinity.—The jubilee of this church was celebrated on the 22nd June last, with the greatest enthusiasm. A special anniversary service was held, when the church was crowded and a very hearty service of thanksgiving was rendered. The Bishop was not able to be present, but was represented thereat by his commissary, the Ven. Archdeacon Roe, D.D., who preached the jubilee sermon from the texts, Isaiah lxxiv., 2, "Our holy and beautiful house where our fathers praised Thee," and also from Hebrews xiii., 10, "We have an altar." The sermon was replete with valuable historical matter. There were present also of the clergy: the Rev. A. J. Balfour, for some years curate of Levis while his brother-in-law was rector, the Rev. L. W. Williams, the Rev. T. W. Fyles, S.P.C.K., Chaplain at Levis, and the Bishop's domestic chaplain, the Rev. E. A. Dunn. After the service, the congregation adjourned to the parsonage grounds, which were handsomely decorated with flowers and flags, and tables covered with beautiful objects for sale for the benefit of the Church Repairs Fund. Tea was also provided by the ladies in the church room. The financial result of the day for the repairs of the church and the fixing of the grounds was very satisfactory, amounting to \$130.

New Carlisle.—On Wednesday, August 17th, the clergy of the rural deanery of Gaspé met together at this place, in obedience to a summons from the Bishop, in order that he might hold a visitation, and confer with them. The clergy, on their arrival, dined together in the Masonic Hall. There were present the Lord Bishop, the Ven. Archdeacon Roe, Rev. Geo. Racey, from the diocese of Huron; Rev. H. E. Wright, from the diocese of Montreal, formerly of Quebec; Rev. Rural Dean Lyster, Rev. J. P. Richmond, G. R. Walters, E. B. Husband, I. N. Kerr and N. M. Bayne. General regret was felt at the absence of Rev. D. Herner, and J. Almond. At 2.30 p.m., the clergy, having robed, met in St. Andrew's Church, and were provided with seats in the chancel. The Bishop sat in his chair in front of the altar, having the Archdeacon on his left. After opening prayers, the Bishop addressed the clergy and gave each a hearty welcome. After these preliminary remarks, the Bishop called upon the Rev. E. B. Husband to read a paper on "The Original Constitution of the Church." Other papers were

read by the Revs. I. N. Kerr and W. G. Lyster, R.D. A discussion then ensued, and shortly after the first session was brought to a close. There was a short evensong at 7.30, when the Bishop delivered a charge on "The Sacrificial Aspect of the Holy Communion." On the following day the Holy Eucharist was celebrated at 8.30 a.m., after which the clergy breakfasted together. At 10 o'clock the second session began, and at it the Rev. G. R. Walters and Messrs. Richmond and Bayne read admirable papers on "St. Augustine and His Followers," "Home Missions," and "Foreign Missions," respectively. After some discussion, in which Archdeacon Roe and others took part, His Lordship summed up the whole proceedings. He spoke of the happy time spent together, of the pleasure of having Mr. Racey and Mr. Wright with them. He said he felt the conference had proved a grand success. (1) Because of the strong interest evinced, both by laity and clergy, (2) Because the clergy of the deanery had been thus brought together, and he added that such gatherings would do much to weld them into a homogeneous body. The Bishop then closed with a hearty vote of thanks to all, and especially to Miss E. Murison, and those kind ladies who had so ably provided hospitality and attended to the wants of the clergy. His Lordship then pronounced the Blessing, and the conference closed. After dinner, in the Masonic Hall, the clergy dispersed to meet again an hour or two later to take the boat for their journey home.

Melbourne Ridge.—The first regular service was held on Sunday, the 4th inst., in the new Anglican church in this place. The building had been formally opened by special services, morning, afternoon and evening on the previous Tuesday, August 30th, when the Rev. Rural Dean Thompson, of Levis, Rev. Rural Dean Hepburn, M.A., of Richmond, and Rev. Ernest King Wilson, M.A., of Marbelton and Dudswell, assisted by the Rev. Ernest A. Willoughby King, M.A., the missionary in charge, made very interesting addresses. Some materials had been prepared and funds collected by the Rev. W. J. Curran, incumbent up to June 3rd. The work of erection was begun June 15th, and the church ready for use August 30th, less than two and a half months afterwards. The new edifice is of wood, in Gothic style, forty-four feet by twenty-two, with porch eight feet by eight, surmounted by a tower of eight feet from the ground, designed to receive a bell as soon as funds enough come in. The windows are of rolled cathedral tinted glass, and contain appropriate emblems and devices. The site of nine square rods was given with certain conditions by Mr. E. E. Shonyo, and his sister, Mrs. Duncan Stalker, and is close by their family cemetery and the school-house on the Ridge road. It will be of interest to recollect the names of the clergy who in past years have been identified more or less definitely with the missionary work of the Church of England in the Township of Melbourne, as follows, viz.: Rev. Chas. B. Fleming, 1830 to 1847; Rev. Daniel Fallon, D.D., 1848 to 1864; Rev. J. L. Gay, 1863 to 1866; interregnum and irregular services, 1867; Rev. H. — to 1873 as rector; Rev. Isaac Thompson, 1868 to 1873, as assistant; 1873 to 1881 as rector; Rev. A. H. Judge, B.A., 1880, assistant; Rev. R. W. Brown, B.A., 1881, assistant; Rev. A. J. Balfour, M.A., 1881 to 1888, rector; Rev. Ed. James Harper, B.A., 1881 to 1883, assistant; Rev. Jas. Hepburn, M.A., 1888 to 1894, the present rector and rural dean of Richmond; Rev. G. H. A. Murray, B.A., 1890, assistant; Rev. V. C. Lacy, 1890 to 1891, assistant; Rev. T. Rudd, B.A., 1891 to 1892, assistant. Melbourne was parochially separated from Richmond, March 24th, 1894, and the Ven. Archdeacon Roe, D.D., appointed temporarily, and to take permanent charge, July 1st, 1894, whilst Rev. W. J. Curran became his curate-in-charge, May 21st, 1894, but during this interval the Archdeacon was appointed to Windsor Mills, and Mr. Curran in the following year (viz., March 25th, 1895), became missionary-in-charge, and so remained until June

3rd, 1898, when the Rev. Ernest A. Willoughby King, M.A., was formally installed in St. John's Church, over that congregation, and those at the Ridge and the North Rockland Quarry—all within the township and present mission of Melbourne, in this diocese.

#### MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.  
Montreal.—The regular quarterly meeting of the Executive Committee of the diocese of Montreal was held at the Synod Hall, on the 13th inst., the Right Rev. Bishop Bond presiding. There were present: The Very Rev. Dean Carmichael, Archdeacons Lindsay, Naylor, Mills, Evans, Rural Deans Longhurst, Nye, Brown, Sanders, Robinson, Rev. Canons Mussen, Norton, Dixon, Empson, Rev. G. Osborne Troop; Messrs. Chancellor Bethune, George Hague, L. H. Davidson, Walter Drake, E. L. Bond, T. P. Butler, Edgar Judge, E. A. Dyer and Richard White. The report of the special committee, who had appointed the Rev. J. G. Baylis as assistant secretary, was submitted; also one on the appointment of a missionary agent. The committee on statistics were authorized to produce a new supply of books for the keeping of statistics in each parish. In reference to a question of an amount due by the parish of Mascouche, the settlement offered by the parish of \$139 was accepted. An application was received from the Church of the Redeemer at Cote St. Paul, asking for a grant of \$350 for the supplying the church by a regularly ordained clergyman. Dr. L. H. Davidson, under whose care the work has been carried on, asks to be relieved and a clergyman appointed. The matter was referred to the Mission Committee, with a recommendation to make such grants of \$350, on completion of the usual agreements.

St. George's.—The many friends of Mrs. James Hutton will learn with regret of that lady's death, which took place last week, after a brief illness. The deceased lady was well-known in religious and charitable circles, and she took an active interest in both the Protestant Infants' Home and the Church Home. She was a member of this congregation and was an indefatigable worker in the Church.

Christ Church Cathedral.—The fourth triennial meeting of the Woman's Auxiliary to the Board of Domestic and Foreign Missions of the Church of England in Canada, was opened on Wednesday morning, the 14th instant, with a celebration of the Holy Communion in the Cathedral. The Lord Bishop of Quebec acted as celebrant, with the Rev. Prof. Steen, as epistoler, and the Rev. Canon Norton, as gospeller. The sermon was preached by the Right Rev. Dr. Thorneloe, Lord Bishop of Algoma. An offertory, in aid of the Anglican hospital in Japan, was taken up during the service. There was a large congregation present, composed principally of the members of the auxiliary. Bishop Thorneloe, in the course of his address, referred to the immense assistance the auxiliary had been to the missionary societies of the Church. He urged upon his hearers the duty of seeking to raise a definite sum each year for the aid of missions in Canada and elsewhere.

#### ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON  
Tweed.—St. James'.—Harvest thanksgiving services were held in this church on Thursday, Sept. 1st. The sacred edifice was tastefully decorated with flowers, fruit and grain. There were three services during the day. The first was a choral celebration of the Holy Communion, when the Rev. D. Jenkins was celebrant, and the Rev. C. T. Lewis and J. de P. Wright, gospeller and epistoler, respectively. Evensong was said at 3 p.m., and commenced with the hymn "Come ye thankful people, come," sung as a processional. The Rev. C. M. Harris, of Marmora, said the



prayers, the Rev. J. de P. Wright, of Flinton, read the first lesson, and the Rev. D. Jenkins, of Roslin the second lesson, whilst the Rev. Rural Dean Bogert preached a very appropriate sermon from the text, "Behold, a sower went forth to sow," St. Matthew xiii., v. 3. The evening service commenced at 8 p.m., and was very bright and hearty. The Rev. Canon Burke, rector of Belleville, preached an able and forcible sermon from the text, "For we are labourers together with God, ye are God's husbandry, ye are God's building," 1. Cor. iii., v. 9. The services were well attended, being in excess of last year. The "thank offerings" amounted to \$98. Before the conclusion of the service, the Rev. C. T. Lewis said that he could not allow the day to pass without a word being said by him to express his grateful and thankful feelings for the most liberal response that had been made by his parishioners, with their "thank-offerings." Words failed him to express the pleasure it gave him, and the thankfulness that he felt in seeing the congregation give their offerings with such a free heart. The mission of Tweed has set a splendid example to other parishes and missions in the diocese, in the manner of providing the necessary means for Church support. For the wretched system of picnics, concerts, harvest dinners, etc., the Rev. C. T. Lewis has substituted the truly eucharistic one of free-will offerings. The results of this scriptural method have produced increased contributions. The energetic missionary-in-charge, and the people who have so loyally seconded his efforts, are being rewarded by seeing the debt, which at one time caused so much anxiety, now considerably reduced and vanishing.

OTTAWA.

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

Ottawa.—The Bishop of Ottawa has since the last meeting of Synod made the following appointments: Rev. J. Fairburn to the parish of Clayton; Rev. J. Smith to Pettewawa; Rev. E. C. Thomas to the new parish of Caledonia Springs; Rev. W. W. Daykin to Vankleek Hill; Rev. John Hunter to Williamsburg; Rev. W. G. Poole to Cobden; Rev. J. A. Strand to Bell's Corners, and Rev. E. Pick to Beachburg.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

Grace Church.—The annual harvest festival services commenced in this church on Wednesday, September 14th, and were continued on September 18th and September 21st. They will be brought to a conclusion on Sunday, September 25th. There were special preachers at each service, including the Revs. E. H. Capp, A. Williams, J. G. Lewis, R. Seaborn, J. L. P. Roberts and F. Newham.

The Rev. R. A. Bilkey, who has resigned the rectorship of St. John's, Bowmanville, is now residing with his family at 32 Balmuto street, Toronto.

Church of the Ascension.—Miss Lizzie A. Dixon acknowledges, with thanks, the receipt of twenty-five dollars from the Sunday School of this Church, for the Peace River Mission, Athabasca.

Cookstown.—St. John's.—The annual harvest thanksgiving services in connection with this parish were held on Sunday, Sept. 11th. The church had been tastefully decorated with grains, fruits and flowers. All the services were very bright and hearty, and the congregations large. The first service was the celebration of the Holy Communion at 10.30 a.m. The Rev. J. McKee McLennan, incumbent, was the celebrant, and the Rev. A. V. De Pencier, M.A., priest, vicar of St. Alban's cathedral, Toronto, the preacher. Evensong was

said at 6.30 p.m. Mr. De Pencier again preached a very appropriate and eloquent sermon. A departure was made this year from the old rule of having a harvest home dinner on the Monday following. A free-will offering to God for the bountiful harvest was asked on Sunday instead and the people responded liberally. The offerings amounted to quite as much as the proceeds of a dinner.

NIAGARA.

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

Acton.—St. Alban's.—The annual harvest festival services at this church took place on Sunday the 11th inst., the church being appropriately decorated for the occasion. Bright and hearty services were enjoyed by large congregations at both services; and at the special early celebration a goodly number expressed their thanksgiving for blessings received. The service was read by the Incumbent, Rev. J. K. Godden, and a most eloquent and appropriate sermon was preached by the Rev. Wm. Walsh, of Brampton. In the afternoon a harvest service was held at Rockwood, the outstation. The church was nicely decorated, a very large congregation being present, when the same preacher delivered a very learned and practical discourse on the early agriculture of Palestine. The good singing of the choir added to the harmony of the service. Another beautiful service was held at Acton in the evening, when the church seemed to present its best appearance. The preacher, according to his accustomed style and power, dwelt largely on the dependence of man and his gratitude to God, and making much use of his experience as a traveler in the Old Country and on the Continent he made his discourses most interesting and attractive. The offertory at each of the services was very good indeed.

Arthur.—Grace Church.—The congregation of this church has been showing marked signs of life during the past year. The parsonage was raised and a large cellar put under it, and the house within all renovated. Rev. F. A. P. Chadwick, the rector, who was recently married, was also presented with a very handsome oak dining-room suite by the congregation. A new organ has also been placed in the church, the funds for which were raised by the Young People's Association. The harvest thanksgiving services were held on Sunday, 11th inst., at which the Rev. H. C. Dixon, of Toronto, preached. The beautifully decorated church, and brightly rendered music, made a fit setting for the subjects of "thanksgiving" and "praise," which were treated by the eloquent and impressive preacher. A harvest thanksgiving supper was held in the Town Hall on Monday evening, at which addresses were given by Rev. H. C. Dixon and others. The proceeds, which are for the erection of a spire on the church, amounted to \$55.

HURON.

JOHN GRISDALE, D.D., BISHOP, INDIAN HEAD.

London.—Mr. N. St. C. Gurd has consented to act as local secretary to the Huron Anglican Lay Workers' and Sunday School Teachers' Convention, which is to be held at Sarnia (D.V.), on the 27th and 28th of October next. Intending visitors should send their names to him for the purposes of billeting. Mrs. Williamson, of Toronto, will give the address to women, which is an important feature in the programme.

British and Foreign.

The Right Rev. Dr. Gell, who for the past 37 years has been Bishop of Madras, is about to retire.

Lord Grimthorpe has spent, since 1877, no less than £250,000 in the reparation of St. Alban's Abbey.

The Church Congress is to be held next year at Bristol, and in 1900 at Newcastle-on-Tyne.

The Hon. and Rev. G. W. Bourke, M.A., rector of Pulborough, Sussex, has been appointed treasurer of Chichester Cathedral.

The Rev. Charlton Walker, one of the assistant clergy at Holy Trinity, Ely, has offered, and has been accepted for work in the diocese of Zanzibar.

Rushton Church has been re-opened by the Bishop of Shrewsbury, after restoration and renovation. The church is one of the most ancient in Cheshire.

The Rev. F. Sinker, senior curate of Christ Church, Southport, has been offered, by the Bishop of Victoria, the English chaplaincy of Hong-Kong.

The Rev. W. H. Morrison, rector of Kilcullen, has had the degree of LL.D. conferred upon him as a mark of recognition of his valuable services in the field of literature.

The Bishop of Exeter has contributed £1,000 to the centenary fund of the C.M.S., and has promised to give the last £1,000 if a jubilee fund of £1,000,000 sterling is reached.

It has been proposed to commemorate the long services of the late sub-Dean Clements, at Lincoln, by filling a window in the chapter house of the cathedral with stained glass.

It is proposed to rebuild Brixham parish church, Devon, in memory of the Rev. H. F. Lyte, formerly vicar of the parish and author of the well-known hymn, "Abide with me."

Lady Augusta Mostyn, in opening a bazaar lately at Llandudno, to clear off the debt on the Duke of Clarence Memorial Church, supplemented her previous gift of £1,000 by another of £1,500.

Acton Church, Nantwich, has just been restored at a cost of some £10,000. Mr. Sutton Timmis, a Liverpool merchant, defrayed the restoration of the nave and aisles, the expenditure amounting to £7,000.

The largest sun-dial in the world is Hayou Horoo, a large promontory extending 3,000 feet above the Aegean Sea. As the sun swings round the shadow of this mountain, it touches, one by one, a circle of islands, which act as hour marks.

The house in the precincts of Canterbury Cathedral, formerly fitted up for the residence of the late Mr. Henry Austin, the cathedral surveyor, will form the nucleus of the new palace for the Archbishop, to which new buildings will be added on to the north and east.

The vicar of St. Matthew's, Bayswater, the Rev. E. A. Stewart, who is one of the best-known of the London clergy, has been presented with a handsome service of solid communion plate, consisting of two chaste and handsomely-jewelled flagons, with two plain patens.

The Edinburgh memorial to Robert Louis Stevenson is to take the form of a mural monument with a medallion portrait in high relief in the Moray aisle of St. Giles' Cathedral. The Moray aisle will henceforth be set apart as a kind of poets' corner for the reception of memorials to literary Scots.

Her Majesty the Queen will soon celebrate her Jubilee as "Lady of Balmoral." She purchased Balmoral in the summer of 1848, and took possession of it in the following September. Hence, when she goes there in the autumn she will have been a resident on the Deeside for half a



century, a fact which is to be commemorated by the erection of a fountain on the Banater road.

Quite recently the first stone was laid of a Protestant church at Villeneuve, in the vicinity of Paris. The occasion is the more interesting because the site is near the place where, 200 years ago, the Protestants of Paris erected their first chapel. At the beginning of the present century the Protestants had only one single public place of worship in Paris. Now they have no fewer than 50, served by nearly 80 ordained ministers.

During the last six months some 1,200 seven-day parochial missions have been conducted throughout England, Wales, and the North of Ireland, by the Church Army, Mission and Colportage Vans, while £1,000 worth of Bibles, Prayer-books, Gospel and Temperance literature have been sold by the Van colporteurs, in addition to the gratuitous distribution of a large quantity of tracts, etc. The Church Army has now fifty-five vans, all of which work summer and winter.

A curious sight may be seen at Walberswick, near Southwold, on the Suffolk coast. The village was an important seaport at the time of the Plantagenets, and possessed a large cathedral-like church. Towards the close of the sixteenth century, its trade declined, and the parishioners found themselves too poor to maintain so huge an edifice. It was accordingly determined to build, in the south aisle, another and smaller church, using as material the stone from the walls of the old church. Needless to say, after the new church was completed, much of the old one remained untouched, and to this day the ivy-covered walls of the outer structure shield the inner one from the inclemency of the weather.

The workmen carrying on their operations in Canterbury Cathedral have, it is expected, succeeded in recognizing the site of the depository of the Easter sepulchre, which was set up in a niche in the north choir aisle as near to the high altar as possible. A correspondent writes: "The site has recently been localized by Mr. W. Pugh, the worthy hon. vesturer, as being that in which the chained Bible is at present placed. This stands within a large arch now blocked up with masonry, which could not have been either a door or a window, since the projecting apse of St. Stephen's chapel in the north transept would block it up. It is now recognized as fairly certain that this arch was the original position of the Easter sepulchre, in which the Host, consecrated on Maundy Thursday, was solemnly placed on Good Friday. When Cranmer adapted this niche as a recess and shelf for the chained Bible, he closed the upper portion under the arch with a thin curtain of stone, resting on two flat arches. In 1887, when the workmen were putting up the tablet to Archdeacon Harrison, they found a hollow space behind the curtain which had to be filled in with liquid grout before the tablet could be secured, and it is but recently that the original use of the niche was realized."

### 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.

#### SUNDAY FORENOON SERVICE.

Sir,—I wish to draw your attention to a very common abuse in many of our churches in the present day. I refer to the entire omission of the Communion service from the Sunday worship of the church. This is really a monstrous abuse, see-

ing that the order of the Prayer book for the use of this service, with or without communion, upon Sundays and holy days, is quite explicit. I should be grateful if you would draw attention to this matter, that we may hear what is to be said by those who are guilty of so serious an omission.

A SUFFERER.

#### MISSIONARIES AND THE MISSION BOARD.

Sir,—In your issue of the 1st inst., under the above heading, Rura! Dean Harding asks, with reference to the action of the late Synod in constituting beneficiaries of the Mission Fund not eligible for membership on the Mission Board, What does it mean? What can it mean? The answer is not hard to give, and here it is. The presence of missionaries on the Board has, in times past, been the means of preventing a great deal of unworkable, obnoxious and humiliating legislation on the part of a few city rectors, city lawyers, and lawyers' clerks, who very often display a greater amount of zeal than knowledge in dealing with mission work, and the needs of the mission clergy. To a great extent these nostrum propounders have been held in check by the missionary members of the Board, hence their expulsion. The composition of the Mission Board at present is a menace to every missionary in the diocese, and will continue to be such till the missionaries band themselves together, and see to it that none but men possessing a thorough knowledge of the needs of missions and missionaries, be placed on it, and further to see to it that the right of the missionary clergy to membership be restored. The Bishop, as president of the Board, is at all times most kind and considerate in his treatment of the missionary clergy. He knows, as many of the other members do not, the hardships and privations they have to endure, and does all that lies in his power to make their burdens as light as possible, and their life and work as pleasant as possible.

MISSIONARY.

#### HURON MISSION FUND.

Sir,—The letters of Mr. Thom, Judge Ermatinger, Churchwarden, etc., display a proper spirit, and it is unfortunate for the Church in Huron diocese that the influence of such minds has not a directing power over our affairs. Things would be different if such men were at the front. Mr. Thom properly states: "Ability to talk, and capacity to dictate, do not necessarily prove the possession of business qualities." This is fully confirmed by the painful reduction of 100 per cent., and which has entailed such unnecessary suffering on the older clergy. I am sure such reduction would not have been made if those who advocated it had been the sufferers. It arose from the unjust scheme to pay off the See house debt. These clerical sufferers are in reality paying that debt, and it is indirectly met from out of the surplus of the clerical fund. It is wrong, and no upright person can justify the reduction. As a layman, I cannot uphold such work, although it may save our pockets. Depend upon it "to do justly" brings the best results. "Churchwarden" makes an extraordinary statement concerning the baneful influence at work. He says: "I understand that the same influence is at work to secure the Archdeacons' Fund, to help pay the Bishop's stipend." Surely he must be misinformed, for it would be dishonest in the extreme to take the Archdeacons' Fund to fulfil our obligations to the Bishop. It is our duty to pay the Bishop. We might as well take the Episcopal Fund to help pay the Mission Fund debt. If it be correct, then those who advocate it should not be on the Executive Committee. Their names should be published so that the Synod might know who they are. Perhaps this is "the last straw," etc., I am glad to hear that a Sunday is to be set apart for a special collection in behalf of those who have been made to suffer by the 100 per cent. reduction. I am confident a cheerful and willing response will

be given, for I know Christian men have their sympathies awakened, and as stated by The Churchman in a former editorial, it would be a disgrace not to alleviate the suffering of clergymen who are not responsible for our unhappy financial condition. It must be used for them, and not put into the General Purposes Fund.

JOS. FAULKNER.

#### LACK OF CHURCH PRIVILEGES A SERIOUS GRIEVANCE.

Sir,—Thus saith "One of Archbishop Temple's Lay Readers," in yours of the 8th. I should be sorry, judging from his epistolary side, to own the gentleman as parishioner. His reflection is cast upon the negative actions of the rector of Peterborough, who, it appears, celebrates weekly, at St. John's Church, in that town, but gives to Chemong Park, where "One of Archbishop Temple's Lay Readers" has "simply been staying," only a Sunday afternoon mission service. "One of Archbishop Temple's Lay Readers" has had no opportunity for several successive Sundays of "partaking." Hence these tears! Well, why does "One of Archbishop Temple's Lay Readers" stay at Chemong Park? Presumably he is not compelled by business or ill-health to "simply stay" there. Why does not "One of Archbishop Temple's Lay Readers" move into Peterborough, where he will have the opportunity to "partake weekly." Then he will not suffer the agonies which now so evidently rend his soul and impel him to "confess" to the public, per Canadian Churchman, that he feels "excommunicate." Of the sermon and theological instruction of "One of Archbishop Temple's Lay Readers" to the clergy of the orthodox Church of England, I can only say that astonishment vanished when I read the signature thereto. To return. Poor "One of Archbishop Temple's Lay Readers"—he must be at Chemong Park (sic) for his health, as he declares that "the hour of half past eight in the morning, and the distance of six miles, without breakfast, is prohibitive, to say the least of it." What more can be said of it? Think of it—readers of the Canadian Churchman—six miles without breakfast, and the alternative, excommunication! Has it ever occurred to your "One of Archbishop Temple's Lay Readers" that whilst he is lecturing the priests in Canada on their neglect of "sufficiency in celebration of the sacraments, and neglect of doctrinal teaching of the Real Presence, that there are one or two modest and Christian ways of meeting the difficulties of Chemong Park, and its "communicant, but floating population," other than such a "miserere" as "One of Archbishop Temple's Lay Readers" utters. Suppose that "One of Archbishop Temple's Lay Readers" should, under the specially distressing circumstances, apply for dispensation from fasting, so long as his state of health compels him "simply to stay" at Chemong Park, or suppose that "One of Archbishop Temple's Lay Readers" should bear the deprivation of his Church privileges, as part of the penance of dwelling at Chemong Park, which an All-wise Providence has seen fit to lay upon him, and in humble submission to the Divine Will, strive to be content with those lesser privileges of which many very good people are by circumstances deprived, during his summer residence at Chemong Park, unable to drive six miles fasting at the early hour of 8.30 a.m., faithfully attend the "mission service on a Sunday afternoon." Let me in turn preach a little sermon to "One of Archbishop Temple's Lay Readers." There are two aspects of the Holy Eucharist—objective and subjective—the showing forth the Lord's death till He come, and "the partaking of the blessed food." Where circumstances render it inadvisable to partake weekly, there are few difficulties, not even a six miles' drive, that should be insuperable in an honest effort to join with the brethren in showing forth the Lord's death, and "assisting" at the offering of the sacrifice.

CHAS. E. WHITCOMBE.



THE YOUNGER CLERGY.

Sir,—May I be permitted, though only one of the "Younger Clergy," to offer a few criticisms of your leader of Sept. 1st on the above subject. It is rather a bold thing to attack the statement of an Archbishop, but my excuse must be that a truly great man is often ignorant of his own greatness, and speaks humbly of his opportunities. Now a man's greatness never lies in his "opportunities," but in himself, and I venture to say that Archbishop Walsh prosecuted his theological studies, when a young man, not because he was a country parson, but because he was a student. It is not what a man is in his position, but what he is in himself that is the making of him. Now a city parson's opportunities for systematic study are greater in reality than a country parson's, because they can better arrange their time, and each day may as a rule be a model for the next. He cannot do much parochial visiting before the afternoon, and he can thus always read two or three hours or even more every day in the forenoon. But if a country parson wants to do much visiting he must get out early in the morning and spend the whole day on the road. It is not unusual for him to leave home at 9 o'clock and not be home till 8 or 9 in the evening, and when he has evening service in an outstation or house to house meetings it will oftentimes be midnight before he comes home, and then he has to feed and bed his horse before he can feed himself. And this at certain times of the year happens day after day with scarcely any intermission. A very successful country parson told me that it was only in the harvest time that he had any time for really honest study. Now no man can be called a student who spends about two months in study and the rest of the year traveling the country. A man needs to read every day, but many of our days are taken up with parochial visiting, and in order to "keep up" our reading and not to get rusty, we have literally to make use of odd moments and half hours, for though we may often have two or three weeks at a stretch with no pastoral work to do we have months at a stretch when it is all pastoral work with no break in it. If, therefore, a man is not naturally a student, he will not study in a country parish. But may I point out what I believe is the principal fallacy of your leader, namely, the assumption that country work is inferior to town or city work. Souls are souls whether they be farmers' souls or merchants' souls, and if any man goes into a parish with the avowed object of seeking the best good of the people in the parish he needs to throw his whole heart and mind into the work, and labour as though he meant to spend his life there. It will then become apparent to him that the difference between town and country is a difference in kind and not in degree, and the country parson is every bit as good as the town parson. "If a man distinguishes himself by doing good work in country places," surely then the country is the proper place for him. He must not be moved for the work's sake. The man who fails in the country, on the other hand, may succeed well in town. What, I ask, would be the result if every successful country parson were promoted (?) as you call it? Simply this, that the country would soon be filled with failures, men who could not get promotion, and men who never study. The active younger men would be simply "enduring" their "light affliction, which endureth but for a moment," waiting for their coveted promotion. Would not the people soon find this out, and would they not soon go where the clergy cared for their souls and leave that church in which the clergy only looked on a country parish as a mere step to something better. And as for meeting with intellectual men in a parish, our farmers are not such ignorant men as people in cities suppose. I find among them intellectual men and well read men, and even studious men, though one has oftentimes to go outside one's own congregation to find them, but not always. A farmer will size his parson up as soon as anyone else, and it will simply mean death to the Church if country people discover that the ignorant and know-nothing parsons

are being shoved off on to them because they are not good enough for city work.  
E. W. PICKFORD.

Family Reading.

THE BEST TO CHRIST.

Not when death threatens me,  
Not weak and helpless laid,  
Upon the weary bed of pain,  
Would I first seek Thine aid.

In gladness I would serve,  
In joyous hours obey,  
In brightest scenes would feel Thee near,  
My guide, my guard, my stay.

Now, while temptations throng  
The busy ways of life,  
Now, while my pulse beats full and strong,  
Command me to the strife.

My best I give to Thee,  
And in this choice of mine  
Find that abounding, deathless life  
So human and divine.

IF YOU ARE IN EARNEST.

Are you looking for some opportunity of doing good? If you are, take to heart these words of William Burleigh's: "There never was a day that did not bring its own opportunity for doing good that never could have been done before, and never can be again." These are true words. You can prove them if you will. It is often true that those who talk most about wanting to do good "if they could" have no perception of the opportunities given them every day of their lives. The real worker in Christ's earthly kingdom does not wait for opportunities; he creates them. If you are in earnest, you will never be idle for lack of opportunity.

A CHRISTIAN'S AFFLICTION.

How is it that a genuine Christian recuperates after being stricken down by a savage adversity or a sharp affliction? Simply because his graces survive the shock. For one thing, his faith is not destroyed. When a ship loses her canvas in a gale, she can still be kept out of the trough of the sea by her rudder; when the rudder goes, she still has her anchor left; but if the cable snaps she is swept helplessly on the rocks. So when your hold on God is gone, all is gone. The most fatal wreck that can overtake you in times of sorrow is the wreck of faith. But if, in the darkest hour, you can trust God though He slay, and firmly believe that He "chastens you for your profit," you are anchored to the very throne of love, and will come off conqueror. Hope also is another grace that survives. Some Christians never shine so brightly as in the midnight of sorrow. I know of good people who are like an ivory dice; throw it whichever way you will, it always lands on a square, solid bottom. Their hope always strikes on its feet after the hardest fall. One might have thought that it was all over with Joseph when he was sent to prison, or with John when he was exiled to Patmos, or with John Bunyan when he was locked up in Bedford gaol. But they were all put in the place where they could be most useful.—Dr. T. L. Cuyler.

OUR RESURRECTION BODY.

The continuity of our resurrection body with our present body lies not in material particles, lies in nothing that quickest cre-

mation or the burning of quicklime could ever touch. Think of that wherein St. Paul finds the similitude and the figure of the relation of the resurrection body to our present body. It is, he says, like a grain of corn, the grain of wheat which faueth into the ground and dies, and yet brings forth the ear of corn. Wherein does the connection lie? Not in the material particles. The material thing must fall into the ground and give itself up to be rotted by the moisture of the surrounding soil. It must dissolve so that it can grow. And what gives it continuity? What makes the ear of corn the same thing with that seed that was sown and rotted in the ground? It is exactly that which we cannot analyse. It is that thing which remains for ever to our biology a mystery, that thing called life, that physical, spiritual thing called life, which constitutes the continuity—because the life is one between the seed that was sown and the ear that grew; "First the blade, then the ear, then the full corn in the ear."

And that is St. Paul's figure for our resurrection body. The material particles may pass into a thousand other human organisms. We know nothing of their destiny. We care not. But we are sure that what we shall receive shall be by a continuity of life spiritually and physically our own body, as the ear that grows is the same thing with the seed that is sown; and it shall be truly material, only now spiritualized, glorified, raised to a transcendent higher power, so that there shall be in it no power or capacity to depress or to hinder the spiritual activity of our regenerated being.—Canon Gore.

LOVE NOT THE WORLD.

Preaching at the consecration of the newly-erected mission church of St. Andrew, Stourton, Leeds, recently, the Bishop of Ripon said those who knew populous towns often observed it was easy to gather people together for some things, but that when an attempt was made to teach them something better and higher they were slow to come together. There was a temptation to look with exaggerated emphasis upon the things that pertain to this world. The lesson which the Apostle, who was perhaps nearest to Christ, taught, was, "Love not the world," and that was the lesson which a Church always silently taught, that there was something better worth fighting for than the mere accumulation of wealth. If the man wanted to grow up to the fullness of his destiny, to be that for which God had created him, he must have a love of something higher than that which can be touched and handled. These were some of the lessons which a Church taught, but it also preached to us of God. The Church was God's house, into which we must come without the dusty shoes and dusty thoughts of the world. Then it was we felt the real presence of God, which those who carried with them everywhere the dust of mere worldliness could not. This was the spirit in which we should enter God's house, for as the fretted sea reflects the stars imperfectly, so the fretted heart cannot enter into full communion with God. But our great joy must always be that when we passed from the sanctuary we could not pass from the presence of God—that He was with us in our goings out and our comings in, and abided with us always.

—There are days in which even silent people can belong to God and be a blessing in the world. A star does not talk, but its calm, steady beam shines down continually out of the sky and is a benediction to many. Be like a star in your peaceful shining, and many will thank God for your life.

e their  
The  
a dis-  
gymen  
nancial  
not put  
NER.

A

Temple's  
ould be  
own the  
is cast  
Peter-  
at St.  
among  
e's Lay  
a Sun-  
Arch-  
no op-  
of "par-  
y does  
" stay at  
mpelled  
there.  
le's Lay  
he will  
Then  
so evi-  
confess"  
that he  
nd theo-  
Temple's  
orthodox  
astonish-  
thereto.  
Temple's  
ark (sic)  
hour of  
distance  
itive, to  
aid of it?  
urchman  
ernative,  
to your  
lers" that  
nada on  
on of the  
ching of  
or two  
the diffi-  
municant,  
such a  
ple's Lay  
of Arch-  
nder the  
y for dis-  
state of  
Chemong  
rchbishop  
e deprivat-  
the pen-  
h an All-  
pon him,  
vine Will,  
ivileges of  
cumstances  
Chemong  
g at the  
the "mis-  
Let me in  
Archbishop  
vo aspects  
ubjective—  
1 till He  
ssed food."  
ble to par-  
not even a  
able in an  
1 in show-  
ing" at the



## THE HARVEST OF THE HAY.

The meadows, sacred until now,  
That none might through them pass,  
Destroying with their ruthless tread  
The tender growing grass,  
Now vocal made with herd and bird,  
Sweet summer sounds, so gay,  
Are free to us, for now returns  
The harvest of the hay.

How beautiful the early dawn!  
How sweet the dewy eve!  
Not famed Arabia's mountains wild  
Can lovelier odors give.  
The country smiles with fields of grain,  
But not so fragrant they  
As meadows yielding up their store—  
The harvest of the hay.

With what delight the children press  
Into the open fields!  
What infinite delight an hour  
Of recreation yields!  
Exceeding far all other sports  
Which happy children play  
Is healthful pastime, when returns  
The harvest of the hay.

How kind is Heaven—the spring-time past—  
To yield another joy,  
And, where the fragrant meads abound,  
To give so sweet employ;  
Now through the fields, no longer barred,  
Delighted we can stray,  
Right glad to see once more returned  
The harvest of the hay.

## A SUBSTITUTE FOR TROUBLE.

The Christian has, of all men, abundant reason for trusting. Surely God is to be trusted. If He had cared for nothing about us, He would not have redeemed us at such a great cost. If He had been indifferent to our fate He would not have sent Christ as the pledge of His love. If He had care enough and love enough and power enough to open a way to our salvation, we may certainly trust Him with all we have. And what kind of a trust is it that is always doubtful? If we ask Him to forgive our sins and blot them out of His book of remembrance, why worry about it and wonder if He has done it? If we commit our ways to Him, why disturb ourselves with fear lest He forget His charge? He says to us, sufficient unto the day is the evil thereof, why load ourselves down with anxiety about the possible evils of to-morrow? If He has power over the future, and we have not, why waste our time, strength and courage in fretfulness?

## TORONTO CONSERVATORY OF MUSIC.

The Toronto Conservatory of Music opened its twelfth season on September 1st, being for the second year in its splendid new buildings, located in the educational centre of the city, and which are so admirably adapted to the work of the institution. The Conservatory is one of the firmly-established and famed educational institutions of Toronto, its success from the first having been such, that it has retained its position as the largest and most completely equipped music school in Canada, comparing favourably with the best in America. The faculty is large and of undoubted strength, including eminent specialists in all departments. The large number of positions of prominence, as teachers and performers, now held by graduates and undergraduates of the Conservatory, clearly indicates the high order of its educational standard, and the thorough character of the training bestowed. Public appreciation of the Conservatory's work is un-

mistakably shown by the yearly increasing attendance, which last season reached 922 pupils. The number graduating last year was 40, and upwards of 450 certificates were awarded to successful pupils. The new illustrated calendar, giving all particulars, may be obtained free on application.

## CHANNELS OF THOUGHT.

I saw a beautiful gate over which was written the word "Christianity." Many men entered there, but few kept to the straight and narrow path that led to the City of Rest. Some, I noticed, started on their journey with more preparation than others. As they began to walk, they gathered their thoughts—which seemed to be resting about their feet—to their knees, and then stepped forth. These men, upon going a short distance, stopped; and on looking closer, I found they had stumbled against a great rock, from which wound a crooked road. On the rock was written Doubt. Their thoughts received a jar, but no injury, for they were bound tightly about their knees. They then gathered their thoughts higher and wound them round their waists. After they had gone a short distance, I noticed them stop again. I then saw that a bramble in the roadway had pricked their thoughts and made them bleed, and the drops of blood on the ground formed the word Infidelity. From the bramble there led another crooked way, but they turned not into it, but kept straight on; and I noticed that they were able to walk more directly in the middle of the path. So the hedges of life, on either side, did not interfere with their progress. Flowers also sprang up in their footprints.

Yet one more obstacle did they meet before they reached the city. A black and sullen stream spread before them. Into this they stepped. Had it not been that they were carrying thoughts high above their heads, they would have drifted away with the tide. The stream led to Atheism. At last in front of them appeared a mighty ocean, and on coming upon it, none hesitated, but all stepped peacefully into the waves, their eyes fastened upon a cross that arose upon the horizon. I saw them no more, but as they had become such glorious beings before fading from view, I could well imagine with what splendour they shone, upon arising from the cleansing waters.

## ENCOURAGING GENIUS.

When Mr. Sydney Cooper was a lad he used to go out sketching from nature, but his mother being too poor to provide him with pencils or paper he had to use his school slate and slate-pencil for the work. One day he was sketching on his slate in the graveyard of Canterbury Cathedral when an artist saw his work and praised it. The next day the same gentleman met him again, and made him a present of pencils and paper. Many years afterwards, at a gathering of artists in London, Mr. Cooper mentioned this incident, whereat Mr. Cattermole, the famous water-colour artist and historical painter, jumped up and said, "Why, Sydney, are you the slate? Then I know that I am the pencils. I really am the very man who gave you the pencils in the courtyard of Canterbury Cathedral, and are you verily the man who was a boy then?"

## CHARACTER.

Character is something which is emanating from the soul all the time, being caught up, reflected, absorbed and reproduced by others. Nothing that we say or do really begins with ourselves, or ends with ourselves. Words and deeds are moral sunbeams, that

flash from soul to soul, in each transmission bearing with them something of the moral substance and quality of the spirit that reflects them—the most subtle contagion in the world is the contagion of character. True goodness, in young or old, streams out and makes its silent, potent appeal, even when the heart of one's fellow is steeled against any recognized moral influence. And just as subtly does the evil of character shadow itself upon the soul that passively and unresistingly suffers it. Living, simple living, makes more converts than all the eloquence of open persuasion. He who preaches from the pulpit of a noble character may know that he can neither enter it nor come down from it without passing through the heart of a neighbouring humanity.

## TIPS TO HOUSEKEEPERS.

**Tomato Toast.**—Cook four common-sized tomatoes and two small onions, pared and sliced fine, for three-quarters of an hour. Drain off the water, add salt and pepper to suit the taste, two-thirds of a cup of sweet milk, or cream, a piece of butter the size of a hen's egg. Have ready some pieces of toasted bread, and pour the tomatoes over it.

**Tomato Fritters.**—Scald and peel the tomatoes in the usual way. Then put them in a tray and chop them fine (the tomato goes nearly half to water). Season with pepper and salt to suit the taste, and stir in flour to make a thin batter, with one-half teaspoonful of soda in it. Fry over a quick fire, in butter or lard, and serve hot.

**Green Tomatoes for Winter Pies.**—To twenty-five pounds of sliced green tomatoes take one gallon of molasses, and simmer slowly for four hours. Season with sliced lemons or spices to taste. Will keep well without sealing up.

**Baked Tomatoes.**—Cover the bottom of an earthen dish with ripe tomatoes, sliced. Then a layer of bread crumbs, seasoned with pepper, salt and butter. Then another layer of tomatoes, and so continue till the dish is filled, letting the topmost layer be of the bread crumbs. Bake fifteen minutes.

**Green Tomato Catsup.**—Chop one gallon of green tomatoes, half a gallon of cabbage and a pint of onions with six pods of red pepper; sprinkle with salt and let stand overnight; drain, and add two tablespoonfuls each of mustard, ginger and black pepper, with one tablespoonful each of cinnamon, cloves, allspice, horseradish and mace, and a pound of brown sugar; pour over the catsup; put in a preserve-kettle and boil four hours, when it becomes thick and smooth.

**Tomato Sauce.**—Stew one dozen tomatoes in a pint of soup stock, with one onion, a bunch of parsley, salt and pepper; boil soft, and rub through a fine sieve; thicken with butter rolled in flour. Serve with mushrooms, macaroni, etc.

**Asparagus Sauce.**—Boil one bunch of asparagus; when tender, cut in pieces; stew in a teacupful of cream, with salt and pepper; thicken with butter rolled in flour. To be served with any delicate fish.

**Watermelon Preserves.**—Select one with a thick rind; cut in any shape desired; lay the pieces in strong salt water for two or three days; then soak them in clear water for twenty-four hours, changing the water frequently; then put them in alum water for an hour to harden them; to every pound of fruit use a pound of sugar; make a syrup of the sugar, and a few small pieces of white ginger-root and one lemon, sliced; take out the lemon and root, after the syrup has been boiled, and add the watermelon; let it boil until transparent; carefully lift it and put it in the jars, pouring the syrup over it.



## The "O" Size Watch

This comparatively new size Ladies' Watch has come to be a great favorite.

This is owing in part to its peculiarly neat appearance as well as its fine timekeeping qualities.

It makes an admirable pocket watch and is equally adapted for Chatelaine purposes.

We furnish it in 25-year guarantee Gold-Filled Cases for \$18 and \$19.50—in Solid Gold from \$23 to \$45—and in Diamond inlaid from \$35 to \$75.

**Ryrie Bros.**

Corner Yonge and Adelaide Sts., Toronto

### Children's Department.

A HARVEST SONG.  
BY BRIDA WALKER.

What sees the harvest moon to-night?  
With bated breath we watched her rise,  
And o'er the deeply purple skies  
Flung far her veil of silvery light.

She seeth fields of golden grain—  
Sheaves ready to be garnered now;  
And weary hand and tired brow  
Which count such harvest toil no pain.

What reads the harvest moon to-night  
Sailing triumphant in yondome?  
Her arts filled with joy of "Harvest Hom":  
If she can read some 'ou's aright.

"GIVEUPPITY."

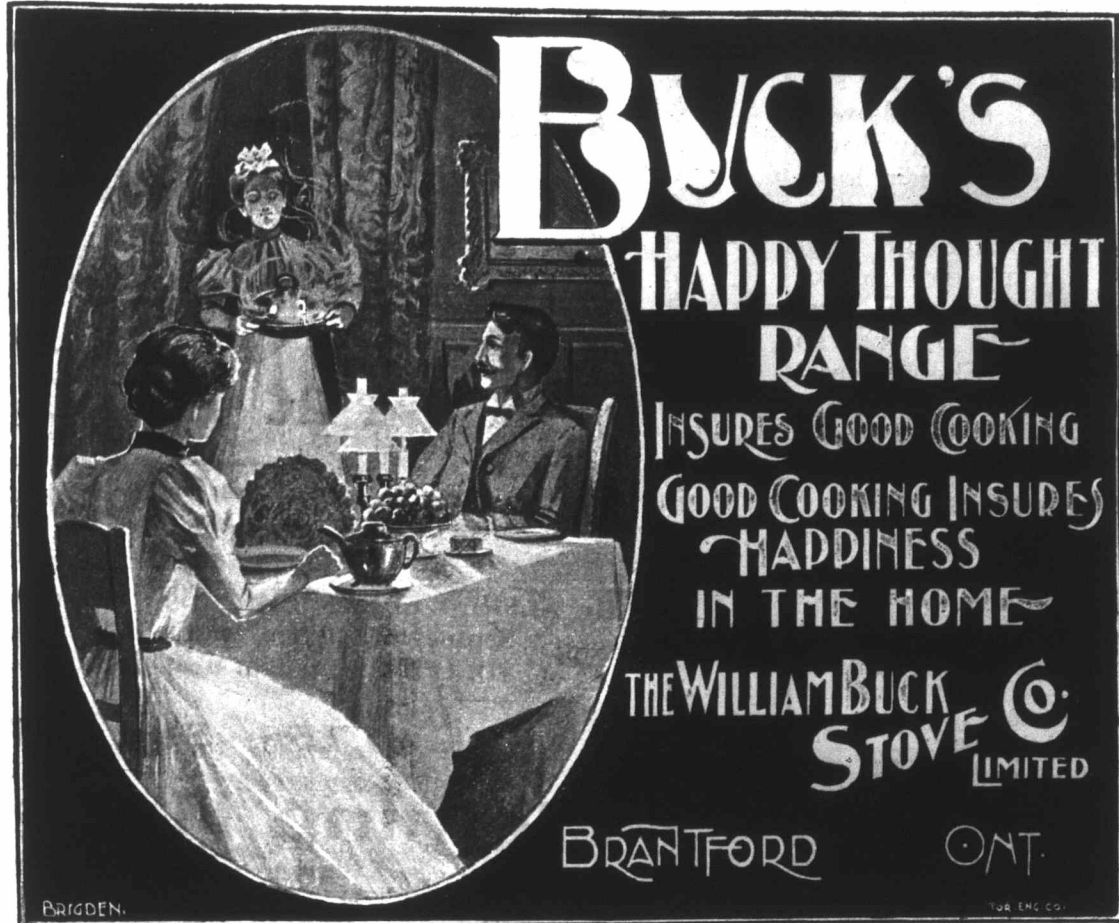
Two little sisters, Daisy and Bess, had been given a parasol which was to be held and shared in common. It was a dainty bit of blue satin, with such glory of ribbons and lace as well might charm the most exacting little girl. They were to take turns carry-

## A Tonic

For Brain Workers, the Weak and Debilitated.

**Horsford's Acid Phosphate** is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitaliser, affording sustenance to both brain and body.

Descriptive Pamphlet free on application to **Rumford Chemical Works, Providence, R.I.** Beware of Substitutes and Imitations. For Sale by all Druggists.



**BUCK'S**  
HAPPY THOUGHT  
RANGE  
INSURES GOOD COOKING  
GOOD COOKING INSURES  
HAPPINESS  
IN THE HOME  
THE WILLIAM BUCK CO. LIMITED  
BRANTFORD ONT.

ing it; but mamma noticed, at the end of a week, that Bessie's "time" never seemed to come, although the unselfish little girl made no complaint.

One day, as they started for a walk, Miss Daisy, as usual, appropriated the coveted treasure, and gentle Bess was moved to remonstrance: "Sister, it's my time to carry it."

"No, it's not; it's my time! I haven't had it hardly a bit," retorted little Miss Temper, with a flash of her brown eyes as she grasped the parasol more tightly. "Daisy," interposed mamma, "give it to your sister. She has let you have it every day, and you must learn to give up."

"O, mamma, I can't! There is no giveuppity in me," sobbed the little girl, dropping the parasol and hiding her flushed face in her apron.

Ah, little one! You spoke more wisely than you knew—"no giveuppity in me!" How many of us must learn, through sorrow and tears, that we cannot fitly do the Father's will without "giveuppity" in our hearts!

### MY CAT.

Very early one morning, I heard an open wagon stop in front of my house, and two cats were tossed out, a black and white one and a maltese and white. Then the man whipped up his horses and went flying down the road, while the poor cats mewed dismally and seemed very much frightened by their strange surroundings. The maltese was so pretty that I gave her a home with me, while the black and white one went some-

**BOOK AGENTS WANTED FOR** the only Official and superbly illustrated **HISTORY OF OUR WAR WITH SPAIN** ITS CAUSES, INCIDENTS, AND RESULTS. A reliable and exhaustive story of the war, Civil, Military, and Naval, from its beginning to the close. With many fine steel plates, maps, and choice engravings. By Hon. HENRY B. RUSSELL, assisted by SENATOR PROCTOR (Vt.) and SENATOR THURSTON (Neb.). One Agent cleared \$200.00 in first two weeks, another \$400.00 in three weeks. 1,000 more Agents wanted. Distance no hindrance. For we Pay Freight, Give Credit, Extra Terms, and Exclusive Territory. Write for terms to the exclusive publishers. **A. D. WORTHINGTON & CO., Hartford, Conn.**

where else; and I never regretted taking the cat in, for she was an excellent mouser and ratter. She soon cleared the premises of all such vermin.

That was during July and August; then came September days, and I had to go to teaching,

to her. I said in as stern a tone as I could command, "Go home!" The cat trembled. She dared not come one step nearer, but she just sat down and mewed after me. I could hear her until I had left her looking like a far-away speck in the middle of the road. My heart

GET THE GENUINE ARTICLE!


## Walter Baker & Co.'s Breakfast COCOA

Pure, Delicious, Nutritious.

Costs Less than ONE CENT a cup.

Be sure that the package bears our Trade-Mark.

**Walter Baker & Co. Limited,**  
Dorchester, Mass.  
(Established 1780.)



shutting up the house from Monday morning until Friday night. I left puss in charge of a good-hearted neighbour, but she preferred her own home, and upon my first return came mewing pitifully towards me, as if to reproach me for leaving her so long; but she soon got over it and went about the place as usual.

The next week I came home she mewed even more pitifully than before, and would scarcely leave my sight during the two or three days I remained at home.

At last she understood through some sort of instinct or deep study—I think it was study. She knew when I was going away, and so, one Monday morning, she was ready to go, too; but I did not know it until half way over to the railroad station, a distance of about a mile. I chanced to look back and there was kitty trotting close behind me.

Well, I knew it wouldn't do to take a cat to school, and for the first time in my life I spoke crossly

### The Spreewälderin Costume

seems quaint and curious compared with the American woman's dress. Every stitch and frill of these quaint costumes, and every bit of dream-like art in modern woman's attire, can be made on the

**SINGER**  
Sewing Machine

The ordinary every day sewing may not only be done quicker and with less fatigue than on any other machine, but the most delicate fabrics can be handled without marring. Look for this:



THE SINGER MANUFACTURING CO.  
OFFICES IN EVERY CITY.



ached as I boarded the train, and I had to tell all of my little school folks about it.

The next time pussy met me she did not say a word, but followed me into the house and lay down in my lap with a sad, patient look on her face.

Poor beast! I had to give her away when I left my old home, and it hurt me so, though I knew the new home would be ever so much better for her. She was restless for a long time, I am told, but grew reconciled at last. I never fail to enquire about her when I have the opportunity, and there is still a warm place in my heart for the cat that loved me so well and served me so faithfully.

THE COMPANY WHO TRY.]

Yes I love the little winner,  
With the medal and the mark;  
He has gained the prize he sought for;  
He is joyous as a lark.  
Every one will haste to praise him;  
He is on the honour list;  
I've a tender thought my darlings,  
For the one who tried and missed.

One? Ah me! they count by thousands,  
Those who have not gained the race,  
Though they did their best and fairest,  
Striving for the winner's place.  
Only few can reach the laurel,  
Many see their chance flit by;  
I've a tender thought, my darlings,  
For the earnest band who try.

'Tis the trying that is noble,  
If you're made of sterner stuff  
Than the laggards who are daunted  
When the bit of road is rough.  
All will praise the happy winners;  
But, when they have hurried by,  
I've a song to cheer my darlings—  
The great company who try.

SPEAK GENTLY.

Walking through the streets of a small inland town, I was attracted by the voices of children at play. Four girls and two boys were busily knocking about the croquet balls, their laughter making merry music.

"Now is your play, Isabel."  
The voice was so sweet, the intonation so remarkably gentle, that I turned to see which child had spoken.

Every voice seemed carefully modulated, but unconsciously so. To me this seemed so unusual that I began recalling the voices of those I knew, and was surprised, as I am sure you would be did you for an hour give these tones of voice your attention.

The American has a voice like a clear-toned clarinet, and few of them stop to consider its force. The spirit behind the voice may be gentle, but the lack of thought on the part of the speaker sends the word into the air through a harsh, loud medium not pleasant to the hearer.

Associated with my childhood was a dear old lady, whose beautiful soul was tabernacled in a large, ill-shapen body. Her life had been full of hardships, and much of trial and suffering had been her portion. The rest-time had come to her late in life, and, while she was far from being helpless, she had, because of age and weariness, laid down many of her old-time cares. Some looking into her face for the first time would have called it repulsive, homely, but when she

spoke you were charmed. I can almost hear the echo of the old hymns she used to repeat to me; hear the stories of the days when she "was a little girl," and sitting here in the twilight I can feel her soft hand smooth my hair as she sang, "The Lord my Shepherd is."

One day in childish glee I begged her open her mouth wide, that I might see where "the soft sound came from." But deep in her grand old soul was the motive power, a loving and gentle spirit.

Cultivate a gentle manner, a pleasing voice; it helps make us gentle in habit. "A soft answer turneth away wrath," and surely a soft answer, a gentle, low-toned request, bring speedy and cheerful fulfilment.

STAMMERERS!

Address Church's Auto-Voice Institute, 9 Pembroke Street, Toronto. Established 1890. Only institution in Canada for the cure of every phase of defective speech. Open continually. Prospectus free.

CHURCH & BYRNE, Principals

The Yorkville Laundry

45 ELM STREET  
H. D. PALSER, - Proprietor

Telephone 1580

ALL HAND WORK

Special Offer

To Readers of The Canadian Churchman!

For TEN DAYS we will supply (all charges prepaid)

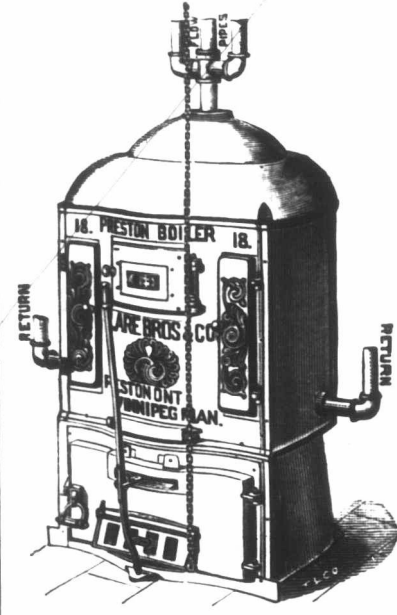
"The LIFE and TIMES of JESUS the MESSIAH"

By ALFRED EDERSHEIM, M. A., Oxon., D. D., PH. D., Grinfield Lecturer on the Septuagint, Oxford, and late Warburtonian Lecturer at Lincoln Inn. In TWO VOLUMES, bound in neat cloth. Contains 1503 pages.

\$1.75 Sent on Receipt of \$1.75

Fleming H. Revell Company

154 YONGE STREET, TORONTO



HEATING OUR SPECIALTY

HOT WATER—Our New System with Steel Radiators.

WARM AIR—Coal or Wood Furnaces. We have many styles and sizes to select from.

COMBINATION—Hot Water and Warm Air, suited for many requirements.

We send free Catalogue and estimates upon application. Write us if you have anything to heat and we may be able to suggest something of advantage.

CLARE BROS. & CO., PRESTON, ONT.

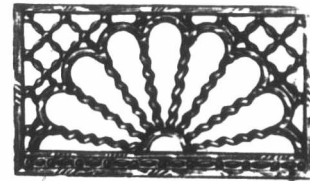
BRANCH AT WINNIPEG

Our Beautiful EASTER NUMBER

sent free to all new subscribers

Extra Copies—Price 10c. each.

To Make Home Pretty and Attractive



Is the wish of every lady. Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms. We make these in Moorish fret work, Japanese fret work, Scroll or Grille work, all combinations of the different styles and makes, finished in any kind of wood desired. For further particulars address

Otterville, Mig. Co., Limited  
Otterville Ont. 57 57

Presentation Addresses

Designed and Engraved by  
A. H. HOWARD, R. C. A.  
53 King St. East, Toronto

HAVE YOU USED ALL YOUR VISITING CARDS?

There is a new type for visiting cards. Script has gone out. The neatest, daintiest and most up-to-date type for cards is called

Brandon Series

It is an exact reproduction of an engraved letter and looks exceedingly well.

We print VISITING CARDS.

The Monetary Times  
Printing Co., Limited  
Toronto, Ont.

Photo-graphing

By our methods is real art—Artistic in pose and superb in the Printing and Embossing of the finished picture.

THE Bryce Studio

Sittings may be arranged by Telephone. 107 King St. West, Toronto



John Kay, Son & Co., "Canada's Greatest Carpet House."

# NEW CARPETS

There's force in the word "new" applied to the Carpets of this store purchased for the present autumn business. To start with, there's no end of variety. Carpets do not comprise a part of this store's stock, but the whole stock, adding to them Curtains and Draperies—a natural adjunct. Shoppers who study these things know that it makes a wide difference to them when this distinction is intelligently and honestly made. What is liked of our stocks is not only their size and assortment, but the fact that they bear throughout evidence of having been bought by those experienced in the making and buying of Carpets.

There's a richness and beauty about our stocks at any time, and especially this fall, that will delight shoppers. Whether their want is little or big and for whatever room, they are sure to find what is needed. Many of the patterns and designs that we show are made up specially at our own suggestion, and are exclusive to ourselves. You will appreciate what this means.

We do not feel that it is necessary to harp on the matter of price. Price is far from being everything in buying a Carpet, but if the contest is to be one of values, with our extensive buying, years of experience, and knowledge of prices, we know that we can do better for you than will be done anywhere else:—

**WOOL CARPETS.** These are English manufacture, and will give a degree of wear, and are found in a variety of designs, that are not common to all wool carpets. We show a wool carpet of extra English manufacture that we sell at 85c. net per yard and a superior English wool carpet for 70c. net.

**BRUSSELS CARPETS.** Something that will give the hardest street wear especially serviceable for dining rooms. We emphasize our "Extra Extra Tricord," in many special designs and colors made expressly for this house. This carpet can be relied upon to give completest satisfaction.

Our purchases also include a special lot of 150 pieces of good Brussels, in 30 different patterns, suitable for any room or hall, 5-8 borders and stairs to match—a carpet regularly sold at 90c. and \$1.10, our price for the present season 70 and 85c net.

**VELVET CARPETS.** Some fine Oriental colors in our stocks of the new season, suitable for hotels and public places, \$1 and \$1.15.

**IMPERIAL AXMINSTERS.** This carpet is well suited for drawing rooms, and is found in all the new colors, special at \$1, \$1.10 and \$1.25 net. Extra heavy Axminsters for drawing rooms, halls and dining rooms, \$1.50.

**VICTORIAN CARPETS.** Splendid assortment of fine Victorian, Crompton and French Aubusson carpets, made of the finest worsted and extra quantity of color, \$2.50 and \$3.25.

**WILTON CARPETS.** Here is a carpet well suited for hard wear, makes well into rugs for rooms or halls in many novel effects. A new make is the "Axine," and is not expensive.

**RUGS AND SQUARES.** A special line of Teprak Rugs, size 6x3, regularly sold at \$9.50, that we make a special for the early fall at \$6.50. Something less expensive in Rugs in Japanese and Buluwayo.

**JAPANESE MATTINGS.** You always find here a range of Japanese and Chinese Mattings that is never nearly equalled anywhere else. The new goods contain many pretty lines in floral and geometrical designs selling special at 15, 20, 25, 35 and 40c.

**WOOL SQUARES.** These are in new colors and always give great satisfaction in wear. Size 9x12, at \$15, \$18, \$20. Some new effects in extra close three-ply.

**LINOLEUMS AND CORK CARPETS.** For years we have been carrying a stock of Linoleums and Cork Carpets, the like of which is never seen anywhere else. We are able on the shortest notice to fill very large orders for these goods. It is not likely that any room or hall or place of meeting will be too large for the size of our stocks in any particular pattern. You know us as agents for Nairn's Celebrated Linoleums and Cork Carpets. Staines' Inlaid Linoleums are found in 20 different patterns, and our price \$1.25 a yard.

**ORIENTAL RUGS.** This is almost an exclusive department with us—in fact Oriental goods generally. We have now a large variety of Oriental Rugs on hand. Some particulars:—

Fine Persian, 14.7 x 10.7 .....	\$100 00	Cashmere & Indian, 15.3 x 10.7	\$125 00
Fine Persian, 15.3 x 11.9 .....	\$110 00	Myrsapore, 10.5 x 13.5 .....	45 00
Fine Persian, 15.1 x 10.7 .....	110 00	Myrsapore, 10.3 x 7.2 .....	27 50
Fine Persian, 14 x 11.3 .....	75 00	Myrsapore, 13.4 x 9.3 .....	40 00
Cashmere & Indian, 13.1 x 10.5 .....	85 00	Myrsapore, 12x9 .....	35 00

A large variety in Anatolian, Carrabagh, Daghestans, Hamadan, at remarkably low prices—\$5.50, \$6.50, \$8, \$12.50, \$13.50, \$15, \$16.50, \$18, \$22, \$25.

Cairo Square, made of heavy Axminster, suitable for drawing room, library, dining and halls, made to any size. Have in stock—12 x 9, \$40; 13 x 11.3, \$55.

## Curtains and Draperies

Conditions enter into the buying of Curtains and Drapery Goods that do not count with everything that you may buy. You may trust your own taste and judgment in many matters, but it is not always so with Curtains and Draperies. The surroundings and appointments of your rooms where these are to go must needs be considered—expert knowledge is often required to satisfactorily and successfully curtain and drape a house. This is one of the important advantages in buying your Curtains and Drapery goods in this store. We can point with no small degree of pride to the hundreds of homes in Toronto and elsewhere in Canada that are pronounced beautiful to-day because of the help and suggestions that have come from this store. Our salesmen have a thorough knowledge of what is wanted and you will appreciate the help they can give you. We need hardly say that the size of stocks in Curtains, Draperies and Furniture Coverings makes a selection easy. For this season we have made even more than our usual extensive preparations for handling this ever-increasing business, and are showing a larger array of novelties than ever before. Larger stocks, increased facilities, more magnificent value, warrant us in submitting the following specials as worthy the attention of the keenest buyers:—

**Lace and Muslin Curtains.** White Filled Muslin Curtains, 3 yards long, \$1.25 and \$1.50 per pair. Renaissance Point Curtains, 3½ yards long, \$4 and \$4.50 per pair. Irish Point Curtains, 3½ yards long, \$2.25 and \$3.25 per pair. Real Brussels Point Curtains, 3½ yards long, \$6.75 per pair. Special line of Drapery Silks, 50-in. wide, regular \$1.50, for 75c. yard.

**Furniture Coverings.** Oriental Tapestries, 58-in. wide, 60c. and 75c. per yard. Early English and French Tapestries, 50-in. wide, 85c. and \$1 per yard. French Brocades, 50-in. wide, \$1.50 and \$1.60 per yard.

**Wall Coverings.** Tapestries, fine Vosey designs, \$1.25 and \$1.50 per yard. Brocades (stripes and figures), 85c and \$1.15 per yard.

**Cretonnes, Glazed Chintzes and Art Muslins.** Fast Color French and English Cretonne, 22c and 25c yard. Glazed Chintzes, 30-in. wide, 40c and

45c yard. Dainty Figured Muslins, 30-in. wide, 10c, 15c and 20c yard. Special Art Silks, 65c per yard.

**New Portieres and Couch Covers.** The choicest range we have ever shown, \$4, \$4.50, \$5 and \$6.50 per pair. Portiere materials (by the yard) reversible, \$1 and \$1.25 per yard.

**Window Shades.** Our specialty King's Scotch Holland (made to any size). New Shade Laces, 20c, 30c, 40c per yard.

**Cords, Guimps & Fringes.** Ladies interested in fancy work will always find here an unique assortment of Cords, Guimps and Fringes in all desirable colors and combinations.

**Estimates Furnished** for cosy corners and window seats of every description.

It will be obvious for those out of town as well as in Toronto that in furnishing the home there is an important saving in dealing with a house of this size and character. To carpet a house throughout, or even one room, and to give completion to the furnishing of a home in curtains and draperies means, when the closest economy is studied, a considerable expenditure. You will see that you can save on this expenditure when you buy here, contrasting the advantage in assortment and prices with stores where these goods are simply kept in limited quantity and constitute one of a score of other lines that are sold. Here are three immense flats devoted wholly to Carpets, Curtains, Draperies and Furniture Coverings.

JOHN KAY, SON & CO., 34 King St. West, Toronto



OFFER NO. 2  
Special \$10 Cash Offer

For the next thirty days, and with a view of helping Sunday Schools to a good library of Church Story Books, we make the second liberal offer of \$10 worth of Books, all in first-class order, for \$10, cash with order.

- COMPRISING THE FOLLOWING:
Five Books, at \$1 each ..... \$5 00
Five Books, at 90c. " ..... 4 50
Five Books, at 70c. " ..... 3 50
Five Books, at 50c. " ..... 2 50
Five Books, at 35c. " ..... 1 75
Five Books, at 25c. " ..... 1 25
Five Books, at 20c. " ..... 1 00
Five Books, at 10c. " ..... 0 50

DO NOT DELAY. ORDER AT ONCE WHILE STOCK IS COMPLETE

\$1.00 Each

- 89 Jungle Jack; or, To the East after Elephants. By Charles H. Eden.
90 The Slaver of Zanzibar. By F. Frankfort Moore.

90c. Each

- 91 Six Months at the Cape. By R. M. Ballantyne.
92 The Crew of the Water Wagtail. By R. M. Ballantyne.
93 Duty's Bondsman. By Helen Shipton.
94 Stronger than Fate. By Mary Bradford Whiting.
95 Battles with the Sea. By R. M. Ballantyne.
96 Velvetees. By E. Gilliat, M.A.
97 800 Leagues under the Sea. By J. Verne.
98 From the Earth to the Moon. By J. Verne.
99 The Island Queen. By R. M. Ballantyne.
100 Tour of the World in 80 days. By J. Verne.

70c. Each

- 101 Penny Wise and Pound Foolish. By Mrs. Carey Brock.
102 A Life's Labour. By Emily Margaret Mason.
103 A Story for the Schoolroom. By author of Widow Tanner's Cactus, &c.
104 Charley Laurel. By W. H. G. Kingston.
105 The Boy who Sailed with Blake. By W. H. G. Kingston.
106 A True Hero. By W. H. G. Kingston.
107 Ben Hur. By Lew Wallace.
108 Exiled for the Faith. By W. H. G. Kingston.
109 The Lamp-lighter. By Maria S. Cummins.
110 California and Oregon Trail. By Francis Parkman, Jr.

50c. Each

- 111 Peter Biddulph. By W. H. G. Kingston.
112 Chimney Park; or, Mrs. Carter's Coming.
113 After Five Years.
114 Mrs. Smith's Lodgers. By E. F. Reade.
115 Minion; or, The Cat that the King Looked at. By Phoebe Allen.
116 The Witch's Den. By Phoebe Allen.
117 The Oliver Children. By Mary Davison.
118 Not a Success. By author of "Our Valley."
119 Left in Charge. By Austin Clare.
120 Match Box Phil. By Phoebe Allen.

35c. Each

- 121 Little Women. By L. M. Alcott.
122 Good Wives. By L. M. Alcott.
123 Uncle Tom's Cabin. By Mrs. H. B. Stowe.
124 Stepping Heavenward. By Mrs. Prentiss.
125 Very Far West Indeed. By W. H. G. Kingston.
126 The Pilgrim's Progress. By John Bunyan.
127 John Mordecai; or, Life on the Shores of Hudson Bay.
128 Florence Nightingale. The Heroine of the Crimea.
129 Gladstone, The Man. A non-political biography. By David Williams.
130 A Bright Fairing. By Sidney Mary Sitwell.

25c. Each

- 131 Dick Ford and his Father. By F. C. A.
132 Rainbows. By John W. Duggle.
133 Sarah Best's Work Basket. By Mary H. Pickersgill-Cuniffe.
134 Tweediebum and Tweedledee. By Mary Roding.
135 Ups and Downs; or, The Life of Kite. By Ascot R. Hope.
136 The Colton Grange Ghost. By A. E. D.
137 "Our Bob."
138 The Young Draytons. By Mary Tench.
139 Old David Wright.
140 Mrs. Tippto Tib.

20c. Each

- 141 A Vampire.
142 Connie's Service.
143 Dandy.
144 Daddy's Right Hand.
145 Mike and his Brother Ben.
146 My Grandfather and his Parishioners.
147 Paul's Partner.
148 The Outcast.
149 Under Canvas.
150 Our Ethel.

10c. Each

A Great Treat. The Lost Note. Fritz, Walter and Lisette. Evenings at Wychwood Rectory.

It will be well to give number of a substitute at each price, in case any of the list should be sold out. Address

Church of England Publishing Co. LIMITED. 17 Richmond St. W., Toronto.

INCORPORATED TORONTO HON. G. W. ALLAN PRESIDENT 1866 CONSERVATORY OF MUSIC College St. & Queen's Ave.

EDWARD FISHER, Musical Director Affiliated with the University of Toronto, and Trinity University.

Twelfth Season Opened Sept. 1, '98.

Largest Music School and Strongest Faculty in Canada. Attendance 922 last year.

NEW CALENDAR AND SYLLABUS FREE.

Conservatory School of Elocution H. N. Shaw, B.A., Principal

This School opens September 27th with a capable and complete teaching staff.

Rolleston House

170 Bloor St. West, Toronto

Resident & Day School for Young Ladies

This school, one of the most exclusive and select educational establishments in Canada, is beautifully situated in the healthiest part of the city; affords superior advantages for a sound education, with careful training and discipline. Well equipped with a large staff of efficient masters and governesses. Apply to Mrs. Neville.

Edgehill, Church School for Girls

WINDSOR, NOVA SCOTIA

Incorporated 1891.

Rt. Rev. Bishop Courtney, D. D., Chairman Board of Trustees. Miss Lefroy, of Cheltenham Ladies' College, England, Principal. Eight Resident Experienced Governesses from England. Housekeeper, Matron & Trained Nurse.

Board and Tuition Fees, including French, Latin or German or Greek, Daily Calisthenics, Class Singing and Needlework, \$225 per annum. Music, Singing, Painting, Drawing, &c. are extras. Preparation for the Universities. Michaelmas Term begins Sept. 14th, 1898. For Calendar apply to DR. HIND.

Church = = Extension Association

355 College Street, Toronto.

Open daily from 2 p.m. to 6.00 p.m. Saturdays 9.00 to 9.30. Surpluses made to order from \$3 up. Garments for Men, Women and Children, new and second-hand, at low prices. Also Books, Publications, Sacred Pictures.

FREE TO Kidney Sufferers.



DR. WORST has made a new Vegetable discovery for

Kidney, Liver, Stomach Trouble, Sick Headache and Rheumatism

He will mail a week's treatment free to all readers naming the Canadian Churchman.

SPECIAL OFFER

If you request it, I will mail a regular \$1.00 box, 8 week's treatment, with the samples. After using the sample if you are satisfied with results, send me \$1.00 and keep the box of medicine, if not, kindly return it. Order to-day, as now is the time to use it.

Address

DR. E. J. WORST DEPT. ASHLAND, O.

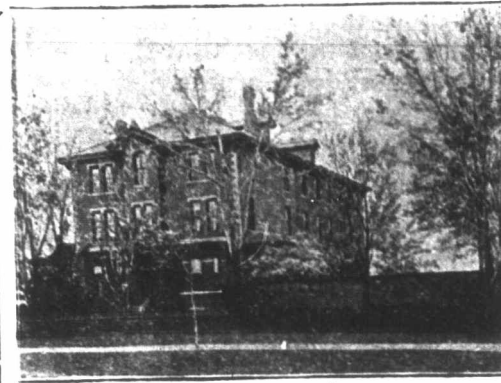
CURED TO STAY CURED. HAY FEVER. Dr. HAYES, Buffalo, N.Y.

Bishop Strachan School for Girls

President-The Lord Bishop of Toronto Preparation for the Universities and also Elementary work. Re-open Sept. 7th. Apply for Calendar to MISS GRIER, Lady Principal, Wykeham Hall, Toronto.

The Church of England Day School

69 Baldwin Street Toronto. This School provides the usual course of instruction in English subjects, together with the higher Mathematics, French, Physical Culture and Class Singing. Extras: Music, German, Latin and Dancing. Terms moderate. For particulars apply to the Sister-in-charge. Next term begins September 12th, 1898.



"Elen Mawr," MISS VEALS' SCHOOL Cor. Spadina Ave. & Morris St., Toronto PUPILS PREPARED FOR THE UNIVERSITIES.

Grimsby Preparatory School...

Will reopen after summer vacation on September 7th. Write for circular and other information to W. J. DROPE, M.A., Principal.

The Church School for Girls in the Diocese of Montreal.

Dunham Ladies' College

President-Rt. Rev. W. B. BOND, LL.D. Chairman Executive Com.-J. MACKINNON.

Comfortable home, careful supervision, healthful environment. Special attention is given to French, which is taught by the Natural Method. School staff consists of six resident and two non-resident trained teachers. Ordinary course prepares for A.A. University and Normal School Matriculation. Music is under the direction of Prof. G. W. Cornish, of Montreal. Board, Laundry and Tuition (ordinary including French, German and Classics), \$153 per annum. Re-opens Wednesday, 7th Sept., 1898. For Calendars, &c., apply to THE LADY PRINCIPAL, Dunham, Que.

Hellmuth Ladies' College

LONDON, ONT. CIRCULARS.

Bishop Bethune College, Oshawa, Ontario

UNDER THE CHARGE OF The Sisters of St. John the Divine Visitor, the Lord Bishop of Toronto.

For terms and particulars apply to the SISTER IN CHARGE, or to

The Sisters of St. John the Divine MAJOR STREET, TORONTO.

Michaelmas Term begins 7th Sept., 1898.

Trinity College School PORT HOPE, ONT.

Michaelmas Term begins on Wednesday, September 14th.

The handsome new buildings are unsurpassed in the Dominion, and are provided with all modern appliances for the health and comfort of the boys. Two entrance Scholarships open for competition in September. A preparatory Form for little boys. For admission or further information address

REV. DR. BETHUNE, Head Master

Miss Dalton Millinery

Dress and Mantle Making All the season's goods now on view. The latest Parisian, London and New York styles. 356 Yonge St., Toronto

JONES & WILLIS

Church Furniture Manufacturers

ART WORKERS IN Metal, Wood, Stone and Textile Fabrics

43 Great Russell Street, LONDON, W.C.

And Edmund St., BIRMINGHAM, Eng. Concert St., BOLD ST., LIVERPOOL.

S. John the Evangelists' School, Montreal.

25 boarders, 40 day boys, five resident masters. The classes are small and the boys are thoroughly grounded in the essential of classics, mathematics and English, and prepared for matriculation, the military college at Kingston and Business. Two masters at least are English graduates. A good tone is the acknowledged feature of the school. For admission and circulars apply to the Rev. ARTHUR FRENCH, B.A. Oxford, Headmaster.

St. Margaret's College

A Collegiate Boarding and Day School for Girls, that aims to combine thoroughness of class-room work with the advantages of a well equipped residential school. The curriculum includes the highest honor work for University matriculation, and a high-class Musical and Art course. Modern class rooms; large grounds; specialists of the highest professional standing in every department.

Re-opens Sept. 14. Address MRS. GEORGE DICKSON, Lady Principal, St. Margaret's College, cor. Bloor and Spadina Ave., Toronto.

The Morley Ladies' College, Conservatory of Music and School of Art.

Sneinton Manor, Huntsville, Ont. Visitor-The Ven. Archdeacon Llywy, Algoma. Principal-Miss Morley, L.L.C.M., A. Mus. L. C.M., Representative of the London College of Music, Eng.; Silver Medalist for Pabning. Head Teacher-Miss Jean Davidson, M.L.A., Gold Medalist for Provincial Normal School, Medalist in Mathematics, Prize Essayist, etc. Assistant Teachers-Miss D. Chown, Miss V. Goulding, Miss L. Hunter. Professor of Greek and Latin-A. Morley, Esq., Graduate of Tannock College, Eng.

A resident and day school for young ladies. Students prepared for Primary, Junior Leaving and Senior Matriculation for Toronto University and Trinity College. A thorough English course with Languages will be given to those who do not wish to take certificates. French conversation every day. Special advantages in Music, Art and Modern Languages. FALL TERM commences Sept. 14th. To fill vacancies six pupils will be received at reduced terms. Calendars and further particulars on application to the Principal.

CHURCH BRASS WORK

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, etc. Chandelier and Gas Fixtures.

CHADWICK BROTHERS (Successors to J. A. Chadwick)

MANUFACTURERS 182 to 190 King William St., HAMILTON, Ont.

CHURCH WINDOWS SIMPLE & ORNATE. MEMORIALS A SPECIALTY. McCAVSAND TORONTO

The Oxford Press

THE OLD-ESTABLISHED CHURCH PRINTING HOUSE.

Illuminated Confirmation, Baptismal and Marriage Certificates

Choir Programmes, 25c. per 100.

G. PARKER (Successor to Timmis & Co.) 33 Adelaide St. W., Toronto, Ont.