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[No. 44.]



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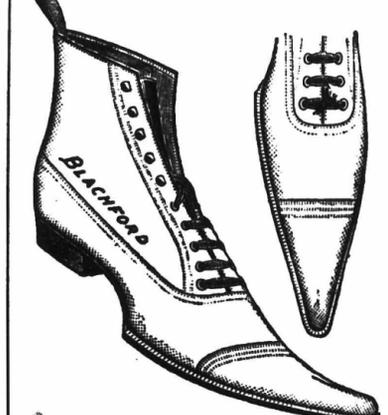
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Lessons for Sundays and Holy Days.

Nov. 7th.—TWENTY-FIRST SUNDAY AFTER TRINITY.

Morning.—Daniel 3. Philimon.

Evening.—Daniel 4; or 5. Luke 23, v. 50 to 24, v. 13.

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

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 270, 320, 324, 552.
Processional: 248, 260, 392, 478.
Offertory: 271, 295, 306, 518.
Children's Hymns: 194, 331, 335, 569.
General Hymns: 32, 277, 286, 301, 307, 520.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 191, 309, 314, 558.
Processional: 219, 224, 231, 390.
Offertory: 167, 233, 271, 300.
Children's Hymns: 197, 329, 338, 568.
General Hymns: 19, 164, 229, 240, 273, 516.

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

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

Epistle for the 22nd Sunday after Trinity.

Phil. i. 9: "And this I pray that your love may abound yet more and more in knowledge and all discernment."

The epistle to the Philippians, if one of the shortest, is also one of the most precious of the epistles to the churches of the Apostolic age. Pervaded by a beautiful spirit of deep and earnest tenderness. Like other epistles of the same intermediate period, differs equally from the fervent energy of the earlier epistle,

and from the settled time of the later. The apostle, hesitating between life and death is affectionately mindful of those who had shown him affection. Beginning with thanksgiving on their behalf, he goes on to express his confidence in them for the future, and then passes to prayer. Let us consider its contents.

i. The subject of his prayer generally—that their love may abound, etc.

1. The great desire of every Christian for himself and others. "Grow in grace." Grow in love.

2. And this not because the Philippians were deficient. Quite the reverse. Yet growth the sign of life, and means continued life.

3. And not merely in love, but also (1) in knowledge, and (2) in judgment. Love, by itself, may become the sport of impulse. Needs to be guided by knowledge. Knowledge preserves love; and such love, thus preserved, leads to a greater delicacy of perception—a fineness of touch.

ii. Consider this prayer as one that we should offer for ourselves, our brethren, and the Church at large.

1. An obvious fact that the chief defect in the character of men is a want of moral balance and completeness. Few without good qualities. Still fewer in whom these are not marred by faults. But one exception.

2. The importance of ascertaining these defects evident. Moral discipline consists in detecting and eradicating such faults. "Laying aside every weight, and the sin," etc.

3. Of all which we may see illustrations in nations—in churches—in individuals. Great excellences and also faults. Earnestness, but want of calmness and repose. Quietness, with lack of zeal.

4. To take the thought suggested in the text. Love and knowledge. Love without knowledge is blind. Knowledge without love is cold and lifeless. Love is preserved by knowledge and perception from being ill-judged and misdirected.

5. The blending of these two principles the very armour of the Christian life in churches and in individuals.

(1) Controversies of the Church with heresy often show zeal without knowledge, and knowledge without love. Amiability without discretion. (2) Efforts to extend the Kingdom of Christ. Sometimes earnestness passes due bounds—in its manner and tone injurious. (3) So in the discipline of the personal life. Foundation in love, gratitude, devotion; yet need guidance of knowledge and perception; or there may come abuse of Christian liberty, or excessive self-denial, and asceticism, sometimes productive of a hard and unloving spirit. A danger both ways. Yet love without knowledge best; for love is full of sacrifice, and has ever a kind of sacred tact.

RELIGIOUS EDUCATION AND THE BAPTISTS.

We are very sorry to find that the Baptists have joined in what is practically the movement against religious education. We are

quite aware that they would deny that such interpretation could fairly be put upon their action. Of this, however, we have no doubt. When a reverend gentleman declares that the setting apart of a certain portion of time out of the school hours for the teaching of religion would tend to weaken and demoralize the Church, we wonder whether reporters have ears, or we have eyes. When, again, we are told that it would be a violation of the principle of Church and State, we are no less astonished. No one proposes that any child shall be taught any doctrine to which its parent objects. No teacher need be paid out of the rates for giving religious instruction. If he were so paid, there would be no grievance, seeing that nine-tenths of the rates come from people who want religious education for their children. But, if it should turn out that this mode of payment is objected to, it would be quite easy to get the money from the supporters of religious education. But here is another objection. The doctrines to be taught would be altogether objectionable to atheists, agnostics, and spiritualists, would they? Prof. Huxley, the author of the term agnostic, said that the Bible was the best text-book of morals. J. S. Mill said you could not give better ethical instructions than the precepts of Christ. But suppose they did object, they need not be taught the objectionable doctrines; and it is something new to tell us that atheists are to be considered, and Christians are not. Baptists, we are gratified to learn, do approve of religious instruction, but they build schools for this purpose. Now, do these gentlemen seriously tell us that the two hours or so which they are able to give to this teaching is adequate? They know it is not; they know that, if it were, there is not accommodation in the Sunday schools for all our children, even if we could get them there. And yet they venture to come together, and, in the face of the public, make these statements—for the maintenance of what they would call a principle. But something worse is coming. The separation of denominations, we are told, would tend to hold the children apart and accentuate religious differences, a sentiment that it was unwise to introduce, for the children should be drawn closer, not only in secular, but also in religious matters. This is a truly surprising utterance, for it seems to say that our equality and civic unity can be preserved only by hiding our differences of opinion. Is this what is meant by religious liberty? Such a possession seems to us to be little worth, unless it means that every man may openly profess and practice the religion which he believes. What we all need, more and more, is perfect loyalty to our own convictions, and complete respect for the opinions of others. If our children are to be brought up in such a way as to be afraid or ashamed of professing their faith, religious education will be of very little use. In the present state of the law such instruction, it appears, cannot be given in school hours. The Baptists, we submit, have given us no reasons why the law should not be altered for that purpose.

RELIGION IN SECONDARY SCHOOLS.*

The volume now before us, by the well-known and distinguished head master of Marlborough College, in England, is both a sign of the times, and an important contribution to the work of Christian education. It is not merely that new difficulties are arising in the way of teaching religion in schools at all; but the old methods are no longer adequate in consideration of the present state of Biblical science. Mr. Bell brings to this work not only an adequate acquaintance with the present state of Old Testament criticism, but a large experience in the imparting of religious instruction to boys and young men—of both of which there is ample evidence in the little volume before us—which we can therefore, confidently and cordially recommend to all teachers and parents who have this work in hand. We may remark, in passing, that secondary education is meant in this volume to include all between elementary education and the universities, that is to say, among ourselves, education in High schools, Collegiate Institutes, and commercial schools, and in England, Grammar or Public schools, middle-class schools and commercial schools.

In the first place, Mr. Bell is quite clear as to the necessity for religious instructions. "The arguments," he says, "for the necessity of religious teaching in schools have been much strengthened of late years by observation of some results of purely secular systems of elementary education in France, and in parts of the British Empire. . . . No system of education has life in it unless it teaches the essential principles of religion, and their bearing on character and conduct. In regard to the time to be occupied and the subjects to be taught, Mr. Bell remarks that the time usually devoted to class teaching on this subject is two hours weekly for not more than thirty-five weeks in the year, and this, he says, in the nine years, from the age of ten to nineteen, would give 630 hours—certainly not too long a time during nine years—70 hours per annum. The subjects that should be included in a scheme of liberal religious education, he says, should be: (a) The preparation for the Gospel, the history of the Jewish Church, the theology and morality of the Old Testament. (b) The preaching of the Gospel, the life of Jesus Christ, His revelation of the Father, and foundation of His Church. (c) The results of Jesus' life, death, and revelation in (1) The growth of the Church in the apostolic age (and later, if time permits); (2) Christian ethics, as shown in the Gospels and Epistles. These subjects, he says, are plainly necessary for all. Other subjects suited to senior classes, and intrinsically important, are (d) creeds, formularies, liturgies; (e) Christian evidences; (f) Some knowledge of the history of religion in England. We may here remark that these subjects, although, as the author points out, not of equal importance, yet are all of real importance, and this to members of all communions almost equally. If, for example, we take the subject, which to some might ap-

*Religious Teaching in Secondary Schools; suggestions to teachers and parents, for lessons on the Old and New Testament, Early Church History, Christian evidences, etc. Price 3s. 6d. London and New York: Macmillan, 1897.

pear as least important, that of creeds, formularies, and liturgies, it will be apparent that it is impossible for us to maintain our position, whether Roman Catholics, Anglicans, or Protestants, without being able to show either that our own creeds and forms of worship are lawfully derived from the original deposit, or that those creeds and liturgies which we reject are not so derived. Only on a clear conviction of these facts can any particular Church justify its resolution to break up the unity of the Catholic Church. In reference to these subjects generally, Mr. Bell remarks: "Experience has shown that it is quite possible to include all the subjects above suggested within the limits of a school programme; and that they can be taught fruitfully, so as not merely to awaken the interest of pupils, but also to supply them with such modest 'aids to faith' as may in some measure prepare them to encounter the difficulties of belief which beset young people at or near the close of school life. It is worth while to spend labour on such teaching; respect, confidence, perhaps even gratitude, will be felt towards a teacher who shows that he has weighed and measured his reasons for belief in that which he offers to teach, and that he is anxious to give some clues for future guidance." The importance of the subject has led us to give more space to this valuable little book than we can ordinarily afford, and we have left ourselves little room in which to describe Mr. Bell's suggestions about method. In regard to these, we may say that no wise teacher will disregard them. "It is full time," he says, "to plead for careful reconsideration of the method of dealing with this important and difficult subject of Old Testament history," and he offers his own suggestions as to the best way of teaching this subject. From this he passes to the period between the Old and New Testament, in connection with which he has some excellent remarks on the Apocrypha. Then he goes on to the New Testament and to early Church history. After this he goes back to the inspiration of the Old Testament and the composition of the book of which it is made up. A series of notes on "Christian Evidences" completes the volume. There can be no question as to the value of this book, especially for teachers of High schools, and parents who have at heart the religious education of their children. They will receive here wise and safe guidance in a work which they have no right to neglect.

DEATH OF THE DEAN OF LLANDAFF

There passed away on Saturday last, at the deanery, Llandaff, in the person of the Very Rev. C. J. Vaughan, D.D., one of the best known and most distinguished clergymen in the Church of England. Indeed the reputation of the late dean as a scholar and divine was one of almost world-wide celebrity, for it is safe to say that there was scarcely a Churchman throughout the length and breadth of the world who was not familiar with his name. He was born in the year 1816, at Leicester, and was educated at Rugby, and Trinity College, Cambridge, where, like the late Canon Elwyn, he finished a brilliant career by heading the list of the Clerical Tripos and capturing the Chancellor's medal for classics. He

took his B.A. degree at Cambridge as far back as 1838, and a year later was elected to a fellowship at Trinity College. Besides being chancellor's medallist, the late dean was Craven University scholar, parson prizeman in 1836 and 1837, and Browne's medallist for Greek ode and epigrams. Dr. Vaughan was ordained both deacon and priest in 1841, and in the same year was appointed vicar of St. Martin's, Leicester, which living he held for three years. In the year 1844 he was appointed head master of Harrow School, at which school he made a reputation for himself second only to that of Dr. Arnold, of Rugby. When he went to Harrow he found the affairs of that school at a very low ebb, but during the term of his Head Mastership, which lasted until the year 1859, he brought the school into great prominence, and it flourished exceedingly, and grew very largely in numbers under his judicious management. In 1860 he was appointed Vicar, and Rural Dean of Doncaster, and in the same year Chancellor of York Minster. In the year 1869 he resigned the Vicarage of Doncaster to become Master of the Temple Church in London. Here his scholarly sermons attracted large congregations, and his services as a preacher were largely in demand throughout the metropolis. Whilst he was at the Temple a large number of young university men, who had taken their degrees, read with him for Holy Orders, and many of these, notably the present Bishop of Winchester, afterwards occupied important positions in the Church. Dr. Vaughan was appointed to the Deanery of Llandaff by the late Earl of Beaconsfield in 1879, but continued holding the position of Master of the Temple, in conjunction therewith, until three years ago, when he was compelled by failing health to relinquish it. In the year 1860 Dr. Vaughan was offered, but would not accept it, the Bishopric of Rochester, and it is an open secret that on the death of Archbishop Tait he might have succeeded to the highest possible position in the Church of England if he had cared to do so. The late Dean was a Chaplain-in-Ordinary to the Queen and Deputy Clerk of the Closet, a court appointment which frequently brought him in close relationship with his sovereign. He was select preacher at both Oxford and Cambridge at various times, and the author of a large number of books, quite a number of them being different series of sermons and lectures which he delivered at Harrow School, Doncaster, the Temple, and in the University pulpits of Oxford and Cambridge. The late Dean has been held in the highest veneration by generations of Churchmen, and his death leaves a void which it will indeed be hard to fill.

DEATH OF CANON ARNOLD.

The Rev. Robert Arnold, A.B., Canon of Christ Church cathedral, Hamilton, died at Niagara-on-the-Lake last Saturday evening. He was born at Ballynahinch, County Down, Ireland, on May 12, 1806. His earlier training was obtained at the Belfast Academical Institution, where he laid the foundation of a liberal education. Subsequently at Trinity College, Dublin, he took high honours, and received the degree of A.B. in 1834. Coming to America, he settled in Halifax, N.S., and

entered upon his studies for the ministry, being ordained deacon in December, 1842, and priest on July 1, 1843, by the late Bishop Inglis. In October, 1843, he was nominated rector of St. George's, Parrsboro, N.S., by Viscount Falkland, Lieutenant-Governor of Nova Scotia. He subsequently had charge of the parish of Westmoreland, N.S., for a short time, when he was called to Halifax to take charge of the High school, succeeding Dr. Twining as principal. In April, 1848, he became curate of St. Paul's, Halifax, remaining till 1850, when the parish of Sidney Mines and North Sidney, C.B., was organized. He served as rector of Trinity church in that parish till October, 1859, his duties covering the greater part of the island, and opened several missions, built several churches, organized schools, and for some time himself actively taught. Leaving Cape Breton in 1859, for the sake of the better advantages the west seemed to offer his growing family, he officiated as assistant minister of Holy Trinity, Quebec, for some months, and coming to Ontario, was pastor of Streetsville and Brampton from 1860 to 1870, when he became rector of Fort Erie, retiring in 1888, after 46 years of active service in the church. While rector of Fort Erie he was made Canon of Christ Church cathedral, Hamilton. Canon Arnold had always taken a deep interest in the educational work in his various parishes, and had special qualifications in that direction. On retiring Canon Arnold moved to Niagara-on-the-Lake, where he has since resided. He was married Nov. 19, 1844, to Catharine Octavia, the youngest daughter of William James Murphy, of Halifax, N.S., who survives him. He also leaves three sons and two daughters.

REVIEWS.

The Light and the Lure. By Marx Hawthorne. Price 25 cents. Toronto: Carswell Co., 1897.

The writer of this little story has some power of narrative, which, however, might be considerably improved. When, however, he tells us that an English baronet is a nobleman, that Biblical Christianity is Unitarianism, and that the Bible is about a thousand years more recent than the beginning of the Church; we feel inclined to say that a man should write on subjects about which he has some moderate amount of knowledge.

Magazine.—The Expository Times has some excellent remarks (from Coleridge, Magee, and others) on the subject of the Atonement, in connection with a notice of Mr. Lidgett's Fernley Lecture. We fancy there is less difference between the theory and no-theory view than might appear. There are also some good remarks on the teaching of William Law, which, however, seem to show that the writer is not quite familiar with the writings of the great mystic. The article on Apollon (a study in Pre-Pauline Christianity) is very interesting. There is an excellent sermon on Galatians iii. 13 (the Curse of the Law), which is anonymous. The great text commentary is on St. John xiv. 8-10. Rev. Dr. Wells continues his treatise on Grace, by taking up (4) "Grace in Christ." The reviews are very careful, and the sermonettes are extremely good.

—Generosity often follows the possession of riches, but riches are slow in coming to the generous.

OUR LETTER FROM ENGLAND.

(From Our Own Correspondent.)

The Church Congress has come and gone, and on the whole has maintained its character for interest and usefulness. The Primate preached a very thoughtful sermon and presented a moderate, if not a brilliant address. There was a look back at the jubilation of the year in these words: We retain still happily, a goodly contingent of representative Bishops from all parts of the world, who, by the fortunate coincidence of Church and State anniversaries, have been enabled to associate their churches with the world-wide loyalty evoked by the Queen's Jubilee throughout the Empire and beyond, as truly as at home and in our National Church. The National Church rejoiced in the wide enrichment of our home feeling from Churches so varied in their ties and degrees of independence. Church and State loyalty alike exemplified the unity in diversity which we cannot create artificially, however we are always trying in vain. The Jubilee loyalty reminds Church and State alike that realities are growths; that growths are developed by sympathetic cultivation. The loyalty that is a growth of "the native-born," is a growth out of kinship in interest and good-will, developed by expressions of affection and recognition. A very graceful reference to the large number of American and Colonial Bishops present led to the following generalization concerning the substantive position of the Church in European history: Our visitors may also help to talk ideas out of people's heads. I said that our World's Jubilee concourse exemplified unity in diversity. It was made clear that loyalty went hand in hand with independence. Colonial support rests on spirit, not coercion. My strongest conviction, from primitive history, from England's history, from the history of Rome, is that the same principle holds for our churches. I shall not trespass on the wisdom and experience which will presently suggest lines possible for closer organization or evolutions thought natural from our present stage. I feel sure you will be advised that the measure of connection must be what the daughter Churches wish, not what the mother Church requires. My previous question is: What is the ruling aim? Is it service or is it idea? Union in spirit, help, counsel, support, brotherhood, we presuppose; by service, by concord, by alliance. I suspect no English desire for rule, even in the guise of service, but a world-wide conference seems to bring into the air a spirit of emulation in size and power, and to suggest organization for an idea. Size and power seem to attach to a grand idea of a world-wide Church living by a central heart.

The Bishop of Auckland presented a paper bearing on the Colonial Clergy Act. He did not think that any difficulty at present removable would be caused by that Act to competent clergy coming from the colonies, who might desire to temporarily or permanently work in England. It was very desirable that there should be a free interchange between the Churches of the United Kingdom, and those of the colonies and elsewhere, and in his opinion the Church of England would benefit as much as the Church of the colonies by such interchanges.

Bishop Barry read an admirable paper on the organization of the Anglican Communion, which must be a mere formal or outward arrangement; it must be a free federation of churches—mother, daughter, and sister churches—with a primacy indeed here, but one which is in no sense a supremacy; a federation expressing itself in common deliberation and counsel, on which common action may be taken freely by each church in its own self-government, under what the encyclical very truly describes a growing "sense of belonging to one body, subject to one Master, striving toward one aim." The idea which in some minds had become the apprehension of a shadowy incipient Papacy at Canterbury, was—in face of the actual circumstances and tendencies of the churches of our communion—the vainest imagination, the purest anachronism; but if any doubt existed on that subject, the experience of the Lambeth Conference must have dissipated it into thin air. The Anglican idea of a visible union within their own communion as with other Chris-

tian communions, was set forth as absolutely different from the Roman—it was not Empire, but Federation—a free federation of churches in "the unity of the Spirit and the bond of peace." It was an ideal far harder to realize.

The Dean of Rochester was a great attraction to his "fellow-working men of Nottingham." He pictured the Church of England in his own witty way, as it was in his young days, and as he hopes it is now. It will not be denied that the clergy, as a rule, are now working men, and that the sarcastic observation, "Them parsons has six bank holidays a week, and only work half-time on Sundays," is no longer just. There may still be drones in the hive, there are black sheep in every flock, even among the "Nottingham Lambs," but the exceptions are few. If I had my will, every man should have a garden who, like the grand old gardener, would dress and keep it. I am not a total abstainer. I have, on the contrary, gone so far as to join in a chorus which commended "Nottingham ale," and I am not ashamed of that vocal performance. But I abhor drunkenness, a vice which maddens the brain, petrifies the heart, cripples the limbs, disfigures the countenance, brings poverty to the home, misery to the wife, disease to the children, and ruins the man, body and soul. And I denounce these dens, and attics, and slums as fatal to temperance.

I have read with much interest and profit, a new book, entitled "The Great Example." It is by Dr. Somerset Walpole, late Professor in the New York Theological Seminary, and formerly of Auckland, New Zealand, now of Bede College, Durham. Most of the matter was delivered in the form of addresses at clerical retreats. Dealing with our Lord as Man, Seer, Priest, and King—these terms become key-words around which are gathered many striking and practical suggestions for the better realization of the Christian ministry. Having been a parish priest himself, and having read widely, the writer is in close touch with the difficulties to be surmounted and the duties to be discharged.

INTERNATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.

We had not expected to be present at the first international convention of the Brotherhood of St. Andrew, but being in the city of Hamilton, and meeting with one of our clergy who was on his way to the great gathering, we decided to spend a couple of days at the convention. Little more than two hours' ride brought us to the city of Buffalo, the Queen City, as it is called by the American people. This alone was sufficient to give to the Canadian a favourable impression of this great city. We were met at the station by a Reception Committee from the local Chapter of the Brotherhood of St. Andrew, and directed to the Parish Home of St. Paul's church, where temporary headquarters had been made. Here, as each visitor registered, he was given an envelope containing a badge of the order, a note-book with lead pencil, a map of the city of Buffalo, and a nicely-bound volume containing all the hymns for the use of the convention, and a programme of the meetings, for all the meeting. A guide was sent to show each visitor to his boarding quarters. Ample provision had been made for at least fifteen hundred people, and although more than eight hundred visitors registered on the first day, we have not heard one complaint. We have never seen a large convention better and more easily managed. It is our privilege to testify to the uniform courtesy and kindness of the citizens of Buffalo.

From 2.30 to 5.30 o'clock p.m. quiet hours devotion and instruction were conducted in St. Paul's church by the Rev. Charles Gore, D.D. We saw but one person leave the church during the entire service. Who can forget the inspiring scene when the first hymn having been announced, a chorus of a thousand male voices took up the words of Charles Wesley:

"Soldiers of Christ arise,
And put your armour on."

There was a decidedly martial spirit in the singing of the 4th verse:

"From strength to strength go on,
Wrestle and fight, and pray,
Tread all the powers of darkness down,
And win the well fought day."

Canon Gore read the 5th chapter of St. John's first epistle from the 4th to 11th verse. After a brief introduction, Canon Gore divided his subject under three heads, viz.: (1) The Witness of the Spirit; (2) The Witness of Water; (3) The Witness of Blood. Under the first head the Divinity of Christ was emphasized. The necessity of convention was dwelt upon under the second head. "Christ builds His Church upon the rock of a regenerated nature." In the last place love and sympathy were advocated as the means for the abolition of caste, class, and clique. At the end of each division the congregation was asked to spend five or six minutes in silent prayer and meditation. These were solemn heart-searching moments, and as the last hymn, "When I Survey the Wondrous Cross," was announced, the spirit of confidence which had characterized the singing of the opening hymn, had changed to one of dependence and deep humility. One of the city papers, after alluding to some personal characteristics of Canon Gore, says:

"And it is this curious hang-together appearance which makes this distinguished man so fascinating—and he is that above all else. It is that which is first attractive, but after that comes the realizing sense that this strange, red-bearded man, who wears glasses and squints, this man with the queer shoes and the loose stockings—this man whose eyes look over and above all that is about him—it is he whose tremendous ability stood, and still stands, with that of Charles Darwin, Thomas Henry Huxley, and George John Romanes in the scientific world of England and the whole universe. His work in the Church and in the carrying out of the ideas of the Christian religion is well known and needs no mention."

About four hundred people attended the seven o'clock Communion service on Thursday morning. At 10.30 o'clock the delegates assembled in St. Paul's church to hear the address of welcome by the Bishop of Western New York. As the immense gathering sat or stood in the great edifice, the doors swung open, and to the words of the beautiful hymn: "Rejoice ye Pure in Heart," the surpliced choir of St. Paul's marched into the church, and after them walked the clergy of the diocese, the two Canadian Bishops, the Right Rev. Charles Stuart Talbot, D.D., Lord Bishop of Rochester, England; Canon Charles Gore, of Westminster Abbey; the Right Rev. J. Philip DuMoulin, Bishop of Niagara; the Most Rev. Enos Nuttall, Archbishop of the West Indies; and others prominent in the Church and the order. After prayers had been read by the rector, Rev. J. A. Regester, S.T.D., Bishop Walker spoke for nearly an hour in glowing terms of the aims and work of the Brotherhood of St. Andrew, and welcomed its members to the Queen City. He pointed out the value of organization in all things, and emphasized the fact that while one man might incite a crusade, it required the masses to carry on the conflicts; that the living Church of God was the only power which, by being a co-worker with God and Christ, would accomplish anything in the uplifting and betterment of the great human brotherhood. Concluding his eloquent, impressive charge, he told of a touching incident in connection with his visit to an Indian settlement during the time he was missionary Bishop in South Dakota. The Indians, he said, used the white flag of St. Andrew with the red cross to call the Indians of the settlement to Church services. The flag was placed at the top of a high pole, where it could be seen by all. To the Indian who could not understand what the St. Andrew's cross meant, one of their number explained that the X stood for ten, and that they were to keep the ten commandments.

The first business meeting of the convention was held in the Music Hall, and was called to order at 2.30 p.m. by the chairman of the International Committee, Mr. Silas McBee, of New York. Mr.

McBee paid a warm tribute to the tireless energy shown in the preparations for the convention. He then called upon Secretary Wood to read the report of the convention. It stated that there are now six national branches united in one Brotherhood of St. Andrew. In the Church in the United States there are 1,220 chapters, with 12,000 members. In the Church in the Dominion of Canada there are 212 chapters, with 1,500 members. In the Church in Scotland there are twelve chapters, with 100 members. In the Church of Australia there are forty chapters, with 350 members. In the Church in the West Indies and South America there are sixteen chapters with 300 members. And in the Church of England, where the movement has only recently taken organized form, there are thirty-nine chapters, with 350 members.

The report having been adopted, Mr. James L. Houghtelling, founder of the order, and president of the American branch, gave an address of welcome. Mr. Houghtelling is a good speaker, and held the undivided attention of the great gathering for some time. He then introduced Archbishop Enos Nuttall, of Jamaica, West Indies. For nearly an hour Archbishop Nuttall spoke, the words rolling in an eloquent stream from his lips, each as clear-cut as a diamond. He warmly advocated the plan of placing the work of the Brotherhood strictly in the hands of the laymen, and said that the clergy should be merely advisers. Speaking of long-faced, bilious sort of alleged Christians, the Archbishop said: "There was once in Jamaica, a negro doctor who used to pride himself on his diagnoses. He gave a great deal of medicine, but it was his written diagnosis upon which he set the greatest store. In one case, the document explaining which is still in my possession, the old man ends his written diagnosis by saying: 'The lady is suffering from a congestion of the theological part of her stomach.' That is the trouble with many people," continued the Archbishop. "They have a congestion of the theological part, and they think too little of the practical application of their theology."

Mr. Varbon Rogers, Q.C., Kingston, Ont., was introduced as the next speaker. He dwelt at length on the growth of the Brotherhood in Canada, and said that an affiliation such as that, should have a tendency to draw the two countries closer together. He deprecated any chance of a war between America and England or Canada. The speaker placed Canada in the position of a young brother to America, and said that such an affection should always exist.

The Right Rev. Charles Stuart Talbot, D.D., Lord Bishop of Rochester, England, spoke of the work of the Brotherhood in his diocese, and read a letter from an assembly of the Brotherhood in Surrey. In concluding his address, his Lordship read the following letter from the Archbishop of Canterbury:

"Lambeth Palace, S.E., 16th August, 1897.

"My Dear Bishop of Rochester,—I was very glad to hear from you last February that you were going this autumn to the convention of the St. Andrew's Brotherhood. I have been watching the proceedings of the Brotherhood with much interest for some time, and I am more and more inclined to believe that it will prove a very real and very great help to the Church as a body, and to many Christian souls. I do not think it will be wise to be hasty in recognizing such Brotherhoods, and I have kept somewhat aloof that I might have some experience of their actions before I took any step which I should afterwards have to retrace. But their aim is unquestionably high; their methods are simple; there is no extravagance in their requirements, or in their practice; their perseverance is steady; and I think they have now justified the position which they have assumed.

"I believe your presence among them will be a great help to them, and your report of their proceedings when you return will be of great value to us. I shall be rejoiced if your visit to them, bearing with you the hearty good-will of a Bishop of the Church in England, may end in drawing them into closer relations with us, creating at once a clearer understanding and a warmer affection and

respect from each towards the other. The blessing of Our Heavenly Father be with you.

"Yours faithfully,
" F. CANTUAR."

During the reading of the letter every member stood up, and it was greeted with much enthusiasm. The scene was renewed when a cablegram and a telegram were read from the Archbishop of York and Bishop Williams of Connecticut, presiding Bishop of the Church in the United States, respectively. In the evening the Rev. Provost Welch M.A., of Trinity University, Toronto, conducted a largely attended preparatory service in St. Paul's church for the Holy Communion. We regret that we were not able to attend more than two days of the convention. In leaving to someone else the pleasure of reporting the greater meetings of Friday, Saturday and Sunday, we must say that what to us was most significant in the gathering of this convention was the fact that all the entire delegation was composed of men—men representing the best elements in all walks of life, serious, thoughtful, religious men, whose great and sole object was the prosperity of the Church and the moral and intellectual uplifting of a fallen humanity. We have seen other Christian bodies holding their great conventions, but nine out of every ten delegates were women. Here we saw more than a thousand men at six o'clock in the evening, partaking of the Holy Communion. Truly, this great Brotherhood of St. Andrew is destined to be a great help to the Church of the Living God.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

Montreal.—St. Luke's Day.—The touching teaching of the beloved physician's festival, demands at least a line of sympathetic notice en passant; May God give the doctors skill and good success!—among the "good works which are prepared for us to walk in," none perhaps call for more sympathy and faithful persevering ministry than the duty opened by the door of the Hospital: Accordingly, it was a beautiful incident, to find the Rector of Montreal, the rector of St. Luke's, the rector of Trinity, and one of our Hospital chaplains, kneeling together with Canon Davidson, on the forenoon of last Monday, in his private ward at the General Hospital, where he has been for some time under surgical treatment, and his numerous friends will be glad to know that he is progressing favourably. On leaving, the rector of St. Luke's had other patients to visit, and I must now congratulate St. Luke's parish that their rector was seen on the parish anniversary day, walking in that heavenward way, as we left him going up the stairs on his round of loving service.

Students' Missionary Society.—A missionary meeting under the auspices of the Students' Missionary Society of the Diocesan Theological College, was held last Tuesday evening in the college, and was well attended. Bishop Bond presided, and spoke of the call to the mission field; Mr. Heney, president of the society, dwelt on the work being done; the Rev. G. Osborne Troop spoke of the spirit which should be behind missionary effort; the Rev. L. N. Tucker made an appeal for men for British Columbia, and the Very Rev. Dean Carmichael gave the closing address.

St. Luke's.—An open meeting of the Montreal Council of the Brotherhood of St. Andrew was held last Monday evening in St. Luke's church, when there was a large attendance of members of the Brotherhood, visitors and clergy. The principal business of the evening was the reception of the reports of the local delegates to the recent international convention at Buffalo.

St. Jude's.—Montreal is losing an eloquent young preacher—and one whose stay in this city has been

productive of much good—by the departure of the Rev. James Thompson, B.A., assistant minister of St. Jude's church, who has accepted a call to be rector of St. Mark's church, Ashland, N.H., which pulpit he occupied most acceptably in August of the past summer.

St. Henri.—St. Simon's Church.—The Rev. Mr. Charters, the rector, occupied the chair at a very successful musical entertainment which was held on Friday evening in the St. Henri Town Hall. The audience was both large and appreciative, and fully enjoyed the excellent entertainment.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Osnabruck and Moulinette.—During the past month Harvest Thanksgiving services have been held in the three churches of this parish. The church were neatly and becomingly decorated, appropriate to the occasion. In each case the Holy Eucharist was, of course, the principal service of the festival, the number of communicants being very large. The Rev. T. J. Stiles preached an excellent sermon at St. Peter's, Osnabruck Centre, at the evensong on Monday, Oct. 4th, and the Rev. Rural Dean Houston rendered like service at St. David's, Wales, on Monday, Oct. 11th. The Thanksgiving offerings at St. Peter's, Osnabruck Centre, amounted to about \$40—sufficient to wipe off the debt on the church. The St. David's congregation, Wales, contributed \$60, thereby liquidating the debt upon the rectory. At Christ church, Moulinette (where the congregations were especially large at both Eucharist and evensong), the offerings amounted to over \$80, part of which will be applied to the expenditure attendant on the enlargement of the burial ground, and the balance to the fund for the erection of a Church hall. The Harvest Festivals, as a whole, were the most encouraging the Rev. K. W. Samwell (the rector) has experienced during his incumbency of five years. During the past three months the rector has been holding services every Tuesday evening in the school-house on the 8th concession of Cornwall, and there is a good prospect of his being able to erect a church there sometime in the near future. The services are being largely attended.

TORONTO.

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

Bishop Awdrey, of Japan, and Mrs. Awdrey have been the guests of the Bishop of Toronto and Mrs. Sweatman, during their stay in Toronto on their way home from England, the Bishop having attended the Lambeth Conference.

The Rev. H. Chilcott, of Duck Lake, Sask., was in Toronto last week, on his way to Port Carling, Algoma, which mission he has taken charge of.

St. Matthias.—The rector, Rev. F. B. Norrie, entertained the young men of the choir to a high tea at his residence, 176 Arthur street, last week. All enjoyed a most pleasant evening.

St. James Cathedral.—Dr. Albert Ham, of Taunton, England, has been appointed to succeed Dr. Stocks-Hammond as organist, and will sail from England on November 4th. He was a pupil of several of the leading musicians in England, and comes highly recommended. He was organist of St. John's church, Taunton, which he is just leaving, for five years.

St. Anne's.—Sunday was the twentieth anniversary of the appointment of the Rev. J. McLean Ballard to this parish. In his sermon in the morning the reverend gentleman very appropriately spoke of the growth of the church since his appointment. At that time, he said, St. Anne's was the only church west of Trinity College, and had a seating capacity of 140. In that same district there were now five parishes, and two mission chapels, with a seating capacity of 2,000. He was

then the only clergyman working in the district, and the total amount raised for all purposes was between eight and nine hundred dollars. To-day there were six clergymen giving their whole time to the work, and last year between eight and nine thousand dollars were raised for parish needs, and \$1,000 for missionary work.

St. Simon's.—A very impressive Harvest Thanksgiving service was held in this church last week. The choir rendered a most beautiful service, and the preacher for the evening was the Rev. A. H. Baldwin, of All Saints'.

Trinity College.—The Bishop of Osaka, Japan, addressed the students on the work of the Church in his diocese. He said the Church in Japan was three-legged. There was the American mission, the English mission, and the Japanese Church. The Church in Japan was certain, within a few years, to become thoroughly independent and self-supporting. The present need was for men, not money, for in view of the future it was essential that the men who were to lead and instruct the Church in Japan after it had become independent, should be well grounded in the doctrines and government of the Church. The point of the Bishop's address was his insistence upon this present urgent need of inculcating right Christian principles and Church doctrines upon the Japanese Church before, as on account of their intense patriotism they were bound to do, they set up for themselves ecclesiastically. In conclusion, the Bishop answered a number of questions asked by the students. The Rev. Mr. Paddock, who is here from the States in the interest of the Students' Volunteer movement, spoke briefly regarding the influence of missionary endeavour upon the people of the home Church. As a course of study he recommended the plan of the student volunteer movement. He would ask them to do as the students were doing in 500 colleges and seminaries in America, give one hour a week to the study of missions.

The following is a list of subjects chosen by the Devotional Committee of the W.A. for the Bible readings to be given at the monthly board meetings during the coming year: November, "Other Worldliness;" December, "Bible Study;" January, "Submission to Authority;" February, "Energy in Work;" March, "Patience in Work;" April, "The Love of Souls for the Love of Christ;" May, "The Use of the Means of Grace;" June, "Fellowship With the Saints." Texts to be studied in connection with November subject, "Other Worldliness," Col. iii. 1-3; Heb. xi. 24-27; I. St. John, v. 4, 5, 12, 20; II. Cor., iv. 16-18, v. 1. Portion to be read, Epistle for 21st Sunday after Trinity.

Holy Trinity.—The Jubilee services at Holy Trinity church commenced on Sunday, Oct. 24th, and concluded a week later, on October 31st. At Morning Prayer on October 24th, there was an unusually large congregation, the sermon being preached by the Right Reverend the Bishop of Algoma, the lessons being read by the Ven. Archdeacon Bogert. The Bishop's sermon consisted for the most part of an eloquent plea for aid in his missionary efforts. He stated that if he could raise \$45,000 towards an endowment fund, the S.P.C.K. were willing to make him a grant of £1,000 sterling (about \$5,000.) This, the Bishop said, seemed at first to be an impossible task, but he reasoned that as God had put it into the heart fifty years previously, of an unknown woman in England to supply the money to build a church in a part of Canada where it was sorely needed, so could He in His own time find the means to benefit Algoma.

At night the Bishop of Toronto occupied the pulpit. His discourse consisted of a carefully-prepared sketch of the history of the church, its inception, consecration, and subsequent growth. During his sermon he paid a touching tribute to the work done by the Revs. H. Scadding D.D., and W. Stewart Darling, besides eulogizing the labours of the present rector.

On Tuesday, October 26th, a special service was held at 7 p.m. for the school children, when a clear and forcible address was given by the Rev. C. J. Goodman, curate of St. Luke's. After the service a handsome brass baptismal ewer was presented to the church by the children of the Sunday school. An entertainment, accompanied with refreshments in profusion, was given to the Sunday school children, the same evening in the school-room.

Wednesday being the anniversary of the consecration, there was an early celebration of the Holy Communion at 7 a.m., when there were about fifty communicants, the rector and the Rev. B. C. H. Andrews officiating. The Jubilee service proper was at 8 p.m., and rarely has such a vast congregation gathered within the church's walls as on the occasion. At 7 o'clock there were at least 200 people seated in the church, and at 7.30 it was well filled. When the service began every seat in the building was crowded, and numbers were accommodated with chairs who otherwise would have had to stand.

The choir, with the clergy and Bishop, entered the church by the west door at 8.10, the processional hymn being 393 A. & M., "Rejoice ye Pure in Heart." Besides the Bishop and his chaplains, Rev. A. J. Broughall and Rev. H. Scadding, D.D., there were present the clergy of the parish, and the Revs. Arthur Baldwin, preacher for the evening; C. B. Darling, who read the lessons; John Cayley, E. C. Cayley, Charles Ingles, Bedford-Jones, T. W. Patterson, J. Scott Howard, Septimus Jones, T. Street Macklem, A. W. DePencier, and about twenty others. The Rev. Arthur Baldwin's sermon was a clear and masterly one. He confessed unreservedly that through Holy Trinity church and the lessons taught from its pulpit by "those faithful teachers, Scadding, Darling, and Pearson," a higher tone had been given Canadian Churchmanship, that Holy Trinity had proven a blessing not only to its own people, but to the Canadian Church at large. The preacher acknowledged his own indebtedness to the kindness of former rectors of the church, and his admiration for the life and work of the present rector.

The benediction at the close of the service was pronounced by the Venerable Dr. Scadding, who as a young man of 35 years of age, had half a century previously read a portion of the prayers at the consecration of the church. The doctor's voice was heard distinctly all over the church, while the occasion was a most impressive one. The tall figure of the doctor, in his surplice and hood, with his snow-white hair and uplifted hand, the white-robed clergy and choristers grouped kneeling around him, and the vast congregation all "meekly kneeling" also, constituted a scene as beautiful as it was solemn. For a brief moment after the doctor's words had ceased there was absolute silence, "a silence that could be felt," and then rising from their knees, led by the choir, the whole congregation joined in singing the Te Deum.

The recessional hymn was "The Day Thou gavest, Lord, is ended," and then the goodly assemblage dispersed.

On Thursday evening there was a reunion of past and present members of the congregation in the school-room, when addresses were delivered by the rector, by Dr. Scadding, and by Messrs. William Ince and S. C. Wood.

The Jubilee services at Holy Trinity were brought to a close on Sunday, Oct. 31st, the preacher at the morning service being the Right Rev. the Lord Bishop of Huron, who was most attentively listened to by a large congregation, the subject of his remarks being on personal holiness and dedication of one's self to God. At night the Rev. Canon Sweeny was the preacher, and again was the congregation a large one. In concluding this account, great praise must be given Mr. A. R. Blackburn for his services as organist, and for the excellent music provided. Also to the ladies, wardens and Decoration Committee—notably Mr. G. S. Holmstead, among the latter—for their services.

The annual meeting G.F.S.—The postponed annual meeting of the Girls' Friendly Society was held in the school-house of the Church of the Re-

deemer at 3 p.m. of the 27th October, and in the chair was the Dominion President, Mrs. S. G. Wood. There was a good attendance of members and associates. The prayer of the society for God's blessing on the work was read with reverent earnestness by the president, after which, calling the meeting to order, she announced, amid applause, the result of the ballot, declaring the wish of the majority to be: Mrs. S. G. Wood, president; Miss Boulton, secretary-treasurer; Mrs. Kenrick, vice-president; while Mrs. DuPencier is one of the Council. Miss Boulton, the secretary-treasurer, who throws a good deal of enthusiasm into the work, now read the minutes of last meeting, giving a sketch also of the year's work, which gave amongst many interesting details, the fact of the G.F.S. membership in the Dominion being 800, also that three new branches had been organized during the year. A praiseworthy work has been accomplished in the matter of nourishing food and delicacies donated to the Nursing-at-Home Mission. In commenting on the secretary's report of the year's work, the president said that it was most encouraging, showing an increased interest and earnestness in the work. Many lonely girls had been encouraged in many lands to live pure and devoted Christian lives. That all classes and grades of society were eligible for membership, and as the secretary had shown in her admirable report, that the first object of the society is "to raise the tone and aspirations of its members." "Indeed," continued the president, "all we have heard to-day, and all we read in the reports from other countries, goes to prove that we need more zeal in the work, more consecrated lives." The president described the helpfulness of a quiet day at a convention of G.F.S. workers in the States, telling of the helpful address given on that occasion by Dr. Stone, of Chicago. The secretary then read a report of the work "across the line," which stated the branches steadily increasing in number, the membership being 500. It was regretted that when selfishness marred the otherwise faithful character of a member, this trait did more harm to the work than her devotion was helpful. The words of Ruskin were quoted, in that "it is easier to keep a girl from taking a downward step than to help her up afterwards." Rev. Mr. Tucker told in a few words of the need for domestic servants in the town of Victoria, T.W.T., and of the help to girls of that class especially, the organizing of a G.F.S., would be. The president alluded at length to the pleasure and profit garnered from the words of Miss Perrin during a recent day in our city. Miss Perrin is sister of the Bishop of Columbia, and spoke of G.F.S. work in England. Mrs. Wood now called on Mrs. Awdry, wife of the Bishop of Japan, and honoured guest of the day, to address the meeting. This devoted Christian worker was gladly welcomed and warmly received. After giving some interesting facts in the work of the Girls' Friendly Society in England, Mrs. Awdry gave a highly instructive address on the beauty of holiness as compared with the hideousness of sin, reminding her audience that as the angels in heaven had fought with the dragon, that old serpent, the devil, and thrust him out of heaven, so we, as soldiers of Christ, should fight the good fight on earth and banish sin from this fair and beautiful world—beautiful, save for the mark of the beast upon it. Christian workers are Christ's soldiers, and should all be imbued with a hopeful, conquering spirit, feeling sure that God will triumph. At the close of Mrs. Awdry's deeply spiritual address a vote of thanks was tendered her by the rector of the parish, Rural Dean Jones, heartily seconded by Mrs. Kendrick, the rector alluding in his remarks to the address of Mrs. Awdry, as inspiring, interesting, and helpful; giving also from his own experience some valuable suggestions in carrying on the work, alluding briefly to the Church of the Redeemer branch, of which Miss Evans is the thoughtful secretary. After the closing exercises of prayer by the rector, the very profitable meeting adjourned.

Rev. A. Gadd, of Washago, has resigned, and has been granted six months' leave of absence by the Bishop. He leaves for England, where he will spend his much-needed rest.

Port Hope. St. Mark's.—On Sunday, Oct. 17, the annual collection for the Widows and Orphans' Fund was taken up in the above church. Rev. C. B. Kenrick, who had previously appealed, by letter, to the leading members of his congregation, spoke very strongly on the duty of the diocese to contribute to this fund. The object of the fund, he said, was to provide the widows of such clergy as were on the fund with a pension of two hundred dollars a year. This was obtained partly from the income of invested funds, partly from the payments of the clergy themselves, whose personal incomes were taxed for the purpose, but chiefly from the proceeds of the October collections. Owing to the parsimony and indifference of many congregations, including some well-to-do parishes in Toronto, they having failed to send in the amount of their assessment, the surplus of former years had disappeared, and therefore the fund was now entirely dependent on the present year's incomings. Hence the largely increased assessments. Moreover, the exchequer was empty, and the last quarter had not been paid, causing distress to many a poor soul whose living depended on it, and now the power of the widows of the diocese to obtain the necessaries of life during the coming winter depended on what was contributed this month. The objection was often made on the part of those whose niggardliness required a cloak, that the clergy ought to insure their lives the same as other men did, and not throw the support of their widows and orphans upon the Church. But it was forgotten that the diocese had contracted with every clergyman at his ordination that part of his remuneration should take the form of a pension to his widow. He also pointed out that a clergyman's usual stipend was out of all proportion to his education, responsibilities, and work, and that a priest was required to live like a scholar and a gentleman on the wages of an artisan. Hence he had not the same facilities of insuring his life as most laymen had. Concluding, the speaker declared that the honour of the parish demanded that the sum asked for should be given, and he was determined that St. Mark's should not figure in the list of parishes rightfully disgraced for their meanness and parsimony. He appealed to his people to give to a cause commended to them in Holy Scripture, and which was a form of giving purely unselfish. The whole of the assessment was paid.

Millbrook.—The regular fall meeting of the Ruri Decanal Chapter of Durham and Victoria was held at the Rev. W. C. Allen's, on September 9th and 10th. There were present about half the members of the deanery, and the Rev. G. H. Webb, of Colborne, Rural dean of Northumberland and Peterborough was also present. After dinner the meeting was opened with a hymn and prayers, and I. Tim., iii. was read in Greek, translated and discussed. Mr. Webb then brought up the question of the missionary deputation committee's offer, and the following resolution was passed: That the Rural Deanery of Durham and Victoria hereby expresses its appreciation of the generous offer of the Missionary Deputation Committee to conduct missionary meetings in the country districts during the winter months, and hereby requests the Rural Dean to communicate with the chairman, and to inform him that the deanery hopes to make such arrangements as will enable it to avail itself of this opportunity of stimulating the missionary spirit in this part of the diocese, as may be convenient to them. The missionary exchanges of the deanery were then arranged, and will be published later on. In the evening there was a missionary service in St. Thomas', at which the Rev. E. Daniel gave a very interesting and instructive address on "Missionary Work in Africa," and the Rev. W. J. Creighton one on "Japan." On the morning of the 10th there was a celebration of the Holy Communion in St. Thomas' at 9 o'clock. The Archdeacon celebrated, assisted by Rev. J. Creighton, and the Rev. J. Farncomb preached.

Toronto Junction.—St. Mark's.—The Harvest Thanksgiving service of this church was held on Friday evening, October 22nd. The church was

very tastefully decorated for the occasion by the loving zeal and skill of the members of the congregation, and there was a large congregation, the building being full. The evening service was very well said by the Rev. R. Seaborn, M.A., of St. Martin's church, who also, at exceedingly short notice, preached a most excellent and appropriate sermon. The rector of the church was present, but on account of illness was unable to take any part in the service. The music was rendered in a very effective manner by the choir of St. Mary Magdalene's church, under the able direction of their choirmaster, W. Callaghan, and their organist, Mr. Pearce. After the services, Freddie Bell, a chorister, sang very nicely a sacred song, "One Sweetly Solemn Thought." The ladies of the congregation provided refreshments after service for the visiting choir. We were pleased to see the Rev. Mr. DuVernet among the congregation, as also some who have moved away. Would it not be well—I throw it out as a suggestion—that the official Thanksgiving Day should be appointed in October, early in October, instead of in November? Most congregations do have their services in October, when flowers and other materials for decoration are more easily procured, and when, as a rule, the weather is better than in November.

NIAGARA.

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

Hamilton.—The Rev. Canon Bland, of Christ Church cathedral, will sail Nov. 20th for England, via New York. His address in England will be 188 Adelaide Road, South Hampstead, London, England.

Arthur.—The Rural Deanery of Wellington met here on Tuesday and Wednesday, the 12th and 13th of October, the Revs. Rural Dean Bevan, of Mount Forest; A. J. Belt, M.A., of Guelph; J. A. Ballard, B.A., of Guelph; E. A. Vesey, of Harrison; H. J. Leake, M.A., of Kothsay; J. Fletcher, of Grand Valley; W. H. H. Sparks of Fergus; and F. A. P. Chadwick, M.A., of Arthur, being present. On Wednesday afternoon the business of the meeting was disposed of, consisting of arranging the missionary meetings, and nominating A. J. Belt, M.A., as rural dean in place of Wm. Bevan, who is leaving the deanery. In the evening the annual Harvest Home service was held in Grace church, which had been beautifully decorated by the ladies of the parish. At 8 o'clock the clergy entered the chancel, as the choir sang, "Come ye thankful people, come, Raise the song of harvest home."

The Rural Dean read the lesson, Rev. E. A. Vesey the Psalms, and Revs. H. J. Leake and J. Fletcher the prayers. An able sermon was preached by Rev. A. J. Belt, to which the large congregation gave their undivided attention. Mr. Belt has many friends in his old parish of Arthur. The choir sang exceptionally well, and added materially to the heartiness of the service. Miss May Anderson sang a solo during the offertory. Holy Communion was celebrated by Rev. J. Fletcher at eight o'clock on Wednesday morning, and at 10 o'clock the deanery met again at the parsonage, when a fruitful discussion on the Holy Communion was led by Rural Dean Bevan. A motion of regret at the loss of Rural Dean Bevan was unanimously passed. At 7.30 the deanery service was held in Grace church, at which addresses were given by Rev. Wm. Bevan on "Repentance;" Rev. H. J. Leake, on "Charity;" Rev. E. A. Vesey, on "The New Life."

Naticoke.—The Harvest Thanksgiving Festival was held in Christ church, Naticoke, on Thursday evening, 7th ult. The church was appropriately decorated for the occasion, and a large congregation participated in the service of praise and thanksgiving. The Rev. G. H. Gaviiler, rector of All Saints' church, Buffalo, N.Y., read the lessons and preached a very instructive sermon. The rev. gentleman took his text from Deut. xvi. 10 and 11, drawing many lessons from the "Feast of Ingathering," showing the historical continuance of the Harvest Festival in Christ church, and elo-

quently urging the duty and privilege of offering freely for the maintenance and propagation of the work of God.

Niagara-on-the-Lake.—There has lately been placed in St. Mark's church a handsome memorial of her Gracious Majesty's long reign. The ladies of this congregation, headed by Mrs. Dickson, have for some time been collecting funds for the purpose of making a presentation to the church to commemorate this unique event. They found that their object met with general approval, and being much encouraged and ably assisted by the summer visitors, easily collected the amount required. The committee after much consideration, settled on making the offering take the shape of a lectern, and decided that it would be handsome, and of home production, if possible. With this object in view, the aims and objects of the committee were explained to the Keith & Fitzsimons Co. of Toronto, who entered thoroughly into the spirit of the presentation, and designed and manufactured a special lectern appropriate to the occasion. This handsome piece of church service stands about 4 ft. 3 in. high, is made of massive wrought brass scrolls and columns, carrying a large solid brass book rest, elaborately chased and engraved. The base is formed as a large tripod, all of solid brass, while resting gracefully within the space is a remarkably well-executed lion couchant, apparently guarding this highly prized treasure. The lion, like all the rest of this handsome piece of work, is of solid brass, wrought and finished to the highest degree. Immediately below the desk a small shield is placed, bearing a suitable inscription. The committee should certainly be complimented for their choice, and were fortunate in selecting a manufacturing establishment capable of interpreting their ideas and carrying them to such a pleasing and creditable completion.

The Rev. R. E. Coates acknowledges with great pleasure the receipt of \$15.25 through the kindness of Miss Hallen organist, Oakville, and would thank most heartily, the contributors for their kind help and good wishes in connection with the log church at Grande Marais. Miss Hallen, \$1; F.J.R., \$1; Mr. Hallen, \$1; Mr. Hallen (Orillia), \$1; Mrs. Elliott, Standard Bank, Bradford, \$5; Mrs. Heaver, \$1; A. Friend, Kent, \$5 H. Morgan, 25c.

Queenston.—The Harvest Home service held in St. Saviour's church on the 12th inst., was most edifying. The Rev. Dr. Kerr, of St. Catharines, was the preacher, and gave a very instructive address, which was listened to with rapt attention. It being the eve of the battle of Queenston Heights, special reference was made to our reasons for thankfulness that we lived in times of peace, not only that, but the surrounding country was a marvel to all who gazed on it; that this year's crop of fruit and grain had never been equalled, etc. The choir received many compliments for their beautiful rendering of the anthems "O Lord, How Manifold are Thy Works," and "How Lovely is Zion." The church was artistically decorated for the occasion.

Niagara.—Sunday, Oct. 17th, the Rev. R. Ker, of St. George's, St. Catharines, delivered two admirable sermons on behalf of missions in St. Mark's church, Niagara.

HURON.*

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

Waterloo.—The church so long desired and prayed for is at last in process of erection, the walls having attained nearly their full height, and the contractor, Mr. F. Goodman, of Toronto, hoping to have the building ready for use by Christmas. It will be over seventy feet long, including a good-sized choir. The material is white brick, with a surface resembling the best pressed brick. The architect is Mr. Eden Smith, of Toronto, and the cost will be nearly \$3,000. The history of the movement to establish church services in Waterloo is briefly this: Some twenty years ago services were held there by that godly man, the late Rev. E. W. Murray, and later by the Rev. S. L. Smith,

but for some reasons were discontinued. A Sunday school, however, established under the authority of the latter priest, has been continued with the avowed object of paving the way for the building of a church. Services were recommenced by Professor Steen of Montreal, while rector of Berlin, and continued by his successor, the Rev. Carl S. Smith, with a success that has encouraged the Church people of Waterloo, few as they are, to the present "venture of faith," which may God prosper.

Rev. Geo. McQuillin has resigned the parish of Kirkton, and has been appointed to Delmi.

Rev. G. W. Wye, of Bay City, Mich., has removed to East Tawas, Mich.

Fort Erie.—Mrs. Dr. Wall, of Buffalo, N.Y., has presented to St. Paul's church a handsome font of grey granite, in memory of her parents.

Wyoming.—The 18th Sunday after Trinity, October 17th, was a day long to be remembered in the annals of this parish, because of the services held in the three churches, commemorative of the 12th anniversary of the incumbency of the Rev. J. M. Gunne. The heartiness with which the various congregations entered upon the work of decorating and beautifying the churches for the occasion, and the excellent attendance at all the services, showed conclusively the warm place which the incumbent still holds in the hearts of his people. At Christ church, Camlachie, the incumbent conducted Morning Prayer, and the Rev. R. McCosh, R.D., rector of Chatham, delivered a very appropriate sermon from St. John x. 10: "I am come that ye might have life, and have it more abundantly." While incidentally alluding to the event they were commemorating, the preacher touched a responsive chord in the hearts of his hearers, as was evinced by their animated countenances and their breathless attention. At the same time in St. John's church, Wyoming, Morning Prayer was read, and a suitable sermon delivered by the Rev. H. A. Thomas, rector of Warwick. The text was Ephes. ii. 22: "In whom ye also are builded together for an habitation of God through the Spirit." In very chaste and forcible language the preacher illustrated the analogy between a great material building, such as the Temple of Diana, at Ephesus, and the Christian Church; the latter having its corner-stone, the Lord Jesus Christ; its foundation courses, the Apostles and Prophets; its "lively stones," chosen (ecclesia) and well-prepared by means of "many a blow and biting sculpture;" its cement of Christian love, by which, through the power of the Holy Spirit, "the whole building fitly framed together groweth into a holy temple in the Lord." That this blessed work was going on in this parish, the preacher said, was evidently manifested by the harmony and unity which here existed; by the improvements made upon the church building, and the erection of a very convenient school-house, and a handsome and commodious rectory; and by twelve years of happy association as pastor and people. In concluding, the preacher's beautiful language and forceful appeal brought tears to many eyes, as he exhorted them by the memories of the past, the blessings of the present, and the hopes of the future, to make their calling and election sure, so that at last all who had worshipped in this temporal edifice might at last be found built into that eternal temple of which the Lord Jesus Christ is at once the corner-stone and the everlasting High Priest. At 3 o'clock p.m., in St. James' church, Wanstead, the incumbent read Evening Prayer, and the Rev. H. A. Thomas repeated (mutatis mutandis), his beautiful sermon on the Spiritual Temple, to a large and very attentive congregation, who were much moved by the preacher's clear reasoning and apt illustrations. Again at 7 o'clock p.m., St. John's church, Wyoming, was crowded to the doors, when the incumbent, assisted by the Rev. H. A. Thomas, read Evening Prayer, and the Rev. R. McCosh preached an exceedingly powerful sermon from Revs. ii. 10: "Be thou faithful unto death, and I will give thee a crown of life." As the preacher, in his own impressive manner, pressed home the points in his sermon, the congregation was evi-

dently deeply moved, and his allusions to the special occasion were most appropriate and touching. In short, the whole sermon, in its divisions, illustrations, and application, will not soon be forgotten by those who had the privilege of hearing it. The offerings at each of the four services were generous, and served as a tangible evidence of heartfelt gratitude for a pastorate filled with great blessings. Laus Deo!

Wallaceburg.—The Rev. F. E. Roy writes: "Please contradict the report of my death, which appeared in your news under the heading of 'Diocese of Huron,' in a recent issue of your paper. I am enjoying good health, and have not even been ill. The report seems to have started by mixing up my name with that of Rev. F. R. Ghent, who was incumbent of the parish of Granton, etc., where I afterwards laboured.

St. Mary's.—The assessment of St. Mary's is \$1,000 and house.

London.—Christ church held its Harvest Thanksgiving services lately; they were most successful. The church was prettily decorated, and the music good. The rector, Rev. J. H. Moorehouse, officiated, and the Rev. W. J. Taylor, of St. Mary's, preached. The sermons were much appreciated. The offertories of the day were over \$69.

ALGOMA.

GEORGE THORNELOE, D.D., BISHOP, SAULT STE. MARIE.

St. Joseph's Island.—Holy Trinity church, Jocelyn, has been renovated, under the direction of Mr. Burke. Mr. Ford Kent, one of the churchwardens, has presented a font to this church, and placed it in proper position. The font is of Mr. Kent's own workmanship, and reflects much credit upon his skill and good taste. The beautiful churchyard here has been properly fenced in by a band of willing workers, and the grounds have been made more fit to be called God's acre. The Harvest Thanksgiving service was held last Sunday, when there was a large congregation, excellent singing, and most exquisite decorations. The incumbent, the Rev. R. Atkinson, officiated, and there was a liberal collection.

St. John's church, Marksville, has been made more substantial and warm by the addition of a stone foundation. At this church the choir is being re-organized under the direction of Dr. Roundthwaite.

The congregation of Emmanuel church, Richard's Landing, at Easter last owed \$250, but have succeeded in reducing the debt to \$40, which sum will be raised within a few weeks, when the church will be ready for consecration. A new fence is being erected around this church, and the grounds ornamented with trees, etc. The Harvest Thanksgiving services were held on the 10th inst., but owing to the heavy downpour of rain, the attendance was not very large. The church was very prettily decorated, and the offertory was for the fence fund.

RUPERT'S LAND.

ROBT. MACHRAY D.D., ARCHBISHOP AND PRIMATE.

Winnipeg.—St. John's College.—The Rev. Canon Matheson, who has been attending a meeting of the Mission Committee of the General Synod in Montreal, returned to the College on Saturday, 23rd, and has resumed his classes. The Rev. J. W. Matheson, who has been filling the Canon's place, returned to Souris on Friday. The committee of the Church Society met on Tuesday, and drew up a list of subjects, and the clergy of the city are to be asked to deliver papers on these during the winter. The following students were engaged in mission duty on Sunday Oct. 24th: Mr. Ryall, at Portage la Prairie; Mr. Macmorine, at Austin; Mr. Maltby, at Keewatin; E. A. Davis, at St. James; Mr. O'Meara, at Emerson.

British and Foreign.

The Temple Church in London took upwards of half a century to build.

Bradford, in Yorkshire, has been chosen as the place of meeting for the Church Congress in 1898.

The Rev. Canon Wilson, sub-dean of Edinburgh cathedral, has been appointed dean. He is a graduate of Cambridge University.

The Rev. W. C. Boyton, M.A., incumbent of the parish church of Templemore, has been appointed sub-dean of Derry cathedral.

The Rev. R. J. Mitchell-Innes, rector of Old St. Paul's, Edinburgh, has been appointed sub-dean of St. Mary's cathedral, in that city.

A window is to be placed in the Chapter-house of Lincoln cathedral as a memorial to the late Ven. George Perry, M.A., Archdeacon of Stowe.

It is proposed to endow a Bickersteth studentship at St. Andrew's Divinity School, Tokyo, as a memorial to the late Bishop Edward Bickersteth.

Professor Pelham has been appointed president of Trinity College, Oxford. He is the eldest son of the late Bishop of Norwich, and was born in 1840.

A lady in Newcastle-on-Tyne has given anonymously to the C.M.S., a capital sum, which will produce £100 per annum, in lieu of personal service.

The Right Rev. Bishop Hellmuth, D.D., late Bishop of Huron, has been appointed rector of Compton Pouncefort, Castle Carey, Somersetshire.

The Bishop of Ossory and Ferns, Dr. Pakenham Walsh, has been obliged to resign his see owing to ill-health. He was consecrated Bishop of the diocese in 1878.

Col. Robert Ap Hugh Williams, of Anglesea, brother of the Dean of Asaph, and a prominent Churchman, died recently from the effects of a terrible accident which befell him.

The Rev. Marcus Rainsford, curate of St. Matthew's, Brixton, has been appointed by the Vicar of Islington and other trustees to the important living of St. James', Holloway.

The Very Rev. C. I. Vaughan, D.D., Dean of Llandaf, died in that city on Saturday, 16th inst., after a prolonged illness, aged 81. He was appointed to the deanery in 1879.

The Lord Bishop of St. Asaph has appointed the Rev. Llewellyn Wynne-Jones incumbent of St. Mark's, Wrexham, to the archdeaconry vacant by the death of Archdeacon Richardson.

The Rev. Montague Stone-Wigg, sub-dean of St. John's cathedral, Brisbane, will be consecrated first Bishop of New Guinea, in Sydney cathedral, on November 30th next (St. Andrew's Day).

The Rev. E. S. Savage, Vicar of Jesmond, Newcastle-on-Tyne, and at one time domestic chaplain to the late Bishop of Durham, has decided to resign the living at the close of the year on account of his wife's health.

A public meeting was held in Exeter Hall on the 12th ult., under the auspices of the C.M.S., when the committee took a public farewell of over 80 missionaries, many of whom were going out into the mission field for the first time.

The Rev. H. E. J. Bevan, rector of Holy Trinity, Chelsea, and Rural Dean, is spoken of in connection with the Bishopric of Dover. Mr. Bevan is a life-member of the British Association, and visited Toronto last August to attend the annual meeting of that society.

Christ's Hospital, or the Blue Coat School, as it is more familiarly termed, is to be removed from its present quarters in Newgate street, to Horsnam, in Surrey, and the Prince of Wales laid the foundation stone of the new buildings on the 23rd inst. The Bishop of Manchester pronounced the benediction at the close of the proceedings.

The Right Rev. A. B. Webb, Lord Bishop of Grahamstown, South Africa, has, after an episcopate extending over 27 years, resigned his see. He has accepted the offer of the Bishop of Moray and Ross to become assistant bishop in his diocese and provost of the Cathedral of Inverness, in which cathedral he was consecrated, in 1870.

A service is to be held in Westminster Abbey on the 25th inst. to mark the commencement of the legal year. All the judges will attend this service in state, as well as a large number of the bar and the officers of the court. Official dress will be worn. This service is an important innovation, and one which the Church papers hail with pleasure.

The funeral of the late Canon Elwyn, Master of the Charterhouse, took place on the 2nd instant. The earlier part of the service took place in the Chapel of the Foundation, and the burial at Kensal Green cemetery. The funeral was very largely attended, amongst them 150 clergymen from all parts of London and the provinces. Several Bishops were also present, and in addition, many distinguished laymen.

A Bible belonging to the pulpit of St. Paul's cathedral, London, and which has been in constant use therein for the past 30 years, was recently brought out to Australia by a Melbourne gentleman, who presented it to the Dean and Chapter of St. Paul's cathedral in that city, for use in the cathedral pulpit. Its place in London has been taken by a new Bible, presented to the Dean and Chapter in memory of the Queen's Diamond Jubilee.

At the general meeting of the S.P.C.K., held recently in London, the annual report for the past year was submitted, and money grants were voted amounting to £4,944. These were for the building of thirty-nine churches and schools in Canada, the West Indies, South Africa, Mid-China, Australia, Tasmania, New Zealand, and other places; for scholarships, for the training of Canadians for Holy Orders, and for studentships for Christian girls in India. One thousand pounds were given for an endowment fund for clergy in the poor Diocese of Algoma, and £2,000 were set aside for the maintenance of the society's medical mission work in India, Africa, and elsewhere. Ten missionaries proceeding abroad to their respective spheres of work were also helped towards the cost of their passage. Between 300 and 400 grants of the society's publications were given for use at public worship, in schools, for libraries, and for many other purposes at home and abroad. Their total value exceeded £1,158, and the total amount of the grants was therefore upwards of £6,100.

Correspondence.

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

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

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

"CHURCH BELLS" MISTAKEN.

Sir,—In a late issue of the "Church Bells" I notice a reference to the "Reformed Episcopal Church" in the United States, and referring to a crisis in that body which may, as "Bishop" Fallows remarks, prove to be the "beginning of the end of the Reformed Episcopal Church." Speaking of the effect of that body on the Church in the United States, the English paper says: "Ever

since its unfortunate inception this body has been a veritable thorn in the side of the American Church." It may be true, as "Church Bells" says: "In all outward ceremonial it exactly imitated the observances of the Church, and was thus calculated to entrap the unwary and those who do not look beyond mere forms. All this may be true of such parts of the United States and Canada where the causes which produced the inception and organization of the "Reformed Episcopal Church" were not known, or but imperfectly understood. In the Diocese of Kentucky, however, the organization of that body proved anything but an unmixed evil. Up to the consecration of Bishop Cummins as assistant Bishop of that diocese, Kentucky was generally spoken of as being at least forty years behind all other parts of the United States in Church progress, notwithstanding the fact that it possessed such noble names as Chapman, of Lexington; Craik, of Louisville; and Norton, of Frankfort, among its clergy. At that time, and especially after the delivery of the sermon on "The Prayer-book a Basis of Unity," by the newly-consecrated Bishop, the Churchmen of Kentucky began to hope that the tide of better things had set in. However, the hope ended in disappointment. Before a year had passed Bishop Cummins had shown that he was more partizan. He became the avowed champion of everything "Protestant" as distinctive from that which was churchly. Few can realize the evils such action on his part entailed upon the Church in Kentucky. He taught and acted as if bowing at the Holy Name in the Creed was simple idolatry, and a cross in church decoration to be a "mark of the Beast." Of course, he had his followers, and so obstreperous did they become that the two diocesan conventions immediately preceding his defection partook more of the character of a "bear garden" than an ecclesiastical assembly. After his defection and the withdrawal of his followers, the succeeding conventions, and even the Easter vestry meetings, were characterized by such earnestness, zeal and brotherly love as had been unknown at such gatherings in the memory of man. The welfare of the Church in every way was advanced by the schism. The place of those who had gone out, was quickly filled by earnest men and women, who thought more of the weightier matters of the law than the mere tyting of mint, anise and cummin. Therefore, I say that the separation of the discordant elements from the Church in Kentucky was anything but an unmixed evil. "Church Bells" also refers to the deposition of "Bishop" Cheney from the priesthood of the Church in the United States as taking place "under circumstances which many who differed from his opinions felt to be uncanonical and even cruel." Why "Church Bells" should make this statement I cannot understand. For years Mr. Cheney had made himself notorious by his flagrant opposition to all just rule and authority in the Church. He even went so far as to mutilate the sacrament of baptism and the mode of its administration, as appointed by the Church. There is hardly a doctrine of the Church which is more clearly or positively taught by the Church and her services than that of Regeneration in Baptism. Yet Mr. Cheney not only denied this doctrine, but refused to use any of the Church services where the doctrine was inculcated. A member of his parish brought his child for baptism, and requested that the whole service as appointed for the administration of that sacrament should be used. Instead of acceding to his request, Mr. Cheney carefully omitted all such parts of service in which the doctrine of Regeneration in Baptism was affirmed or inculcated. The gentleman appealed to his diocesan, Bishop Whitehouse, of Illinois. After a long correspondence, in which Mr. Cheney declared that the said doctrine was "Popish," that he did not believe in it, and that he would not, under any circumstances, make use of any prayers or addresses in which it was asserted. In other words, after taking a solemn vow to observe and teach "the doctrine, discipline, and worship" of the Church in the United States, he refused to teach this doctrine of the Church, and ignored its discipline by refusing to accept the godly admonitions of his Bishop. What could Bishop Whitehouse do under the circumstances but appoint a commission to adjudicate upon the matter. After a long, ex-

haustive, and patient examination of the matter by his commission, Mr. Cheney was found guilty of a denial of a fundamental doctrine of the Church, of the substitution of his own opinions for the plain teaching of the Church, of mutilating the services of the Church, and of contumacy in refusing to accept the godly admonitions of his Bishop, and in declaring that he neither would nor "conscientiously" could use any service of the Church where the doctrine of Regeneration in Baptism was asserted. What remained for the Bishop to do but proceed to Mr. Cheney's deposition from the priesthood of the Church? To prevent this, Mr. Cheney appealed to the secular courts for an injunction forbidding the Bishop pronouncing the decree of deposition, on the ground—not that this doctrine was false, nor that it was not a doctrine of the Church, nor yet, that he had not taken a solemn vow to observe and teach that and all other doctrines of the Church in the United States—but upon the simple, if selfish, plea that such action on the part of the Bishop would prevent his drawing his very comfortable stipend, which, as a clergyman of the Church, he drew from his wealthy Chicago congregation. As might be expected, the appeal was dismissed, and Mr. Cheney was legally and canonically deposed. I fail to see, therefore, upon what grounds "Church Bells" states the deposition of Mr. Cheney to have been either "uncanonical or even cruel." According to Mr. Cheney's own plea, he was in the position of a clergyman of the Church, and drawing a large salary as rector of a city parish in Chicago; much time and money had been expended upon his scholastic preparation for that office; therefore it would be "cruel" to deprive him of his "salary," even though he may have been led to deny the doctrine and discipline which he had solemnly vowed to observe and teach. There was nothing "uncanonical or even cruel" in the deposition of Mr. Cheney. The honourable—the only honest course for him to have followed, under the circumstances, was to have immediately resigned his office, with all its material interests, including "salary," and taken himself to some other body whose doctrines—or lack of them—he could conscientiously teach. Such is the opinion of T.G.P.

Family Reading.

A PILGRIM'S CRY.

How weak I am! Lord, give me strength
To bear the trials sent to me,
To tread the straight and roughened length
That intervenes 'tween earth and Thee.
How oft my weary limbs refuse
To do my willing heart's command;
How oft the tempter bids me choose
The broader way that's near at hand.

And I thus wearied, tempted, feel
A longing for my journey's end,
Sigh that each step will but reveal
Dangers 'gainst which I must contend.
My coward heart, how sick it turns!
How Faith and Doubt strike fierce and long!
But Faith prevails—it once more bursts—
It tells me how I may be strong.

Thou art the source of strength and power!
Extend to me, O Lord, Thy Hand;
Lead me and guide me ev'ry hour,
Through earth's dark vale to heaven's fair land.
Thy presence will revive my heart
When burdens weary, storms appal,
And Doubt shall no more have a part
Where Faith in Thee shall hallow all.

THE GOD OF THE HUMBLE.

The discoveries of science have given to us a vastly larger universe than the men of ancient times ever conceived. They saw only what the naked eye could see; we have instruments which widen our range of vision, and bring within our view myriads of gleaming

orbs away in the boundless expanse, each orb itself a sun, with a circle of smaller orbs wheeling round it; and we have come to learn that all we thus see or know is but a fraction of the mighty realm of creation. And what must He see who sits as King over this measureless domain, the Lord of an empire of millions on millions of suns, whose wisdom planned all, and whose power for ever upholds! How august and transcendent the glory of His majesty! The high and lofty One, who inhabits the boundless spaces and sways all the stars, and all the worlds appear before us now arrayed in a splendour and greatness too sublime for our minds to grasp. Yet that mightiest of all beings is also the humblest. No heart in all the universe so lowly as the heart of Him who holds the throne of the universe and wields the sceptre of imperial power. For He who dwells in the high and holy place at the summit of creation, comes also into loving fellowship "with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

COURTESY.

"Be courteous," said St. Paul. Courtesy is the mark of the true Christian. The true Christian belongs to the court of the Great King. It is his privilege to reflect upon earth the perfect manners, the elaborate politeness of the city of God.

The courtesy of the Christian is not confined to the ritual of the church services, where the "good manners" of heaven are pictured in our conduct of devotions, but Christian courtesy should be seen in every relationship in life. Our Lord turned water into wine to cover up the embarrassment of a wedding party.

Sourness, harshness, glumness, rudeness, a lack of sympathy, a lack of considerateness, vulgarity, unresponsiveness, unkindness—these things should never obscure the joyful sunlight of the Christian soul.

The most refined and elegant manners in the world are none too good for the most obscure member of the family of God.

ETERNAL LIFE.

It is a glorious thing just to be alive. But ah! how much more glorious it is when we know that the life in which we rejoice will go on and not die; that when this house of clay, beautifully and wonderfully made, shall have been taken down; when it shall have become too fragile and weather-beaten by the storms of death to hold us any more, we shall not be cast out to perish, but shall simply move on into some better and roomier house which the Eternal Love that holds us fast has provided for us! It is sweet and good to live, but how much sweeter and better when we know that what we call death will be merely a letting go of that which we can no longer hold, a casting off of that which can no longer serve us; a going out from that which is but a prison door, and when everything that is mortal about us will be swallowed up in the more abundant life.

REPENTANCE MUST BE FROM THE HEART.

Unto Almighty God all hearts are open, all desires known, and from Him no secrets are hid; therefore it is no use to attempt concealment. We may conceal ourselves from our fellow-creatures, we may even deceive ourselves and conceal ourselves from ourselves, but we cannot cover up our hearts from the search of the All-seeing. It is well said before men we stand as beehives, made of wood or straw. They cannot see inside those beehives, and tell what thoughts and feelings are

working inside, though they may see the thoughts go in and out of us. Before God we are as glass beehives, and all that our thoughts are doing within us He perfectly sees and understands. Before men we are as the face of a clock, which seems all right. God, without the optical glass, can see the inner wheels, springs, and works, and knows what is wrong. Before the earthly judge we may put on a bold front and declare innocence; but God is a Judge who can place His hand upon the heart and feel, yea, and see, the increased action which proclaims guilt. We must, then, not be satisfied with anything short of heartwork. Let us be thorough, and seek for rent hearts, for broken and contrite spirits.

RELIGION IN THE QUIET THINGS OF NATURE.

There is religion in everything around us—a calm and holy religion in the unbreathing things of Nature, which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart; it comes quietly, and without excitement; it has no terror, no gloom in its approaches; it does not rouse up the passions; it is untrammelled by the creeds, and unshaded by the superstitions of man; it is fresh from the hands of its Author, glowing from the immediate presence of the Great Spirit which pervades and quickens it; it is written on the arched sky; it looks out from every star; it is on the sailing cloud, and in the invisible wind; it is among the hills and valleys of the earth, where the shrubless mountaintop pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates, before the strong wind, with its dark waves of green foliage; it is spread out, like a legible language, upon the broad face of the unsleeping ocean; it is the poetry of Nature; it is this which uplifts the spirit within us, until it is strong enough to overlook the shadows of our place of probation—which breaks, link after link, the chain that binds us to materiality; and which opens to our imagination a world of spiritual beauty and holiness.—Ruskin.

PUNCTUALITY.

Method is the very hinge of business, and there is no method without punctuality. Punctuality promotes the peace and good temper of a family; the want of it often infringes on necessary duty and sometimes excludes it. Another advantage of punctuality is the calmness of mind which it produces. A disorderly man is always in a hurry; he has not time to fulfil his engagements properly, for before he has concluded one he ought to be at another. Punctuality gives weight to character, and, like other virtues, it reproduces itself. Appointments are debts; we owe punctuality to those with whom we make them, for we have no right to throw away their time if we do our own.

CHARITY AND FORBEARANCE.

We may, if we choose, make the worst of one another. Everyone has his weak points; everyone has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven, and we shall become not unworthy followers of Him whose name is Love.—Dean Stanley.

LIFT UP YOUR HEARTS.

"Lift up your hearts," I hear the summons pealing
Forth from the golden altar where He stands;
Our great High Priest, the Father's love revealing
In priestly act, with pleading, outspread hands.

"Lift up your hearts," with hearts to heaven
soaring
I hear the Church shout forth her glad reply:
"We life them up unto the Lord adoring,
Our God and Thine, through Thee, we glorify."

"Lift up your hearts!" Alas, O Lord, I cannot
Lift up aright my burdened heart to Thee,
Thou knowest, Lord, the care that presses on it,
The chains that bind it struggling to be free.

O Lord, Divine! Thy promise comes to cheer me:
O Voice of pity! blessing and thrice blest,
"Come unto Me, ye laden hearts and weary,
Take up my yoke, trust Me, I pledge you rest."

I dare not waver by such grace invited,
I yield to Thee my heart, I close the strife;
Lift Thou my heart until, with Thine united,
I taste anew the joys of endless life.

—John Macleod, D.D.

THE FULNESS OF CHRIST.

Christ is more precious to His people the longer and the better they know Him. I have heard it said that the feeling of many persons, when they first see the far-famed Cathedral of St. Peter's at Rome, is one of disappointment. The building seems neither so large, nor so grand, nor so imposing, nor so beautiful as they had expected it to be. But when they become better acquainted with it the feeling of disappointment passes away. The visitor walks again and again in these magnificent aisles, and his eyes become educated by degrees to appreciate the scene. The beauty, the glory, grows upon him. The marvel of the structure opens out to his perception more and more, and at every visit he discovers some grandeur, some loveliness, some exquisiteness of proportion, or some finish of detail, which he had not detected before. And is it not so with that grandest of all objects, with Jesus Christ, with Him who is "the chiefest among ten thousand, and altogether lovely?" I do not mean, of course, to say that our first feeling about Christ, when we come to Him, is one of disappointment. Far from it. Christ at a distance, Christ unknown, Christ unsympathized with,

may be, I grant you, an unattractive object. "He has no form nor comeliness," as the prophet says, that we should desire. But Christ, when we have accepted Him, answers all our expectations from the very first. He meets all our wishes. He satisfies all our desires. But this is what I mean, that what we knew and appreciated of Christ when we first put ourselves into His hands, is as nothing when compared with what we know and appreciate of Him upon further acquaintance. He grows upon us day by day. Day by day we see more of the wonders of His person and of His work. Day by day fresh beauties, fresh grandeurs, fresh glories, unfold themselves. And the reason is that our inner spiritual eye is being educated by the Spirit of God, and that we are being enabled to "comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ that passeth knowledge."—Prebendary Gordon Calthrop.

THE SUPREMACY OF LOVE.

"The supremacy of love among the other graces is like that of the sun among the planets—the source and centre of them all." The oil of love supplies the light for the lamp of faith, which must be kept for ever burning on the altar of the heart. Possessed of such a love and such a faith, we shall readily respond to our Lord's command by letting our light so shine before men that they may see our good works and glorify our Father in the heavens. (Matthew v. 16). Who, therefore, cannot see that Christianity is the religion of love and faith, and life? Who, then, will for one moment doubt the plain and emphatic teaching of our Lord, so abundantly confirmed by the great Apostle? "Now abideth faith, hope, love; these three; but the greatest of these is love."

WHAT MAKES A GREAT LIFE.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valour at which rival armies stand still to gaze. But

no such act goes without the swift recognition and the ultimate recompense of Christ.

To fulfil faithfully the duties of your station, to use to the uttermost the gifts of your ministry, to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake, to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep, and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.

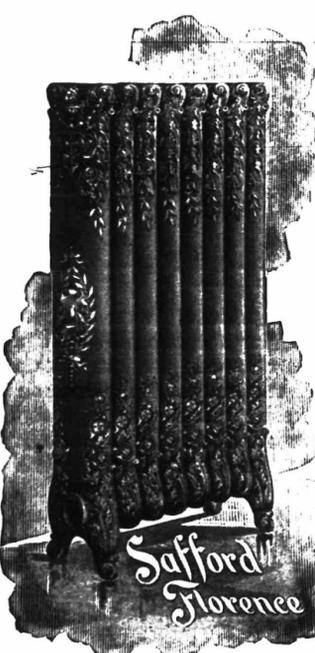
HINTS TO HOUSEKEEPERS.

A novel way of serving oysters is to cut the top of a freshly-baked loaf of bread, remove the sponge, and fill the cavity with creamed oysters, put in layers, with intervening layers of bread crumbs. When full replace the top of the loaf, cover the latter with the beaten yolk of an egg, and set in the oven to glaze. This makes a pretty dish if served on a wreath of parsley. This placed on the dish, with their stems turned in, so that the loaf will conceal all but the leaves.

Sponge Gingerbread.—Mix one cup of molasses, one-half cup of melted butter, and one tablespoonful of ginger; make them quite warm, and add one teaspoonful of soda, then add one cup of sour milk, two eggs beaten, and flour to make like pound cake.

Ginger Snaps.—One cup of molasses, one cup of sugar, one heaping cup of butter, one teaspoonful of cinnamon, one teaspoonful ginger, one teaspoonful of soda. Boil this together for five to eight minutes; let it cool; then mix with flour and roll very thin. Cut into strips one inch wide, and four or more inches long. Bake on floured tins in a quick oven. The shape is a distinctive feature.

Salted Almonds.—Blanch half a pound of almonds, dry them, then spread on a pan. Put a good teaspoonful of butter with them and stir them up on the range till they are all a little greasy, then put them in the oven till they are a pale yellow, not brown. They must be often looked at and stirred. When done take them out and sift a small tablespoonful of fine salt over them while very hot, shake them well. When cold gently sift the superfluous salt from them. If they are not very dry when put in the oven they will not be crisp.



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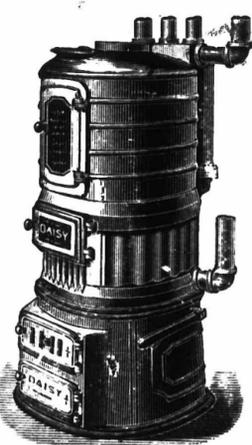
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HOT WATER HEATER

Children's Department.

THE KIND OF WORLD 'TWOULD BE.

If never tiny footsteps
Went pattering across the floor;
If never baby fingers
Came tapping at the door;
If never childish voices
Made music for the ear;
If all were men and women
In this sublunary sphere—
How easy 'tis to see
The kind of world 'twould be!

Ah, then, impatient mother,
With temper badly riled
At some petty fault committed
By the heedless child,
Do not chide too severely,
For soon the day may come
When no roguish little eyes
Will brighten up thy home—
Then how easy 'tis to see
The kind of home 'twould be!

THE OPEN BIBLE.

So far as, and so long as England remains true to that simple, unadulterated word of God which has been purchased for us by the misery of exiles and the blood of martyrs; so far and so long as she stands fast in the freedom wherewith God has made her free, and is not again entangled with the yoke of bondage—so far and so long as she refuses to be either driven into indifference by disgust or seduced into delusion by false religion; so far and so long will she maintain the honour of this great people. All else—call itself by what sounding name it will—will prove to be but booming brass and tinkling cymbal. Let England cling to her open Bible, let her learn from it the broad truths of Primitive Christianity, and be faithful to them; let her teach it to her children, and her children to their children, and their children to generations yet unborn, and then no wind that blows, no storm that beats, will shake her invincible foundations, for she will be founded upon a rock! But let her apostatize from its pure lessons into humanity invented falsities, and I would not

Exhaustion

Horsford's Acid Phosphate

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

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

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

PREACHES EVERY SUNDAY

A Pastor of Several Churches who Travels 30 Miles in a Day and Does Much Religious Work.

"I was taken with a severe attack of malarial fever which left me a physical wreck. I had a pain in my side which lasted for several months. I underwent a surgical operation and then I was given up as incurable. I was told I had a cancer that would soon cause my death. I had long heard about the wonderful cures by Hood's Sarsaparilla and I resolved to try it. I found after taking a bottle and a half that I was getting better. I continued taking it and the benefit I derived from it was a surprise to all who knew me. I am now almost well. I am pastor of several churches and can travel 30 miles in a day. I can preach every Sunday, and often through the week. I hope other sufferers will be induced by my experience to try Hood's Sarsaparilla." (REV.) W. H. BOND, Rye Cove, Virginia.

Many other clergymen have found relief in Hood's Sarsaparilla. Such testimony is worth considering if you want a medicine that will really do you good.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

give fifty years' purchase either for her greatness or for the stability of her Church.

AN UP-TO-DATE CATARRH CURE.

Woodville, Ont., Feb. 23rd, 1897. It gives us great pleasure to testify to the excellent effects of Dr. Chase's Catarrh Cure. It has completely cured me of Catarrh in the head. I praise it as an up-to-date cure. Jas. Stuart, Harness maker.

RUSKIN'S IDEA OF CHILDHOOD.

When John Ruskin was once delivering an address to an audience of men, he told them if they wished to be perfect they must become like children. Then he gave them four marks of right childhood.

To be modest is the first note of right childhood, according to this wise man. To be faithful is the second; there is nothing better than to be a 'rusty and trustworthy child. To be loving is the third; and it must be love that shows itself in real kindness and helpfulness. To be cheerful is the fourth and last essential; and the humble, trustful, loving child will be full of God's own cheer.

CAN'T BUDGE THEM.

Science is Right 99 times in a Hundred—Medical Science says that Pills and Powders will not Dissolve the Solid Secretion which cause Kidney Disease.—It has Proven that a Liquid Kidney Specific will do so, and Thousands have Testified that South American Kidney Cure, a Liquid Specific for Kidney Disease, has done so

The secret of the success of South American Kidney Cure is the fact that it is solely a kidney specific. It dissolves the uric acid which is really the base of all kidney diseases. And it is only when these solid matters and secretions have been dissolved and eradicated from the system that a cure can be hoped for. Pills and Powders from a medical science standpoint, or from the standpoint of common sense, can hardly be expected to do what this liquid remedy has done. The people are learning it. Mrs. Norman E. Cook, of Delhi, Ont., says: "I tried no end of remedies—pills, powders and porous plasters, and all were used in vain. Five bottles of South American Kidney Cure completely restored me to health."

—Moments sometimes make the hues in which years are coloured.

—Christ bears the heavy end of every cross He lays upon His people.

EIGHTY UNFORTUNATES

Is the Estimated Proportion in every Hundred People in this Climate Affected with that Dread Disease Catarrh—How Easily the Proportion Would be reversed if Dr. Agnew's Catarrhal Powder was Universally used—It Relieves in 10 Minutes.

"Dr. Agnew's Catarrhal Powder benefited me at once, and it's so easy to apply," says Rev. W. H. Main, of Emmanuel Baptist church, Buffalo. Thousands more professional, and in the humbler callings of life, could say Amen to this statement. Dr. Agnew's Catarrhal Powder gives relief in from 10 to 60 minutes in most acute cases. Now is the season of severe weather changes, and now is the season when disease germs develop. That slight sneezing cold in the head may mean that the seeds of chronic catarrh have been sown. The tested cure is the safest and quickest.

ACTS OF KINDNESS.

In the intercourse of social life it is by little acts of watchful kindness recurring daily and hourly—and opportunities of doing kindnesses, if sought for, are forever starting up—it is by words, by tones, by gestures, by looks, that affection is won and preserved. He who neglects these trifles, yet boasts that, whenever a great sacrifice is called for, he shall be ready to make it, will rarely be loved. The likelihood is, he will not make it; and, if he does, it will be much rather for his own sake than for his neighbour's. Many persons, indeed, are said to be penny-wise and pound-foolish; but they who are penny-foolish will hardly be pound-wise; although selfish vanity may now and then for a moment get the better of selfish indolence. For wis-

Keep up hope. There are thousands of cases where recovery from Consumption has been complete. Plenty of fresh air and a well-nourished body will check the progress of the disease. Nutritious foods are well in their way, but the best food of all is Cod-liver Oil. When partly digested, as in Scott's Emulsion, it does not disturb the stomach and the body secures the whole benefit of the amount taken. If you want to read more about it let us send you a book

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dom will always have a microscope in her hand.

—Coughs, colds, pneumonia and fevers may be prevented by keeping the blood pure and the system toned up with Hood's Sarsaparilla.

—Disbelief the most refined, agnosticism the most cultured, has never written a line having in it anything that could throw a ray of welcome light upon the perplexing problems of life or that could nerve men with an athletic faith for the performance of the duties of life.

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Consumption can be Cured!

(FROM THE GOLDEN RULE.)

"The fact has been established that the honored and distinguished chemist, T. A. Slocum, of New York City has discovered a reliable and absolute cure for Consumption, and all bronchial throat lung and chest diseases, stubborn coughs, general decline and weakness, loss of flesh and all conditions of wasting away; and to make its wonderful merits known, he will send THREE FREE BOTTLES (all different) of his newly discovered remedies to any afflicted reader of this journal who will write for them. "Already his new scientific system of medicine has permanently cured thousands of apparently hopeless cases by its timely use, and it seems a necessary and humane duty, therefore, to bring such facts to the attention of all invalids, that they may be benefited thereby. "He considers it his professional duty—a duty which he owes to suffering humanity—to donate his infallible cure to all afflicted. "Chemistry and Science are daily astonishing the world with new wonders. It is no longer safe to say that anything may not be achieved. The researches and experiments of this great chemist, patiently carried on for years, have cul-

minated in results as beneficial to humanity as can be claimed for any modern genius or philosopher. "The doctor has proved the dreaded consumption to be a curable disease beyond a doubt, in any climate, and has on file in his American, Canadian and European laboratories, thousands of heart-felt letters of gratitude, from those benefited and cured in all parts of the world. "The medical profession throughout America and Europe are nearly unanimous in the opinion that catarrhal affections and pulmonary troubles lead to consumption, and consumption, uninterrupted, means speedy and certain death. No one having, or threatened with any dangerous disease, should hesitate a day. Simply write to the Canadian Laboratory, the T. A. Slocum Chemical Co., Limited, 186 Adelaide Street West, Toronto, Canada, giving express and postoffice address, and the free medicine will be promptly sent. Every sufferer should take advantage of this most liberal proposition. "When writing, please mention that you saw this offer in the CANADIAN CHURCHMAN.

SLOW GROWERS.

Both in the vegetable and animal kingdoms, the slow growers are the products of nature which endure the most and live the longest. Those plants that spring up to full stature over-night, like the mushroom, endure but for a day. The poplar and other rapid growers among the forest giants, oftentimes are laid prone upon the ground by the slight acceleration of a summer's breeze, while the the giant oak and sinewy hickory, whose recording circles often mark the laps of centuries, bravely withstand the shock of the hurricane.

Among animals, too, we find that those which require the longest time in reaching maturity, live the longest, and able to render the most benefit and blessing to the world.

From a careful study of nature in this respect, cannot the young learn valuable lessons as to their mental, moral and spiritual growth? Vastly too many seem to think that they should attain to the acme of excellence on these lines the moment they make a start on the road to improvement. They become impatient to delay and hard, plodding toil, and rush out into the stern realities of life with only a fraction of the physical training, mental equipment, and disciplined moral power, which they should have rightly to perform the duties, and successfully to endure the storm and vicissitudes, that later life will surely bring to them. As a result of their ill-advised attempts at rapid growth, many young people go out to meet the responsibilities of life only to fail, and fail utterly. Be not afraid to be classed among the slow growers.

THIRTY YEARS OF GLOOM.

He had Hunted the World for a ray of hopeful. Healthful, Sunshine, but in vain; until South American Nervine Brought a Middy Burst of Healing Light to Him and made Him Strong again.

Thos Waterman, a well-known and popular resident of Bridgewater, N.S., had been suffering from indigestion and weakness of the nerves for nearly thirty years. He had tried every remedy, and treated with best physicians, but all failed to give any permanent relief. He had almost given up hope of a cure, and as a last resort procured South American Nervine. One bottle greatly benefitted, and after taking three or four bottles he proclaimed himself perfectly well.

—The diminutive chains of habit are generally too small to be felt till they are too strong to be broken.

HAD MANY AILMENTS.

"For years I have been taking medicines for liver complaint, rheumatism, heart trouble and nervous prostration, but three bottles of Hood's Sarsaparilla have done me more good than any other medicine I have ever taken. I heartily recommend it to others." Mrs. S. A. Judd, Vernon, Michigan.

—Hood's Pills are the only pills to take with Hood's Sarsaparilla. Easy, yet efficient.

—When you are invited to the House of God, remember that it is the Lord that invites you, and He does it out of grace. He does not need your presence there, and is rich enough to afford to do without your service. You have need of Him; not He of you.

He who fancies he is paying the Lord a compliment by listening to His gospel is worse off than Lazarus who lay at the rich man's gate full of sores and who knew and felt his need. There is no wretchedness greater than that poverty of spirit which knows not its poverty.

BABY ECZEMA AND SCALD HEAD.

Infants and young children are peculiarly subject to this terrible disorder, and if not promptly arrested it will eventually become chronic. Dr. Chase made a special study of Eczema and disease of the skin, and we can confidently recommend Dr. Chase's Ointment to cure all forms of Eczema. The first application soothes the irritation and gives the little sufferer rest.

—Home life and the unreserved freedom of intimate acquaintance reveal the heart as public life never can.

CARE OF THE COMPLEXION.

It is a well known fact that a torpid liver produces a sallow hue and a dull yellow complexion. You need not expect a clear, beautiful complexion if the blood is rendered impure by a sluggish action of the liver, which cannot properly perform its function of purifying and filtering all impurities from the blood. Ladies, Dr. Chase's Kidney-Liver Pills is an invaluable remedy, for by their action on the liver and blood they promote true beauty by rendering the blood pure. This is the secret.

A FAITHFUL DOG.

One winter's morning, long before daylight, a wagoner started from the inn where he had passed the night. Before he had gone far, he fell down on a piece of the road which had been made slippery by the frost, and the wheels of the cart passed over his leg and broke it. Being unable to rise, he cried to his horses to stop, and called to his dog to come and lie down over him to keep him warm, while he waited for some one to come past and help him.

After a minute or two, however, the dog got up and ran back to the inn, where he barked as loudly as he could. The only servant who was up at that early hour thought the animal must have forsaken his master, and drove him roughly away.

The faithful creature then ran back to his master and laid himself on his body, warming him as well as he could; but after a few minutes he got up again, took the man's hat between his teeth, and rushed off once more in the direction of the inn, the door of which now stood open.

He ran in, laid the hat between the table, and placed himself beside it, at the same time howling dolefully.

The innkeeper who was now up, immediately understood that some accident must have happened. He called his men, and they all set out together in the direction the man had taken an hour before, led by the good dog, who continually ran back to see if they were following.

They soon reached the poor man, who was beginning to feel very anxious, not only on his own account, but as to what would become of his cart and horses; but, thanks to the faithful perseverance of his dog, the cart

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—Christ is Jacob's ladder, reaching up to heaven, and he that refuseth this will by no other means get up so high.

REV. CHAS. FISH, METHODIST MINISTER, 192 DUNN AVE., TORONTO, CURED OF ECZEMA.

About ten years ago I felt the beginnings of what is commonly known as Eczema. The disease commenced in my ears and spread entirely over both sides of my head and also developed on my hands. During those ten years I was a great sufferer. Specialists on skin diseases treated me. As I write this I am just commencing on the fifth box of Dr. Chase's Ointment, and, judging from the rapid improvement effected, I am certain that before the box is used I shall be completely cured.

Chas. Fish, Methodist Minister, 192 Dunn ave., Toronto.

LOYAL BROTHERS.

I chanced to witness a pretty scene out upon the streets one day quite recently. I was passing along through the busy part of the town, and was in quite a hurry to reach my place of destination, when I chanced to meet Hiram Haywood, one of my Sunday-school boys, who was almost a young man. He greeted me with his usual pleasant "Good-morning," and lifted his cap politely, in spite of the fact that he had a number of packages in his hands to deliver to some of his employer's customers.

Hiram was always very gentlemanly and polite, and I thought nothing more of the little act of courtesy, until I saw him meet his own sister a moment later. The same earnest "Good-morning" greeted my ear, and the cap was lifted just as gallantly as it had been when he met me. The smile upon both faces revealed the sincerity of the cordial greeting between the brother and sister. Hiram hurried along with his packages, and the sister went in another direction with the smile upon her face that had been awakened by the earnest greeting of her loyal brother. Although Hiram boarded with his employer, he visited his own home every evening, yet in spite of this fact, the greeting was as sincere as though the brother had been out of town a long time.

Many times we see young men that are very polite and gentlemanly to other young ladies, while they never think of treating their own sisters with the same respect. More than this, they are sometimes cross and really unkind to their sisters, but very pleasant and attentive to others of their lady friends.

Hiram Haywood is the true gentleman and as loyal to his own sweet, gentle sister as he is to all others. Such a young man can be trusted anywhere and everywhere, so far as loyalty to womanhood is concerned.

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DYING FOR HIS PARENTS.

Bishop Clark, of Rhode Island, states that Bishop Boone the elder, while on a visit to this country, related to him the following incident: "I had a very valuable Chinese servant in my employ, upon whom I leaned with implicit confidence, and one day he came to me and said: 'I shall be obliged to ask you to find some one to take my place, as, in the course of a few weeks, I am to be executed in place of a rich gentleman, who is to pay me very liberally for becoming his substitute'—such a mode of exchange, as the reader may know, being in accordance with the law of the empire. I then inquired what possible inducement there could be for

him to forfeit his life for any amount of money, when he replied: 'I have an aged father and mother, who are very poor and unable to work, and the money that I am about to receive will make them comfortable as long as they live. I think therefore, it is my duty to give up my life for the sake of accomplishing this.'

—God gives His wrath by weight, and without weight His mercy.

—God's will is always to be acquiesced in, but cannot always be accounted for.

CHURCH SOCIETIES

can make money by gathering used JUBILEE STAMPS. Two dollars a thousand paid for these stamps. For sale—Fifty different stamps, 10c.; 15 Canada revenues, 10 cts.; 14 Roman States, 15c.; 19 Heligoland, 25c.; 6 Sardinia, 5c.; 5 Newfoundland, 10c. WM. R. ADAMS, 7 Ann St., Toronto.

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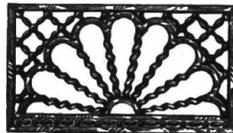
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