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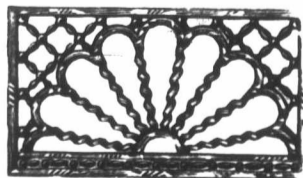
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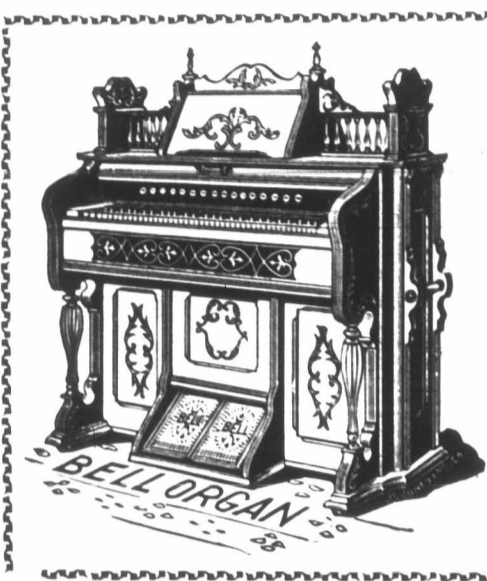
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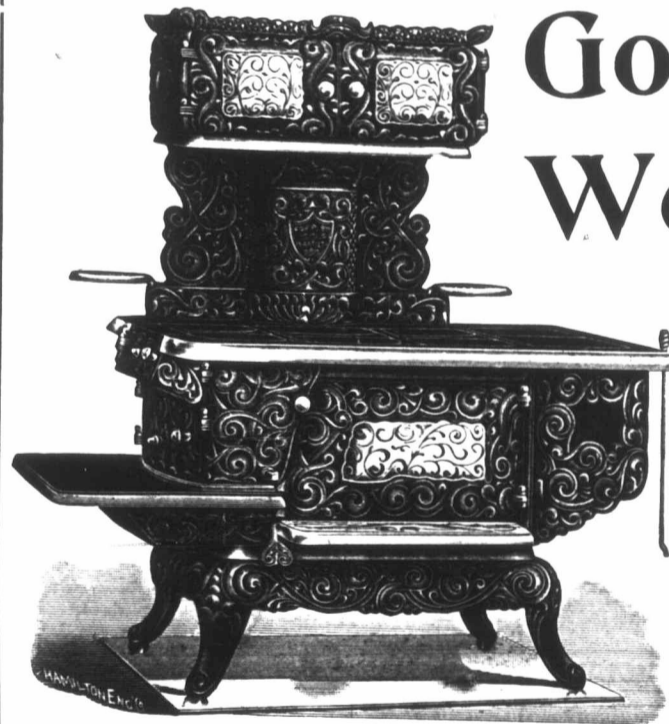
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TORONTO, THURSDAY, NOV. 16, 1899.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Morning—Micah 4 and 5, 1-8; Hebrews 11, 17.
Evening—Micah 6, or 7; S. John 6, 22-41.

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

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 173, 197, 321, 324.
Processional: 189, 215, 219, 239.
Offertory: 174, 184, 203, 217.
Children's Hymns: 178, 240, 333, 334.
General Hymns: 186, 210, 223, 226.

TWENTY-SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 294, 309, 314, 315.
Processional: 391, 392, 446, 532.
Offertory: 293, 522, 536, 539.
Children's Hymns: 332, 536, 565, 568.
General Hymns: 299, 306, 512, 537.

Mutilated Services.

Those of our correspondents who take exception to the unauthorized mutilation of the liturgical offices of the Church will be glad to hear that the Bishop of Rochester, in a recent charge to his clergy, has spoken out with no uncertain voice, requiring that whenever the Holy Communion is celebrated, at early morning, noon, or evening, the whole office shall be said unabridged, including Decalogue, Epistle, Gospel and Creed, and that the first of the two exhortations to intending communicants shall be read occasionally, and not be wholly omitted.

Sunday Schools.

From the diocese of Liverpool some remarkable figures are quoted, as showing the

increasing popularity of Sunday schools and Bible classes, as a means of religious instruction. We learn that in twelve years the number of scholars in connection with the Liverpool Sunday School Institute had sprung from 22,000 to 102,000; in twenty-two years the number of teachers has increased from 1,700 to 5,500. Speaking of the progress made throughout the country (we suppose England alone is referred to), a statement has been made that in the last seven years the number of children in the Church Sunday schools had increased by nearly a quarter of a million, and in the adult Bible classes there had been an increase of one hundred thousand.

Absentee Bishops.

With one exception, all the Canadian bishops are again at their posts of duty. We are far from saying that the journeys so often made to England are unnecessary, or productive of little good; this is a matter in which we can hardly sit in judgment on our spiritual rulers. But these constant absences from the post of duty certainly do give cavillers an opportunity of questioning the necessity for raising funds for the sub-division of dioceses, and the increase of the Episcopate. Would it not be a more judicious economy of energy and money if the great missionary societies were each to send over a trustworthy travelling secretary to enquire on the spot as to the wants of each diocese, and to report the result of his enquiries on his return. Then there would be, for some years to come, someone in London able to answer all enquiries from personal observation made on the spot, and satisfy generously-disposed benefactors that money paid over by them would supply what is really a felt necessity for carrying on the work of the Church in the Dominion.

What St. Paul's is to London.

The Archdeacon of London, writing in "The Churchman," of what St. Paul's is to London, says: "The three chief services are attended every Sunday by great throngs, amounting to little less than 7,000 during the course of the day; on week-days every morning service is attended by about 100, every afternoon by 400, every Saturday afternoon by 800. In addition to these there is a multiplicity of services, great and small, daily or at special seasons, or annual, which make St. Paul's a really vital element in the life of the diocese.

Dean Goulburn's Ideal.

The late Dean of Norwich, in 1869, published to the world his own ideal of what a cathedral should be. Starting with the proposition that the fundamental idea of the conventional system was to set forth the honour of Almighty God as an end of human action, distinct from, and even superior to, the good

of man, he urged that the objects to be kept in view were to maintain a central home in each diocese: (1) For communion with God in public worship, for the glory of God; (2) For the cultivation of the highest forms of public worship (as by musical expression), for the glory of God; (3) For contemplative thought on the things of God in an unhurried, serene atmosphere, for the glory of God; (4) For quiet, unhurried, theological study, for the glory of God.

A Secondary Aim.

There is, of course, Dean Goulburn acknowledged, a secondary aim to be pursued, the Church work which should have immediate and visible effect upon the masses, as by utilizing the cathedral as a pattern for preaching to large congregations, as well as a pattern of the immediate worship of God for His honour exclusively. These views of Dean Goulburn received the warm approval of the late Canon Liddon, and of the present Bishop of Durham, Dr. Westcott.

Both Objects Combined.

The reformation wrought at St. Paul's Cathedral by the late Dr. Church during his deanery, and by Dr. Gregory, his colleague in the chapter, and now his successor in the deanery, and other English cathedrals (notably Worcester), following the example set at St. Paul's, shows how both objects may be pursued in practice; so that in England cathedrals are now no longer, as in former years, the weak points of the Church. Our hope and desire is to see not only St. Alban's Cathedral, Toronto, but all the other cathedrals in the Dominion, carry out Dean Goulburn's ideal.

The Church and Social Questions.

Captious critics find fault with the Church for neglecting questions of the day, immediately affecting the social welfare of the community at large, particularly of the working-classes. It must, however, be borne in mind, that whatever fault has been found with the Church on that score in former years, the condition of things is greatly changed to-day; firstly, by the working-classes proving themselves very well able to take care of their own concerns; secondly, by the State taking over much of the work which in former years was considered to be exclusively the work of the Church; such as education, elementary and secondary, almsgiving, the improvement of men's social conditions, and many other branches of social reform. Then, again, the laity are taking up actively much of the work in parishes which was the almost exclusive work of the clergy, and the work so done by the faithful laity may well be reckoned to the credit of the Church. The duty which now lies plainly before the Church is to act as the right-hand of the State in carrying out the work of social reform which is now being undertaken by the State, in other words (as

the Guardian puts it), "to keep up a constant effort to Christianize the State."

A Good Example.

We fear that the Bishop of Toronto's remarks made from the pulpit of St. James' Cathedral on Thanksgiving Day are only too well founded on fact. Let us point out what was actually done in one year by a church in the West End of London, and then ask ourselves whether throughout the whole of the Dominion we can show anything like it. It appears from the report of the St. Matthew's church, Bayswater, that the total contributions for the year for all objects amounted to £6,546. Of this large sum, £3,266 was subscribed for parochial purposes, £1,073 for home missions, and £2,206 for foreign missions. These are eloquent figures, and we may seek in vain for any such a record from any church in any of the Canadian dioceses.

A Fitting Memorial.

Bristol has erected a noble memorial, in the shape of a beautiful and elaborate reredos in the cathedral of the city, of the thirty-four years' episcopate of Bishop Ellicott. This memorial was recently dedicated by the Bishop's old personal friend, the Archbishop of York, who, in apt language, bore testimony to the debt which Christendom owes to the aged Bishop for his literary work in compiling his Commentaries on the Epistles of St. Paul, also as chairman of the committee for revising the translation of the New Testament; and lastly, to the valuable service rendered by His Lordship to the student of the Old Testament, by his charge to his clergy on what is called "the Higher Criticism" of the Old Testament Scriptures; charges in which the Bishop calls our Lord's own words into witness for the truth of the Old Testament story. These charges, published together under the title "Christus Comprobator," by the Tract Committee of the S.P.C.K., should remain a memorial of the good Bishop's work for the Church, little less lasting than the reredos in the cathedral.

The Philippines.

At a recent meeting held in St. Louis, Sergeant Peyton, of the Brotherhood of St. Andrew, who had just returned from the Philippines, speaking of the religious condition of the people there, said: "Here are three great tribes, and 60 languages and dialects. The real conqueror of the islands has been the Roman Catholic hierarchy. The Archbishop of Manila was the real Governor-General of the archipelago. For 300 years the people have been gradually Romanized. The churches are always crowded with the natives, even where the conditions are unfavourable, where the army occupies the villages. There are practically no seats in the churches, and the service lasts from one to one and a half hours. I never saw one person leave the church during service. I never saw one speak to another during the service. I believe they are in their ignorance, in their blindness, as deeply religious as it is possible for a simple, child-

like people to be. They have been terribly oppressed by the Church, but with all this oppression there was no deviation from their religion. There is no sectarianism. These people have every one been taught the Creed, the Lord's Prayer, the Ten Commandments and the Catechism. They have every one in infancy been baptized into the Body of Christ. I do not know that on the earth there is a people so cleanly, so moral, so temperate, and so devout as they are. What they need, in my opinion, is the Bible to remove from them the errors under which they are struggling. In a market, one day, as I stood there, 70 Bibles were sold in three hours. The people are bright, not of any great depth of mind, I should judge, but apt to learn. The omission by Congress to provide sufficient chaplains for the new regiments was an unintentional oversight. There are now only five chaplains to 40,000 men at present in the islands." Our readers will remember, though with rare modesty, Sergeant Peyton does not mention it, that the Brotherhood of St. Andrew did admirable work at Manila before the arrival of the chaplains, by arranging convenient services and other Church privileges for the men, who would have fared badly in regard to these but for the work of the Brotherhood.

ST. JAMES'S RECTORY, TORONTO.

Some weeks ago we felt it our duty, as representing the Churchmen of Canada, to comment upon the extraordinary delay in filling up the vacancy made by the lamented death of Bishop Sullivan. Our remarks on that occasion were somewhat widely misrepresented; and we are, therefore, very anxious to say that we adhere to all that we said on that occasion—to all that we said, not to all that we were represented as saying. So also, we are now giving expression to well considered opinion, and we will ask our readers to note that we are quite ready to be responsible for what we say, but not necessarily for what we may be represented as saying. Now, the first thing we note is the Bishop's final announcement of his determination not to appoint Mr. de Soyres to the rectory of St. James. And here we beg to remark that we have expressed no unfavourable opinion in regard to the appointment of Mr. de Soyres. It was no business of ours to interfere, and we did not interfere. As a proof of our friendly neutrality, we may mention that a sermon of Mr. de Soyres came to our office for review, and was reviewed by us on its own merits and quite favourably. But what we have felt and desired to maintain is this—that the Bishop, while bound by the law of the Church to consult the committee consisting of the churchwardens and the delegates to the Synod, was also bound to make the appointment on his own responsibility. That responsibility he could delegate to no other man or body of men. While, therefore, the Bishop was bound seriously to ascertain the wishes expressed by the committee, he was so far from being bound to comply with their request, that he had no moral right to do so in

opposition to his own convictions. Now, the Bishop being Patron, and not the Committee, the Bishop was bound to obtain all possible information respecting the candidate of the Committee, and, among other things, he found that Mr. de Soyres would not be acceptable to a considerable number of the congregation. Quite early in the course of the negotiations, His Lordship gave the Committee to understand that Mr. de Soyres was not likely to be his choice, and this decision he expressed afterwards in rather stronger terms. Now what did the Committee then do? They did nothing but reiterate their wish that Mr. de Soyres might be appointed. This is certainly one of the most remarkable proceedings that we have ever heard of. Let us remember, these five gentlemen were not the patrons of the rectory of St. James's. They were simply persons whose opinions the Bishop was required to ascertain—the final responsibility of the appointment being with him and not with them. When the Bishop intimated to them that their choice was not his, what did they do? They sent back the one name, which, they had been told, could not be accepted! They thought apparently that they could force the Bishop to do what they wanted in opposition to his own convictions! Is there any other possible interpretation of their conduct? The curtness of the Bishop's final letter has been unfavourably commented upon. The Bishop has been a miracle of patience. The attempt of the Committee to force him was simply an attempt to make him contemptible, and even the Bishop who may have best learnt the lesson of turning the left cheek does not like to be made contemptible. When the Justices of the Peace in England present a candidate for the office of High Sheriff of the County, they send the Queen three names, with a kind of suggestion that the first name on the list is the one they recommend. As a rule, Her Majesty "pricks" the first name. But the Committee of St. James's make no pretence of recognizing the episcopal authority. It is a kind of "your money or your life" process. "This is our candidate, your Lordship, and you will be good enough to appoint him without any hesitation." It is quite astonishing that reasonable men should not see the absurdity and discourtesy of their conduct. We are quite certain that there is not a single member of the Committee who would individually defend such a course of conduct, for "they are all honorable men," but it is only another proof that a Committee will do things which individual members of the Committee would not think of doing. We believe that every clergyman and layman in the diocese of Toronto, who does not wish to see the degradation of his Bishop, will resent most strongly the veiled attempt to coerce him, and, even if they think the Bishop's final reply a trifle abrupt, will yet be more surprised at his patience than at his resentment. Another point deserves notice. According to Church Law, when the Patron does not appoint within six months of a vacancy, the patronage lapses to the Bishop. And on this ground, the Bishop has the right

of appointment. But the case is stronger here. The Bishop is himself Patron, and may therefore appoint by a double right. We are sorry to have had to speak so strongly, but it seemed an absolute duty to the Church to do so.

CHRISTIAN AND CHURCH UNION.

[The subject of this paper is of the greatest importance, and we gladly invite discussion upon it. We therefore give insertion to the following article, without, however, committing ourselves to all its recommendations.]

The subject of Christian Unity becomes more and more prominent in the thoughts of serious and reflecting men. We are no longer content with quoting texts, even those which contain the utterances of our Lord. This alone might form reason sufficient for considering what can be done. He prayed that all His disciples might be one, and we are bound to labour for that which He prayed for. Surely this alone might furnish reason sufficient. But the matter is pressed upon us in many ways. In the first place, our very Christianity is lowered in character by the conflicts between Christians. Instead of presenting an unbroken front to the World, the Flesh, and the Devil, we are divided among ourselves, hurt and hindered by our rivalries. But one of the most serious aspects of the question is that which presents itself in our country places, in our villages, and localities with small populations. In many of these it might be possible to get together a moderate congregation, able to support one minister. How is it, at the present moment, in many such localities? There are two or three denominations, eking out a miserable existence. Nay, more, it has come to this, that when, in some district, hitherto uncarred for, a Church is opened by some particular denomination, two or three others rush into the field, lest their own body should not be represented—more anxious to make a denominational show than to promote the cause of religion or win men to Christ. Evils of this kind are too potent to need discussion. They are appalling, and it becomes the duty of everyone, who cares more for man, and Christ, and religion, than for his "denomination," to ask how the evil may be abated. There are some things which cannot be done, or at least which cannot be done at present. For example, there is no prospect whatever of the different denominations amalgamating. It is not merely that Presbyterians, in all their different forms (for Methodists are Presbyterians), are unprepared for accepting episcopal government under any conditions—that seems clear enough; but the different bodies which have essentially the same kind of Church government, show no disposition to merge their differences and fuse into one body. As an example, there are the Methodists and Presbyterians. Doubtless, there are considerable differences in the tone of these two denominations; yet outsiders can with difficulty understand why they might not meet each other half way and amalgamate. But there

is no prospect of any such thing. How much less likely is it that either of these bodies should give up their distinctive principles and accept episcopacy! Well, then, granting the evil resulting from the present state of things and assuming the impossibility of any immediate or near fusion of the denominations, is there anything else that can be done in the interest of unity? It has been suggested by some that wherever a particular denomination has made a settlement, it should be left in possession. But, apart from practical difficulties in the working of such a scheme, it is doubtful if individual members of the denominations would consent to their own body being ignored or abolished. May there not be a more excellent way, which, if not absolutely satisfactory—and no possible scheme will be absolutely satisfactory—will yet do something to meet our present difficulties? The scheme is this: To have a Union Church in which the various denominations should be represented in turns; by which means three or four times the same area could be covered by each minister. Thus, on the first Sunday of the month the Anglican minister might hold his service, and administer the Holy Communion to his own people, perhaps also holding, in the evening, a service somewhat adapted to the habits and needs of the other denominations. Then on the second Sunday might come the Presbyterian or Methodist, as should be arranged, and so on, throughout the three or four or five Sundays, as the rotation might be. By this means, instead of having three or four ministers starving on a village Church, those 3 or 4 would cover a considerable district and minister to a much larger number of people. Of course there would be difficulties in such an arrangement. Some persons might decline to attend the ministrations of men representing certain denominations. Well, even in that case, they would probably not be much worse off than they are at present. At present, in many cases, they have no regular Sunday services, but only one or two in the month; and the probability is that under the plan here suggested they would have better qualified men to minister to them. We believe there are already some places in which the experiment has been tried, and that it is found to work very well. We greatly hope that it may be tried on a more extensive scale. At least, at present, we can think of no other so likely to meet the crying needs of the country.

THE WAR.

While everyone is interested supremely in the conflict going on in South Africa, it would seem heartless to give no notice and make no remarks upon it. We can only repeat our satisfaction that the war was undertaken on behalf of justice, human rights, and human civilization, and our gratitude to God, Who has so wonderfully blessed the efforts of our soldiers. We knew well that we must suffer at first. Such suffering is very terrible, even to those who have no personal interest in the suffering—much more to those who are losing their best and dearest. May God comfort them; and this comfort will be theirs, that these men have laid down their lives for the honour of their coun-

try, for the good of mankind, and in the cause of duty. We may never forget our sorrows; but at least there are joys going with them and springing out of them.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Sunday next before Advent.

Mal. iii. 7. "Return unto Me, and I" Truly and profoundly remarked that all evil consists in departure from God. He the centre and source of perfection. Thus represented in Holy Scripture—e.g., Prodigal Son.

i. To whom are these words specially addressed.
1. To the ungodly primarily. Without God in the world. (1) Consciously living in sin. Under power of evil. (2) Also without recognition of God. Not necessarily vicious or malevolent, but neglectful of God.

2. Applicable also to the imperfect Christian. Not absolutely forgetful of Most High, but at a distance. And this in two ways: (1) By permitting some form of evil. Not an entire surrender, but the beginning—and it grows. (2) By lowering the standard of life. True standard is Christ. Anything below that standard too low.

ii. The Divine Summons: "Return." A duty and a privilege. Something wrong with us. How return?

1. To the Knowledge of the Love of God. If this in clear remembrance, well with us. When it grows dim lose grasp of heavenly things. If this revived, a renewal. Prod. Son—remembers how it was at home.

2. To a sense of the blessedness of His service. Here again Prodigal Son. Conditions of servants. "Make me." What does this involve? (1) Abandonment of every form of evil. (a) Unlawful. Excessive. (b) Absorption in business or pleasure. (c) Pride. (d) Lack of charity. (2) Return to duty. Practical doing of right worth a thousand resolutions.

iii. The Divine Promise: "I will return." Again the Prodigal Son. Met on his way. More, He stirs up the mind to return. Ready to recognize. He bestows, (1) Sense of fatherly love. (2) Power to serve Him. (3) Blessedness of Communion.

Conclude: What do we mean to do?

1. You despond—you cannot. But the command is a promise, e.g., "Stretch forth thine hand."

2. You are indifferent. Well enough as we are. Is it well? Now? Hereafter? Consider. Hear the call: "Return—I will receive." Solemn moment. End of another year.

REVIEWS.

The Boer War, its Causes, and its Interests to Canadians. By E. B. Biggar. Biggar, Samuel & Co., Toronto. Price, 10 cents.

This is an excellent pamphlet, and we are not surprised to hear that within a week of its first publication the whole of the first issue was sold out, and a second edition called for. The writer of the pamphlet traces the history of the early settlement of the Cape of Good Hope, and the migration of the Boers northward, and eastwards, and the effect of the abolition of slavery, the proclamation of British sovereignty over Natal, the progress of the Orange River Free State, under the presidency of Sir John Brand, the discovery of the diamond fields, the annexation of the Transvaal under Sir Theophilus Shepstone, and its subsequent history to the present day. The rise of Paul Kruger to power, his evasion and trickery from the first, and his disregard of all moral restraints in his dealings with the Uitlanders, are sketched with the firm pen of an accurate writer, who writes on the lines of history, uncoloured by any attempt through unfair distortion of facts to produce sen-

sational effects. We commend the pamphlet to our readers without hesitation; every page is instructive, and the conclusions drawn by the writer are, we think, beyond controversy; and the interest of Canadians in the issue of the present war is made abundantly clear.

Pilkington of Uganda. By Dr. Harford Battersby. Price, \$1.50. Toronto: Revell.

This is a deeply interesting record of African missionary life. The reader will follow the career of the young missionary, from his school days at Uppingham, under Thring, through his "Varsity" life at Cambridge, until the call to the mission field came to him in tones which were clear, and admitted of no denial; and so on to the scene of his labours, which must have been phenomenal, as linguist, translator, preacher and traveller; and lastly, as so many before him, his life blood is poured out at the whim of ignorant savagery, and yet, as we are bound to believe, only according to the will of God. Young theological students, whose thoughts tend towards ministrations among charming villages in ideal localities, with flocks of well-dressed men and young ladies, hanging on his pulpit utterances for guidance, as an ideal of ministerial life, will do well to read this book, and study the actual life of one who went forth to minister on the lines of the life of his Master. It is such lives (and deaths, alas!), as these that light up the page of contemporary Church history, with a gleam as bright as the light which struck Saul to the ground, and made him later on write: "Woe to me, if I preach not the Gospel."

The Vision of The Madonna. By Grace L. Slocum. 50c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

There is a grace in form that covers a pleasing line of thought, and makes this booklet very acceptable. A beautiful Madonna and Child is the frontispiece. The motive of the composition is given in the opening lines:

And then, as in a vision, I beheld
Time, like a scroll, unrolled before mine eyes,
Upborne, as if on angels' wings o'er earth,
I watched the swift flight of the burdened years,
With all the wonder and the suffering
And final triumph of the Holy One.

The King's Mirror. By Anthony Hope. Toronto: Morang, 1899.

A novel, by the spirited author of the "Prisoner of Zenda," needs no eulogy from us to commend it to our readers. The power of the writer to portray court life and court intrigue is no new revelation, and this volume will fully sustain the author's reputation. The interest of the reader in the hero of the story, who gives his autobiography, commences with the first chapter, and leaves the reader wondering what the life of the hero will be after the marriage with which the book ends; perhaps this is the concealed art of the author, and the book before us is to be followed by another in which the interest already aroused will be further stimulated; we hope so, for well written stories, on the lines of autobiography, are exceptional.

The Doctrine of St. John; An Essay in Biblical Theology. By Rev. Walter Loarie, M.A. Price, \$1.50. London and New York: Longman's, 1899.

Here is an excellent piece of theological work. Of the importance of its subject no doubt can be raised. The doctrine of St. John is the Catholic Faith; and our Creeds could hardly have been constructed but for the writings of the beloved apostle. Beginning with an introductory sketch of the nature of "Biblical Theology in General," of which the writer has a true conception, he passes on to consider the genuineness of the Johannine writings, and then the general characteristics of St. John's thought. This by way of introduction. The author then draws up a scheme of the arrangement of St. John's doctrine, treat-

ing of the following main divisions: 1. God; 2. The Logos with God; 3. The Kosmos Lying in Darkness; and 4. The Life Manifested. The whole book displays deep insight into the thought of St. John and is written in a lucid and attractive style.

God's Education of Man. By Dr. William de Witt Hyde. Price, \$1.25. Boston and New York: Houghton and Mifflin, 1899.

We are sometimes tempted to ask whether we still teach and hold the "Old Gospel," and some are ready to deny this. Now, we are quite aware that there is a great deal of preaching which is far from being "evangelical," in any true sense of the word; and also that some have actually departed from "the Faith," we are satisfied that, in a vast number of cases the departure is only apparent, is a departure from phraseology and not from substantial doctrine. We find abundant illustration of this statement in the volume before us. The Introduction treats of the Reorganization of the Faith, and we doubt not that to some readers Dr. Hyde may seem to speak an unknown tongue, but a little perseverance will enable them to discover, in the first place, the essential meaning of Christianity, and this meaning stated generally so as to conciliate human reason instead of driving it into opposition. We wish we could follow out the author's thought in illustration of this statement. But we can safely recommend the reader to do this for himself.

Magazines.—The "Outlook" monthly number for November is very good, and preserves the same calmness of tone respecting the war in South Africa which characterized its previous utterances. We do not expect quite so much space to be given to South Africa as was formerly accorded to Cuba and the Philippines. Still there is enough, and the average of literary merit in this magazine is very high indeed.

The "Literary Digest" has been accused of giving prominence to comments unfavourable to the British side. We are happy to say that the present number is not chargeable with this offence. It would be a pity if British subjects were set against so well conducted a magazine, and we may hope that this will not be so. A brief but excellent paper on "Tennyson's Religion," translated from the Paris "Correspondent," is quite worth more than a casual reading, although we do not entirely go with its contents.

The "Homiletic Review" (November), has some articles most useful to the preacher, notably one, "The Preacher in His Study," by Dr. Cunningham Geikie. If the clergy would seriously weigh this paper, we should probably hear less of the question, Why men do not go to Church. Another valuable paper is by a Canadian writer, Dr. J. F. McCurdy, on "Method in the Biblical Study of the Monuments." The outlines of sermons are very good.

The "Critical Review" is almost indispensable to students of Philosophy and Theology, especially to those who wish to be acquainted with foreign publications on these subjects. Among such works noticed in the latest number are Koestlin's "Christ-like Ethik," Lechler's "Biblische Lehre von Heiligen Geist," besides a somewhat unusual number of theological works of importance by English writers—all done with care and competent ability.

OUR LETTER FROM ENGLAND.

(From our own Correspondent).

I was a lucky man to be able to attend the Church Congress in London, and to be the recipient of cordial hospitality. My host was a retired Anglo-Indian general, who was with Outram in the first relief of Lucknow. His reminiscences were simply given, but delightful to hear. Failure was predicted of the attempt to hold the yearly Church Parliament in the Metropolis. The reverse was the case. In numbers, if not in interest and in

enthusiasm, the meeting was a record one. The sight in St. Paul's on Tuesday was an animated one. Over one thousand clergy formed the procession from the crypt to their seats in front of the pulpit. We were afraid the Archbishop had been kept away by illness, but no; there was that stern, strong face fronting us in the pulpit, and though troubled with a cough, the Archbishop bravely got through his admirable sermon, in which he begged us to live closer with God, for then we should be closer to our fellow-men. Love to the Supreme will incite love to the brethren, and from this love should flow true toleration of divergent views and burning charity towards all men. Peace among ourselves was the one pressing necessity of the times. The sight in the Royal Albert Hall was a splendid one. From my seat in the balcony I could look down on 8,000 members. Not since the great defence meeting of 1892, have I seen such a moving, impressive spectacle. With a shell-like sounding board over the speaker the hearing properties of the hall were much improved. Clearness, slowness of utterance, with an even tone and steady manner, ensured success. You will have given, Mr. Editor, particulars of the sermons and speeches connected with the great gathering, and for this reason I will not do down only a few impressions of the great gathering. Nothing could have been finer than the chairmanship of the Bishop of London. His command of the huge audience was almost perfect. Once a few fiery spirits got out of hand, but without rising from his chair, and with simply raising his hand, order was restored. At the close the Bishop amused us immensely by saying that we had behaved so well that he wished we had behaved better. Then the reception of Lord Halifax was splendid. Though I could see many refraining from a demonstration, the section in warm sympathy with him made the most of lung power and lively gesture. I wish that his speech had been marked by greater prudence, and a fuller grasp of the situation. But we live in a free country and all are as free as the wind, to blow here and there when they like. Never shall I forget the reception given to Dean Farrar's remark, that we should stand shoulder to shoulder in fighting vice and poverty, and not waste so much time on party wrangles. A fine chord was struck, and to it came a spontaneous and hearty response. The tone of the debate on our relations to Nonconformity was far more courteous than ever I heard before, and the statements made about the strength and tending unity of non-Anglican bodies were both surprising and significant. I must not omit the splendid reception we had at the Guild Hall, by the City of London, with the Lord Mayor and Lady Mayoress at the head. In every way it was graceful, genial and thoroughly enjoyable.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be "brief," addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

NINETEENTH CENTURY FUND.

The passing of the present century, which has been filled with the greatest advance in science, the most general extension of knowledge, and the widespread propagation of the Gospel in all lands, will be a marked epoch in the lives of many. It will be a time for reflection, and each individual engaged in some special work will give a thought in retrospect to what the century has seen accomplished. In the work of our Church nothing has been more characteristic than the general organization of women's work. Sisterhoods, Orders of Deaconesses, charitable and missionary societies have sprung into being, and their sturdy growth shows that they are not the whim of an idle hour, but will

have an even more important place in the Church of the 20th century than they have had in that of the 19th. It is just half a century since the first Anglican Sisterhood was founded in great weakness, but with firm faith and from its modest beginning has grown the extensive organization which is now firmly rooted in every part of the British Empire. Scarcely more time has elapsed since the first attempt was made by Englishwomen to reach their ignorant sisters living in Hindoo seclusion: it is to many a familiar story how the deft needle of Mrs. Mullins, a missionary's wife, was used to open the fast closed doors of the Zenanas of India. A simple piece of embroidery, wrought by her skillful fingers, attracted the attention of the secluded inmates of one of these household prisons. They argued that if a woman could do such work as that other women might learn how to do it, and so with the cordial consent of the lord of the Zenana this Christian woman was welcomed within the veiled chamber and encouraged to teach his wives the woman's art of embroidery, and as she wrought on a pair of slippers the beautiful pattern she was quietly working into the very fabric of their hearts and lives the scarlet thread dyed in the blood, and the golden thread shining with the glory of the Sun of Righteousness. We can scarcely credit the fact that under so gentle a touch as that of a woman's hand the long locked gates have flown wide open and the barriers of ages are no more. Canadian women have kept pace with their sisters in the Motherland in every department of Church activity, and the passing of the century will find brave Canadian women working for the furtherance of their beloved Church in every part of the heathen world. Here in Canada their work is best known, and in an age of organization none is more complete than the all embracing union of the W.A. From Atlantic to Pacific women, young and old, are working together to plant the Church of their fathers firmly on their own soil, and while doing that are not forgetful of foreign fields ripe for the harvest. It seems most fitting that the incoming of the present century, which promises so much to eager women workers, should be inaugurated in a fitting manner. As yet no mention of any commemoration in any part of Canada except the diocese of Toronto has been made in these columns. It has been arranged that on the second Thursday in January a special service for women will be held in St. James' Cathedral. On that occasion the united offering which is being made by members of the Toronto Woman's Auxiliary will be presented. Each branch having its offering previously collected and enclosed in a small marked bag, which will be placed on the offertory by some member of the branch. The entire sum will be given as an undesignated offering for missions. It will either become a fund, the income from which will be annually voted to some new appeal, or it will as a whole be voted to a suitable object at the next annual meeting. Already this plan is receiving the widespread support of the members of the Toronto W.A., from one comes the suggestion that each member give one cent for every year she has lived in the present century. That idea, if carried out, or the president's idea of each member giving at least twenty-five cents, would soon accumulate a large sum. There are 4,143 senior members and 1,055 junior members who are asked to contribute; if the offering is general it will be a grand gift coming in sums large and small from thousands of women and children, who mark the irrevocable lapse of time by consecrating themselves and their substance afresh to the service of the Church. A letter which has been widely circulated in the Toronto diocese is at hand, and by printing it here it may come before the notice of some who have not received copies: "Dear Friends and Members of the Toronto Auxiliary—The resolution below will inform you of what is asked and hoped for from the members of this society. Moved by Mrs. Sweetman, hon. president; seconded by Mrs. Montizambert, life member; and resolved: 'That this Diocesan Board approve of the scheme suggested by the president to raise a sum of money to

be known as the "Nineteenth Century Fund," in grateful commemoration of all the blessings of the past century, and that members of the Auxiliary be asked to contribute at least the amount of twenty-five cents (25c.), to this fund, which the individual members of the board hereby promise to advocate and help on to the best of their ability.' Carried unanimously. Now without prayer for the success of this fund, and zeal, enthusiasm and work in gathering in of the same, resolutions are of little effect. May I suggest that in your branch a small committee be formed to visit and explain to each member that their contribution is intended as a personal gift from the individual woman in recognition of her gratitude to Almighty God for the many mercies received by her during the years she may have lived in this 19th century, and to mark the unique fact in our lives that by God's mercy we enter upon the new century and date 1900. Let us by grace of the Holy Spirit work together to make this Nineteenth Century Fund an offering worthy of presentation to the Lord's work by the women of this greatly blessed diocesan branch of the Woman's Auxiliary to Missions. Your friend and diocesan president, E. M. WILLIAMSON.

TORONTO WOMEN'S AUXILIARY.

The November meeting of the Toronto Diocesan W.A. was held in the Y.M.C.A. hall, corner of Dovercourt Road and Queen street, on the 9th inst. The meeting there was arranged by the members of the parochial branches of St. Mark's, Church of the Epiphany, St. Anne's and Mimico, and proved most successful, about 225 ladies being present. Since the last meeting a new senior branch has been organized at Minden, and a junior branch at St. Matthias, Toronto; also one new life member has been enrolled, Miss Jennie Culverwell, this making 126 life members since the society was organized; of these eleven have entered into rest. The Executive Committee have elected Miss Clara Tomlinson to the office of recording secretary, in place of Miss Cartwright, who has resigned. The unfortunate state of the Diocesan Mission Fund was placed before the members, the bank account has been overdrawn to the extent of \$6,000, and \$3,800 must be paid before any further advance will be made; forty-eight missionaries are depending upon the mission fund, and to meet their small stipends \$2,750 is required quarterly. The annual amount due to Algoma has also been allowed to lapse, and these two funds call for the special attention of members of the Auxiliary. Encouraging accounts come from the Blackfoot Reserve, the Indian department reports mention that during the past year twenty-three houses have been built by Indians, and ten have been improved. They are learning to keep their houses clean, and a spirit of prosperity pervades the reserve. The treasurer's receipts for the month were \$402.65, the parochial missionary returns were \$427.91, allocated as follows: \$334.21 to diocesan missions, \$23.55 to Algoma, \$44.40 to Northwest, \$25.05 to foreign and 70 cents to the Chinese in British Columbia. The extra-cent-a-day fund amounted to \$95.43, this was voted to the building fund of the church at Trail, B.C. Rev. F. H. Du Vernet gave a Bible reading, the subject being "Joy," this is the second reading on the fruits of the Spirit. Mrs. Waller, who will shortly return to Nagano, Japan, spoke briefly of the benefits derived from her visit to Canada, and she was asked to convey resolutions of greeting to the newly formed Woman's Auxiliary in Japan, and to all Christian workers in the Japanese church. The semi-annual meeting of the Toronto Auxiliary will be held in Uxbridge on Nov. 30th, and it is hoped a large number will attend. The central rooms are now located at 563 Yonge street, the library is there, also the Dorcas department. The Dorcas secretary will be there on Fridays from 10.30 to 4 o'clock, when business pertaining to her department can be arranged.

The Marquis of Dufferin and Ava has been elected Lord Rector of Edinburgh University.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

North Sydney, C.B.—The Bishop administered the apostolic rite of confirmation in this parish on Tuesday, October 31st, when the rector, the Rev. C. W. Vernon, presented twenty-seven candidates; of these eleven were adults. At the early celebration of the Holy Communion on the following Sunday there were forty-eight communicants, nearly all the newly-confirmed making their first communion at that service. On All Saints' Day there was morning prayer and Holy Communion at 10 a.m., and evening prayer and a brief address at 7.30 p.m. The chapter of the St. Andrew's Brotherhood in this parish is now doing excellent work, visiting, on some Sundays, as many as fifty vessels in the harbour, and inviting the sailors to church and Bible Class. The rectory is now finished, and reflects much credit on the wardens and the building committee. On their entrance into the rectory, the rector and his wife were presented with exceedingly handsome china dinner and tea sets by the congregation, in addition to numerous articles of furniture, etc., given by individual parishioners. A meeting of parishioners was held last week in the parish house, and was well attended. The members of the Church and congregation concur with the rector that the church should be fully prepared for a large increase in membership, and be in a position to attract to it the many new-comers, who are brought here by business interests and otherwise. At the meeting it was decided to make general improvements in the church edifice, which is already a pretty one, to extend the Church work more thoroughly into the outlying districts, and to take other steps in general advancement. To take part prominently in this a curate is to be provided, and the members are now looking about to secure an active, enterprising, tactful man, who will conduct the services interestingly, and take a prominent part in general work. Communications to this effect are being received by both the rector, Dr. Smith, and Captain P. H. Morgan. Those present at the meeting responded promptly and liberally to the call for funds to provide for new expenses, and over \$1,500 has been raised, and it is expected that absent members and others friendly to the Church will add as much again.

QUEBEC.

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

The Bishop's prospective arrangements are as follows: 18th, confirmation at Eustis; Sunday, 19th, confirmation at Waterville at 11 a.m.; confirmation at Lennoxville, 7 p.m.; Monday, 20th, confirmation at Stanfold; Tuesday, 21st, Holy Eucharist at Stanfold; meeting of Central Board at Quebec at 4 p.m.; Sunday, 26th, Holy Eucharist at the Cathedral, 8 a.m.; preach at 11 a.m., and assist at evensong; St. Andrew's Day, consecrate church at Kinnear's Mills, and drive to Inverness.

Sherbrooke.—The Archbishop held a confirmation at St. Peter's on the 27th ult., at which there were about thirty candidates.

Peninsula and Little Gaspé.—Owing to poor health, it has been necessary for the Rev. N. M. Bayne to leave this mission and settle in the Eastern Townships at Way's Mills; he is succeeded by the Rev. A. W. Dutton, B.A. During Mr. Bayne's incumbency, a commodious and comfortable parsonage has been built. St. Matthew's church has also been largely renovated. Before leaving, Mr. Bayne was presented with an address by his congregation.

North Hatley.—A handsome altar cross of burn-

ished brass has been placed in St. Barnabas' church by Miss Jennie Daves, as a memorial to her father, the late Edward Graham Daves, of Baltimore, Md.

MONTREAL.

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

St. John the Evangelist.—The twenty-second Sunday after Trinity was observed in this parish as the annual dedication festival, and what made it particularly interesting was the fact that it was the twenty-first anniversary of the opening of the present church edifice. The first sod was turned on Ascension Day, 1876, and if ever there was an "act of faith," this was one. There were at that time in the bank not more than \$150, although many encouraging promises had been received from sympathizing friends in all directions. On the 20th of June, the corner-stone was laid by the Bishop (Oxenden). The service was in every respect a stately one. All the city clergy attended in canonicals. Addresses were given by the Bishop, Canon Ellegood, Dr. L. H. Davidson and others. On Trinity Sunday, 1878, the church was solemnly dedicated, the Rev. Father A. C. A. Hall (now Bishop of Vermont), being the special preacher. On the 21st anniversary, just held, the special preacher was a dear friend of Father Hall, and for years a fellow-worker with him in the Order of St. John the Evangelist, Father Edward Osborne (Provincial Superior of the Order in America), of Boston, Mass. Father Osborne has but recently returned from South Africa, where he has been labouring for the past ten years, with the exception of a short time spent in India. His fame as a preacher attracted very large congregations. Father Edmund Wood, the rector of the parish, began his work in Montreal over twenty years before the erection of the present church. The first services in connection with the parish were held in the old Mortuary Chapel on what is now Dufferin Square, in 1856, by the Rev. J. S. Sykes, who was shortly after succeeded by Father Wood. One of the most active workers at the time was Miss S. W. Smith, who acted as organist, and is now Sister Sarah, of the Sisters of St. Margaret, and still a very zealous worker among the poor of the parish. On July 4th, 1860, Bishop Fulford laid the corner-stone of the second parish church, at the corner of Dorchester and St. Urbain streets. Among those who contributed towards the erection of this church were Lady Burdett-Coutts, Lord Overstone, the Right Hon. W. E. Gladstone, Lady Franklin, Sir Fenwick Williams, Lady Michell, and many others in England and Canada. During his residence in Montreal, Lord Wolsely, Commander-in-Chief of the British Army, attended this church, and for a time was a member of the select vestry. Many other distinguished officers, among them Lord Alex. Russell, were also members of the congregation, and when the first cadet corps, in connection with St. John's School, was formed, over thirty years ago, they were by special permission of Lady Russell called "Lady Russell's Own Cadets," and only last year they had the pleasure of a visit from Lord and Lady Russell. Since the formation of the parish, it has made rapid strides, and there is now a staff of four clergymen, who find plenty of work to do. St. John's can lay claim to being the first parish in Canada in which the good work of the Catholic revival was felt, and is probably the first parish in which the full teaching of the Book of Common Prayer was taught. The dedication day services were repeated on the following Sunday, when the special preacher was the Rev. Father Sargent, of the Order of the Holy Cross, Westminster, Ind., who remained over on his way home from holding a week's special services in St. Matthew's church, Quebec, in connection with their dedication festival.

De Ramsay.—Thanksgiving services were held in All Saints' church on Sunday, the 29th ult. Appropriate hymns were sung, and special prayers and

lessons were used. The sermon preached by the incumbent, Rev. G. H. Gagnon, M.A., was in every way suited to the occasion, being very forcible and practical. Preaching from Genesis viii., 22, the preacher drew many useful and beautiful lessons from his text, concerning duty and loyalty to the Maker and Preserver of the universe.

Adamsville.—A missionary meeting was held in St. George's church on the 27th ult. Very interesting addresses were given by Rev. Messrs. Crone, of Newport, Vt., Emmett, of West Shefford, and Rural Dean Brown, of Mansonville.

Montreal.—Bishop's Court.—At a largely attended meeting of the Clerical Society on last Monday evening, presided over by the Lord Bishop, Dean Carmichael, in referring to the approaching departure of Rev. W. W. Craig, B.A., curate of St. Martin's church, from Montreal, testified feelingly to the kindly appreciation entertained towards him by the brethren, and wishing him much blessing and happiness in the new sphere of usefulness to which he has recently been appointed (Holy Trinity, St. John's, N.B.). In accordance with the wish of the meeting, the Dean consented to give Mr. Craig a copy of his fraternal expressions of regard. Rev. O. W. Howard, B.A., succeeds Mr. Craig as secretary of the Clerical Society.

The Bishop purposes holding the following ordinations: In St. Stephen's church, Montreal, Sunday, December 10th, Rev. J. A. Poston and the Rev. A. W. Buckland, to the order of priests. In Christ Church Cathedral, on Sunday, December 17th, Mr. Maurice Day Baldwin, M.A., to the order of deacon, and the Rev. J. J. Lowe, to the order of priest.

Christ Church Cathedral.—About a year ago, Mr. Hector Mackenzie donated a "Vox Humana," stop to the organ of the Cathedral. This stop was made by Messrs. Hutchings, of Boston, who consider it the best stop of its kind ever turned out of their factory. Mr. Mackenzie has now donated a "celestial organ." This is a complete instrument, containing eight stops and a chime of bells, to be built in the tower. Celestial organs are very rare, as there are few churches with a tower placed in such a position as to make it advisable to construct an organ in that part of the church. Christ Church Cathedral is peculiarly well adapted for the building of a "celestial organ," as the tower is near the centre of the church, and there is an opening from it near the roof into the nave. The organ in the tower will be principally a solo instrument, and will be placed in a swell box, with the shutters opening towards the nave of the church. The stops in the tower will be: 1. chimes, 24 notes; 2. vox celeste; 3. salicional; 4. flute d'amour; 5. dolce; 6. gedackt; 7. quintadena; 8. open gross floete; 9. pedal bourdon. All the pipes and the bells are to be made by Messrs. Hutchings, of Boston, who are only to use the very best material obtainable for good tone production. A novelty in organ building in connection with this instrument is that all the stops will be set upon a duplex wind chest, so that it will be possible to play any stop from two different keyboards, viz., the swell and the choir. The advantages of this new idea will be very great in the way of getting different combinations of stops. Part of the electric action for this instrument will be made by Messrs. Casavant Bros., who introduced this action so successfully into the main organ about a year and a half ago. The case of the "celestial organ," which will be very beautiful, has been designed by Messrs. Taylor and Gordon. It will be seen immediately above the main chancel arch on entering the church from the St. Catherine street door.

St. Luke's.—The Bible Class of this church has lately added to its activities by the opening of a home for the aged and destitute. The class is responsible for the rent of the house on Gain street, and is furnishing it, besides feeding and clothing

these needy ones. The need of such a home is seen, when a woman, ninety years old, was sent to jail, because she could not tell where her home was. The young ladies of the class went to the jail, paid her fine, and placed her in the home. When such cases arise, no question is asked as to what Church the person belongs; their dire necessity is sufficient to open the door of the home to them; there, the members of the Bible Class visit them, and in the evening give both time and labour, so that the home may be managed as economically as possible. It is well known that large numbers of poor people live in the East End, and that St. Luke's Bible Class is unable to carry on such work unaided. The class looks confidently to those who have the ability to aid them in this truly Christ-like work. Parcels may be sent to the home, 55 Gain street, and contributions in cash to the treasurer, H. J. Dart, 1483 Ontario street. A sale of work in aid of the home will be held on Thursday and Friday evenings of next week.

St. Stephen's.—The Rev. A. Elliott, having resigned the incumbency of the church, the Bishop has appointed the Rev. W. Sanders, the rural dean of St. Andrew's, incumbent.

St. Martin's.—The anniversary services were continued on Sunday, the 5th inst., the Ven. Archdeacon Mills, D.D., preaching in the morning, and the rector at 7 p.m. The collection for the special object of the reduction of the floating indebtedness, amounted to a trifle less than two hundred dollars, making about a thousand dollars collected thus far.

A mission has recently been opened at Queen's Park, by the Rev. W. A. Fyles, B.A., rector of the Church of the Redeemer, Cote St. Paul. A student of the Diocesan College has been appointed to this work. The services, since the opening, have been well attended, and it is the intention of those interested to erect a church in the near future, towards which steps are now being taken.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The wardens are about to negotiate a loan of \$45,000 to pay off the old debenture debt of \$30,000, and provide \$15,000 extra to complete the new building.

Archbishop Lewis has returned from England, but it is stated that he will leave again for England shortly, as his visit to his See is only a temporary one for a special business object.

Merrickville.—Before leaving for his new field of work at Adolphustown, the Rev. W. Roberts was presented with an address and a purse of \$80.

Wolfe Island.—A very pleasing incident occurred after the morning service at Trinity church, on Sunday, the 5th inst., when Mr. George Friend was made the recipient of a very handsome chair, as a gift from the congregation. Mr. Friend has been churchwarden for the past three years, and has been most faithful and zealous in advancing the interests of the Church. The presentation was made on behalf of the congregation by the Rev. F. T. Dibb, rector of the church; and Mr. Friend, who was completely taken by surprise, replied in a very modest and feeling speech. Mr. Friend and his wife are leaving the parish, and will be much missed.

Brockville.—The fortieth meeting of the rural dean chapter of Leeds was held in the parish of St. Paul's on November 7th and 8th. Most of the clergy of the deanery were present. On the evening of November 7th, an informal meeting was held at the rectory, when a discussion took place on "Laymen's Work in the Church." The following morning the Holy Communion was cele-

brated in St. Paul's, the Archdeacon of Ontario celebrating, assisted by the rector. The chapter met for business and discussion in St. Paul's school-house at 10 a.m., the Rural Dean presiding. Discussions took place on the mission work of the diocese; the localizing of the Church missionary news; and in the afternoon, on the present position of the Widows' and Orphans' Fund. On the motion of Canon Grout, seconded by Rev. George Beamish, the sum of \$10 was donated to Rev. C. J. Young for his services as secretary for several years past. At the afternoon session a valuable paper on "The Book of the Prophet Amos," was read by Rev. H. H. Bedford-Jones. A discussion followed, and a vote of thanks was tendered the writer for his able and instructive paper. A little later the chapter adjourned to meet at Lyn in April, 1900. Evening prayer was said in St. Paul's, and a sermon preached by Rev. J. R. Lerson, M.A., of Gananoque, from St. Matthew xxii., 20.

OTTAWA.

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

Perth.—On All Saints' Day, the Bishop held a solemn service in St. James' church, for the admission to the diaconate of Mr. C. A. Heaven, a graduate of Trinity College. The Archdeacon of Ottawa and many neighbouring clergy were present. The service was exceedingly bright and cheerful. The sermon was preached by Rev. C. E. S. Radcliffe, on "Looking unto Jesus." Mr. Heaven has since been licensed as missionary at Balderson.

Women's Auxiliary.—A meeting of representatives of the various branches in the deanery of Lanark was held in the school-room of St. James church, on the afternoon of All Saints' Day. Papers of much interest were read by delegates. The Bishop and other clergy were present, and spoke words of encouragement. The most noteworthy event was the presentation to Mrs. Elliott, of Carleton Place, of a life-membership and its appropriate badge by members of the Carleton Place congregation. The meeting was most successful in every way.

Ottawa.—In Memoriam.—McNeill. — In affectionate remembrance of Allan N. McNeill, R.N., who died at his residence, 69 Daly Avenue, Ottawa, on November 16th, 1898. "So teach us to number our days, that we may apply our hearts unto wisdom."

Eganville.—The Rev. Rural Dean Bliss has announced his resignation of this living. It is stated that his successor will be the Rev. R. N. Jones, of Pakenham.

Arnprior.—The Rev. T. J. Stiles, of Iroquois, has been appointed rector.

Iroquois.—The Rev. A. H. Coleman is leaving Arnprior, and is coming here in the place of the Rev. T. J. Stiles.

TORONTO.

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

Holy Trinity.—A highly esteemed member of the congregation has just been called to her rest, and will be greatly missed. Mrs. Warwick, of 108 St. George street. During all her residence in Toronto, dating from 1870 she took a lively interest in all good works of the Church, and gave freely of her substance to every charitable object that appealed to her for help.

St. Bartholomew's.—Mr. Garton spoke to the W.A. of this church, on Tuesday, Nov. 7th, setting forth the missionary work of the Church in the Northwest, and emphasizing woman's work in that part.

Cobourg.—Rev. W. Jno. Garton, Rupert's Land deputation, preached on Sunday, November 5th, on behalf of the Home Mission Fund of that diocese. Rev. Canon Spragge very earnestly seconded Mr. Garton's appeal. One thing particularly noticed, was the large assessments made on the churches in Rupert's Land, compared to what they are in Eastern Canada.

Port Hope.—St. Mark's.—The anniversary of the restoration of the church was kept on Sunday, the 5th inst. The services of the day began with a celebration of the Holy Communion at 8 o'clock. A second celebration followed at 11: This was fully choral. Dyke's beautiful service in E flat being sung with Tour's Gloria in Excelsis in F. The rector was the preacher, his text being I. Cor., iii., 10: "Let every man take heed how he buildeth thereupon." In the evening the service was also of a festival character, and was fully choral. The sermon was preached by Rev. R. E. Jones, headmaster of Trinity College school, who delivered a scholarly and impressive discourse founded on Philippians iii., 20: "Our conversation is in heaven." This was Mr. Jones' first appearance in St. Mark's, and he created a most favorable impression. He is a preacher of the first order. After the sermon the hymn "Eternal Father Strong to Save," was sung on behalf of the Canadian contingent now on their way to the war. Rev. C. B. Kenrick stated at the morning service that \$125 was needed. He said he hoped that \$100 might be contributed. The response of the congregation amounted to nearly \$150. Some time last month thieves broke into this church and rifled the harvest decorations. Most of the fruit had fortunately been removed. The unwelcome visitors touched nothing else, but apparently used the brass alms dish to assist them in carrying off their spoils. Several days after the missing article was found in the river, bent double, broken almost in half, and much discolored. It was sent to Messrs. Keith & Fitzsimons, of Toronto, the well-known workers in brass, but was pronounced by them to be beyond repair. A friend of the congregation has since offered to provide a new alms basin, and we understand that this is now being made by the above mentioned firm. We regret to say that so far the efforts of the police to discover the perpetrators of this sacrilege have been without success.

Peterborough.—St. John's.—The dedication festival was observed on Sunday, the 5th inst. There were three celebrations of the Holy Communion yesterday, participated in by a large and devout body of communicants. The special preacher of the day was Rev. Dr. Langtry, Rural Dean of Toronto. He preached in the morning on the subject, "Christ, the Corner Stone." While showing the necessity of creeds, doctrines and feelings, he pointed out that our confidence was not to be reposed on any one of these but on Christ Himself—the living Christ, who once ransomed and now pleads for us, His people. In the evening he passed on from the foundation to the superstructure of the Divine building, showing the inter-dependence and unity which pervades it. He dealt with the subject in the light shown and in the light of All Saints'. All God's true people were knit together in communion and fellowship in Him, reflecting in different degrees of perfection the Divine image. He showed the inspiration and help which were to be gained from recalling at different times a remembrance of God's departed saints and our fellowship with them. dwelling now in the restful seclusion of the paradise of God in close intercourse with the King of Kings. The congregations during the day were very large, the church being filled both morning and evening. In the afternoon a children's service was held.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Norval.—A monthly afternoon service for children is about to be started in this parish, and parents

and adults will be cordially welcomed. The children are highly pleased at the venture. The services and sermons on the first Sunday of November were very patriotic. Hymns for "war" and for "those at sea," were used, and the National Anthem was sung both morning and evening. Two new hymn boards have been presented to the church by Mr. George Brain; and a beautifully painted notice board has been put up outside the church.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Thamesford.—The Rev. J. A. Bloodsworth has left for his new parish, Paisley. The Rev. T. G. A. Wright, of Milbank, has arrived here to take charge of the parish on the Bishop's appointment.

Miller's Corners.—The harvest thanksgiving services were held in St. Charles' church on Sunday, the 29th ulto., and were well attended. The Rev. E. W. Hughes of Tilsonburg was the preacher; his sermon was a very instructive and appropriate one, enumerating and emphasizing many blessings. These he divided into two classes, viz., covenanted and uncovenanted. Under the former heading he placed sunshine and rain, health and strength, heat and cold, etc. Under the latter head he placed the blessings attending and directly arising from a close walk with the Saviour. Mr. Hughes concluded his discourse with a very earnest and impressive exhortation to be diligent in following the Master that we might fulfil the command from those divine lips, "Be ye perfect," showing that the only way to be perfect is to follow closely, diligently and continuously the teachings of the Son of Man. Altogether the service was very enjoyable and did much to develop the spirit of true thanksgiving. A large number from Tilsonburg were present, for which the St. Charles' choir were very grateful.

Woodstock.—New St. Paul's.—The Rev. Prof. Davidson, of Trinity College, Toronto, preached here on Sunday, the 5th inst., at both services; the attendance was large and the sermons were highly commended.

Meaford.—The Bishop visited Christ church on Sunday evening, the 12th inst., and administered the rite of confirmation.

Markdale.—On the 8th inst. the Bishop held a "Quiet Day" in Christ church. At 10 o'clock there was a celebration of the Holy Communion, the Rev. Rural Dean Graham being celebrant. The Bishop then spoke for a couple of hours regarding the certainty of Christ's Second Advent, and the nature of it. After luncheon His Lordship continued in the same strain, and explained when the tabernacle of David would be restored and when the fulness of the Gentiles would have an end. In answer to a question he said that "the Man of Sin," mentioned by St. Paul, was not the Roman Church, but infidelity. The Church of Rome did not deny Christ. The clergy present were the Rev. Rural Dean W. A. Graham, the Rev. Messrs. J. R. Newell, James Ardill, F. Ryan, W. G. Reilly, Horace E. Bray, J. W. Jones and W. G. Walton. At 7.30 p.m. Confirmation services were held, when the Bishop preached a very eloquent sermon on the "Silence and Voice of God." There were eleven candidates confirmed. The congregation was so large that many stood in the aisles all the time of service. The choir, under the able leadership of Mr. J. H. Dundas, rendered the musical portion of the services in fine style, winning the applause of the Bishop. His Lordship was a guest at the rectory during his stay in Markdale.

ALGOMA.

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

Port Arthur.—On the seventeenth Sunday after Trinity the harvest festival took place. The screen

and pulpit were tastefully festooned with hops. The Rev. F. F. Harper administered the Holy Communion and preached in the morning. The Rev. T. J. Gray took the evening service and sermon. The Rev. M. C. Kirby, sometime rector of St. James', Oliver, has most kindly sent from England a pretty little font to be used in that church. To this the Bishop has added a beautiful altar cloth, while the Holy Table with the Tri Sanctus carved in wood, forming a small reredos, was the gift of Mrs. Syke, who is and has been for years a liberal donor to the church. The Bishop has also generously given another altar-cloth to the Finn church in this town. Both vestments were procured from Lancaster Gate, London, England. A "Mothers' Meeting" has been instituted at Port Arthur, which promises well. The mothers meet at 3 o'clock on Friday afternoons in the schoolroom, and after a Collect or two has been said by the rector, enjoy a little reading aloud while they sew or knit until 5 o'clock. Of course there is a tea-table presided over by Sister Magdalene. Mr. Forde, licensed lay reader, has a beautiful photographic group of the chief clergy of the deanery, including the Bishop. It ought to have a good sale. Thanksgiving Day was kept here by a special service with celebration of the Holy Communion. The collection was for the benefit of widows and orphans. Those of our readers who knew Mrs. Dickenson, wife of the editor of the Port Arthur "Sentinel," will be very sorry to hear of her death by drowning in the wreck of the ill-fated "Scotsman." She was a good Churchwoman, and brought up a large family well.

Hiramcombe.—Christ Church.—The Rev. J. Pardoe, Novar, Ont., has received a gift of \$5 from Elms Henderson, Esq., Toronto, towards the cost of a suitable lectern for this church.

SASKATCHEWAN.

William Cyprian Pinkham, D.D., Bishop, Calgary.

Prince Albert.—Ven. Archdeacon J. A. McKay, D.D., has resigned the principalship of Emmanuel College, Prince Albert, and will devote his whole time to the superintendence of missions. Rev. James Taylor, of Sandy Lake, has been made principal, and will be succeeded at Sandy Lake by Rev. D. D. Macdonald, of Thunderchild's. Mr. Edwards, late of the Industrial school, a lay reader, will take charge of Bresaylor and Thunderchild's reserve.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster.

New Westminster.—St. Barnabas.—Sunday, the 22nd ult., being the day set apart for thanksgiving, was marked by especially bright and hearty services. There was a celebration at 8 a.m.; Mattins at 11, at which the rector preached, and Evensong at 7, at which the Bishop was the preacher.

Vancouver.—St. James'.—In answer to the churchwardens' appeal for subscriptions to provide a set of holy vessels to take the place of those which were stolen the sum of \$95 has already come to hand. The rector also received a sum of money to be devoted to a memorial of one who died of small-pox, and was nursed by the nurses of St. Luke's Home. The money is sufficient to purchase the new chalice, which will accordingly be given in his memory. About \$20 more will be required to complete the set of necessary vessels, and the box to contain them, and to provide a pocket set to replace the rector's private set which were also stolen. The order has been sent to Messrs. Benham and Froud, of Chandos street, London, so that the new plate may be in time for use on Christmas Day.

The Bishop is reported to be much better, and held a confirmation at St. James' on Sunday, the 5th inst.

Lord Strathcona has been elected rector of the University of Aberdeen.

British and Foreign.

In the province of York there are 127 and in the province of Canterbury 1,214 livings of an income below £100 and with an average of £65.

The Bishop of London recently consecrated the new church of St. Luke's, West Hampstead. It has been erected at a cost of about £13,400.

Archdeacon Lightfoot, rector of Uppingham, will probably be proposed to succeed the Bishop of Guildford as prolocutor of the Lower House of the Canterbury Convocation.

The "Sardman" with the Canadian contingent on board has been spoken off Cape de Verde. It is computed that (all being well), she should reach the Cape about the 28th inst.

The Bishop of Liverpool, on St. Luke's Day, admitted to the diaconate in Liverpool pro-Cathedral Professor Margolouth, the celebrated Laudian Professor of Arabic at Oxford.

The Bishop of Hereford has been presented by the laity and clergy of his diocese with a full-length portrait of himself. It will be added to the collection of portraits of Bishops at the Palace.

Lord Rollo and Dunning on November 2nd laid the foundation stone of a chapter house which is to be added to Perth Cathedral, in memory of the late Bishop Charles Wordsworth, of St. Andrew's.

The new Midland Clergy School established at Edgbaston has been formally opened by the Bishop of Worcester. The principal is the Rev. J. H. B. Masterman, of St. John's College, Cambridge.

After being closed for additions, alterations, and repairs, the parish church of St. Margaret, Plumstead, improved out of all resemblance to its former self, has been reconsecrated. The total cost of the work has been £2,386.

Owing to the representations of his medical advisers the Dean of St. Paul's has resigned his office of chairman of the London Diocesan Board of Education. The Bishop of London has appointed the Bishop of Islington to succeed him.

During excavations in the rectory grounds at Merstham, Surrey, two sun-baked Roman urns, containing ashes, were unearthed, and in proximity were found several flint arrow-heads, a human tooth, and what appears to be a Roman coin.

The church of Allhallows Barking, by the Tower, has been undergoing restoration according to the designs of the late Mr. Pearson, R.A. About £8,000 has been expended upon the fabric, but in order to finish the work another £2,500 is required.

A very great and much-needed improvement has just been completed at St. Saviour's church, Brighton, by the finishing of the new chancel and vestry. Altogether, a sum of over £8,000 has been expended on the church, and the chancel has now been consecrated by the Bishop of Chichester.

The Bishop of Manchester, speaking at a missionary conference in Manchester, said that in 1897 the people of this country spent £152,000,000 sterling upon spirituous liquors alone. In the same year the Church of England, including its two great missionary societies, gave only £650,000 to foreign missions.

Father Ignatius, otherwise the Rev. J. L. Lyne, announces his intention to retire into lay communion. In a letter, recently printed, he accuses archbishops and bishops of tolerating heresy and unbelief, while energetic in suppressing Catholic worship to gratify ignorant, godless bigots. He

jeels, therefore, that he cannot as a faithful Christian take part in the ministry of the Church of England.

The Dean of St. Paul's has written to the Court of Common Council asking for a further sum of £50,000 for the decoration of the Cathedral, for which the committee has already raised and expended the large sum of £150,000. The Dean said in his letter that when he was appointed, nearly thirty years ago, their largest congregations on Sunday were 200, at two services. Now they had 2,000 people at each of three services.

The annual medical service at St. Paul's Cathedral, organized by the Guild of St. Luke, was held on St. Luke's Day. The attendance of medical practitioners was about 1,000, of whom between 300 and 400, wearing their gobs, walked in procession to seats reserved for them under the dome. The procession was headed by Dr. E. Symes Thompson and Dr. Russell Wells, and included Sir Dyce Duckworth, Sir R. Thorne Thorne, and other leading members of the medical profession.

The German Government have in a pleasing manner testified their recognition of the work of the English missionaries in relieving the famine in German East Africa; £3,000 were raised in England for this purpose. The Imperial Governor writes to the Bishop of Zanzibar, expressing earnest thanks and warmest acknowledgment for the meritorious work of the mission stations under his direction in assisting the famine-stricken population, as well as for their religious and civilizing work.

On October 10th the Archbishop of York dedicated in Bristol Cathedral the reredos which has been erected at a cost of £2,500 as a memorial of Dr. Ellicott's thirty-four years' episcopate over the diocese of Gloucester and Bristol, now separated. The service also marked the completion of the restoration of the Cathedral, on which, since 1850, over £100,000 has been spent. The reredos is a handsome structure designed by the late Mr. Pearson. There was a large gathering of clergy and laity.

Correspondence.

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

SHORTENED SERVICES AND DIVERSE USES.

Sir,—Whatever reasons or explanations may be given in regard to shortened services referred to in some recent correspondence in your columns, the surprising diversity which now-a-days prevails in the churches in Toronto is a puzzle and a disquietude to old-fashioned Churchmen, who remember the time when the use of the service in its entirety was one of the marks of sound Churchmanship. But now, in spite of the order in the preface to the Prayer Book "Concerning the Service of the Church," that the churches "shall have but one use," almost every church or every incumbent has its, or his, own use. (I refer to the city of Toronto; I do not know how it may be elsewhere). Consequently, when one enters a church he cannot foresee how much, or how little, of the prescribed service he may be permitted to join in. The Prayer Book is treated as a manual, out of which such extracts may be used as suits the judgment, or inclination, or leisure of the officiating priest for the occasion. To give a few instances: The opening exhortation, which explains the rationale of divine service, is mutilated—often practically omitted; the

Lord's prayer and Collect for the day left out; the prayer for all conditions of men and the general thanksgiving seldom said, although specially directed to be used; the Litany fallen almost into disuse. In how few churches are the exhortations in the communion office ever read. (It may be conceded that in view of the much more numerous celebrations which happily now take place than seem to have been contemplated by the compilers of the Prayer Book, the continual use of these exhortations is not necessary, and perhaps not desirable; but, as Bishop Barry remarks in his "Teachers' Prayer Book," "their complete disuse is without a vestige of authority, and is a great spiritual loss to the people.") But perhaps the most unjustifiable, and, one may say illegal, mutilations of the service is the practice which unhappily obtains in some churches of chopping off half or a larger portion of the lessons on certain Sundays. The congregation is thereby deprived of the instruction which the Church intended they should receive and of their just right thereto. A narrative may be broken off, an argument interrupted, a lesson spoiled for the sake of saving a few minutes' time. At a lecture, a concert, or a dinner, so nice a measurement of the time occupied is not considered necessary, and why in the reading and hearing of the duly appointed portion of God's Word? It is one of the unhappy signs of the times that the Bible is too little read and studied. The practice referred to seems likely to aggravate rather than diminish this evil. It is an infringement of the rights of the congregation, and a fit matter for decided remonstrance on their part. Adherence to the rubrics and the other directions in the Prayer Book and the use of the appointed services in their entirety, were once upon a time—as I have above remarked—distinctive signs of good Churchmanship. This test no longer holds good. What takes its place? May I suggest the above subject as a topic for discussion in your columns?

ALIQUIS.

THE ELECTION OF BISHOPS IN THE PROVINCE OF RUPERT'S LAND.

Sir.—It will not have escaped the notice of readers of The Canadian Churchman that considerable discussion took place in the Provincial Synod of Rupert's Land on the subject of the method of electing Bishops under the present constitution. Believing that the matter has more than a local interest, and that the canonical question involved is of importance to the whole Church, I venture to discuss the question somewhat at length in your columns. 1. May I briefly point out the present position. The dioceses concerned are those not (a) qualified to elect their own bishops (not having six self-supporting parishes), and not (b) wholly supported (bishops and clergy), by a Missionary Society. At present these are Saskatchewan, Qu'Appelle and Calgary. Up to 1893 the appointment of such Bishop was made by the Archbishop of Canterbury subject to the approval of the Bishops of the Province. In 1893, on the formation of the General Synod, the constitution was changed, vesting these appointments with the bishops of the province, subject to the approval of the lower house of the Provincial Synod, or if the Provincial Synod should not meet within three months, to a Provincial "Board of Reference," as we might call it. It is this method of appointment to which the dioceses of Qu'Appelle and Calgary objected, and in consequence sent memorials to the recent Provincial Synod asking for a change. 2. The discussion in the recent Synod brought out the objections which had been felt. It was not that election by a Provincial Synod was in itself open to objection, but the Provincial Synod of Rupert's Land in its present form was not fairly constituted for such an election. First, it was said to give a preponderating vote to the diocese of Rupert's Land. It is in this way the four dioceses having Synods, elect seven representatives of each order to the lower house. The four (C.M.S.) dioceses having no Synods, are entitled to seven representatives of each order nominated by the Bishop, of whom three of

each order need not be resident in their dioceses. The purpose of this is to provide for some representation of those distant dioceses in the lower house. The result is usually that a number of clergy and laity known to the C.M.S. bishops in the diocese of Rupert's Land are added to the elected representatives. Add to this that owing to distance and expense of travelling, Calgary, Saskatchewan and even Qu'Appelle are not usually fully represented, and it is easy to see the house assumes a very one-sided character. But secondly, the fact that the C.M.S. bishops personally nominate their representatives at the time of the holding of the Synod, makes it possible to nominate in such a manner as to ensure the election of a candidate nominated by the House of Bishops. This nomination "for a purpose," as the members of the late Provincial Synod know, was even more than a mere possibility. It was a very serious objection to make to the present system of election; and certainly has been very largely the cause of any sore feeling that has existed. 3. The memorials were dealt with by the two houses separately. The full text of the message of the House of Bishops was as follows: "The House of Bishops having carefully considered the memorials that have been sent up by the Synods of Qu'Appelle and Calgary, suggesting changes in Section VII. of the constitution on appointment of bishops, does not see its way clear to approve of any change at the present Synod. The present arrangement was agreed to as a compromise in 1893 unanimously, and only a bare majority of the bishops are present at this Synod. Even the present arrangement was a great change from what had been deliberately placed in the constitution at the first from the settled conviction of the Provincial Synod, as to what was best in the interests of the Church. Previously twelve clergymen had to be supported by endowment or by their congregations to give the Synod of a diocese the right to elect its bishop; and it may be observed that when this was enacted one of the dioceses, that of Rupert's Land, had a considerable number of clergy, but no self-supporting congregation. That diocese never asked for a change, and no change was made till there were in it more than the twelve clergymen required. The Provincial Synod of Canada still elects the Bishop of Algoma, though there were in it at the time of the last Provincial Synod in 1898, thirty-two clergy, of whom three were supported by their congregations. And the representation of that diocese in the Provincial Synod is small. The House of Bishops feels too that with the progress of the country, it cannot be long before the dioceses that have sent up the memorials will have six clergymen qualified as required, and if there is a strong desire for the privilege that may be an incitement to that advance to self-support that is so desirable. The House of Bishops thinks, therefore, that the wisest course at this present time is to remit the subject to the various bishops and dioceses for mature deliberation." This message was not agreed to in the lower house which adopted instead the following amendment: "While recognizing the force of the arguments advanced by their lordships in favoring the retention of the method of appointment passed by both houses of this Provincial Synod unanimously in 1893, this House cannot but acknowledge the existence of strong dissatisfaction with the method of appointment on the part of the two dioceses of Qu'Appelle and Calgary. This dissatisfaction this House is desirous of doing what it can to remove, and requests their lordships to appoint a committee of the Upper House to confer with a committee of this House upon the question, and to report to the next regular meeting of the Provincial Synod." While not agreeing with the wording of this resolution of the Lower House the Bishops accepted the suggestion of a committee, and nominated members of their House to act thereon. 4. Here then is the total result of the deliberations of the Provincial Synod: The whole question has been referred to a committee. In the heated state of feeling in the lower house this was no doubt the best that could be done for the present. Even the bishops were not unwilling to contemplate a modi-

fication to judge by their final suggestion that the subject should be remitted to the various dioceses. While the lower house could neither consider the abstract arguments of the bishops, nor the merits of the alternative schemes proposed by Qu'Appelle and Calgary, in view of the general feeling of soreness, and also it may be confessed of mutual distrust. It is most desirable that this feeling of distrust should be removed for the future welfare of the province, and for the various dioceses, within it. The conciliatory speeches of several of the Rupert's Land clergy, notably those of the prolocutor, of the Rev. Canon Matheson, and of the Rev. Rural Dean Matheson, did much to promote a better feeling. If the committee is able to meet and to suggest some moderate way of avoiding a repetition of past difficulties it will bring peace to the province, and will have earned the thanks of the Church. I should be glad if you would allow me on another occasion to make some remarks on the methods of election proposed in the memorials of Qu'Appelle and Calgary, and on other possible modifications of the present plan of election.

FRANK V. BAKER.

Family Reading.

WEATHER-VANE PEOPLE.

Weather-vanes are very useful things in their way. They are intended to point in a different direction every time the wind changes, and that is just the point in which they differ from us. God did not mean that we should whirl about as soon as the wind of opinion blew from a new direction.

"Isn't Marian a sweet girl?" somebody says, and you answer with suitable enthusiasm. But by and by someone else, who does not admire Marian, says she thinks one grows tired of such monotonous amiability, and you sigh and shake your head, as if you too found it very wearisome. The wind is blowing from another quarter, and the human weather-vane has veered around.

Have a mind of your own and make it up for yourself. It is not fair to give the name "opinion," to that which is only an echo. Be something better than a weather-vane, fit only to be set on the top of a pole, to mark the changes of the wind.

WITH ALL OUR HEARTS.

Our success in what we do depends very much on whether we work with our hearts as well as with our heads and hands. If two boys set out to perform a problem in mathematics and one is thoroughly interested, while the other works mechanically and indifferently, the first is the one who is likely to reach a correct result. Whether a girl is sewing a seam or playing a piano solo, her doing well depends very largely on how much she cares to do well.

This is more or less true of everything we undertake, but when we come to working for Christ it is absolutely necessary that what we do, we should do with all our hearts. Paul said long ago that it amounted to nothing for him to give all his property to feed the poor, if there was no love in his giving. The work of our heads and hands must be backed up by our hearts if our work is to help us or anyone else.

To work half-heartedly is almost as bad as putting no heart into what we do, for half-heartedness is usually the result of selfishness or cowardice. God does not ask us to do things too great for our strength. If we have only one talent he does not call on us to do that which would need ten. But he does ask for our best effort, and that means that we shall do the work that comes to us with all our hearts.

JEHOVAH NISSI.

A Hymn for Our Soldiers.

O Lord our banner, God of might,
Who wast with Joshua in the fight,
And Moses on the hill,
Be with Thy servants far away,
Their shield by night, their guide by day,
To succour them from ill.

[For husband, brother, son, and sire
We raise up hands that never tire
On this our mount of prayer:
Thou knowest, we but dimly guess,
The day's long toil, the night's distress,
And all they do and bear.]

The battle's issue hangs on Thee;
In Thy firm hand the scales we see
Of mortal loss and gain;
And tidings carried swift as thought
'Twixt land and land, to Thee are nought
But Thine own Will made plain.

Giver of strength, O bless and aid
Thy servants 'gainst the foe arrayed:
Go forth with them to fight!
Mid battle's storm Thy shelter lend,
And O, in hours of ease, defend
From Satan's deadliest might.

Giver of counsel, be Thou near
To him who leads them, that no fear
Save Thine, may make him quail;
Guide head and hand, and ear and eye,
And give him courage from on high
To wrestle and prevail.

Watch o'er the wounded in the field,
And, where the sick and dying yield
Their souls, do Thou be nigh!
Give peace within the heart distressed,
And Peace on earth, and last and best
Thy peace beyond the sky.

—Elizabeth Wordsworth.

[This hymn may be sung to either of the tunes for Hymn 276 in "Hymns Ancient and Modern." The verse within brackets may be omitted, if desired.]

OUR NATIONAL CHURCH.

As members of a national Church, so rich and so varied as ours is, we live in a spacious ancestral home, the building of many generations of large-minded, generous, and faithful men, and we are not worthy of our inheritance or to have our share in all the privileges of such a home, if we live in it in a narrow, or niggardly, or quarrelsome spirit. We claim that our Church is the Church of the nation; then we must see to it that we are helping to maintain its national spirit and its national character, and we do well to consider whether in all things in our common daily life we are going the right way to maintain those. Being national, our church is obviously the peculiar property of no one section or party in it; it is, therefore, our duty to do our share, each in his station, and his sphere, to keep wide its borders and its doors as open as may be, and above all to nurse in it the spirit of personal freedom, of tolerance, and of progress, and all in accordance with the growing enlightenment of the time we live in. A really living Church has always grown with the enlightenment of the time, but the best way—nay the only sure way of doing this is by nursing, and by giving effect to such a spirit in our own life and daily conduct. And here comes up the reminder, to which so many of us turn a deaf ear, that by virtue of her national claims our Church has to minister to all the various moral and spiritual needs of the nation

in town and country, and to work, as far as it is possible, in sympathy with every school of thought and with every grade and class of life. This, my friends, is a point of profound import, and one which must of necessity grow more and more important as we grow up a more educated people.—Right Rev. Dr. Percival.

GENTLE AS WELL AS GREAT.

One of the pleasantest of the stories about Washington has been given to the world quite recently from the diary of an old lady who met the president when she was a child. For days the little maid had been looking forward to seeing the man whom wiser people than she counted one of the world's greatest heroes, but when she found herself in his presence she forgot the "manners" she had been practicing so carefully, and burst into tears.

We are quite inclined to think of Washington as grave and stately, hardly more likely to relax his dignity than his picture on the postage stamp would be to break into a smile. It helps to change our opinion to get this glimpse of him setting himself to comfort a frightened little girl, to charm away her embarrassment and put her quite at her ease.

Probably most of you boys who have read about Washington have thought you would like to resemble him in certain traits. You admire his courage and his truthfulness and the self-control which made it easy for him to control other men. But you must not forget that patience and kindness and courtesy were also among his marked characteristics. He would not have been so strong if he had not been loving, nor so brave if he had not known how to be tender. Do not pattern yourselves on one-half of his character, and forget the things just as important.

LOOKING HEAVENWARDS.

It is sometimes said of the Christian religion that it lays too much stress on the next world; that its doctrine of immortality tends to dwarf this present life, to turn men's thoughts too exclusively to the future and away from the everyday duties that lie under their hands, which, to be done well, require an undivided attention. It might be a sufficient answer to this to point to the apostles, and to show that they thought deeply and often of the next world; that they looked for the second coming of Christ even in their own day; that their chief solace and support in affliction was the faith that the sufferings of this present time were not worthy to be compared with the glory which should be revealed; and that all this hastening towards a better world did not diminish one iota of their interest in things present; but that, on the contrary, they laboured more abundantly for this very reason—that when their Master came He might receive His own with usury, and they might earn His approbation.—Rev. A. S. Brooke, M.A.

THE POWER OF CHRISTIAN WEALTH.

There is a canting spirit going about in these days which pretends that no good can be done by money, but that everything must be achieved by personal effort. This foolish boast is merely the combined result of conceit on the part of those who have not the money to give, and of hypocrisy on the part of those who have the money but do not like to give it. "If there were none of these

maligned rich people," wrote a sensible American lady, "who would build hospitals, and provide asylums for orphans, and for the deaf and dumb and the blind?" It would be the impertinence of levity to deny that the million of George Peabody has been an incalculable blessing to the artisans of London. Those who would take from the rich their hope and consolation of doing good are about as wise as those other perverse and pedantic wiseacres, who think that all evils can be cured by a judicious and extended administration of the poor-law, and who, if they had their way, would soon make all Christian virtue to consist in a patient submission to the many burdens of a constantly increasing taxation.—Archdeacon Sinclair.

HOW TO SUCCEED.

Put your life into even the smallest task. Whether you preach, study, sell goods, till the soil, saw wood, clean lamps, cook food or milk cows, do your best. There is no task so small, no honest occupation so common or menial, that it cannot be dignified and ennobled by the character of the doer. Not the thing you do, so much as the doing, reveals the character, the true man. Everything you do can be made the revelation of a great soul.

HINTS TO HOUSEKEEPERS.

Glazed Sweet Potatoes.—Boil sweet potatoes of uniform size until tender; peel and lay them in a well-buttered dripping-pan in a hot oven. When they begin to crust over, baste with a little butter, repeating several times as they brown. Serve hot.

To Treat Cold Beef.—Butter a shallow dish, scatter breadcrumbs and a little chopped parsley over it. Put a layer of slices of beef seasoned with pepper, salt, and mustard, then a layer of breadcrumbs, another of beef, and so on, having the bread for the last layer. Pour over a teacupful of stock and place some tiny bits of butter on the crumbs. Bake slowly for two hours.

Tongue Salad.—Mix together one cup of cold tongue, cut in dice, a sprig of parsley, minced fine, one-half teaspoonful of salt, one hard-boiled egg, cut fine, and a tablespoonful and a half of mayonnaise salad dressing. Line a salad bowl with crisp lettuce leaves, put in the tongue mixture and garnish with a hard-boiled egg, sliced, and a few celery tips; then pour over a teaspoonful of the dressing. If a salt tongue is used no more salt will be required.

Roasted Oysters.—Take oysters in the shell; wash the shells clean, and lay them on hot coals; when they are done, they will begin to open. Remove the upper shell, and serve the oysters in the lower shell, with a little melted butter poured over each, and season to taste.

Oyster Macaroni.—Boil macaroni in a cloth to keep it straight. Put a layer in a dish seasoned with pepper, salt, and butter, then a layer of oysters, until the dish is full. Mix some grated bread with a beaten egg, spread over the top, and bake.

Dissolve a little whiting in the water in which silver is rinsed. Dry well, and polish with a leather. This will keep the plate beautifully bright.

When brightening brass and copper treat them first to a good rubbing with sweet oil and putty powder. Then wash with soap and water, and finish by drying and polishing with a leather.

Children's Department.

SHUT IN.

'Twas a quaint old corner cupboard My friend unlocked one day, Where the choicest bits of china Were safely laid away;

But she said: "They are all too precious, Too fragile for daily use, Too frail for careless touches,

"But when on some festal day We bring out the brightest and best, Then we can fully take them away And place them among the rest:

Then I thought of the darkened rooms, Where so many are shut away From the pleasures and joys of earth And the cheerful light of day.

But when at the feast above He gathers His jewels bright, He'll place them honored of all, Where they'll shine in His glorious light;

THE PLAIN GIRL.

"Mrs. Haworth has been very fortunate in getting so many bright, pretty girls to assist her this afternoon," said Mrs. Little, as she stood sipping her cup of chocolate.

"Yes, indeed," replied her neighbour. "A lot of fresh, happy-faced young girls about make a reception very effective. Oh, it is a glorious thing to be young and full of enthusiasm, Mrs. Little. It is not so long ago, either, since you and I were young girls;" and as Mrs. Collace finished her cup of tea, she and Mrs. Little went back to some of the experiences of that Orient time of life.

"That is Mary Lawton," replied Mrs. Little — "Henry Lawton's daughter. I am really afraid she heard what you said. She was so near you. She is plain, indeed, but she is a lovely girl."

"Do you think she could have heard me? I would not hurt her feelings for anything. Of course everybody cannot be a beauty."

Yes, Mary Lawton had heard the remarks, for Miss Betty Howard's voice was not very carefully modulated. After that she found her part in helping to make Mrs. Haworth's reception a success a forced duty, indeed. Mrs. Little noticed that her face had the look of one who had suddenly

MARRIED.

On Wednesday, 8th November, in St. James Pro. Cathedral, Kingston, by the Very Rev. the Dean of Ontario Captain W. J. B. White, of the 14th P. W. O. Rifles, to Miss Sylvia Malone, daughter of Mr. Anthony Malone, Garden Island.

received a hurt, but was bravely trying to hide it.

When the reception was over, and Mrs. Haworth gathered her young helpers about her to thank them for the kind service rendered, she was especially sweet to Mary, as she bade her good-bye, putting her arm about her and saying some very encouraging words.

"Could Mrs. Haworth have heard Miss Betty? Does she know how her remark hurt me?" Mary questioned herself, as she walked home.

The family did not think Mary was quite as enthusiastic as usual about her afternoon entertainment, and very soon after supper she went to her room. "Very plain-looking girl, such a contrast to the other girls," she said to herself, as she stood in front of the mirror. "Miss Betty was surely right. Probably Mrs. Haworth only asked me out of politeness, because I am so closely associated with the other girls. I spoiled the perfection of her picture. The other girls are pretty—I wonder if they realize what a treasure has been given them in faces that are pleasant to look upon. Well, this will be my last appearance with the other girls at a reception. 'Such a contrast!' No one shall have to say that again."

Mary did not envy the other girls—envy had never entered into her nature. She was glad they were pretty, she loved them all, and she well knew that they loved her. It was sweet to be loved and to be lovable. The dear ones in the home circle all loved her: she almost believed that she was not "plain-looking" to them. She would not for a moment allow the root of bitterness to take possession of her soul. So she took up her book of Daily Reading, and as she sat in the chair, which she called her "accountant chair," because in it she went over the day's record before she went to sleep, she read these words:

"Ask God to give thee skill In comfort's art. That thou may consecrated be And set apart Unto a life of sympathy. For heavy is the weight of ill In every heart: And comforters are needed much Of Christ-like touch."

"That is just what I need most to-night," was her thought. "It comes to me as a special message. I have no doubt, from One Who was Himself the comforter of those who had a 'weight of ill.'"

"I will pray for that skill. It shall hereafter be my end and aim in life to be a comforter of Christ-like touch, to those who are in sorrow. The little verse says, 'they are needed much.' I will never think any more of my lack of the gift of beauty, that the other girls have. I will only try for that 'skill,' that shall be a comfort to others."



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It seemed as if the presence of the Christ stood beside her, as she asked Him for this rare gift. Days, weeks, and months went by, the name of Mary Lawton was spoken with tenderness and gratefulness by many whom she comforted, for Christ gave her that skill of "comforting with Christ-like touch."

None but the Presence that had been with her in her room that memorable night ever knew how Mary Lawton became so consecrated to the work of comforting. As time went on, the beautiful light of a holy calling came over her face. When her friends met her, she impressed them as one "coming down" from the mountain bringing good tidings.

"Just one look at that good young woman's face sets me up for the day," said a poor, old, helpless body, whose life was one of constant trial. And others found comfort in even a "look at her face," for there is no beauty in all the world that shines forth with such a glorious light as the beauty of holiness.

"Mary Lawton is one of the elect," said Mrs. Haworth to Miss Howard, some time after, and she spoke truly, for "the elect are those who put life into one who give courage to the faint-hearted, hope out of their own heart's constancy, those who have the Christ-like touch."

But Miss Betty never knew that the change in that young girl's life turned on a few words said at that reception, when she, with the other

girls of her set, had assisted in making it a success.

BETTER SING THAN WHINE.

An eight-year-old girl with a severe cut in her hand was taken to a doctor. It was necessary for the best results to make a few stitches with a surgeon's needle. While the doctor was making preparations the little girl swung her foot nervously against the chair, and was gently admonished by her mother.

"That will do no harm," said the doctor, kindly, "as long as you hold your hand still," adding with a glance at the strained, anxious face of the child, "you may cry as much as you like."

"I would rather sing," replied the child.

"All right, that would do better. 'What can you sing?'"

"I can sing, 'There's a Friend for Little Children!'" Do you know that?"

"I am not sure," responded the doctor. "How does it begin?"

The little patient proceeded to illustrate.

"That's beautiful!" said the doctor, "I want to hear the whole of it."

All the while the skilled fingers were sewing up the wound the sweet, childish voice sounded bravely through the room, and the only tears shed on the occasion came from the eyes of the mother.

It is an undoubted fact that some expression of one's feelings tends to lessen pain. And since weeping and groaning are distressing to our friends how would it do for us all to try singing instead?

LIVING WATER

One day our Lord was very tired. He had been teaching the poor, and making the sick well, and He had walked a long way, and He wanted food. So He rested by an old well in Samaria while the disciples went to buy food. And while He sat there, a woman came from the town with a jug to draw water. And Jesus said to her, "Give Me some to drink." But she said, "How is it that you who are a Jew, ask me, who am a Samaritan, for drink? for the Jews will not have anything to do with the Samaritans." Jesus told her that if she had but known who it was that asked her for drink, she would have begged Him to give her living water. The woman said, "You have not anything to draw water in, and the well is deep—how can you get living water? Are you greater than our father, Jacob, who gave us this well?" But our Lord told her that they who drink the water of that well would be thirsty again; but that if she drank of the water He could give her, she would never thirst; it should give her life that would not end.

What did our Lord mean by living water? He meant God's grace—that is—God's help to make us good. The woman did not know what He meant, so she said, "Give me this water, that I may not have to come here to draw any more." Then our Lord told her of her sins; He knew that she was not good; He knew all her past life, and He told her about God, and that He must be worshipped in spirit and in truth. The woman said, "I know that Christ will come soon, and He will tell us all things."

Think how glad she must have been when our Lord said, "I that speak unto you, am He."

Just then His disciples came, and they wondered that He talked to a Samaritan woman. She left her water-pot, and went to tell her friends, and to ask them to come and see Jesus. The disciples said to our Lord, "Master, eat;" they had brought food; but Jesus cared more to do God's work than to eat, though He was hungry.

The woman brought many of the people of the town to our Lord, and they believed that He was Christ and begged that He would stay with them; and He did stay there for two days. How good our Lord was, to stay and teach these poor men, to whom the proud Jews would not even speak!

THE SECRET OF HAPPINESS.

She had made up her mind to keep it to herself, though it was not a slight secret. Even the doctor's voice had faltered as he announced the verdict.

"It seems hard to say it—you are so young. But since you insist on knowing the whole truth, I think you will live about three months."

"There is no need of embittering these last three months for those who love me," Katharine murmured. The separation would be no less terrible for being dreaded night and day through those slow moving weeks. She would bear her burden alone. And in the meantime she had work to do.

The next day, after the doctor had given her his decision, Katharine wrote to an old friend whom she had not seen for years. They had loved each other dearly once, but a cloud had come between them. Katharine had not felt herself to blame and had refused to say a word that might lead to reconciliation. Now it was with a very different spirit that she wrote, and in a week's time an answer came, blotted with tears, filled with protestations of affection and entreaties for forgiveness.

As she lay awake one night thinking of the past and future, there came to her the memory of some unjust words she had spoken concerning one whom she knew but slightly. It was worth while, she thought, to try to repair the wrong she had done. It did not

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Life!



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The readers of the Canadian Churchman are appealed to to use every effort this year to double the circulation of the Canadian Churchman as a testimonial to Mr. Frank Wooten, the proprietor, to show their appreciation of his very arduous and self-denying work in this his twenty-fifth year of conducting this paper. Let each subscriber do his best to get one or more additional subscribers, and they will earn the gratitude not merely of the proprietor, but of the true friends of the Church of England in Canada. For sample copies, &c., address

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require much effort now to go to her friend and say: "I'm sorry I spoke as I did about Alice. I was mistaken and I had no right to judge her harshly on such slight grounds." But many a time in after days, when some severe criticism rose to the lips of that friend, the remembrance of Katharine's words held it in check, and it died unspoken.

At home they noticed the change in Katharine. She went about her work as usual, but she had grown gentle, patient, more sympathetic. She always had time for loving talks with father and mother, time to help the children in their little difficulties, and to console them in their little sorrows. Three months of such peace and happiness the household had never known before.

But three months went by, the fourth passed and the fifth, and the change had not come. Katharine consulted another physician. After a careful entering into her case, the girl frankly told the other doctor's opinion. Very gently the physician heard her, then as frankly gave her his opinion that there had been a mistake. The case, it seemed to him, did not warrant such conclusions.

THE Illustrated Christmas number of the Canadian Churchman this year is handsomely and artistically got up. It is a finished work of high art. It will be sent free to all new subscribers.

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The good news came to her with more of a shock than she had experienced over the grim warning of five months earlier. But happiness is seldom harmful, and it was not long before she regained her self-control. And as she made her way homeward, tremulous with untold joy, she knew that the discipline of those months had not been wasted. The secret of blessedness, after all, is to live each day as if it were the last.

A LABOUR OF LOVE.

"Knitting as usual, Grandma Kingsley!" said one of two young girls, who called to see a little old lady, who had greeted them with the utmost cordiality. "I told Edna that we'd be sure to find you knitting."

"Yes, I keep at it pretty stiddy. It's about all I can do, and I never was one who could bear to be idle, so I just set and knit. As I tell folks, I guess I've knit up two or three flocks of sheep; that is, I've knit the wool off their backs. I don't know what I'd do if I couldn't knit."

Grandma Kingsley was beyond threescore and ten, and she often said that she was living on "borrowed time." She had been for thirty years an invalid confined to a wheel-chair. Her husband and children had gone before her to the land to which she was patiently waiting to go. For ten years she had been the happiest and cheeriest of all the inmates of an Old Ladies' Home in a large city. Her friends supplied her with the yarn that her wrinkled and bent fingers knit into mittens and stockings, nearly all of which were given away to the poor and needy.

"Lots of 'em go into missionary boxes to be sent out West, or to some other place where the winters are long and cold. I had no less than ten pairs of mittens and stockings in a box the ladies of our church sent out to Dakota last winter to a poor missionary with a lot of little children. I tell you it was a real comfort to me to think of how much good them warm things must 'a' done them little boys and girls. They sent back a beautiful letter, saying how glad they was to get them, and that there wasn't a thing in the box more 'preciated. That paid me over and over for knittin' them, although I done it in love from the start."

"Then it was truly a labour of love," said Edna.

"Yes, it was. I try to knit love into ev'ry little pair of mittens I knit to give away, and I pray always that the little hands that are to wear them will never do anything wrong. This pair of little red mittens I'm at work on now is to go to the little girl of a poor minister away out in the Rocky Mountains, where her father is trying to do good in a little mining town. Some ladies are filling a barrel to send to him by the time the long, cold winter sets in, and they wanted me to knit a pair of

red mittens for a little girl of six years, and I was real pleased to do it. I'm making them real fancy to please the child, and I guess her eyes will sparkle when she sees them. Poor little dear! She's almost the only little girl there is in the town, and she must have a real lonesome time of it. I'm going to make her some fancy wristlets out of some bright odds and ends of yarn I've got, and send them to her. I know she'll be real tickled over them, and it'll do me good to think about how pleased she'll be. Yes, it's a real labour of love to do such things."

Could there be any more profitable labour than those feeble old hands were doing? Is any labour more profitable than the labour of love?

"SHE SPOILS OUR FUN."

"What a sweet girl Louise is!" exclaimed I, as she smilingly greeted me in passing. "I am sure you must love her very much."

"No; I don't like her!" said the child, who had joined me in my walk, in a spiteful tone.

"Not like Louise!" exclaimed I, in surprise. "Why, in my eyes, she is everything lovely. Pray, tell me why you do not agree with me, dear?"

"'Cause she spoils our fun!" was the emphatic answer. "We had a lot nicer time fore she moved here."

"Well, well, that surprises me!" was my rejoinder. "I have kept my eye on her, and I had come to the conclusion that the little folks were all happier because of her coming among us; she appears so unselfish and thoughtful."

"Y-e-s, but she spoils our fun, just the same," insisted the one who was not in a mood to be convinced against her will; or, mayhap, was a wee bit jealous at hearing her schoolmate thus praised.

"You must explain how she spoils your fun, before I can understand your meaning," replied I, looking down at the somewhat sullen face.

"Well, she has, for a fact, lots and lots of times," the child made haste to answer, determined to carry her point. "Yesterday, we'd got just the best joke you ever heard of fixed up, and she spoiled it all, the hateful thing! Mamie Jones isn't very bright, you know," continued she, as I questioned her further; "so we're always playing some prank off on her—we used to, anyhow, before Louise came to take her part, and spoil our fun."

"Well, Mamie hasn't any wheel, 'cause her folks are poor, and so she's crazy to ride ours; but none of us will let her, 'cept Louise. But, yesterday, I saw an old carriage-wheel back of our house, and I thought of a splendid joke. Then, at recess, I told Mamie if she'd come to my house after school, I'd furnish her a wheel to ride. She was so happy, she jumped up and down. She's such a simpleton! She might have known I did not mean my wheel.

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"Well, the minute school was out, a lot of us girls rushed to my house and got the wheel, and stood it against the front porch, with a big card tied to it, on which I wrote, 'The wheel for Mamie to ride.' Then we hid where we could see how she took it. She's such a baby, we knew she'd go off crying.

"But we waited, and waited, and she didn't come. So we went up the street, and the first thing we saw was Mamie, as happy as could be, riding Louise's wheel. My! how angry we were!"

"How did that happen?" queried I, as the child paused for breath.

"Oh, Louise had caught on to what we were up to, and so she told Mamie that there was some mistake about her having my wheel, and she could ride hers. Now, that's what I call being downright mean! But that's just the way she's always spoiling our fun."

I will not repeat what I said when it was my turn to talk; but I am very sure that a certain little girl will never again say of Louise, in my hearing, "She spoils our fun." Indeed, I doubt if she has occasion to say it again; for she was a sorry-looking child when made to realize that what brings pain to the heart of another is cruelty, instead of "fun."

"SPECTACLED" ANIMALS.

Birds are furnished with a peculiar membrane, which, in a state of repose, lies in the inner angle of the eye, but is movable by two distinct muscles, which draw it over the corner. It is, to a certain extent, transparent, for according to Cuvier, birds can look through it, as the eagle does when looking at the sun. This membrane forms a pair of spectacles, or, at least, answers the same purpose. The membrane is called the third eyelid. One of the most comical and grotesque animals is the "spectacled bear," (*Ursus ornatus*) which derives its attraction from the light-coloured rings around its eyes. These—the greater part of the face being like the body, black—have exactly the appearance of a pair of common "goggles," through which the beast seems to look with an air of mingled wisdom and imbecility. The "spectacled bear" is only found in the mountainous regions of Chili, South America.

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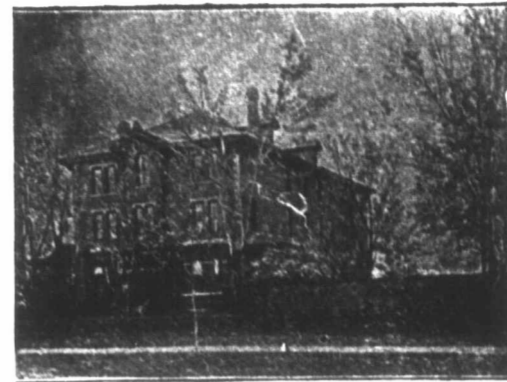
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