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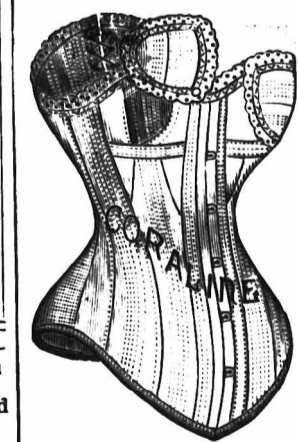
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Lessons for Sundays and Holy Days.

Oct 31st—TWENTIETH SUNDAY AFTER TRINITY.

Morning.—Ezekiel, 34. 2 Tim. 2.

Evening.—Ezekiel, 37; or Dan. 1. Luke 21, v. 5.

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

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion : 178, 318, 538, 556.
Processional: 33, 268, 427, 435.
Offertory : 232, 428, 437, 438.
Children's Hymns : 335, 339, 445, 573.
General Hymns : 196, 213, 222, 228, 429, 623.

TWENTY-FIRST SUNDAY AFTER TRINITY.

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

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

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

Epistle for the twenty-first Sunday after Trinity.

Ephes. v. 10 : "Be strong in the Lord."

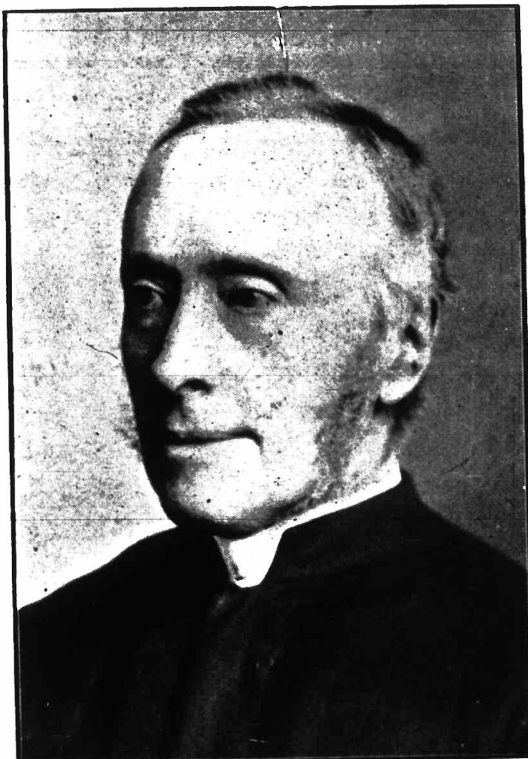
Few things more generally admired than strength, and rightly, it implies health, due development of powers. Physical strength and beauty a great endowment. Intellectual strength higher, as mind is greater than matter. Highest of all moral and spiritual strength. Of this St. Paul speaks. "In the Lord,"—strength like Christ's; derived from Christ; maintained in Christ.



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i. True strength is the strength of Christ. Of the same kind as that which He possessed and manifested.

1. His was the strength of love. (1) Ultimately the only true strength. Selfishness the root of weakness. (2) In Christ this strength was absolute. Pure, unsullied, unshadowed.

2. Love guided by a clear, unflinching conscience. (1) Doubt and uncertainty an element of weakness. (2) Never found in Jesus. Examine His recorded words and deeds. Imagine Him in any circumstances.

3. Manifested in entire self-sacrifice. "Love seeketh not her own." (1) Here opposition between the world and Christ. Meekness (not violence) is strong and Godlike. (2) Sometimes acknowledged by the world. (3) In Jesus universal. He did not call for twelve legions of angels.

ii. The strength of Christ a revelation of our human weakness. Many imagine themselves strong. Forget failures. Compare themselves with others. Bring selves face to face with Christ.

1. In regard to temper and self-control; (1) e.g. Anger. Useful, implanted by God. (2) Jesus angry; but His anger always unselfish. (3) Try our anger by the characters of His. Often selfish, excessive, persistent.

2. Sloth—a kind of opposite extreme, yet also found in union. A loathsome form of weakness. Yet how frequent. (1) Duties omitted. (2) Opportunities neglected. How different! "He went about." No haste

or waste.

3. Influence of others upon us. (1) Many men fairly good if left to themselves. At least apparently free from grosser faults. (2) Grant that bound to make sacrifices for others. But how? One said, he would give his life for his country, but not his honour. Sacrifice self, but not God. (3) From the strength of Jesus Christ we may learn how weak we are.

iii. The attainment of strength not hopeless. Often we feel it to be so. We need encouragement, and here "Be strong."

1. The very possession of an ideal is strength. No utter defeat until that abandoned. When cast away, then despair or indifference. So long as "pursuing," we may be "faint," but not hopeless.

2. In the very sense of weakness there is hope. "When I am weak, then I am strong." (1) Failure the result of self-confidence. (2) To the lowly and self-distrustful grace is given.

3. Ample provision is made, and assurance is given by God. "Greater is He," etc. "My grace is sufficient." Let us dwell upon this. May be many defeats; yet the end victory "I run not as uncertainly"—"I can do all things." The end not uncertain. "I have fought the good fight." "More than conquerors."

THE CHURCH OF THE HOLY TRINITY, TORONTO.

The interest which seems to have been evoked by the sketch of the history of this church and parish, which recently appeared in the columns of *The Canadian Churchman*, and the arrival of the Jubilee Day of its consecration, form what our French compatriots would call the "motif" for presenting some further particulars, which, it is hoped, may prove of additional interest to our readers. The church, as is now well known, was built by means of a gift of five thousand pounds sterling, directed to be made for that object by a lady in England, and after her death sent in the year 1845, by the hands of the then Bishop of Ripon, Dr. Longley, afterwards Archbishop of Canterbury, to the first Bishop of Toronto. The name of the donor, by her desire, remained unknown for a long period, but there appearing to be no adequate reason for keeping it a secret forever, it has, during the present year, been disclosed that the foundress was Mary Lambert, the wife of Rev. Hogarth John Swale, of Settle, Yorkshire, England. The site of the church was the gift of the Honourable John Simcoe Macaulay, R.E. The architect was Mr. Henry B. Lane, then lately arrived from England. The late John Harper, a well-known contractor and builder, was the contractor for the work. The corner-stone was laid by the Bishop, with most important religious ceremonies, on the first day of July, 1846. Service was held in the cathedral in the afternoon. The proper psalms were 80 and 102, and the lessons Malachi III. and St. Matthew xxvi. 6-14. Psalms 132 and 48 took the place of the Magnificat and Nunc Dimittis, and the Nicene Creed was said. After this service, the congregation proceeded to the site of the new church, where the Lord's Prayer and Versicles were said, and the collect, "Prevent us, O Lord in all our doings," and the collects for St. Simon and St. Jude, and for the 22nd and 25th Sundays after Trinity, and the Prayer for Unity. A suitable inscription on vellum, recording the gift of the unknown donor, and the event of the day, were deposited in a bottle in a cavity of the corner-stone. The inscription included the names of the Bishops of Ripon and Toronto, and the Honourable J. S. Macaulay, and also those of the building com-

mittee, as follows: The Honourable John B. Robinson, Chief Justice; the Honourable Jonas Jones, Judge of the Court of Queen's Bench; Rev. H. J. Grasett, M.A.; Robert Stanton, Esq., James McGill Strachan, Esq., H. J. Lane, architect; John Harper, builder. During the laying of the corner stone sentences taken from Psalm lxxxvii. 1. Psalm cxxxvii. 1. Zech. iv. 7. Psalm lxxxvii. 5, were read, followed by an appropriate prayer, and the hymn "Christ is our Corner Stone" (No. 230 Hymns A. & M.), was sung. In a letter dated September 22nd, 1847, from Bishop Strachan to Bishop Longley the for-

consecration of the church, which took place on October 27th, 1847, being the eve of SS. Simon and Jude, is abridged from a narrative, probably from the Bishop's own pen, contained in the volume of *Annals of the Parish*. (And here it may be mentioned, as rather a curious coincidence, that the day of the jubilee in 1897 occurs on the same day of the week as the consecration in 1847). "At eleven o'clock on Wednesday morning the clergy assembled in the sacristy of the church, and, habited in surplices, proceeded around the northern enclosure of the churchyard, to the west entrance, in the following order: The

Bishop (preceded by his vergers), the Archdeacon of York and the Bishop's chaplains, and the other clergy present in the order of seniority. At the western entrance his Lordship and the accompanying clergy were met by a procession down the centre aisle, which was ranged in the following order: Two sacristans, the minister and churchwarden, the architect and builder, the Building Committee. When the Bishop had reached the western porch, the procession halted, while the petition for consecration was being read by the Honourable Chief Justice Robinson. This petition, after stating shortly the origin of the church, prayed that his Lordship would be pleased to consecrate the church to the service of God, to be and remain a church, by the name of the Church of the Holy Trinity forever, the same also to be open and free to all forever, according to the will and desire of the munificent donor. The petition was signed by Jno. B. Robinson, Robt. Stanton, J. Jones, members of the Building Committee; H. B. Lane, architect;

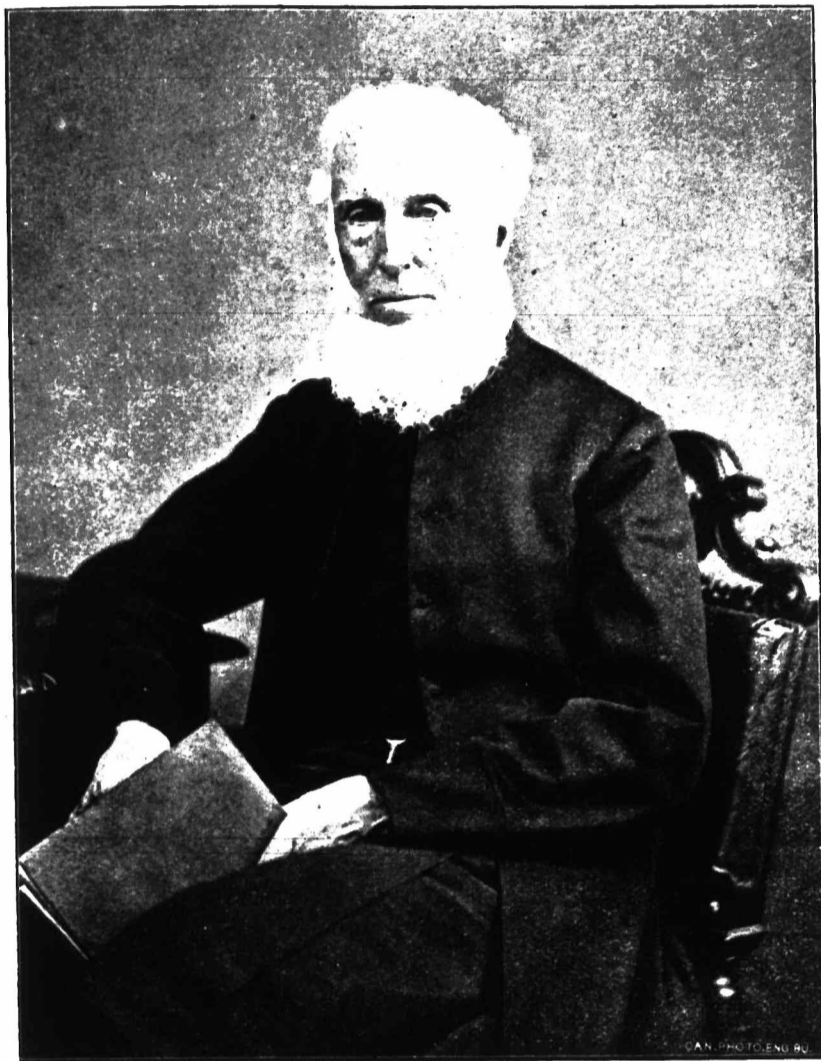


THE HON. AND RIGHT REV. JOHN STRACHAN, D.D., FIRST BISHOP OF TORONTO.

mer reports as follows: "The work has proceeded from the beginning in the most agreeable manner, without any accident or serious disappointment, and by the day of consecration everything will be in most complete order. The interior will present a neatness and comfort, equal, if not superior, to any of the other churches in the diocese, while it is generally admitted that the exterior surpasses them all. It is indeed considered a great ornament to the city, and attracts the notice of all strangers. The announcement of the consecration excites large interest among the people, and the wisdom, as well as the great value, of the donation becomes daily more evident."

The following particulars respecting the

Hy. Scadding, clk. minister; Thos. Champion, churchwarden; Simon Lee, James Nation, John C. Bettridge, Jas. Moore, Thos. Pattinman. The procession then moved up the centre aisle of the church to the altar, the Bishop and clergy repeating alternately the 24th Psalm. The following clergy, sixteen in number appeared in surplices: The Venerable Archdeacon Bethune, the Rev. Dr. Bethune, of Christ church, Montreal; Rev. Messrs. Scadding, Lundy, Harding, Ripley, Stennett, McKenzie, Brent, Pentland, Darling, Shortt, Green, Pyne, Blake, and Bourne. The consecration service and morning prayer were then proceeded with, the sentence of the consecration being read by the Archdeacon, acting as Bishop's Chancellor. The



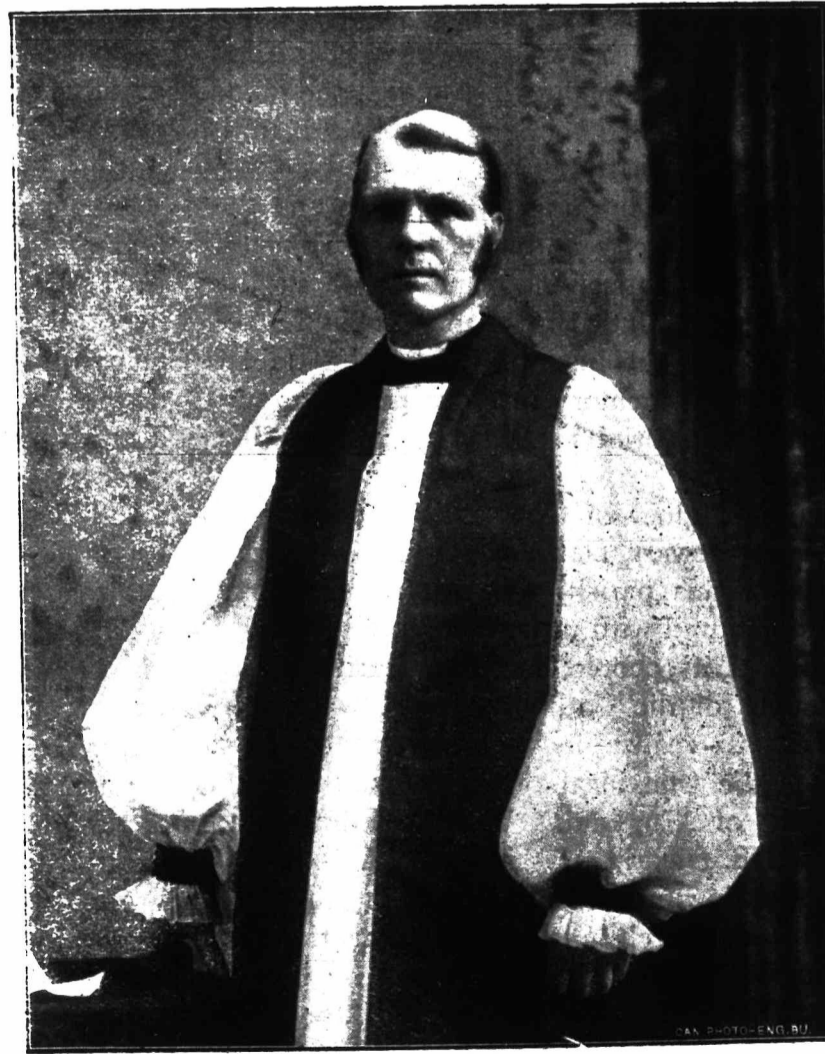
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sermon was preached by the Bishop of Toronto, from St. Luke iv. 16-20. The Holy Communion was then celebrated by the Bishop, assisted by the Archdeacon. The sacramental plate, also the gift of the foundress, was used for the first time on this occasion. It was much admired for its beauty and richness. The sacred vessels bear the following inscriptions: On the flagon: "Pascha nostrum immolatus est Christus." On the chalice: "Calicem Salutis accipiam et nomen Domini invocabo." On the paten and plate: "Agnus Dei, Qui tollis peccata mundi, da nobis Tuam pacem."

The Rev. Henry Scadding, A.M., of St. John's College, Cambridge, than whom no citizen of Toronto is more venerable or more highly esteemed, was appointed by the Bishop the first incumbent, and for many years, notwithstanding his duties as classical master of Upper Canada College, carried on the work of the parish, having as his assistant the Rev. Walter Stennett, of King's College, Toronto, also a master, and afterwards a principal of Upper Canada College. Both these gentlemen gave their services gratuitously, and discharged them faithfully, as is more than once testified by the Bishop in his report to England respecting the progress of the church. Dr. Scadding is well known as one of the oldest inhabitants of Toronto, and the author of "Toronto of Old," and of many interesting historical pamphlets bearing upon the history and antiquities of Toronto and other parts of the Dominion. The Rev. Walter Stennett, after resigning the post of principal of Upper Canada College, the duties of which he ably discharged for several years, was appointed and continued rector of Cobourg up to the time of his decease.

In 1853 the Rev. William Stewart Darling commenced his work as assistant priest, and in that capacity, and afterwards as rector, with the well-known zeal and energy which made his name a praise in the Canadian Church, carried on the work which the pious foundress intended to be accomplished, until his retirement in 1881 from active duty. Mr. Darling's work in and for his parish and the Church in the city and Diocese of Toronto, having been noticed at some length in the sketch above alluded to, it may suffice to reproduce here the inscription on the tablet erected to his memory in Holy Trinity as setting forth in brief the character of his life and work:

"To the glory of God, and in memory of William Stewart Darling, priest, sometime rector of this parish, who for nearly thirty years laboured with unwearied energy for the welfare of its people, teaching fearlessly the principles of the Catholic Faith, and ever seeking to realize in the services of this church the true ideal of the worship of the Church of England. Born in Edinburgh, A.D. 1818. Died in Alassio, Italy, A.D., 1886.

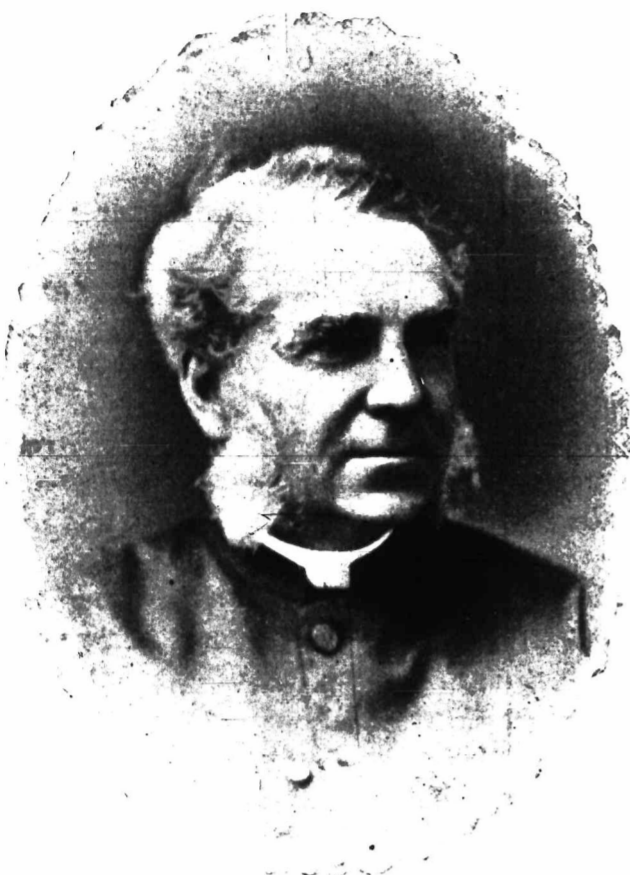
The following notable events in the history of the church may be briefly mentioned: In consequence of the destruction by fire of the cathedral in the spring of 1849, the congregation of St. James' attended Holy Trinity up to the time of the rebuilding of their own church. In order to accommodate all worshippers, four services were held each Sunday, one being for the troops of the gar-

rison then stationed in Toronto. The church became for the time being the Episcopal church of the diocese, the Bishop's chair being placed therein, and among the members of the congregation was the Earl of Elgin, then Governor-General of Canada. In 1857 the chapel-school, at the south-eastern corner of the church, was completed, and long used for daily service. The crowded and hearty services which were held during Advent and Lent, and the discourses delivered in that building by the city clergy and those from Trinity College and elsewhere, form pleasing reminiscences to many of the older parishioners. Since then, for greater convenience these services are held in the church, the chapel being still used for Wednesday evening service. In 1863 the Bishop of the diocese set out the limits of the parish, as follows: North limit, Yonge street and Carlton street; east limit, Jarvis street; south limit, Queen street; West limit, Queen Street avenue; but the congregation assembled from a much wider area of the city, and in fact the congregations of the present parishes of St. Luke, All Saints, and Grace church were largely offshoots of Holy Trinity.

In 1868, on Sunday, the 28th of June, being the third after Trinity, the most important and interesting event in the history of the church—between its consecration and the present jubilee—took place, namely, its re-opening after considerable alterations and improvements had been made in the chancel, and the whole of the interior had been re-decorated. On this occasion the men and boys of the choir were for the first time vested in surplices and cassocks. The service began with the celebration of the Holy Communion at 8 a.m. The Bishop of Illinois, Dr. Whitehouse, preached in the morning and evening, his text in the morning being Psalm lxxviii. 13, on which he discoursed most eloquently, standing at the chancel gate. In the afternoon the Litany was sung, when the Venerable Archdeacon Palmer, of Guelph, preached. Service was held each evening during the week, the preachers being Bishop Whitehouse, the Revs. S. B. Windsor, military chaplain; John Carry, Dr. Bedford-Jones, T. T. Robarts and Dr. Townley. Here it may be interesting to recall the names of many other famous prelates and distinguished divines who have from time to time been heard from the pulpit in Holy Trinity. Among these are included the present Bishop of the diocese, and his revered predecessors. From England the famous Bishop Selwyn, of New Zealand, and afterwards of Lichfield, and his son, the Rev. J. R. Selwyn, afterwards Bishop of Melanesia, Bishop Venables, the late Bishop of Nassau, West Indies; and the Rev. James Fraser, who, in 1865, visited Toronto as a commissioner to enquire into the working of the Public School system here, and who afterwards became Bishop of Manchester. From Canada the Bishops of Nova Scotia, Fredericton, Ontario, Ottawa, Niagara, Huron, Algoma, New Westminster, and Athabasca, and the Bishop of Qu'Appelle. From the United States, besides Bishop Whitehouse, already named, Bishop Coxe, of Western New York; Bishop McCoskry, formerly of Michigan, and Bishop Seymour, of Springfield, Ill.

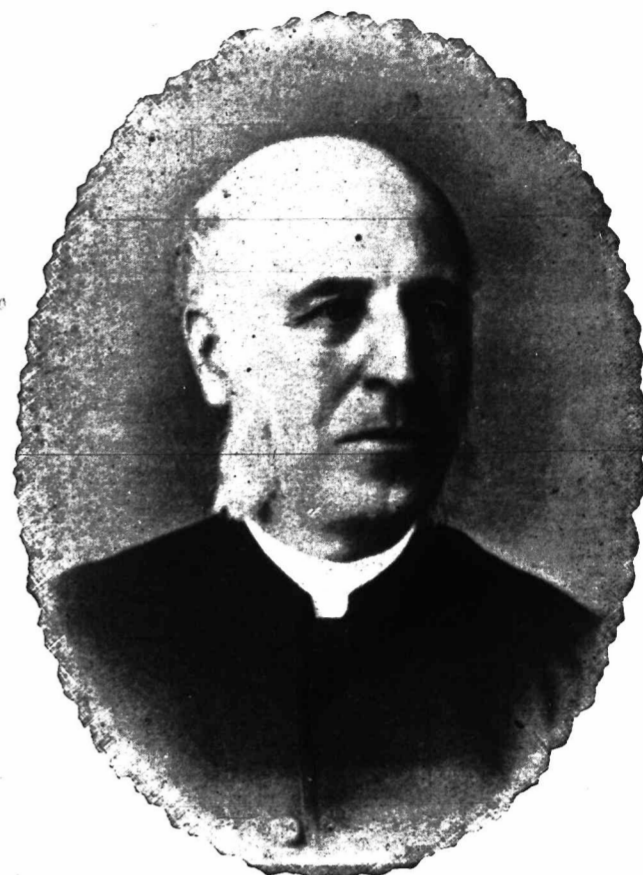
The much esteemed and venerated Dr. Whitaker, the first Provost of Trinity College, took a warm interest in, and was often heard at, Holy Trinity, and was always on the list of preachers during Advent and Lent, as were also in succession, all, or nearly all, the professors of Trinity College, among whom may be especially remembered Prof. Irving, afterwards of Bishop's College, Lennoxville; the Rev. E. K. Kendall, the Rev. Dr. Hatch, and not omitting the Rev. Dr. Wm. Jones, whose presence at Easter and Christmas is always welcome, and is now looked upon at Holy Trinity as almost a matter of course. Here also may be called to mind, among the many methods from time to time used by Mr. Darling to arouse and reanimate the spiritual life of the parish, a course of services held during a week in the Lent of 1870. Special hymns and litanies were recited and sung by the surpliced choir, kneeling in the aisle, led by a priest at the litany desk, which were followed by earnest and impressive addresses from two of the city clergy in rotation, each night, delivered from the chancel steps. These are believed to have been the first mission services held in Toronto, and were followed up in subsequent years by the memorable missions held by Canon Knox Little, in 1880, and Rev. B. M. Maturin, then of Philadelphia, in the following year. In 1880 the commemoration of the anniversary of the consecration of the church by a special service and sermon was observed for the first time, on the occasion of the above-mentioned visit of Canon Knox Little, who preached. This annual commemoration has been kept up ever since, sermons being preached by well-known clergymen from other parishes, among whom may be named Canon DuMoulin, now Bishop of Niagara; Prof. Clark, D.C.L., Trinity College; the late Dr. Carry, of Port Perry; the Rev. G. C. Mackenzie, of Brantford; and the Rev. Dr. Mockridge, who was at that time assistant priest of the parish. Dr. Mockridge, upon his resigning that position, was succeeded by the Rev. Frank DuMoulin, the eloquent son of an eloquent father, the present Bishop of Niagara. Mr. DuMoulin, on his much-regretted departure for Chicago in 1896, was succeeded by the present curate, the Rev. Basil Claude H. Andrews, who is a cousin of the Bishop of Toronto, and a priest whose painstaking and winning work in the Sunday school and parish, and whose earnest and scholarly sermons, foreshadow a career of distinction to himself and benefit to the Church.

While recalling the names of the many good men and true who have held the office of assistant priests, it seems right to make special mention of the Rev. Edwin Day, M.A., Cantab., who from 1870 till his return to England in 1875, was one of the most popular and eloquent of the city clergy, and whose most sad and sudden bereavement by the tragical death of his eldest daughter, evoked the warm sympathy, not only of the congregation, but of the whole community. On October of the last-mentioned year, Canon Scadding resigned the incumbency of the church, and was succeeded as rector by Mr. Darling, whose previous title had been assistant minister, and subsequently (in 1871) rector assistant.



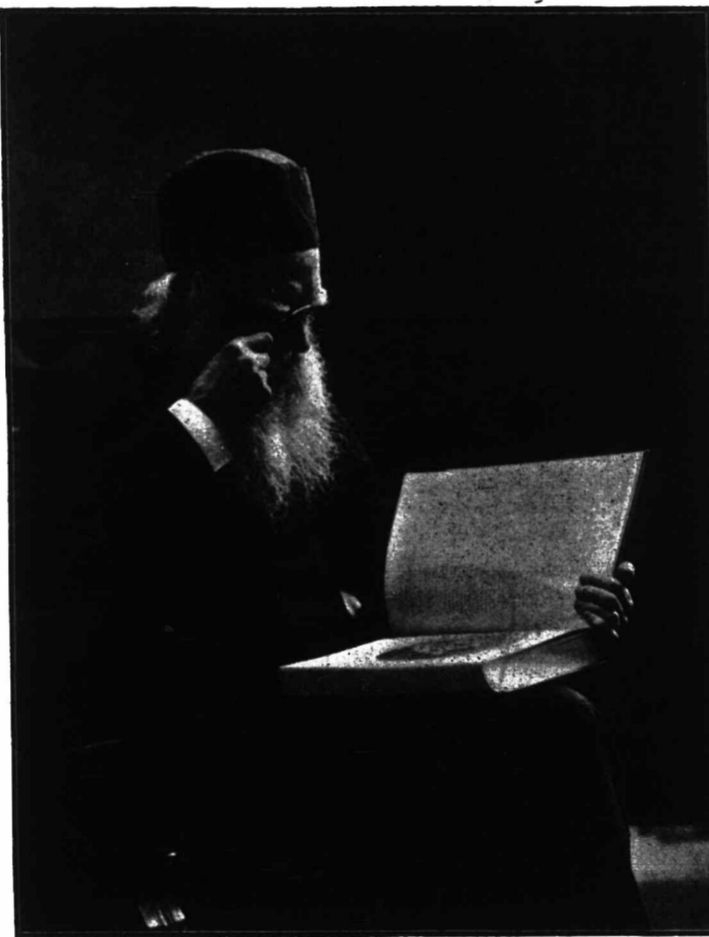
REV. W. STEWART DARLING, M.A., SECOND RECTOR HOLY TRINITY CHURCH, TORONTO.

many years the garden which formed part of the property of the late Mr. Alex. Hamilton, lying opposite the south-east corner of the church, had been an object of interest in the eyes of those engaged in the work of the Sunday school. The Chapel-school of 1857 had long been found insufficient for its requirements, and the school for many years had been held in the church. The temptation which continually assailed the superintendent and teachers to commit a breach of the tenth commandment in regard to the garden, was at length removed by the fact that the property in the year 1884 had been thrown on the market. After some difficulty as to ways and means, and other obstacles which had been thrown in their way, the land was secured at last through the timely intervention of the rector, who generously advanced the purchase money, \$2,500. In 1886 the present Sunday school building was commenced, and completed in the following year, at a total cost, exclusive of the land, of \$13,500, and opened on Sunday, 4th February, 1888, with a special service of thanks-



REV. JOHN PEARSON, D.C.L., THIRD AND PRESENT RECTOR HOLY TRINITY CHURCH, TORONTO.

The present rector, Rev. John Pearson, of St. Augustine's College, Canterbury, formerly sub-dean of Fredericton cathedral, New Brunswick, was thereupon appointed rector-assistant, with the right of succession. Upon the demise of Mr. Darling, Mr. Pearson, upon whom Trinity University has since conferred the degree of D.C.L., honoris causa, was canonically instituted to the rectory of the church and parish by the Bishop; and on Sunday, June 6th, 1886, during morning service, was duly inducted into the rectory by Canon Scadding, according to the form provided by the Bishop, in the presence of a numerous congregation. Dr. Pearson's distinguished presence, his high sense of, and entire devotion to duty, and his assiduous labours, are well known and highly appreciated, and he is cordially esteemed by all with whom he is in any way connected, whether within or outside of his congregation. In appearance he is the very beau ideal of an English clergyman, and he is one who lives for (and it is believed, would, if necessary, die for), the Anglican Church, turning neither to the right hand or to the left. The year 1888 is another memorable era in the history of the parish. For



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REV. HENRY SCADDING, D.D., FIRST RECTOR HOLY TRINITY CHURCH, TORONTO.

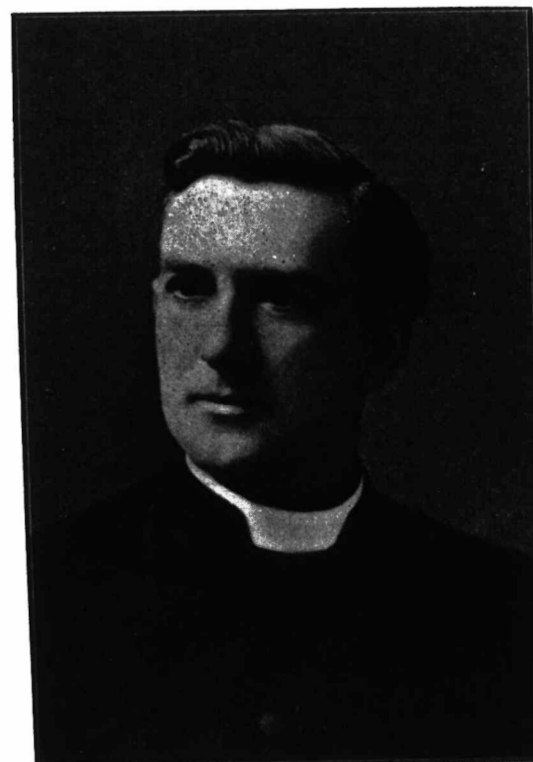
proaching Jubilee, it was determined that steps should be taken to renovate and put in thorough repair the external fabric of the church. The brick work was carefully restored, the old roof of shingles replaced by one of slate, the east and other windows repaired, the crosses on the gables replaced or made secure, and the towers put in good and safe condition, all of which has greatly improved the appearance of the sacred edifice, at a total cost of \$3,850. Of this amount the sum of \$3,000 remains to be paid, and a like sum still outstanding on account of the school-house building and land, constitutes the whole liability of the parish on account of these necessary objects.

It would unduly lengthen this article were it to embrace a catalogue of all the gifts which have been made to the church, and the names of all its benefactors. A full list of these is set out in the churchwarden's report for the present year, numerous copies of which were circulated through the church soon after Easter, and some can yet be obtained from the rector, or churchwardens, on application by any who are interested in obtaining fuller particulars. But some of the



REV. WALTER STENNETT, M.A., FIRST CURATE OF HOLY TRINITY CHURCH, TORONTO.

giving and prayer, read by the rector, after which appropriate addresses were delivered by the Rev. Canon Scadding, Mr. Wm. Ince, Mr. S. G. Wood, the superintendent; Mr. C. R. W. Biggar, and the Rev. J. P. Lewis, rector of Grace church. In this year the Diocesan Synod services took place in the church, and the meetings were held in the new school-house. In 1889 a silver chalice was purchased, and paid for out of the amount subscribed for the erection of the brass tablet to the memory of Mr. Darling, already mentioned, on which chalice a suitable inscription in Latin is engraved. In the same year the Rev. Canon Scadding placed in the charge of the rector about one hundred and fifty volumes, including many of the "Library of Anglo-Catholic Theology" and the "Library of the Fathers," as the nucleus of a library for the use of the clergy of the parish. In 1896, in view of the ap-



REV. B. C. H. ANDREWS, M.A., PRESENT CURATE HOLY TRINITY CHURCH, TORONTO.

principal benefactions, namely, the stained glass windows and the ornaments of the chancel, must be mentioned. One of the first gifts to the church consisted of the four upper lights in the east window, representing the four Evangelists. These were presented by the late James Henderson, Esq., of Yorkville, a staunch Churchman, and old friend of the second rector, and the father of Messrs. James and Elmes Henderson, the well-known benefactors of Trinity College. The four lower lights, representing the four major prophets, were the gift of the family of the late Mr. Justice Jones (whose name has already been mentioned), in memory of their mother, who, in her lifetime, was a constant worshipper in this church. Another memorial window is in the south transept, to the memory of the late Mrs. Mondelet and her deceased son, who was a grandson of the late Mr. Justice Mondelet, of Montreal. The other memorial window is on the north side of the nave, and was placed there by E. B. Osler, Esq., M.P., and Mrs. A. E. Williamson. The window over the west entrance was the gift of the late W. M. Westmacott, who for a long period of his life was one of the most active supporters of, and constant worshippers in, Holy Trinity. The old chapel-school of 1857, now the clergy and choir vestry, was erected chiefly through his efforts, and under his superintendence. Mr. Westmacott was the father of the Rev. A. G. E. Westmacott, the incumbent of Brighton, Ont. The beautiful carved altar of oak, probably the most beautiful of the kind in Toronto, was presented by the late Mrs. J. W. Young, in memory of her deceased husband, of whom more shall hereafter be said. The handsome brass gas standards were obtained through the exertions and gift of Miss Helen Campbell and her friends. The brass altar cross was the gift of the Rev. W. S. Darling and Mrs. Darling; the brass alms basin and jewels for flagon, the gift of Mrs. Foster; the brass altar desk was presented by the Rev. Charles B. Darling, and the carved oak altar desk by Mr. Frank Darling. Here it must be noted that to Mr. Frank Darling's excellent professional knowledge and taste the parish has often been indebted for valuable advice and suggestions in regard to the repairs, decorations, and ornamentation of the church. Mr. Maitland Newman presented the altar candlesticks; Mr. T. Hornibrooke, the vases for flowers; and the Rev. Dr. Pearson, the altar railing; Mr. R. Shaw Wood, the carved eagle and lectern with pedestal; and the Rev. Dr. Davies, who from 1866 to 1881 was one of the assistant priests, and during a large portion of that period the only assistant, gave the litany desk. The chancel gates were given by the scholars of the Sunday school, and from them and their friends the parish is to receive on the day of Jubilee a handsome brass ewer for the font. And here it must not be omitted to mention the gift to the parish by Mr. John Parry (who for a long period was the trusted sexton of the church), of the cottage and premises situate between the parsonage and Dr. Scadding's residence, subject to his life interest in the property. This was afterwards commuted by arrangement with Mr. Parry, so that the premises now form part of the property of the parish. The clock above

the main entrance was also, it is believed, the gift of Mr. Parry.

While the parish has been the recipient of these and many other valuable gifts, the rector, wardens and vestry have not been unmindful of the needs of their brethren in the rural districts of this diocese. In 1895, under the authority of a vote of the vestry, the following articles, no longer required for the use of the church, were, with the consent of the original donors, given away, as follows: To the church at Maple, one glass-plated flagon; to the church at Warsaw, one green altar frontal and super-frontal; to St. George's church, Oshawa, a red frontal; to St. Paul's church, Newmarket, one white altar frontal and super-frontal; to the church at Kimmount, one glass flagon; to the churches in the mission of South Burleigh and Young's Point, a purple frontal and four purple hangings, plated chalice, and paten, and a set of linen altar cloths. After the gift of Mrs. Young of the new altar, the old altar, which had been used in the church for more than forty years, was given to the church at Warsaw, above mentioned.

The story of this church, with its interesting origin, its work and influence in the city and diocese, would hardly be complete without some mention of the earnest and active men, who, as churchwardens and representatives of the parish in the Diocesan Synod from time to time during the past half century, have devoted their energies to the furtherance of the work of the Church in the parish of the Holy Trinity. Among these names will be found many of the leading citizens of Toronto and representative Churchmen. It is hoped, therefore, that the following brief notices, in many cases unavoidably incomplete, may not be without interest to the readers of these columns. The names are taken from the churchwarden's report for the year ending Easter, 1897. The churchwardens for the present year are Mr. Horace P. Blachford and Mr. Aubrey White.

Mr. Blachford is the senior partner in the well-known firm of H. & C. Blachford. He has been connected with this church all, or nearly all, his life, beginning as a scholar in the Sunday school. He was nominated by the rector as his churchwarden in 1882, and was re-nominated each year for five years consecutively. During this period he took an active part in securing the site for the new school-house and looking after its erection. In 1895, the rector again appointed him, and since then the parish has year after year reaped the benefit of his indefatigable and valuable services. A practical, careful, and successful business man, he has always watched over the temporalities of the parish with the same care that he exercises over his own business, and, while never neglecting the latter, he found time to attend to the interests of the parish during the carrying out of the important work of the school-house and the renovation of the church fabric and the preparation for the Jubilee, in a manner which will never cease to be remembered with the warmest appreciation by the rector, vestry, and congregation generally.

Mr. Aubrey White, the peoples' warden, since 1895 has proved himself an able and earnest coadjutor. Notwithstanding the re-

sponsible and arduous position which he so ably fills as Assistant Commissioner of Crown Lands for the Province of Ontario, he has shown that his heart is also in the work of the parish. It is well known that to both these gentlemen special acknowledgments are due for their kind consent to continue wardens, notwithstanding the special circumstances of unusual occupation which caused their wish to retire from office last Easter. The present delegates to the Synod are Messrs. William Ince, S. G. Wood, and John A. Worrell.

Mr. Ince has probably been longer a worshipper in Holy Trinity than any other present member of the congregation. One of the merchant princes of Toronto, being the head of the long-established firm of Perkins, Ince & Co., he has filled the important position of president of the Board of Trade, is one of the directors of the Dominion Bank, and on the board of several of the leading financial institutions in the city. He is not only a sterling citizen, but an earnest and representative Churchman, and as such a member of the corporation of Trinity College, and has served during at least three terms as churchwarden, and has been a delegate to the Synod for a long period of years.

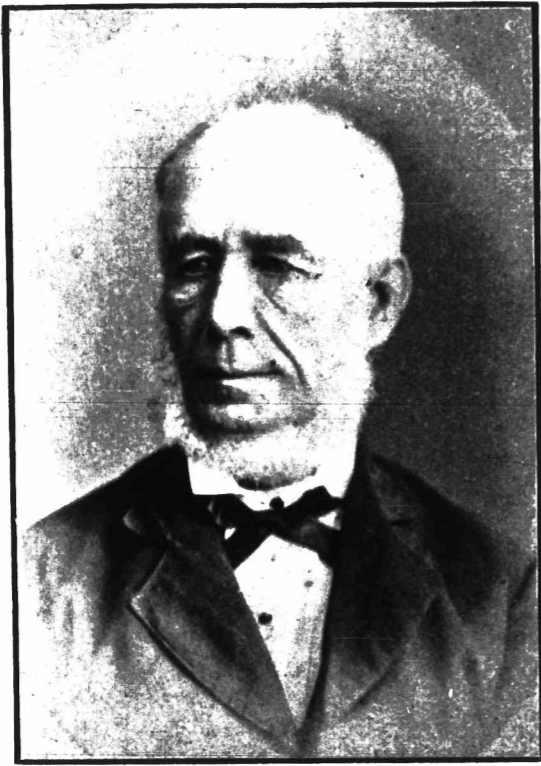
S. G. Wood, LL.B., University, Toronto, came to Toronto in 1855, and was called to the bar at Osgoode Hall in 1860. He joined the Sunday school of Holy Trinity in 1858 as a teacher, and was elected superintendent in 1869, which office he held for more than 18 years. He was nominated churchwarden in 1864 and 1865. During this period the "envelope system" was first adopted, which resulted in an increase of \$577 in the revenue of the church during the first year of its adoption. He has for a long period been elected one of the delegates from the parish to the Synod. Shortly before his retirement from the superintendency of the school, Mr. Wood was presented by the teachers and scholars with a very handsome library desk or secretary, and a beautifully illuminated address, expressive of their regard and affection; which gifts now adorn his library, and which, it is understood, he prizes very highly. He has been a member of the vestry since 1861.

John A. Worrell, M.A., B.C.L., Trinity College, Toronto, and Q.C., distinguished himself at Trinity College School, Weston, and Trinity University. He is a member of the corporation of that University, Chancellor of the Diocese, and Warden to the Chapter of St. Alban's cathedral. On the retirement of Mr. C. J. Campbell from his office as a delegate to Synod from this parish, Mr. Worrell was unanimously elected as his successor.

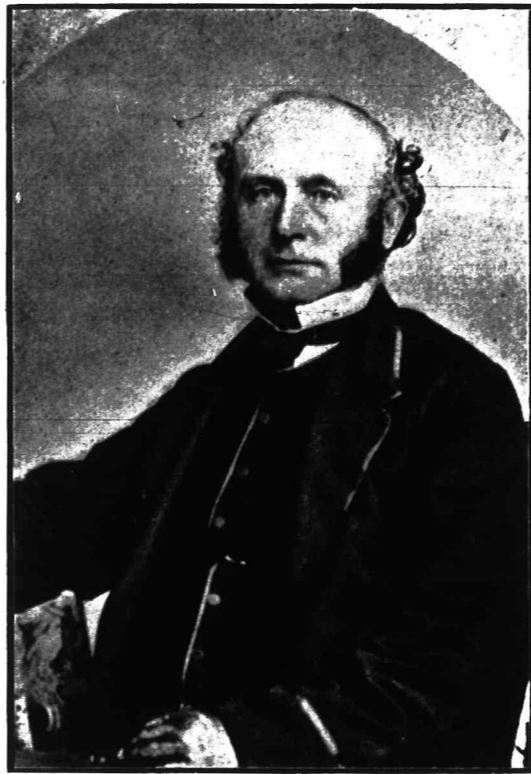
The names of former churchwardens are as follows:

J. W. Brent, an old and highly respected resident of this city, who for many years was secretary-treasurer to the Board of Trustees of the General Hospital. He was wont to give no uncertain sound as to his Church principles. He was churchwarden from 1847 to 1856.

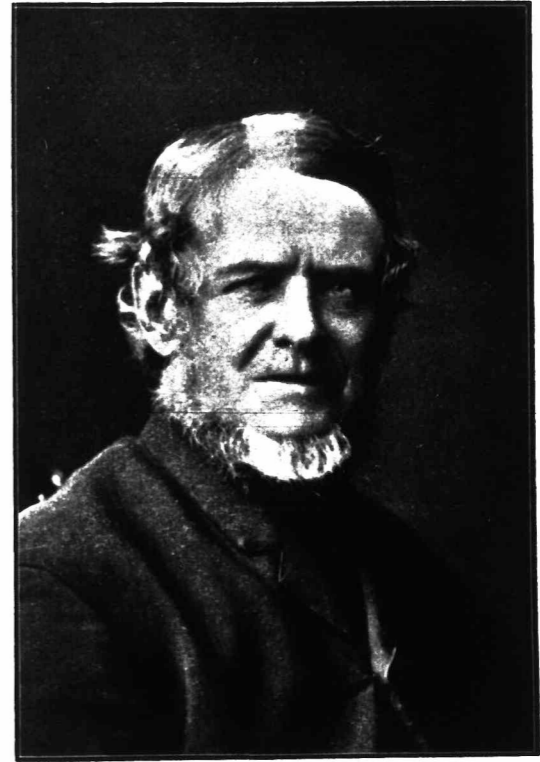
Thomas Champion (1853) was for many years an official in the old Church Society of the Diocese of Toronto, the father of Mr. T. E. Champion, the well-known journalist of to-day.



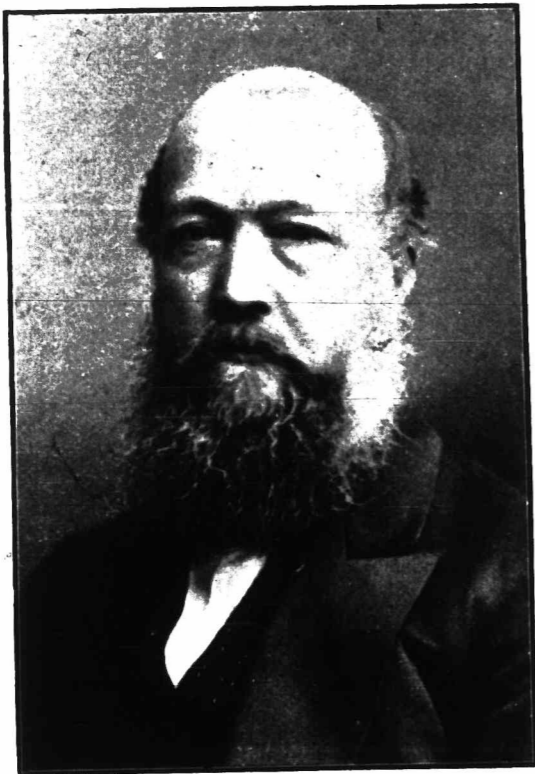
J. W. BRENT. 1847 TO 1856, 1859 TO 1861.



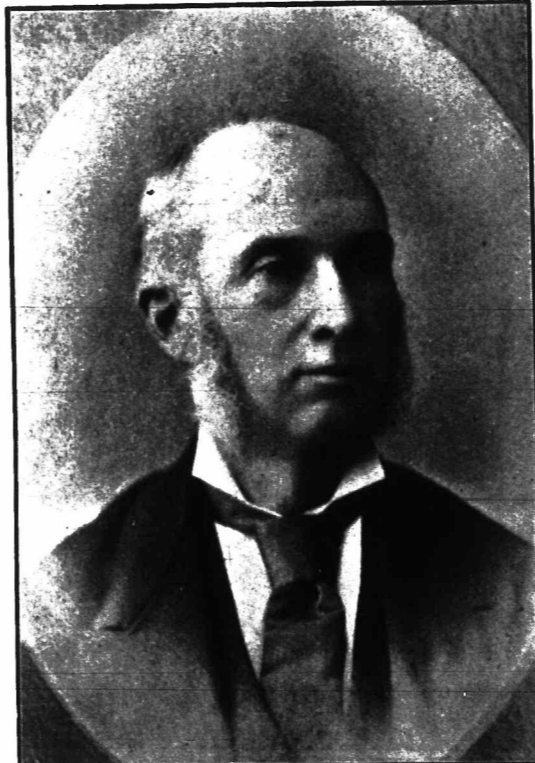
D. CRAWFORD. 1853 TO 1854.



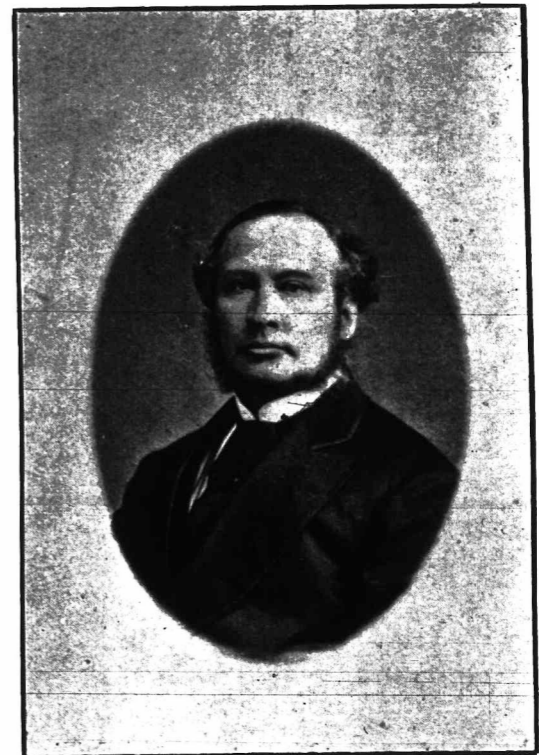
E. HOBSON, 1855 TO 1856.



F. W. COATE. 1856 TO 1859.



C. J. CAMPBELL. 1858 TO 1861, 1864 TO 1865.



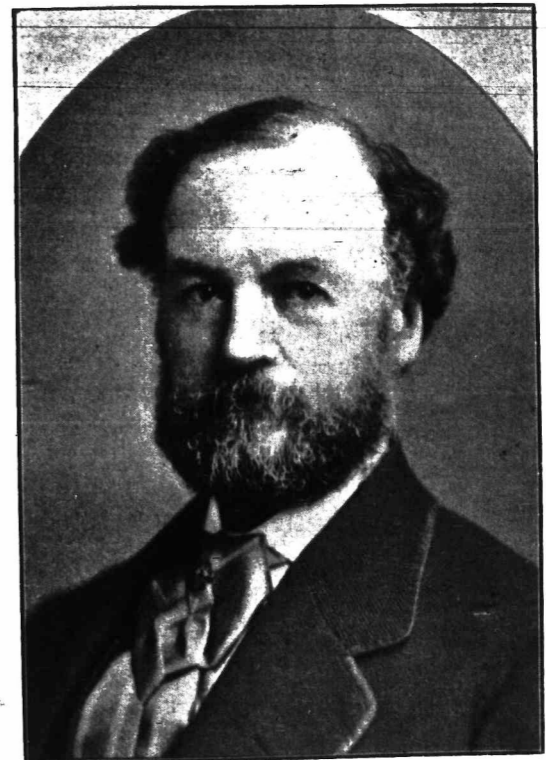
ROBERT SPRATT, 1861 TO 1863.



J. E. ELLIS. 1861 TO 1862.



A. W. OTTER. 1862 TO 1864.



JOHN W. YOUNG, 1863 TO 1864, 1872 TO 1873.

CHURCHWARDENS OF HOLY TRINITY CHURCH, TORONTO, AND THE YEARS THEY HELD OFFICE.

Dalrymple Crawford (1851), the proprietor of extensive spice mills and factory on the Esplanade, a highly esteemed and popular citizen, the former owner and occupant of the house and grounds now the property of Mr. Alderman Hallam.

C. Berezy (1855), another old and respectable citizen, for many years Postmaster of Toronto.

E. Hobson (1850) was for many years a constant attendant at Holy Trinity, and one of the Board of Directors of the House of Industry.

F. W. Coate (1856-1859), of Messrs. Wakefield & Coate, at that period the proprietors of the great auction mart on King street, Toronto. He retired in his old age to his beautiful residence on the banks of Lake Rosseau, where he died some years ago, much regretted and highly respected.

C. J. Campbell (1850-1861 and 1864-1875), came to Toronto from Brockville in 1854, having been promoted from the management of the Commercial Bank of Canada there to the Toronto office, where he succeeded the late John Cameron as manager, and occupied that post up to the time of that institution ceasing to carry on business. Mr. Campbell till within the last three years (when a change of residence compelled a change of his parish church), was a constant worshipper at Holy Trinity, where his services as churchwarden, member of the vestry, and delegate to Synod were highly valued, and caused his departure to be much regretted. Mr. Campbell is a member of the Corporation of Trinity College.

Robert Spratt (1861-1863), a leading grain and produce merchant, was for many years a member of the vestry, and took an active and intelligent interest in its affairs. His outspoken and good-natured criticism of men and measures were often of great value in the deliberations respecting the business of the parish. He was much missed on his departure to another parish.

J. E. Ellis (1861), was co-warden with Mr. Spratt. He was the founder of the great jewellery establishment of J. E. Ellis & Co., in this city.

A. W. Otter (1862 and 1864), one of the commissioners of the Canada Company. The son of a distinguished Bishop of Chichester, he took a lively and intelligent interest in all matters pertaining to the Church, and an active part in the introduction of the envelope system. Mr. Otter was the father of Col. W. D. Otter, district commanding officer, Toronto, and was related by marriage to Lord Belper. Those who have read the interesting story of the settlement of the Huron tract, entitled, "In the Days of the Canada Company," will have seen in it frequent mention of Mr. Otter and his family.

J. W. Young (1863-1864 and 1872-1873). This estimable gentleman, a member of the firm of Perkins, Ince & Co., was for many years, and up to his lamented decease, one of the most valued members of the congregation and vestry. Liberal, generous and courteous, he was always ready and willing to help in every good work. For several years during the early period of the history of the parish, he was superintendent of the Sunday school, an office which he discharged with all

his natural kindness and faithfulness. His attendance at all the meetings of the vestry was unflinching. His sudden and unexpected end created a blank which it may truly be said has not since been filled. As has already been mentioned, the new altar in the church is erected to his memory—a fitting memorial of one who was a regular and devout communicant.

John Catto (1866-1868 and 1871-1873), is a Scottish Episcopalian, and therefore, a sound Churchman, is one of Toronto's most enterprising and successful merchants, and is highly esteemed. He was for many years a regular and painstaking teacher in the Sunday school, and always took a deep interest in everything pertaining to the welfare of the parish, and was a staunch adherent of Holy Trinity.

Anthony Blachford (1867-1868 and 1873-1876). This highly respected gentleman, the father of the present churchwarden, was for many years a regular attendant at the church, and a valuable member of the vestry. His loss to the congregation was much regretted.

Dr. W. T. O'Reilly (1868-1871), was a very active and energetic warden, and an active and aggressive—in a favourable sense—member of the Diocesan Synod. He was for many years, and up to the time of his decease, one of the inspectors of asylums, etc., in Ontario.

G. W. Buckland (1869-1872), a son of the late Professor Buckland. Following the footsteps of his parents, he was for many years a popular worshipper in the church, and took a lively interest in the work of the parish.

George S. Holmsted (1873-1875 and 1880-1881). No warden has rendered more beneficial services to the parish than Mr. Holmsted. A clear-headed, painstaking, and persevering lawyer, he early attracted the notice of Sir Oliver Mowat, then one of the vice-chancellors of Ontario, and by him, or through his influence, was placed in positions in connection with the courts at Osgoode Hall, which called for the exercise of these qualities. These characteristics have also been frequently brought into play by him, to the great benefit of the parish, and specially in his successful discovery of a claim in relation to part of the endowment which, through the intervention and exertions of himself and co-churchwardens in 1879, resulted in securing for the fund \$6,000, which would otherwise have been lost. Mr. Holmsted's taste and skill as a church decorator have been frequently exercised at Easter and Christmas, and will be yet more noticeable on the occasion of the Jubilee services. It will also then be seen that his ability as a hymn writer is of no mean order.

H. J. Browne (1875-1876 and 1881-1882). A member of the well-known firm of O. L. surveyors, an active and zealous Churchman, who did good work during his terms of office.

W. H. Oates (1876-1878). An active, energetic man, who did good work in the Sunday school, and also as warden. He is also remembered as an indefatigable worker in one of the Mission School chapels on Chestnut and Centre streets, which early in the seventies were carried on with a large measure of success.

R. H. Bethune (1877-1879). This lamented gentleman, whose decease has caused an irreparable loss to the parish, was the able and popular cashier of the Dominion Bank. A son of the second Bishop of Toronto, and a nephew of the late Dean of Montreal, he was a consistent and zealous Churchman. A most generous contributor to all the funds of the Church, whether parochial or diocesan. He was a member of the Corporation of Trinity College, and a member of the La Chapter of St. Alban's cathedral.

F. Oates (1878-1880). An elder brother of W. H. Oates, and a nephew of Mr. W. Ince. Like them, his services in the Sunday school and church were of much value, and he was also for a long time a member of the choir.

W. Sutherland Taylor. An active and zealous Churchman. He co-operated with Mr. Holmsted in securing to the endowment the sum of \$6,000, already mentioned. His departure from the parish and city to fill the post of treasurer of the C.P.R. Co. in Montreal, which he still occupies, caused a vacancy in the congregation and vestry, which was much regretted.

Wm. Hill (1882-1884 and 1890-1893), the well-known conductor of the Caxton Press, is one of the oldest members of the congregation, whose long services as librarian of the Sunday school and in other departments of parish work, and also as warden, have made a record for him in the annals of the parish.

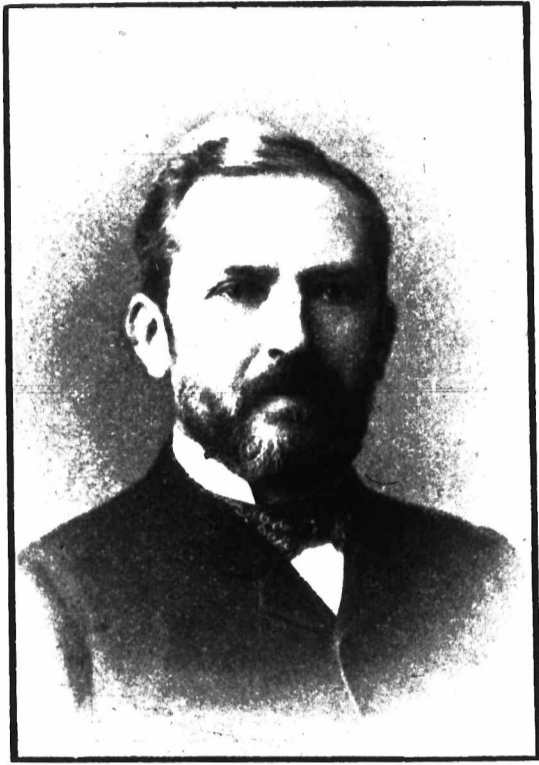
Wm. Kersteman, jr. (1884-1888). A member of the Stock Exchange, and afterwards, and up to the time of his early and lamented death, in his 41st year, the popular manager for Ontario of the Bristol and West of England Loan Company. He took great pride and pleasure in his office of churchwarden, and during his term was associated with Mr. H. P. Blachford, his co-warden, in conducting to a successful issue the negotiations for the purchase of the property on which the schoolhouse stands.

L. J. Cooper (1888-1890), was an active and successful warden, whose courtesy and careful fulfilment of the work of his office was much appreciated.

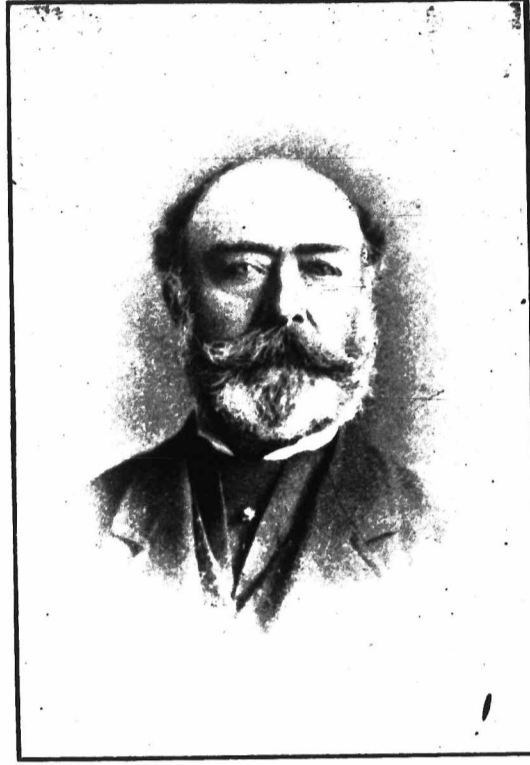
Charles H. Thompson (1888-1890). The son of highly respected parents, who are among the oldest members of the congregation, he was one of the numerous instances in which faithful workers in the Sunday school have developed into equally faithful wardens. Mr. Thompson was elected warden on behalf of the congregation, at probably an earlier age than any other on the roll. Filling as he did an important and responsible position in the head office of the Dominion Bank, he proved himself as efficient a warden as he was a bank officer. His subsequent and long illness and early demise were the cause of deep regret and warm sympathy to a large body of friends.

W. P. Byrch (1890-1892), is a gentleman who has seen much of the world, having had experiences in England, West Africa, and other regions, as well as Canada, which doubtless, were of advantage during his tenure of office in the discharge of its duties.

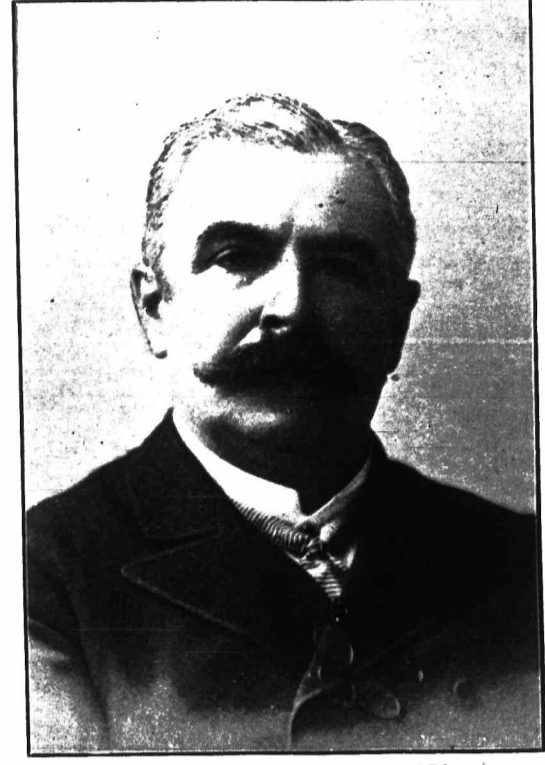
F. A. Hall (1892-1893), was at that period the successful and confidential cashier and accountant of the Royal Oil Company. Although at the time, a comparatively new



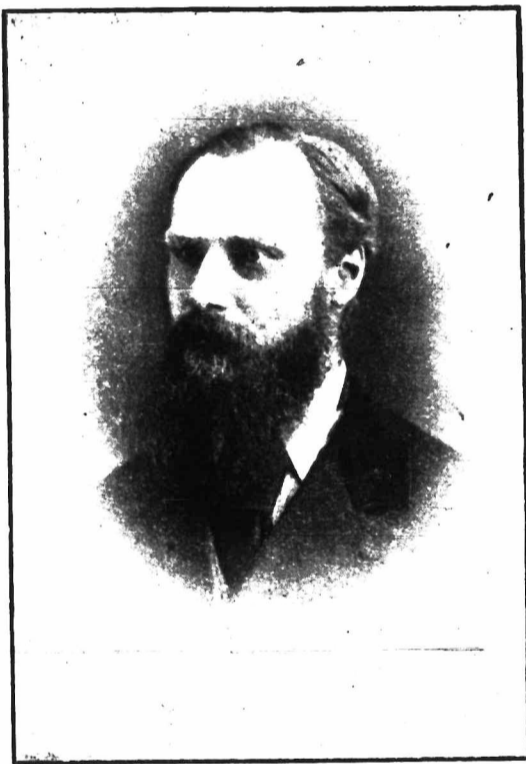
JOHN CATTO, 1866 TO 1868, 1871 TO 1873.



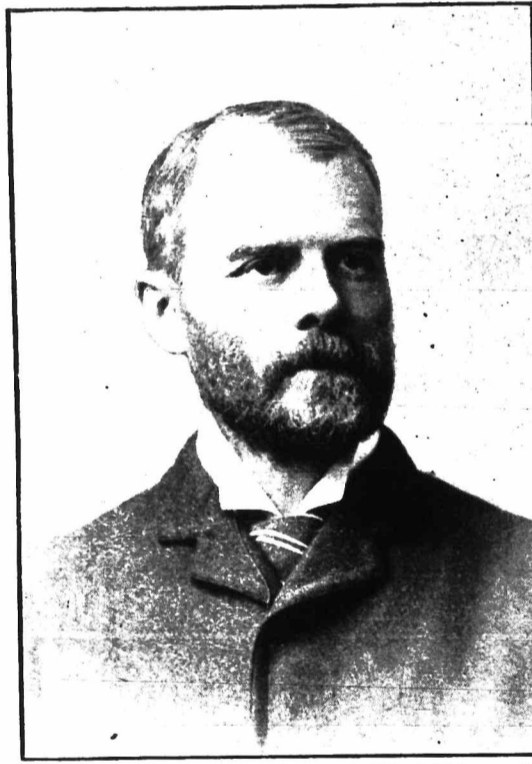
A. BLACHFORD, 1867 TO 1869, 1873 TO 1876.



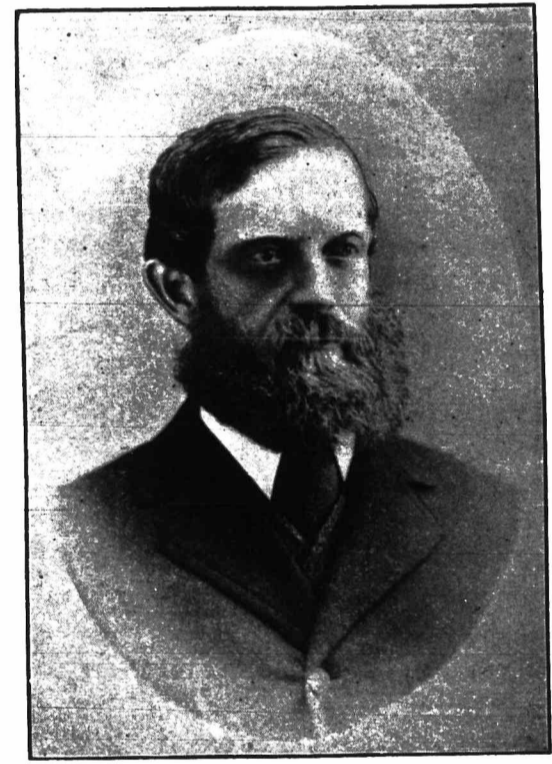
W. T. O'REILLY, 1868 TO 1871.



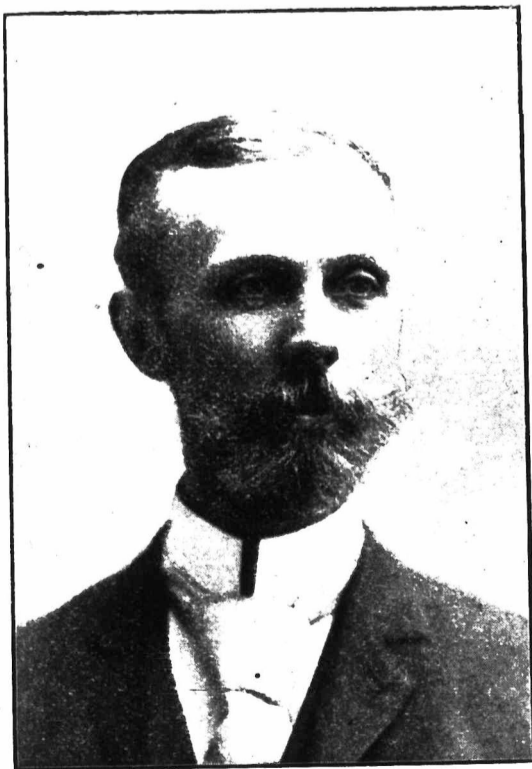
G. W. BUCKLAND, 1869 TO 1872.



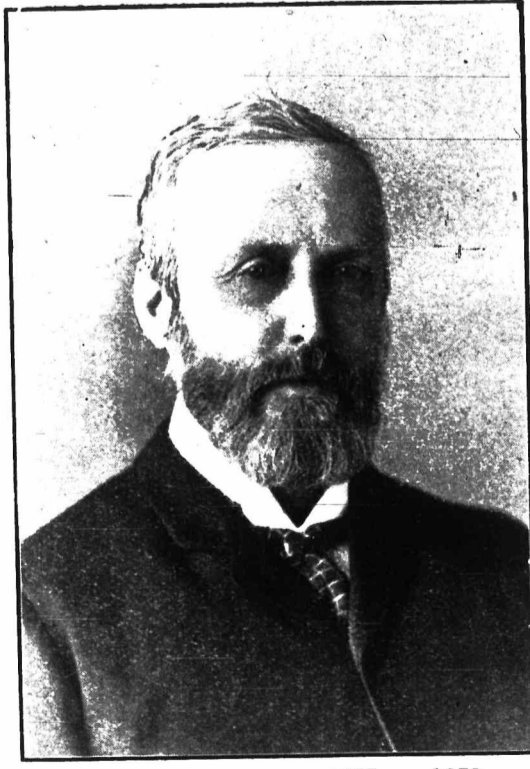
GEO. S. HOLMSTED, 1873 TO 1875, 1880 TO 1881.



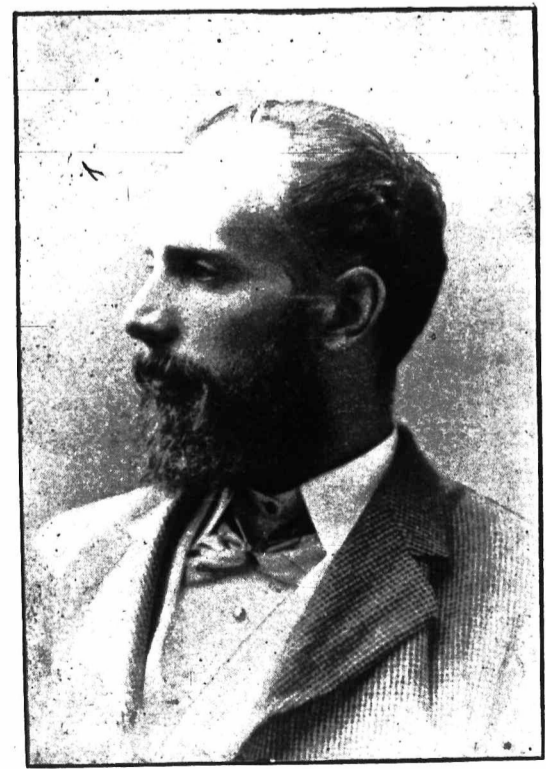
H. J. BROWNE, 1875 TO 1877, 1881 TO 1882.



W. H. OATES, 1876 TO 1878.



ROBERT H. BETHUNE, 1877 TO 1879.



E. F. OATES, 1878 TO 1880.

CHURCHWARDENS OF HOLY TRINITY CHURCH, TORONTO, AND THE YEARS THEY HELD OFFICE.

member of the congregation, his well-known business abilities caused him to be speedily elected to office, the duties of which he discharged with the energy and fidelity which are characteristic of him. His departure from the parish in consequence of the removal of his residence to a distant part of the city is another instance of a chief cause tending to a decrease in the number of the congregation.

Edmund Wragge (1803-1805). This gentleman, who for many years held a leading position in the Grand Trunk Railway Company, discharged the duties of his office as churchwarden (first by election of the vestry, and secondly, by appointment of the rector), with all the fidelity and urbanity which were natural to him. The recent return of Mr. and Mrs. Wragge and their family to England has been a source of sincere regret to a large circle of friends in Toronto.

The list of portraits presented to our readers, it will be observed, includes that of the talented organist, Mr. A. R. Blackburn. He is the son of the late Mr. Robert Blackburn, who also for several years held the same position in the church. Mr. Blackburn's skill and ability as a musician are too well known in and beyond the parish, to require many compliments. Those who attend the services at Holy Trinity on any Sunday, and especially at Easter and Christmas, are well aware what he can do as a performer on the organ, and conductor of a choir. The Jubilee services will no doubt afford a further proof of Mr. Blackburn's powers in these respects.

We much regret that want of space prevents our giving any extended notice of the many able and earnest clergymen who have filled the office of assistant ministers in the parish. The names and dates of service of those who succeeded Mr. Darling, and who have not been already mentioned, are as follows:

- 1857-1858—Rev. Dr. Duckett.
- 1855-1859—Rev. W. E. Cooper, M.A.
- 1862-1865—Rev. Richard Sandars, B.A.
- 1863-1865—Rev. G. T. Carruthers, M.A.
- 1870-1871—Rev. C. T. Denroche.
- 1873-1875—Rev. Ogden P. Ford, M.A.
- 1880-1881—Rev. Charles B. Darling, B.A.
- 1882-1883—Rev. Wm. Farncomb, M.A.
- 1883-1884—Rev. George Nattress, L.T.
- 1894—Rev. T. L. Aborn, M.A.
- 1895—Rev. W. L. Baynes-Reed.

The two gentlemen last named officiated during the temporary absence of the then curate.

This long narrative perhaps cannot be more suitably brought to a close than by presenting to its readers a copy of the concluding words of two letters which passed between the two great Bishops, through whose instrumentality the gift of the founness of the church was, under the Divine blessing, so happily carried into effect.

The Bishop of Ripon to the Bishop of Toronto, Nov. 5th, 1845:

"And now, my dear Lord Bishop, having carried forward thus far towards their accomplishment the wishes of the pious founness of this church, I would cordially congratulate you on the prospect thus afforded of providing for the spiritual care of many with-

in your fold, and with hearty prayers that the ministry of God's Holy Word and Sacraments within the intended church may be blessed to the souls of large numbers from generation to generation, I remain your faithful friend and brother in Christ.

"C. I. RIPON."

The Bishop of Toronto to the Bishop of Ripon, 25th Feb., 1854:

"Who, my Lord, can calculate the blessings, temporal and spiritual, which the Church of the Holy Trinity is destined, under the Saviour's protection, to confer, as centuries roll on? And blessed be the memory of the donor, for she has been truly working for eternity. I remain, my dear Lord, your faithful brother in Christ,

"JOHN TORONTO."

Note.—Extra copies of this week's issue of *The Canadian Churchman* can be had at our offices, corner of Church and Court streets. Price, five cents per copy.

Correspondence.

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

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

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

"HOOSIER'S" APOLOGY.

Sir,—Before withdrawing I should like to thank Mr. Symonds for the notice he has seen fit to take of my letters. Criticism is helpful. I can assure him that I have not striven for victory, but for truth. Therefore, it is with pleasure that I acknowledge myself to have been mistaken in supposing he believed that Christ left His disciples in a state of chaos without any government, instead of founding a society organized from its very beginning. I am glad to apologize for seeming to accuse him of imagining that the original organization was open to alteration by any save God Himself. Many will be relieved to know that the impression made by the Synod sermon was not a true gauge of the preacher's Catholicity. Although having to retire with humble acknowledgment that I have misunderstood Mr. Symonds, yet one feels lifted up at seeing an old friend fly his true colours more plainly, assuring us that Christ did found a Church with an organized ministry, which men of each age may not change, only God at the consummation of this age. I should like to think that his charity will cover a multitude of inelegant expressions, and believe that severity has proceeded from something more divine than rudeness or ill-temper. With gratitude towards yourself,

HOOSIER.

"T. LOFTUS ARMSTRONG" AND THE BISHOP.

Sir,—It is pleasant to meet a man of robust faith like "T. Loftus Armstrong," but his faith is evidently a long way ahead of his experience. It is not, I imagine, unreasonable to suppose that most of the Bishops are as wise, or nearly as wise as Mr. Armstrong, and collectively, they are probably as pious, but somehow, neither individually nor collectively, has it ever occurred to any of them to confess that he or they would do their duty better than they are doing it at present, if they were freed from the unfortunate position of having an endowment for their respective sees. I have no reason to suppose that your correspondent is a professional humorist, although, truth to say, his letter is "chuck full" of humour. For example, he tells us a truth that we could never have suspected with-

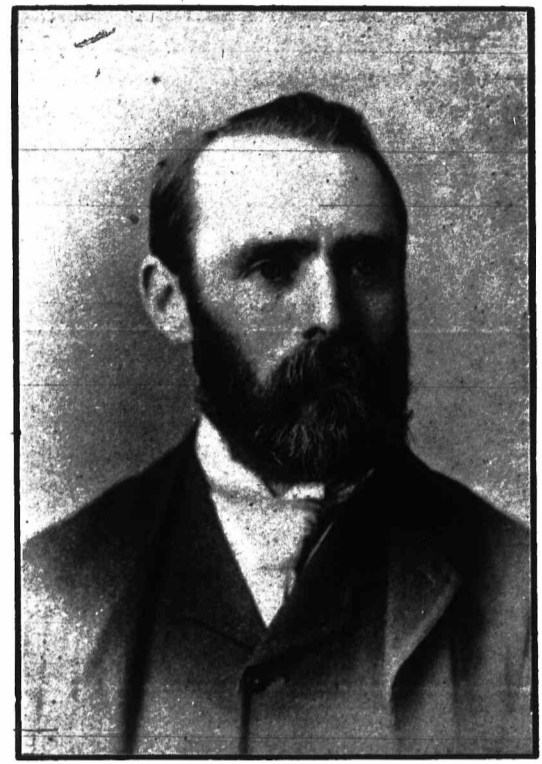
out his aid, namely, that "human nature in Bishops is not very different from what it is in priests." Well, a startling truth of this kind, when it is slapped at your head without any preliminary warning, is sufficient to take away your breath; and you can say nothing, except that a good deal depends upon "the priest," and probably something upon "the Bishop." The united wisdom of the Canadian Church has been struggling for years past with the problem, how to get the best men for bishops, but the solution of the difficulty was reserved for T. Loftus Armstrong, just as gravitation was reserved for Sir Isaac Newton; and like gravitation, it is simple enough when you happen to know just what it is. "The way," says Mr. Armstrong, "to get the best Bishop, is to prefer to choose them from those who have been living on the free-will offerings of their people." Mr. Armstrong's wisdom is more conspicuous than his knowledge of English. If the above sentence has any meaning, it means that the "best way" is not to elect, but "to prefer to choose" several Bishops, from Bishops who had been living on the free-will offerings of their people. Why several Bishops should be chosen for one position is not made clear. This "best way" is commended without any excess of modesty, and, in not by any means the most perspicuous English. I suppose that propnet, like poets, are not amenable to rules of Syntax, and Mr. Armstrong is evidently a propnet. Listen to this: "such bishops"—let us for convenience call them the Armstrong Bishops—"would not mind still living for the most part on such offerings. Really, this is funny. We can now see why Mr. Armstrong wishes to elect several Bishops to one position; most of them are sure to be starved to death, but if any of them had a mind to "still live," or, if not actually "living," then as your correspondent puts it, "still living for the most part, he might do so." It is not often that a writer feels specially impelled to parade the absurdities of his own mind before the public, but as there is no law to prevent it, one cannot help thinking that the Bishop who ordained Mr. Armstrong has a good deal to answer for, and ought to restrain him from letter-writing until he is able to express himself in intelligible English. But, if Mr. Armstrong's English be bad, the spirit of his communication is infinitely worse. It is just possible that he may have in his mind's eye some endowed parish, where the rector, either from age or infirmity, is not as active as he once was; but it is eminently probable that this same rector was toiling "for Christ and His Church" when "T. Loftus Armstrong" was gorging himself with mud pies and other infant delicacies. There are, unfortunately, a good many of the younger generation of Canadian clergy, who are always "playing to the galleries;" they have boundless confidence in the laity, and even greater in themselves, and it is only when the "generous laity" have kicked them out two or three times, that they come to realize what fools they have made of themselves, and how their juvenile wisdom had made the path of other and better men more difficult and trying. One after another they make such deliverances as Mr. Armstrong, and then sink out of sight. The "generous laity" in the Diocese of Toronto, are allowing the widows and orphans of the men who toiled for \$500 or \$600 a year—and frequently even that wasn't paid—to starve for lack of bread. The same "generous laity" who elected Bishop Baldwin, have allowed a paltry few thousand dollars to remain for years on the See House, and to-day even it does not belong to the diocese. Where are the free-will offerings for the mission fund of the Diocese of Huron, which is deeply in debt? The free-will offerings of the people are so scant that the work in Algoma and the North-West is hardly living. In the Diocese of Niagara, the Widows' and Orphans' Fund is in debt to the extent of hundreds of dollars, and their mission fund is weak and struggling, and "the generous laity" of the Diocese of Niagara are allowing their churches to remain in debt to the extent of over a hundred thousand dollars. The dead rot has everywhere seized upon Church work, owing to the all-abounding godlessness of the "laity," and the priests and preachers are afraid to open their mouths, lest "the generous laity" should do as they have frequently done before—starve out the men who tell



W. SUTHERLAND TAYLOR, 1880 TO 1882.



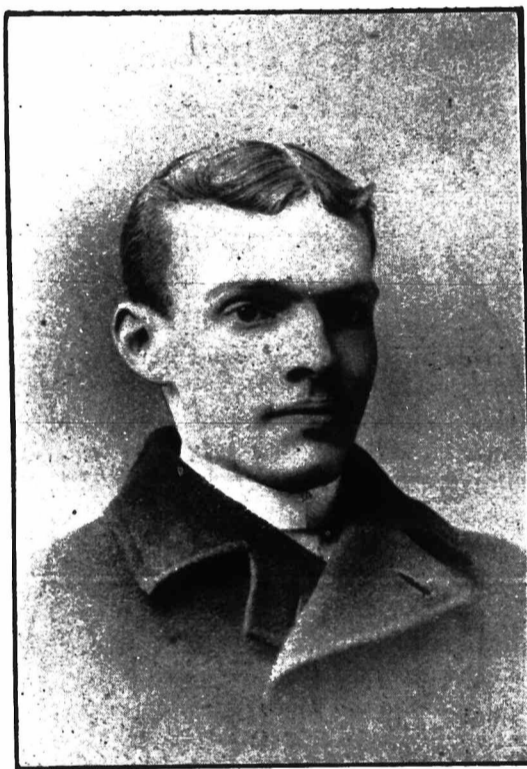
WM. HILL, 1882 TO 1884, 1890 TO 1893.



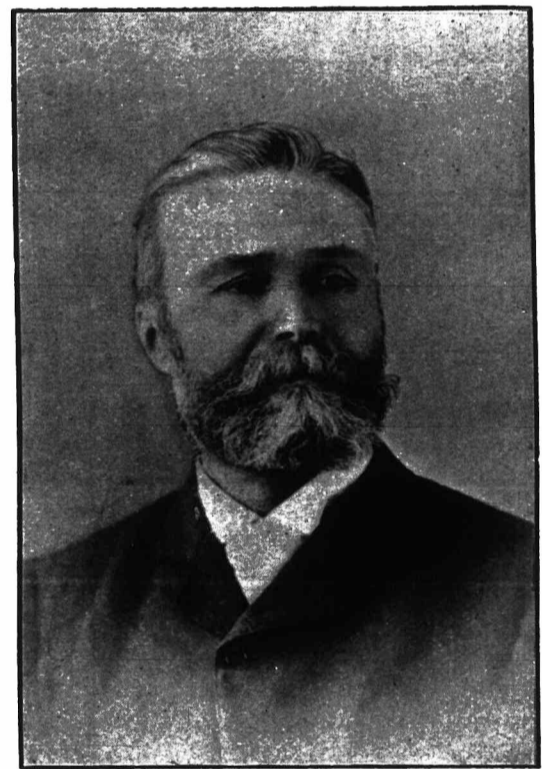
W. KERSTEMAN, JR., 1884 TO 1888.



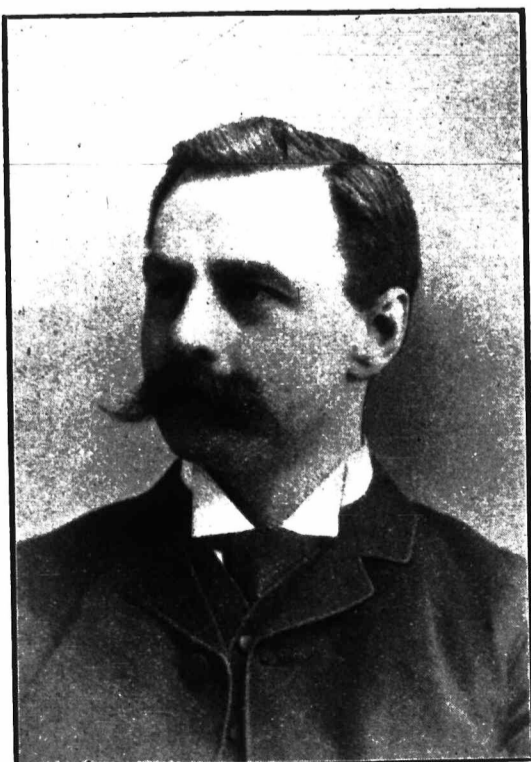
I. J. COOPER, 1887 TO 1890.



C. H. THOMPSON, 1888 TO 1890.



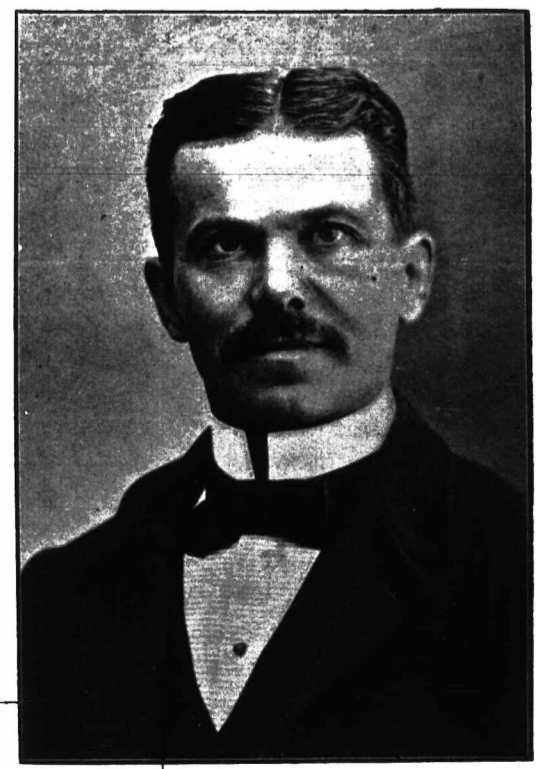
W. P. BYRCH, 1890 TO 1892.



F. ASA HALL, 1892 TO 1893.



EDMUND WRAGGE, 1893 TO 1895.



A. R. BLACKBURN, ORGANIST AND CHOIRMASTER.

CHURCHWARDENS OF HOLY TRINITY CHURCH, TORONTO, AND THE YEARS THEY HELD OFFICE.

them the truth. What the Church needs to-day is an endowment that will enable the modern clergy to be honest, and to tell the truth. If Mr. Armstrong will kindly hold his opinion—like Mohamet's coffin—in suspense, until he has had fifteen or twenty years' experience, he will do himself and the Church a great service.

AN OBSERVER.

UNPERPLEXED.

Sir,—In response to the query of "Perplexed," appearing in a recent issue of The Canadian Churchman, as to "What order the Keswick Brethren belong to, and by what authority they 'go forth.'" Have learned to-day that above evangelists belong to no "order," but take their name from Keswick, at which place they hold annual conventions, and are delegated by said convention to "go forth." Further, I believe their motto to be the very beautiful and fitting one of "One in Christ."

A. G. SAVIGNY.

WIDOWS' AND ORPHANS' FUND.

Sir,—It is rather curious that your timely editorial on the shameful condition of the Widows' and Orphans' Fund of the Diocese of Toronto has only brought out one short letter commenting on this disgraceful state of affairs. We are also told that the mission fund is in anything but a healthy condition. Although your diocese appears to be wickedest in this respect, yet the same condition exists to a greater or less extent in almost every diocese of the Canadian Church with regard to one or more of the funds. If we ask the reasons for this scandalous state of affairs it will be seen at a glance that there are several good ones. First of all, we must put the parsimony of the majority of the people. Our Canadian Churchmen are, as a rule, the poorest specimens of Church people to be found anywhere in this particular respect or support. The Canadian's idea seems to be to get his religion as cheaply as possible. He will spend any amount on himself and his family, but he would think himself a fool if he practiced a little self-denial, and endeavoured to curtail some of the unnecessary expenses of his family or of his business, so as to be able to give at least one-tenth of his income to God. No! his pleasures and his business and family display must not suffer for the sake of his religion. He must provide for the former first. When he pays his pew rent and drops a beggarly five-cent piece into the collection plate for each member of his family, with an occasional small donation to the mission and other funds, he feels quite satisfied that he has done his duty. Nay! very often he thinks his religion costs him really more than the clergy have any right to expect him to give. If he sits in a free-seat church (which, by the way, he often selects so as to avoid having to pay a pew rent), he probably gives a quarter on Sunday, and supplies his family in proportion. Tell him that if he does not give one-tenth to the Church he robs God, and that only after he pays more than the tenth does he begin to give anything to the Almighty, and he will endeavour to ram it down your throat that he is really most liberal, that he gives as well as most do; and that the Church gets all she needs. He will even contemptuously insinuate that anyone who gives a tenth is next door to being a lunatic. People of this class really form a large majority in the Canadian Church. But there is another class, who give better than the last, and yet do not systematically set aside one-tenth or more of their income as a fund with which to meet the claims made on them for the support of their religion. Some of them give in a fairly liberal manner, and the reason that the Church at large does not profit more by their greater conscientiousness, is that in the majority of cases, the wretched spirit of parochialism steps in and the parish gets all but a mere trifle, which is divided among the mission and other funds. This miserable spirit of selfishness which refuses to see beyond the four walls of the parish church, is one of the greatest curses of the Canadian Church. One often wonders whether the setting up of this memorial

in the parish church, or the completion of that part of it, arises from the desire of giving the Almighty an offering or is merely prompted by the wish to have a "fine church." At any rate, is it always a wise course, and is it the best use that could be made of Church funds in their present limited condition, when widows are starving and missions languish? But is there any excuse whatever for the scarcity of Church funds? Certainly not. And here is where the clergy are to blame. If they would not be so awfully afraid of pitching into people, and tending their own piety in this important matter of tithe giving, they would not only be held in much greater respect than at present, but they would gradually teach the people to give in such a manner as to provide ample funds to meet all the pecuniary wants of the Church. Let them drum tithe-giving into the people, in season and out of season, for the British races are pig-headed and need insistence, and let them teach it to the children, and in the years to come the Church will have no more of these shameful complaints about the scarcity of funds. Our clergy are not afraid to denounce breaches of the Decalogue. Why can they not be as fearless, and tell us our duty on other matters, even if they be not of the same importance to our spiritual welfare? They could teach us our duty in this respect in a disinterested way, and there need be none of the bulldozing methods of the Roman clergy. Let our clergy prove that in so teaching us they seek not the loaves and the fishes, and a large portion of the people will do their duty. At any rate, the clergy will not be accused of mercenary motives any more than at present, when we see them dodging from mission to mission, and parish to parish, ever seeking to improve their position, and not that of the people of God; when we see deacons a fortnight in orders, and priests who have not had time to learn to celebrate properly, rushing headlong into matrimony and burdening themselves with the cares of a family before they have had time to think of the needs of the Church, to supply which they are supposed to have entered upon their holy calling. We have too many such men, and the laity see these things and lose their respect for them. A man will be esteemed highly for his work's sake when he shows that he esteems his work highly. Many of your readers have heard of the Irvingite sect, the members of which style their seism the "Catholic Apostolic Church." They practice the duty of tithe-giving most religiously, and the result is, that though fast dwindling in numbers, they are enabled to, and do, keep up the services of their religion, and pay their pastors, in places where they do not number a score of persons. How many of our "basswood" Anglicans would support and stick to God's Church as these people bolster their heresy and schism?

L. STONE.

PROFESSOR DYSON HAGUE.

Sir,—A speech made recently at Wycliffe College by Rev. Dyson Hague, seems to call for more publicity than the columns of the "Mail and Empire," from which paper I extract the sentences following. The Professor's subject being the "Christian Ministry," of which he is such an ornament: "The ministers needed were men * * * impressed with a profound sense of their personal relation to Christ. They had to feel and know that God had given them the illumination of His Holy Spirit. As the Apostles had gone from Pentecost, so the men of Wycliffe had to go from that Pentecostal place of education. * * * The preacher was on no account to give expression to religious doubts; if he had them in his innermost heart, let him keep them there, and not give them to the people. Students could not help having doubts; they need not utter them. * * * The men from Wycliffe were men of evangelical principles. They had history behind them, the Prayer Book in their hands, the Bible under their feet, and God above them." And further, by way of contrast to such a picture: "The ritualistic party were without the support of history, of the Scriptures, of the Prayer Book, generally without Bishops, and without the people." Some remarks referring to sacerdotalism being added, in accord with the traditions of the college. It will scarcely

be denied—not only that the orator is an ornament to the college, and a worthy coadjutor of the distinguished principal, but that his learning and abilities, coupled with his flow of imagination, must, from necessity, ensure his becoming a distinct aid to the diocesan clergy. Doubtless we shall see him announced as special preacher in some at least of our parish churches. We ought, nevertheless, to spare a word of congratulation to the Diocese of Nova Scotia, where the brilliant Professor has been labouring for some years past.

ALPHA BETA.

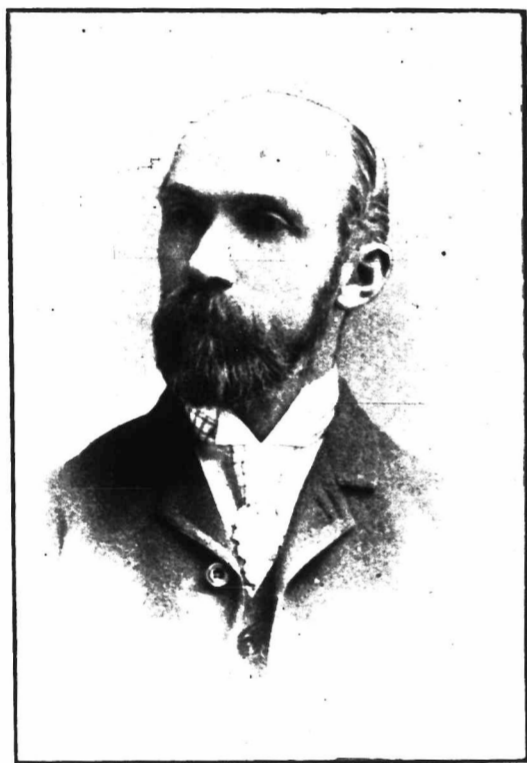
THIS, THAT, AND THE OTHER.

Sir, Will you allow me to make a few remarks, not on things in general, but on a few in particular. First and foremost, as I think it is due to you, whether it be gratifying or not, though the Canadian Churchman has always been sound and just—permit me to say that in my opinion, I purposely discard the term "humble," as it so often is a mere cant phrase, or means the very opposite of humility—you deserve the warmest thanks of all the loving, loyal sons, clerical and lay, as well as daughters, of the Church for the splendid manner in which you have—may I say catered for them, by keeping in the best sense possible, abreast with the "Times" without in any way, manner, or degree, departing from the good "old paths" of the Church. If your circulation is not increased ten-fold, it ought to be, and if not, the loss will be that of the members of the Church rather than yours. I will particularize one point of great interest to me. As an Old Country man, I, knowing, by having visited nearly every cathedral in England and Wales, have been delighted, as far as you have gone, with both the illustrations and descriptive letter-press given of them. This alone should earn you the warmest thanks and heartiest support of all, especially Old Country Church people. The next thing I refer to—and I refer to the matter not as a fault-finding, carping critic, but simply as I hope to remedy an error—is as to the manner in which our Right Reverend Fathers-in-God are designated, or rather wrongly designated in the press. The general newspapers may be excused doing so, but not so our Church papers. In our Church a Bishop so long as he is incumbent, does not use his own name, but that of his diocese. For instance, our own Bishop is not "Bishop Sweatman" or "Arthur Sweatman," but is "Bishop of Toronto," or "Arthur Toronto," and should always be designated Bishop of Toronto, just as he signs himself Arthur Toronto. If he resigns his see, then he resumes his patronym, and becomes Bishop Sweatman, or, as the case may be. But to say "Bishop Sweatman, Bishop Hamilton, Bishop Dunn, etc., is no doubt very gratifying to schismatics, who call themselves bishops, whether of the so-called Reformed Episcopal Church or the soi-disant Methodist Episcopal body—I decline to use the word Church—and brings down the true Bishops in the eyes of the more ignorant people, to the same level as the so-called bishops. Next—re perverts to Rome. Of such reports I would say believe as much as you like, and as little as you like. The less you believe the more near the truth you will be, as no dependence can be placed upon them. Some thirty to forty years ago the "Tablet," a Papist newspaper, edited by a Mr. Lucas, M.P., since dead, published a long list of recent converts, as they were called, to Rome. The appearance of this list created consternation, indignation, surprise and amusement, which was shown in various letters to the public press. Some of those who had owned some of the names given had been dead many years, and had never dreamed while living of entering, nor did they enter Rome. Some persons of the same names as others given, and upon whom attempts had been made to bring them over to Rome, wrote most indignant and positive denials of having ever even contemplated such a course, and out of the long list six only remained to be dealt with, and of three it was stated a priest had succeeded in administering extreme unction after they were dead, they having never been Papist during life, while the other three were made to do duty as converts—as mere buffers, in case of the fraudulent character of the list being discovered—though born and bred Papists; yet

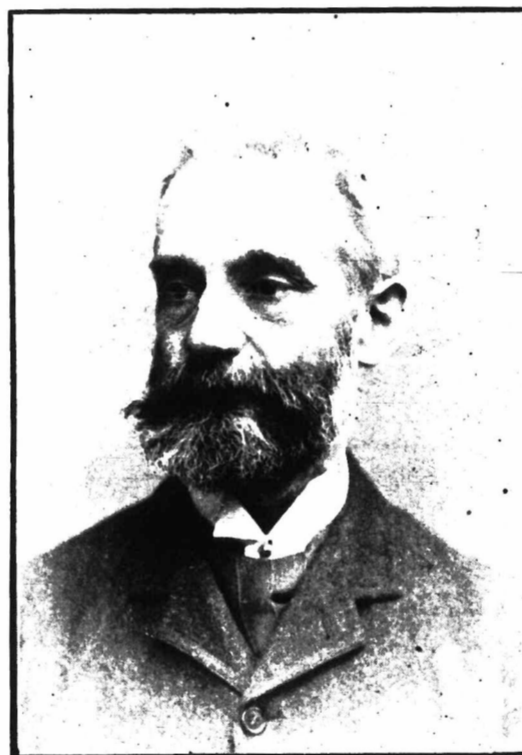
such is the force of habit, some of these names have appeared and reappeared several times since then as recent converts to Rome. I have known Cardinal Vaughan personally for so many years, and esteemed him very highly as a fine old English gentleman, apart from Romanism, that I can only feel assured that when Rome can corrupt such a man as he must have been at one time, as she evidently has done, as is shown not only by these pseudo stories as to converts, but also in his conduct re Anglican orders, she is capable of attempting anything to gain her ends. The relentless sleeplessness with which Rome is pursuing the spiritual and mental subjugation of England may be seen in her varying tactics ever since the Papal aggression in 1851. Having made some few "converts" of men who had more money in their pockets than brains in their head, her wily Jesuits have from time to time been making these reports of wonderfully numerous and important converts. Sometimes in the plainest manner, and others in cautiously worded paragraphs, they have informed the public that one or other of the Royal Princesses of England were either openly prepared to join the Papal Church, or were being duly, if secretly, prepared for the purpose. Finally, this sort of thing reached the height of its baseness and falsehood, when—said to have been on the authority of a French Jesuit—H.M.G.M. Queen Victoria was said to have been long a Papist, and that her annual visits to the Continent were made to chime in with Easter, so that her Majesty might by confession and



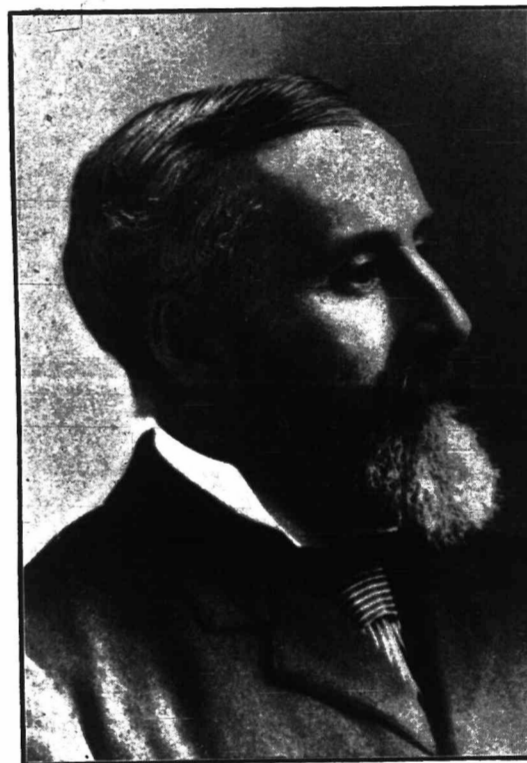
W. INCE, CHURCHWARDEN 1856 TO 1858, 1865 TO 1867 AND 1879, AND PRESENT LAY DELEGATE TO SYNOD.



H. P. BLACHFORD, CHURCHWARDEN 1882 TO 1887, 1893 TO 1898.

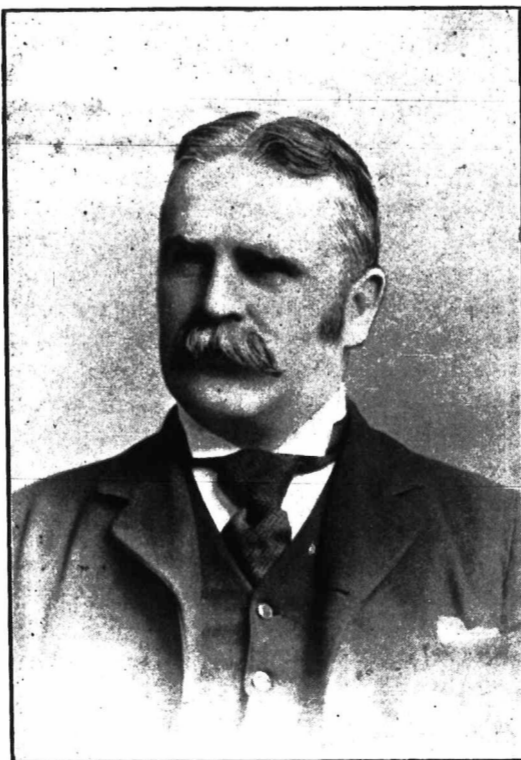


S. G. WOOD, 1864 TO 1866, AND A PRESENT LAY DELEGATE TO SYNOD.



AUBREY WHITE, CHURCHWARDEN 1895 TO 1898.

absolution partake of the Holy Communion and go on her way rejoicing—in a life of deceit and fraud. Having failed by this means to secure the Queen's daughters, the Queen herself, and sundry other distinguished people, whose names have appeared from time to time, is it any wonder that Cardinal Vaughan and his Jesuitical coadjutors, who must do something, should fall back on such small fry as the various Methodist sects or the Jesuitical offspring known generally as Nonconformists or political dissenters, whose schismatic names are legion, who in contradistinction to conscientious religious dissenters, have always shown large practical sympathy with Rome, while hating the Church of England with all the venom that an envious inferior hates his superior, as shown to-day by their deadly hostility to the Church on the education question. With Methodists split up into so many contending sections, and multitudes of all sorts and sects of other dissenters, ever dividing and sub-dividing, the Papal Church may—though I hope not—find a larger draught of human fishes than ever Newman and Manning succeeded in securing by the much-belauded on the one hand, and much-abused on the other, Oxford movement. Not only do the Papists thus endeavour to palm off statistics as to the number and importance of their converts, but they never miss an opportunity to push the Pope to the front as the arbitrator in every case of important national disputes, on the plea that as the



J. A. WORRELL, Q.C., CHANCELLOR OF THE DIOCESE AND PRESENT LAY DELEGATE TO SYNOD.

head of Christendom, there can be no one so suitable for the work. These suggestions seem to come so naturally and spontaneously from an outside and perfectly independent source, that no one but those well versed in Jesuitical methods and means, would ever suppose they had had a hand in the matter at all. In the Old Country, in large centres of population, there are duly qualified men whose special business it is to watch the press, that no opportunity may be lost in promoting the interests of the Papal Church, by hook or by crook.

GEORGE WARD.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

Montreal.—The quarterly meeting of the Domestic and Foreign Missionary Society was held in the Synod Hall last week. Bishop Bond presided, and there were also present the Bishops of Toronto, Nova Scotia, Quebec, Ottawa, and Algoma, Dean Carmichael, Archdeacon Roe, Archdeacon Brigstocke, Archdeacon Bedford-Jones, Canon Von Iffland, Canon Pollard, Rev. W. E. Cooper, Canon Spencer, and Messrs. C. E. Eliot, John Hamilton, Capt. Carter, L. H. Davidson, and Chas. Garth. The treasurer, Mr. Eliot, presented his report

for the year ended July 31st. It showed the receipts, including a balance of \$6,122 from 1896, to have been \$32,731.

The consideration of the report on Indian schools was taken up, and the following resolution was adopted: "That the committee on Indian Schools, with the Bishops of Nova Scotia and Algoma and Judge Johnson, be a standing committee and bring up a further report at the next session of this board; that some agreed proportion of the funds at the disposal of this board be retained for the furtherance of Indian work, but that no grants to Indian schools be made by this board, until it receives from the standing committee further information."

The Committee on Additions to the Form of Prayer and Hymns issued by the board, reported that on discussing the subject among themselves they deemed it advisable to revise the whole form, and suggested that their powers be enlarged, so as to enable them to draw up a revised litany, and so forth, and report at the next meeting of the board.

The report was adopted, on the motion of Canon Pollard, seconded by Ven. Archdeacon Roe.

The secretary read the report of the Committee on Constitution and By-laws and Resolutions, and on the motion of Captain Carter, seconded by Canon Spencer, it was decided that the report be adopted, and that the committee be instructed to draw up the by-laws and resolutions in such shape

as they consider they should be amended; to have the same put in type a fortnight before the next meeting of the board, and to have printed a sufficient number to send to the members of the board.

Beginning with the Children.—The report of the Committee on Sunday School Collections for Missionary Objects was read by the secretary, and was adopted.

In this connection a resolution was passed, on the motion of the Bishop of Ottawa, seconded by Captain Carter, requesting the Bishops of this ecclesiastical province to represent to the clergy of their several dioceses the great importance of bringing practically before all the children in their Sunday schools the great fact that the Church of England in Canada is her own great missionary society; that all her members, including the children, should be induced to take a warm personal interest in the great work which that society was endeavouring to carry on, and that with the view of establishing and expending this interest among the children, the clergy be asked to give, on the first Sunday in January, July, and October, some information as to the Church's missionary work, and to ask the children to appropriate their offerings on these Sundays to the work among the Indians, the Chinese, the Japanese, and the Diocese of Algoma.

The report of the committee on the Canadian Church Magazine, and the letters of Mr. F. N. W. Brown, of Toronto, were submitted. They related to the arrangement that has been effected with Mr. Brown, under which he becomes the publisher of the magazine. The arrangement continues until May, 1899. The magazine will, however, still be under the editorial management of Dr. L. H. Davidson.

The report was adopted, and the contract was ratified.

The report of the committee in regard to Mr. Borup was read and adopted. It set forth the reasons why Mr. Borup had not become a missionary under that board, and stated that he had been accepted as a missionary of the C.M.S. in England.

A resolution was also passed to the effect that the selected preachers who had signified their willingness to serve that board by preaching special sermons in its interests, be requested to act in the following order: Dean Carmichael at Halifax, the Bishop of Huron at Montreal; the Bishop of Niagara at St. John, N.B.; the Bishop of Nova Scotia at Ottawa, and that Bishop Sullivan be registered to preach in two churches in Toronto. This has reference to the sermon upon the first Sunday after Epiphany, 1898, in behalf of the foreign mission work of the Church.

The board will meet again to-day, not having concluded its labours when it rose for the day.

General Board of Missions.—The Executive Committee of the general Board of Missions also held a session, with the Bishop of Ottawa in the chair, and passed a resolution to the effect that, it appearing that several of the dioceses having been unable to appoint representatives to be present at this meeting and the committee considering the matter of great moment, that the whole Church in Canada should be represented, should adjourn, to be called together in Montreal at such a time as the chairman might think proper.

Missionary Meeting.—The missionary meeting in the evening was held in the Convocation Hall of the Diocesan Theological College, and was largely attended. Bishop Bond presided, and with him on the platform were the Bishops of Toronto, Quebec, Nova Scotia, Ottawa and Algoma; Canon Mathieson, of Winnipeg; Rev. L. N. Tucker, of Vancouver; Dean Carmichael, Ven. Archdeacon Bedford-Jones, and Messrs. A. F. Gault, and Geo. Hague. The addresses, each of which put forth the claims of a special district in a very strong light, were interspersed with the singing of missionary hymns by a choir of boys from St. George's, under Mr. Illsley.

In opening the meeting Bishop Bond made some very practical remarks on the necessity of giving to missions. He was followed by the Bishop of Algoma, who remarked that there were those who said that surely Algoma ought by this time to be able to do for itself. These people would fain

withdraw from it, and let it go along by itself. But these people had not yet mastered the conditions of life and society in Algoma. Another class of people said that if Algoma was not able to take care of itself, it ought to be, and the sooner it was closed the better. All the money, they said, that had been put into it was wasted; there was nothing to show for it, and never would be, and the sooner they withdrew from that unpromising field of labour, the better for themselves and the better for it. God forbid that any in that audience should have such a view. His honest conviction was that those who said and thought such things were grievously mistaken. Great things had resulted from the money that had been given.

Rev. L. N. Tucker made a very strong appeal on behalf of British Columbia, pointing out the extreme need there was of missionaries in the Kootenay district, touching on the very small amount of work that was being done among the Chinese, who were one of the features of British Columbia life, spoke of the vast power they would be for good in their own land, if they were Christianized, and referred to the Japanese and Indian population, among whom practically nothing was being done. He then went on to speak of the magnificent future that must lay before the Dominion. He said that the wave of imperialism during this Diamond Jubilee year had flown over the whole of the British Empire in one magnificent swell, and he supposed that the spirit of national pride and national feeling had been in the veins and heart of every Canadian worthy of the name during the past twelve months. What did the Dominion of Canada mean? In reply to this question he spoke of Canada's cod fisheries in the Atlantic, its rivers and lakes, the waterways of commerce; its rich stretches of prairie land, the most magnificent under the sun; its magnificent mountains and forests, its gold and silver mines, the richest in the world, and its vast salmon fisheries. The old land of the Jews, the land of promise, the land flowing with milk and honey, was nothing to be compared to the inheritance that the God of our fathers had given us in these latter days. But people said that material resources did not make a nation; a history was needed. We could judge of the future that lay before us. God made nations to be the great instruments whereby He did His mighty works. Individuals were His servants and agents, but nations were His great instruments for the performance of His greatest conceptions. He called the nations into being, and when the time came He knocked at the door and said: "Gird up your loins and gather up your strength for the great work I have for you to do." And when that time came in connection with the nation of Canada, it would be found that the very best investment that we had ever made in our history had been the men and the money we had sent to the mission field, to lay the foundations of truth and righteousness among the infant communities that were now growing up in the far West, and last, but not least, the men and the money that we were sending out to British Columbia.

Rev. Canon Mathieson spoke on the great needs of Manitoba from a missionary point of view.

Bishop Bond closed the meeting with the benediction.

Diocesan College.—The ninth annual conference of the Montreal Diocesan Theological College Association opened Wednesday morning of last week with Holy Communion in the College chapel, at which the flagon presented by the alumni to the College chapel, in memory of the late Rev. Principal Henderson, was used for the first time. The remainder of the day, up to five o'clock, was devoted to prayer, meditation and addresses, the leader being Rev. G. Osborne Troop. The conference was continued on the following day, the programme being: 9.15 a.m., Holy Communion in College chapel; 10, "The Study of the Bible, General, Critical, and devotional," with papers by Revs. E. I. Rexford and James Thompson; 11.45, "French Work," introduced by Rev. Principal Lariviere; 2.30 p.m., "The Ethical Teaching of the Lord Jesus Christ, in its Application to the Circumstances of Our Own Time," with paper by Rev. J. A. Elliott; 3.30, "Parochial Missionary Effort: its Obligation and the Best Means of Fostering it,"

introduced (it is hoped) by Rev. L. N. Tucker and Rev. Canon Rogers; 5, business meeting; 7, graduates' reunion.

Berthier.—St. Alban's School was visited by the Bishop of Montreal last Thursday, when five members of the school received the rite of Confirmation, and the assistant master, Mr. W. H. N. Gill, was admitted as a licensed lay reader of the diocese.

OTTAWA.

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

Ottawa.—One of the most impressive services in many years was that held Monday evening, October 11th, at Christ Church cathedral. It was the service of thanksgiving rendered on the return of the beloved rector of the parish, the Very Reverend Dean Lauder. The cathedral was packed to the doors. The entire congregation, as well as a large number from outside churches, were there to greet the dean, and extend the hand of welcome. The church wore its thanksgiving attire, and looked exceptionally attractive. The service was conducted by the Lord Bishop of Ottawa, assisted by Rev. Canon Pollard, Canon Hannington, J. F. Gorman, W. H. Green, T. Bailey, W. M. Loucks, and T. Garret. The service opened with singing, followed by the reading of a lesson by Rev. Canon Pollard. The remainder of the ceremony was performed by the Bishop. During its course, he read an appropriate collect, which had been especially prepared for the occasion. "Oh, Heavenly Father, we desire to offer unto Thee our hearty thanks for having allowed Thy servant, the Dean of the cathedral, to serve Thee for forty years in this parish," it commenced, and throughout contained a sentiment of devotional thanksgiving. When the service in the church was concluded, the entire audience repaired to the school-room, where the general welcome took place. Here the estimation in which the dean is held could be judged by the manner in which the members of the congregation—some of whom had become aged by the years of time which have elapsed since the coming of the now Dean Lauder into their midst—welcomed their respected pastor. All crowded around him to press his hand and to speak the words of welcome which came from every heart. The scene in that school-room was one which will never be forgotten by those who witnessed it. Hon. Senator Clemow, who is one of the oldest living members of the congregation, read an address of welcome. Before doing so, he made a few remarks, in which he testified to the work which had been done by Dean Lauder since he took charge of the parish, in 1857. He spoke of the Dean in most appreciative terms, and gave a general description of the work of the parish since he had been a member, which is in the neighbourhood of fifty-seven years. The address was as follows:

To the Very Reverend John Strutt Lauder, M.A., D.C.L., Dean of Ottawa, and rector of Christ church: "Very Reverend and Dear Sir.—On behalf of your many friends we extend to you a very hearty welcome home, and express to you our sincere congratulations upon your completing forty years of arduous labour as rector of Christ church. We earnestly hope that in your journeys abroad you have found renewed health, vigour and other sources of enjoyment. Some of those who had the pleasure of receiving you forty years ago, when with the mandate from his Lordship the Bishop, you assumed charge of the parish of Ottawa, are here to-night, in company with your other friends, who have grown more numerous with the growth of the parish, to rejoice with you upon the measure of success which has attended upon the years of your faithful service. Our beautiful city, which was then entirely within your jurisdiction, has grown large, prosperous and of capital importance. From one church you have planted and aided in the growth of one for each lustrum of your service, and you have assisted in making your parish town the cathedral city of a new diocese, while your small parish church has been exalted into the cathedral and mother of all the others. We rejoice with you, sir, in regarding such evidence of successful labour with lively satisfaction and affection."

ate pride. In order, therefore, to mark this occasion with an expression of affection and esteem, and to show the veneration in which you are held by your many friends, we beg you to accept the accompanying testimonial as a tangible proof that in your work you have our earnest co-operation. In conclusion, we offer to you our sincere congratulations, and express the earnest hope that it may please Almighty God in His infinite wisdom to spare you for many more years to minister amongst us.

Signed on behalf of the congregation of Christ church and other friends, D. H. Keeley, J. Bishop, wardens of Christ church. Ottawa, Oct. 11, 1897."

The Dean, in replying, showed evidence of being overcome. His words were few. He cordially thanked the congregation for their kindness in giving him such a warm reception, expressed his pleasure at being again among his people, and gave a brief outline of his trip. The most pleasing event of the whole travel, he concluded, was in getting home to his beloved people and beloved city. Refreshments were served. The 43rd Battalion orchestra furnished music in the school-room during the evening. Among those who were present when Dean Lauder took charge of the parish forty years ago, were Messrs. H. Linen, H. V. Noel, Dr. H. Hill, J. Christie, Richard Bishop, and Mr. J. Sweetman, the sexton. Among the others were Sir James Grant, W. Hutchison, M.P., Mrs. Keely, Mrs. Woodcock, Mrs. C. Stewart, Mrs. N. Bate, H. Hill, Messrs. H. H. Bate, J. Scott, H. Blakeney, W. H. Rowley, T. Ridout, G. W. Wicksteed.

The Bishop of Ottawa visited the parishes and missions in the rural deanery of Pembroke, commencing Saturday, Oct. 2nd, and returning to Ottawa by the 7:40 a.m. train on Thursday. His Lordship was met at Haley's Station by the Rev. J. A. Shaw, M.A., of Cobden, who, at the request of the Rural Dean, accompanied the Bishop throughout the deanery. The churchwardens and families were represented at Haley's by Mr. David Cook and family, who drove with the Bishop to the site of the new Haley's Station church, now in the course of erection. On Sunday morning, Oct. 3rd, St. Paul's church was crowded to the doors by a devout congregation assembled to worship God in the special services which the chief pastor of the diocese came to perform. Eleven candidates were confirmed, and one hundred and two persons partook of the Holy Communion. The greatest number of communicants who ever partook at one time in St. Paul's prior to this service, was seventy-eight. The Bishop was then driven twenty-one miles to Westmeath, where evensong was held in the Town Hall, and the Bishop preached a most edifying sermon. Mr. and Mrs. W. H. A. Fraser entertained the Bishop and party. On the Monday following he held a Confirmation service at Beachburg, when twelve were confirmed. On Tuesday the Bishop went to Stafford and held a Confirmation in St. Patrick's church, when eight candidates were confirmed, after the service, proceeded to Pembroke. On Wednesday the Bishop held a Conference with the clergy of the deanery, at which his Lordship brought forward many matters of importance, and papers were read by Revs. Messrs. Shaw and Moody, the former on the subject of the Bishop's visit to the parish, and the priests to the house; the latter on the Widows' and Orphans' Fund in the Diocese of Ottawa. The rector of Pembroke, the genial and kind-hearted rural dean, entertained the Bishop and clergy and a few prominent laymen to luncheon at the rectory. The service in the evening at Holy Trinity was most cheering. The Bishop is always sure of a full church whenever he goes to Pembroke; and the attention of all—though perhaps more than half belong to other Christian bodies—is always reverent and becoming. Thirteen candidates were here confirmed, nearly all of whom made their communion at the early celebration the following morning at 7.30. The Lord Bishop was obliged to take the early train to meet an engagement in Ottawa, and so was unable to be present at this service. These yearly visits of the Bishop to the parishes of the diocese cannot fail to do abundant good, and to keep both pastors and peoples up to the mark

in true Christian efficiency. May God grant it so for Christ's sake.

ONTARIO.

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

The Rev. R. S. Forneri, in his address at the meeting of the chapter of the Rural Deanery of Lennox and Addington, paid the following just tribute to the Rev. Canon Baker, ex-Rural Dean: "Dear Brethren,—I feel sincere sorrow in occupying the position I do in place of our rev. brother, Canon Baker, who for a number of years so ably filled the office of Rural Dean among us. And I am sure that you all feel the same sorrow at his absence, and for the cause of it, namely, ill-health, the breaking down of his physical energies. He is a man whom it will be difficult to follow as Rural Dean, for he is not an ordinary man. He is an enthusiast. His love for the Anglican Communion is enthusiastic. His love for and devotion to the Church in his diocese is enthusiastic. He took an enthusiastic interest and pride in every parish in his deanery. He was ever a zealous and eloquent advocate of the missionary cause of the diocese, and especially of his deanery. Look how long and persistently he pleaded for the formation of the mission of North Addington, and when at last that mission was set apart under a missionary after his own heart, his delight was unbounded. Again, look at him as the friend and helper of the clergy in his deanery. No clerical brother ever appealed to him for sympathy and aid in vain. He was always ready to go at their call to their assistance, and he was bound to succeed in whatever he undertook in their behalf. In a word, brethren, he was a Rural Dean. Take him for all in all, we shall not soon look upon his like again." Later on at the meeting, a resolution of condolence with the afflicted Canon was passed and forwarded to him.

TORONTO.

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

St. Alban's Cathedral.—The Woman's Auxiliary of the cathedral, on Tuesday evening last tendered a reception to the Bishop of Toronto and Mrs. Sweatman in the crypt. The ladies, through the Rev. A. U. DePencier, presented the Bishop with a cheque for \$75 for the Widows' and Orphans' Fund. During the evening vocal and instrumental selections were contributed by Mrs. Garratt, Miss Martin, Mr. Addenbrooke, and the male quartette of the cathedral choir. Refreshments were served.

St. Bartholomew.—Harvest Thanksgiving service was held in this church on Sunday last. The church was very tastefully decorated, and the Rev. Dr. Langtry was the preacher.

St. Luke's.—On Tuesday evening of last week the congregation gave a reception to Rev. and Mrs. Goodman in the school-house. There was a large attendance.

The Bishop of Toronto ordained Mr. J. Arthur White, of Trinity College, deacon, on Sunday afternoon, the 17th. Revs. Canon Sweeny, DePencier, and W. E. White assisted in the service. Rev. Canon Sweeny preached a most able sermon.

St. Margaret's.—Harvest Thanksgiving services were held in this church on Sunday last. Large congregations attended both services, at which the Rev. Prof. Clark preached in the morning, and the rector in the evening.

A missionary meeting was held on Thursday evening last, the 21st October, in St. James' school-house, under the auspices of the Women's Auxiliary Missionary Association, for the purpose of meeting and hearing the Right Rev. George Thorneloe, D.D., the third Lord Bishop of Algoma—the first occasion of his public appearance in Toronto. The meeting was presided over by the Lord Bishop of the diocese, and seated upon

the platform were Mrs. Williamson, and Mrs. Tilton, of Ottawa. After a short service and a brief introductory address by Bishop Sweatman, the new Bishop of Algoma was invited to address the audience. Coming forward, his manner and address won the liveliest sympathy and interest, and he proceeded to deliver, with characteristic modesty, a very telling address, in which he expressed first of all his great pleasure in meeting in Toronto the representatives of the W.A.M.A., whose magnificent work he knew so well, and to acknowledge the sympathy they had shown toward the special needs of Algoma, and whilst his diocese was the child of the whole ecclesiastical province, it was in a special and most real way the child of the Diocese of Toronto, and so had special claims upon it. Thus, while thanking the members of the church for their efforts on behalf of Algoma in the past, he would bespeak their increased earnestness and zeal in order that he might have the wherewithal to pay the missionaries: for which object the immediate requirements, \$4,000, had to be raised, and earnestly appealed in most eloquent terms for sympathy, prayers, and material gifts on behalf of the noble, self-sacrificing work now in progress in Algoma. We wish him God-speed in these his holy desires and endeavours. More anon, Mrs. Tilton afterwards gave an able and stirring address, in the course of which she expressed the desire, according to the Bishop's suggestion, for definite work in aid of Algoma. The audience was large. A number of the clergy were present.

Banda.—The new Christ church was opened last Sunday. The Rev. Prof. Cody was the preacher. On Monday evening following a most successful supper and entertainment was held in the Orange Hall.

Brampton.—Christ Church.—The Harvest Thanksgiving services were held here on Tuesday and Wednesday of last week. This pretty church was beautifully decorated, suitable for the occasion. The visiting clergymen were Rt. Rev. Bishop Sullivan, Revs. G. B. Morley, J. Hughes-Jones, A. S. Madill, and A. N. Rutherford. The service opened with the well-known hymn, "Come ye Thankful People, Come." In addition to the many causes for national thanksgiving, the congregation of Christ church, Brampton, have many local reasons for being devoutly grateful. The attendance at the regular service from Sunday to Sunday was never so large; the work of the church is heartily joined in by the increasing numbers, and the faithful services of the choir, so important in any church, are a source of special satisfaction to the rector and congregation alike. Bishop Sullivan preached a most able sermon. The Harvest Home supper and entertainment given in the school-room on Wednesday night was well attended and very successful throughout. A substantial supper was served in the manner peculiar to the ladies of Christ church, and was partaken of most heartily by the large company present. After supper a programme of music was furnished by the members of the choir, assisted by Mr. Asbury and Mr. and Mrs. Williams. The whole affair was of the most enjoyable character, and netted the handsome amount of \$132.

WHAT THE MARQUIS OF LORNE SAYS ABOUT OUR JUBILEE NUMBER.

Kensington Palace, W.

Dear Sir,—Thanks for the copy of your excellently-mounted paper. I remain yours faithfully,
Oct. 13, 1897. LORNE.

Note.—Extra copies of this week's issue of The Canadian Churchman can be had at our offices, corner of Church and Court streets. Price, five cents per copy.

A quantity of diocesan news and correspondence unavoidably held over for want of space.

HELPFUL PRAYER.

The prayers I make will then be sweet indeed,
 If Thou the Spirit give by which I pray;
 My unassisted heart is barren clay
 Which, of its native self, can nothing feed;
 Of good and pious works Thou art the seed
 Which quickens only where Thou say'st it may:
 Unless Thou show to us Thine own true way
 No man can find it: Father! Thou must lead.
 Do Thou, then, breathe those thoughts into my
 mind
 By which such virtue may in me be bred
 That in Thy holy footsteps I may tread;
 The fetters of my tongue do Thou unbind,
 That I may have the power to sing of Thee,
 And sound Thy praises everlastingly.
 —Wordsworth.

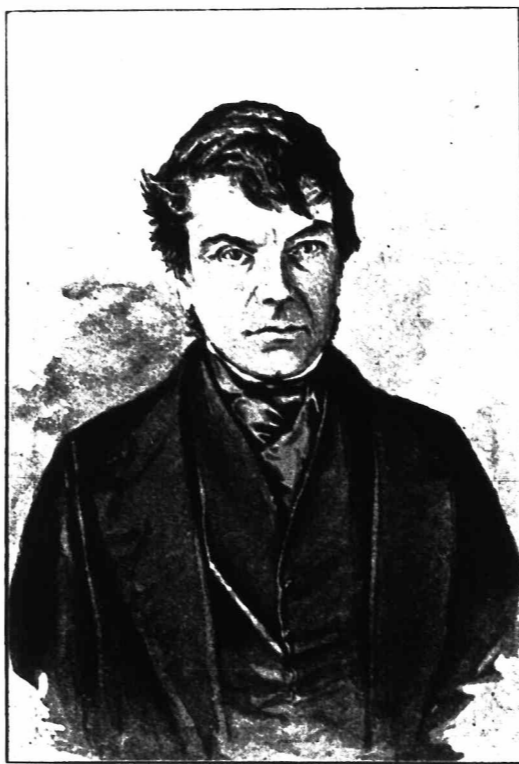
DONT.

A mother who found herself becoming peevish and exacting, asked a sister who was visiting her to keep a strict account of the number of times in one day in which she (the mother) said "Don't!" to her four children, respectively, ten, seven, four, and two years of age. The conscientious sister-in-law kept a careful memorandum, and when the children were in their beds for the night showed the tired mother the record. From eight in the morning until the same hour in the evening she had said "Don't!" eighty-seven times. After serious thought the mother came to the conclusion that at least one-half of those "don'ts" had been unnecessary. She had grown into the habit of uttering the prohibitory word on all occasions. The nervous mothers of our day would do well to follow her example and limit the number of their "don'ts," which are often spoken with regard to innocent, although perhaps noisy, amusements.

OUR GREAT EXAMPLE.

It is a noble privilege to be allowed to follow, even afar off, the steps of that Eternal Son who for us was made man—a noble privilege, which we value the more the higher we attain, to be able to conform our words to His words, to shape our deeds, all imperfect as they are, after the model of the gracious, loving, fearless deeds of that sinless life. Do let us count it a privilege. Never begin your day without looking upon Him and thinking

how He did His work, how He fulfilled His ministry. Pass not the noontide without some recollection of His prayers. Let not the night overtake you, with its dangers and its snares, except you first commend yourself, as He did on the cross, into the Father's hands, ready when He shall call you, to die, or, if He wakens you on earth, to finish His work while you have time.—Canon Jelf.



T. CHAMPION, CHURCHWARDEN, HOLY TRINITY CHURCH, TORONTO, 1847 TO 1853.

This picture of the late Mr. Champion was received from England too late to place it in its proper place, alongside of Mr. Brent's, with whom he was co-churchwarden.

AMBROSE KENT & SONS.

In our advertising columns we are pleased to have the well-known firm of manufacturing jewelers, Ambrose Kent & Sons, 156 Yonge street. In their regalia department they carry the material required for church vestments. In their jewelry department they can make to your order a ring, chain, brooch, or charm, while at their watch counter they can supply you with the finest time-pieces. If you cannot visit their store, write for illustrated paper. Anything you may select and order will receive the attention of the quickest mail order house in Canada.

HINTS TO HOUSEKEEPERS.

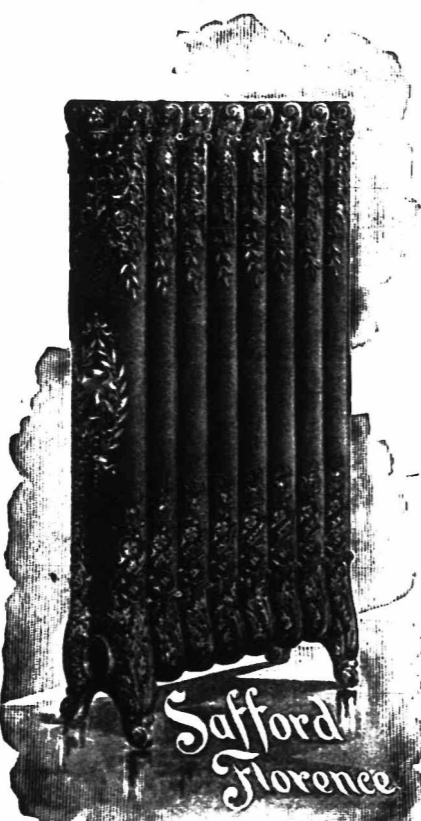
Pineapple or Quince Pudding.—Mix to a cream one-fourth cupful of butter and half a cupful of sugar; then stir in a small pineapple, grated, and all hard parts rejected; next stir in four well-beaten eggs and one large cupful of cream or milk; mix all well together and bake for half an hour in a moderate oven. Eat cold, with cherry sauce. Quinces (about six) may be grated and used in the same way, and, when their flavour is liked, make a very delicious pudding.

Celery Salad.—Beat the yolks of two eggs until very light; add two tablespoonfuls of salad oil, two tablespoonfuls of vinegar or lemon juice, one small teaspoonful of sugar, mustard, pepper and salt to suit the taste. Cut the celery very fine; arrange in the salad bowl in alternate layers with slices of hard-boiled eggs; pour the dressing over it and garnish with the tender celery leaves. Serve at once.

Steamed Brown Bread.—Sift one pint of Indian meal, one pint of rye meal, one-half teaspoonful of salt; mix well; add one teaspoonful of soda dissolved in one cup of hot water and stirred into a pint of sour milk, two-thirds of a cup of molasses. Pour into a well-buttered tin. A five-pound lard pail answers very well if care is taken to prevent its setting flat on the bottom of the kettle—a muffin-ring is good for that purpose. Steam five hours or more, then remove the cover and set in the oven for fifteen minutes. Another good receipt is as follows: Three cups of meal, two of rye, two cups of sweet milk, one of water, two-thirds cup of molasses, one teaspoonful of soda, or one teaspoonful of cream of tartar and one scant half teaspoonful of soda, one teaspoonful of salt. Mix well and steam.

—Truths are roots of duties. A rootless duty, one that has no truth below it out of which it grows, has no life, and will have no growth.—Phillips Brooks.

—The heart of a man is like a garden capable of producing, under good culture, everything beautiful in humanity, while, if neglected, it is choked up with every kind of rank and poisonous weeds. The hand of a virtuous woman is best adapted to the task of sowing good seed and rearing beautiful flowers.



*Safford
Florence*

Warm Dwellings Guaranteed

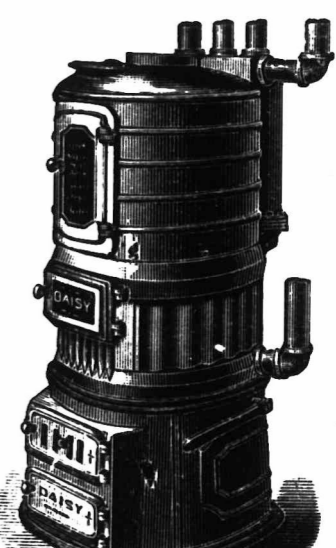
Safford Standard Radiators

MADE ONLY BY
The TORONTO RADIATOR MFG. CO., Limited, Toronto, Ont.
 The Largest Radiator Manufacturers under the British Flag.

SPENCE 'DAISY'

Still acknowledged to be the BEST on the market. Imitation is the best proof of excellence. **Be not deceived.** The "Daisy" is no experiment; it has been thoroughly tested during the past six years. There are thousands in use and all giving satisfaction. There is no other in the market with the same record.
 Ontario Agents:
The TORONTO RADIATOR MFG. COMPANY, Limited, Toronto, Ontario

We guarantee Safford Patent Radiators the best Heaters ever made since the world began.



For Heating by Hot Water and Steam

G. R. Renfrew & Co.



Furriers to Her Majesty the Queen



FURS AND HATS

Our stock this year is larger than ever.

Our styles are up-to-date.

Prices no higher than those of other houses.

Pattern book and price list sent on application.

Orders outside the city will have prompt attention.

5 King Street East, Toronto.

35 and 37 Buade Street, Quebec

W. J. GILL

LATE WITH J. OLEGHORN & SON.

Will open a First-class FISH, GAME, OYSTER and FRUIT Market

448 YONGE STREET COR. COLLEGE

On the 1st November

All orders, personally or by telephone, will receive prompt attention.

DOES YOUR HEAD ACHE?

ROBINSON'S HEADACHE POWDERS a guaranteed cure, mailed free to any address on receipt of price, 25 cents.

R. ROBINSON

Cor. Queen and Sherbourne Sts., TORONTO.

MILK THAT IS PURE

Is safer for you than impure milk—and the quantity of impure and diseased milk coming into Toronto has aroused the Health Department to a sense of the danger in the milk pail. They are trying to enforce health regulations. Better be sure of your milk supply. Get Hygienic Dairy Milk—comes in sealed bottles direct from the farm at Eglington.

City Offices, 278 College Street.

KARN

KARN Upright Pianos
KARN Grand Pianos
KARN Reed Organs
KARN-WARREN Pipe Organs

Every Instrument fully Guaranteed.
Write for Catalogues, Prices, &c.

D. W. Karn & Co.
WOODSTOCK, ONT.

6 Cubas, 5c.
6 East India, 5c.
3 Honduras, 5c.
5 Mexico, 5c.
3 Madagascar, 5c.
2 Congo Free State, 8c.
Postage 3c. extra

WESTON STAMP COMPANY,
31 King St. E., Toronto, Canada

Bread, Bread.

The best is the cheapest and we can supply you Wagons deliver daily. Vienna, Home-made, Graham whole wheat, Edinburgh brown Wedding Cakes and Ice Cream to perfection.

A. W. CARRICK, Cor. Bay and Richmond. 253 Yonge; Tel. 1615. Tel. 577.

New Styles

Absolutely Correct

In the celebrated "Hagar" Boot for Ladies, Gentlemen and Children, we show all the prevailing fashions. Fresh arrival of

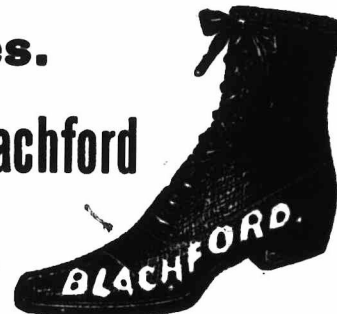
AMERICAN BOOTS

Latest designs. Also a large and fine assortment of SLIPPERS

All Prices.

H. & C. Blachford

114 Yonge St. Toronto



DIAMOND HALL

eye-glass "style"

Not only is the 'seeing' quality of our gold Eyeglasses and Spectacles perfect, but there is a certain style about them which there is no mistaking. We have dozens of different shapes, and our optician always adapts the style to the features.

Ryrie Bros.

Cor. Yonge & Adelaide Sts. Toronto.

Six Reasons For Subscribing To the "Canadian Churchman"

1. It is loyal to Church principles.
2. It has for nearly 25 years steadfastly maintained them
3. It is not a party paper.
4. It is by far the most extensively circulated CHURCH PAPER in Canada.
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6. It is newsy, brightly written and well done.

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Beware of substitutes. We hold patents upon our production. Send post card for our traveller to call with samples and prices.

PRESENTATION

ADDRESSES

DESIGNED AND ENGRAVED BY

A. H. Howard, R.C.A.,

53 King St. East, Toronto

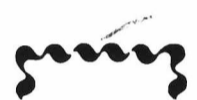
"ALL RIGHT."

It is said that there is a difference in the way British and American railway conductors start trains. The Briton shouts, "All Right!" the American calls, "Go ahead!"

These are both very good signals for going on, whether in a railway journey or in the journey of life, and travellers, young and old, may heed them alike, to their advantage.

It is not worth while to discuss which is better. They should by all means go together. Of what use is it to find out or to cry out that all is right if one does not go ahead? And why should one venture to go ahead if all is not right? In fact then, the well known advice holds good now as ever, "Be sure you are right, and then go ahead."

Faith is the very heroism and enterprise of intellect. Faith is not a passivity, but a faculty. Faith is power, the material of effort. Faith is a kind of winged intellect. The great workmen of history have been men who believed like giants.

THE 

British American

Business College Limited

Write for a descriptive Catalogue and Circular giving information about this College.

Toronto, Ontario.

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D. HOSKINS, Sec'y-Treasurer.

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STEINWAY PIANOS

Endorsed by the most eminent musical authorities in both hemispheres, and acknowledged the STANDARD PIANOS OF THE WORLD. Appointed by Royal Warrants piano manufacturers to Her Majesty Queen Victoria And their Royal Highnesses The PRINCE AND PRINCESS OF WALES. Also to His Majesty Emperor William of Germany Sole Canadian Representatives: **A. & S. NORDHEIMER,** Illustrated Catalogue mailed free. BARGAINS in second-hand Steinway Pianos.

Best for Wash Day SURPRISE SOAP.

WELL BEGUN IS HALF DONE

Start wash day with good soap, pure soap; that's half the battle won.

SURPRISE SOAP is made especially for washing clothes, makes them clean and fresh and sweet, with little rubbing. It's best for this and every use.

Don't forget the name **SURPRISE.**



"Good Cheer" Stoves and Ranges.

evenly heated, perfectly ventilated, (aerated)

Steel Plate Ovens bake and roast admirably and save fuel. Fully guaranteed.

"Good Cheer" WOOD COOK WITH LARGE STEEL OVEN.

SOLD BY LEADING DEALERS EVERYWHERE.

THE JAS. STEWART MFG. CO. WOODSTOCK, ONT. LIMITED.



"Famous" Baseburner

The Handsomest and Best Working Stove of this Class in America.

The construction of the flues gives it a greater heating capacity than any other.

Entire base radiates heat.

Made in two sizes, with and without oven. Oven is made with three flues same as a cooking stove. Double heater attachment by which heat can be carried to upper rooms. Beautifully nickled.

A Triumph of Art and Utility.

18 THE McGLARY MFG. CO., LONDON, MONTREAL, TORONTO, WINNIPEG, VANCOUVER.



If your local dealer does not handle our goods, write our nearest house.

Clearing Up for Spring

FOOTWEAR AT A BARGAIN

PICKLES & CO. - 328 Yonge St.

ENGRAVINGS OF EVERY DESCRIPTION. BEST METHODS. BEST WORK.

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16 ADELAIDE ST WEST TORONTO



CHURCH SOCIETIES

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

MONUMENTAL

The old-established firm **F. B. GULLETT, Sculptor**

for 21 years on Church St. Now **740-744 Yonge Street.** Few doors south of Bloor street.

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\$1.50 PER GALLON

Direct Importer of HIGH GRADE FOREIGN WINES, &c.

All goods guaranteed pure and genuine

J. C. MOOR, 433 Yonge Street Toronto Telephone 626.

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PARISIAN STEAM LAUNDRY COMPANY 67 to 71 Adelaide st. w. Telephone 1127. Goods called for and delivered.

E. M. MOFFATT, MANAGER.

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LOWEST PRICES BEST QUALITY

ROGERS COAL. HEAD OFFICE 20 KING ST WEST TORONTO

Coal and Wood.

To make Home Pretty and Attractive

IS THE WISH OF EVERY LADY



Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cosy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms. We make these in Moorish fret work, Japanese fret work, Scroll or G-lie work, combinations of the different styles, and made finished in any kind of wood desired. For further particulars address **OTTERVILLE MFG. CO., Limited, Otterville, Ont.**

The Success of anything depends upon the publicity it receives

Therefore, when a Sunday school entertainment is to be held, or special church services are to be conducted, it is important that as many persons as possible be made acquainted with the fact. There is no better way of accomplishing this than by attractive poster and newspaper advertising. We print posters that people stop to read, and compose advertisements for newspapers equally attractive.

Monetary Times Printing Co. Ltd

N. W. Cor. Court and Church Sts., Toronto

Children's Department.

BEDTIME.

Three little girls are weary,
Weary of books and of play;
Sad is the world and dreary,
Slowly the time slips away.
Six little feet are aching,
Bowed is each little head,
Yet they are up and shaking
When there is mention of bed.

Bravely they laugh and chatter,
Just for a minute or two;
Then when they end their clatter,
Sleep comes quickly to woo.
Slowly their eyes are closing,
Down again drops ev'ry head,
Three little maids are dozing,
Though they're not ready for bed.

That is their method ever,
Night after night they protest,
Claiming they're sleepy never,
Never in need of their rest;
Nodding and almost dreaming,
Drowsily each little head
Still is forever scheming
Merely to keep out of bed.

CHERISH CAREFULLY THE
LITTLE VIRTUES.

'How carefully,' said St. Francis de Sales, 'we should cherish the little virtues which spring up at the foot of the cross!' 'What virtues do you mean?' someone asked. 'They are these,' replied the saint, 'humility, patience, meekness, benignity, bearing one another's burdens, condescension, softness of heart, cheerfulness, cordiality, compassion, forgiving injuries, simplicity, candour—all, in short, of that sort of little virtues. They, like unobtrusive violets, love the shade; like them, are sustained by dew; and though, like them, they make little show, they shed a sweet odour on all around.'

—God acts with means, without means, against means; and where the ordinary means are desired and cannot be had, He supplies that defect by extraordinary grace.

Exhaustion

Horsford's Acid Phosphate

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

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

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

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"My health failed entirely and paralysis stared me in the face. My limbs were so weak that I could scarcely walk, and heart trouble was one of my ailments. I had no appetite and suffered with constipation. My voice failed me in the pulpit, and life had become a burden to me. I began taking Hood's Sarsaparilla and very soon saw a great improvement. In the winter I was attacked by the grip which left me in a bad condition. I was weak and prostrated. I went back to my old friend, Hood's Sarsaparilla. After taking a few bottles I felt like a new man. Hood's Sarsaparilla seems to be the thing for me, and I find Hood's Pills the best corrector of the liver and stomach." REV. C. S. BEAULIEU, Lowellville, Ohio.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1; six for \$5. C. I. Hood & Co., Lowell, Mass.

Hood's Pills

cure all Liver Ills and Sick Headache. 25c.

—There is nothing so small but that we may honour God by asking His guidance of it, or insult Him by taking it into our own hands.

THE MOST PROMINENT ARE FASHIONABLE.

Dyspepsia or indigestion has become a fashionable disease. There are very few individuals who have not at various times experienced the miserable feeling caused by defective digestion. No pen can describe the keen suffering of the body, and the agony and anguish of mind endured by the Dyspeptic. Dr. La Londe, of 236 Pine ave., Montreal, says, "When I ever run across chronic cases of Dyspepsia I always prescribe Dr. Chase's Kidney-Liver Pills, and my patients generally have quick relief."

—Many ideas grow better when transplanted into another mind than in the one where they sprang up. That which was a weed in one intelligence becomes a flower in the other, and a flower again dwindles down to a mere weed by the same change. Healthy growths may become poisonous by falling upon the wrong mental soil, and what seemed a night-shade in one mind unfolds as a morning-glory in the other.

—If we were better Christians we should be better missionaries. It is because "the love of Christ" burns low in our hearts that we are so lukewarm about the Foreign Mission Work of His Church. Cannot we make a fresh effort in the coming year?

THIS TELLS WHERE HEALTH MAY BE FOUND,

And that is more important than making money. If your blood is impure, Hood's Sarsaparilla is the medicine for you. It cures scrofula, salt rheum, rheumatism, catarrh and all other diseases originating in, or promoted by, impure blood and low state of the system.

—Hood's Pills are easy to take. Easy to operate. Cure indigestion, headache.

THOUGHTFULNESS.

Look at that boy pedaling with might and main along a crowded thoroughfare; his head is down, his back is up, and his only care seems to be the making of a record in speed, and the other people would say in foolishness. The fact that anybody else has any rights does not appear to affect him. The streets have been made and are taken care of for him, and if any pedestrians are foolish enough to get in his way, so much the worse for them. People call him a "scorcher," and apparently he glories in the title.

The "boys will be boys," but the sooner the boys are made to remember that they have their place, and that their place is not the whole street and the crossings, the better it will be for all around.

Bicycling is a good form of exercise, but it must be so used that the limbs and lives of others are not put in danger. Here, as everywhere else, a spirit of thoughtfulness ought to be cultivated.

The earth was made for us all, and nobody, not even the boys who are bicyclists, can claim it all.

The thoughtful boy thinks in this manner, the scorcher boy thinks just the contrary. Nobody objects to the boys having all the fun they can squeeze out of life, but when things come to such a pass that they must ride over others in their fearful rushes, ah! then it is that most sensible people will object.

—In the commission of evil fear no man so much as thyself; another is but one witness against thee, thou art a thousand, another thou mayest avoid, thyself thou canst not. Wickedness is its own punishment.

—Not to fear death is a slight to Him Who made it our special punishment. Not to desire death is an indifference to Him Whom we can only reach by passing through it.

OLD MEN AND KIDNEY DISEASE.

Aged persons troubled with weak back, impaired Kidneys, pain in the back and base of abdomen, scalding urine, with a small quantity of water at a time, a tendency to urinate often, especially at night, should use Dr. Chase's Kidney Liver Pills. You know the Doctor's reputation, you know the value of his work, and that Dr. Chase would not risk his reputation on an unknown and untried remedy. Every druggist in Canada sells and recommends them.

There are thousands of sickly school-girls all over this broad land that are dragging their way through school-life who might enjoy that abundant life which belongs to youth by simple attention to hygienic laws and a proper course of treatment with Scott's Emulsion. This would make the blood rich, the heart-beat strong; check that tendency to exhaustion and quicken the appetite by strengthening the digestion. Our book tells more about it. Sent free.

SCOTT & BOWNE, Belleville, Ont.

—He who serves God hath the best master in the world.

WHERE SPECIALISTS FAILED DR. CHASE CURED CATARRH

Jas. Spence, Clachan, Ont., writes: "I had been a sufferer from Catarrh for 15 years. It became chronic and I had given up hopes of ever being cured, when advised by a friend to try Dr. Chase's Catarrh Cure. I at once started and am pleased to state three boxes effected a complete cure, and I heartily recommend it to anyone suffering from Catarrh."

—Conduct your business as if the Lord were a silent partner.

It's not the cough, but what it may end in, that makes it so serious. The cough may be cured, the serious consequence prevented by Dr. Chase's Syrup of Linseed and Turpentine. Price, 25 cents, at all druggists.

—The sensitive plant is known for its shrinking from the touch. And even so is the spiritual mind known for its holy shrinking from everything wrong.

—Sorrow is not an accident, occurring now and then, says Robertson. It is the woof which is woven into the warp of life, and he who has not discerned the divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is. The cross, manifested as the necessity of the highest life, alone interprets it.

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A.
The Oldest and Largest Manufacturers of

PURE, HIGH GRADE
Cocoas and Chocolates



on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.
CANADIAN HOUSE 4 Hospital St., Montreal.

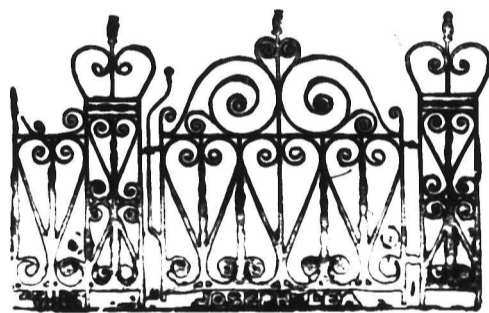
HIS FUN.

"Say, I think it would be fun to go and scare those youngsters who live in that queer old place under the hill," said John. He put on a ugly false face, and went in where the two children sat. The little girl cried, but the boy laughed at him and said: "You think you are smart; but I can tell you, we like better to have your sister come here. She comes to read us stories, and to tell us about her Sunday School, while our mamma is away washing. She is good to us; but you are no good." The boys all laughed at John's "fun," which was no fun at all. And they all knew that his sister had been trying to do some work for Jesus.

—Deal tenderly with the erring. You do not know their temptations, you cannot measure their weakness, you do not know the struggle that may be going on in their mind. A

CASWELL CHARTS OF THE CHURCH CATECHISM

The demand for these useful helps in S. S. work keeps steadily on. The Rev. Louis G. Wood, formerly of Toronto, now Washington, D. C., says: "I have used them for six years and have found them invaluable in my work." For sale by church booksellers in Boston, New York, Philadelphia, Detroit and Toronto. Letters addressed to Rev. Dr. Caswell, Meaford, Canada, will receive prompt attention. Circulars sent.



- TORONTO -

Fence & Ornamental Iron Works

73 Adelaide St. W., Toronto.
Formerly of St. Thomas
Manufacturers of Iron Fencing and every Description
of Ornamental Iron Work.

Special attention given to architect's work either by contract or by the hour. Special designs furnished. Catalogues on application.

JOSEPH LEA, Manager.

Hood's Pills

Stimulate the stomach, rouse the liver, cure biliousness, headache, dizziness, sour stomach, constipation, etc. Price 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

kind, sympathetic word, a friendly visit, confidence, will do more than discipline. Love will do more to win and save than authority.

—Over the door of the cathedral of Milan the visitors read, carved amid the sculptured roses: "All which pleases us is but for a moment." Over another door, around a carved cross, it says: "All which troubles us is but for a moment." But over the main entrance are these words: That only is important which is eternal."

Charges Moderate. Phone 5355.

SOMERVILLE BROS. UNDERTAKERS.

Open day & night. 712 Queen W.

Photographing!

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

The Bryce Studio

107 King St. West, Toronto

Sittings may be arranged by telephone.

W. H. Stone, Undertaker.

YONGE 349 STREET

OPPOSITE HLM

Telephone No. 939.

RUPTURED AND DEFORMED

THE DORENWEND TRUSS CO.

Of 383 Queen Street West, Toronto,

Has a Truss which holds rupture as if you "had your fingers there." Those who are afflicted with hernia know how easy it is to retain it with the fingers, and until our "Perfection Truss" was invented, none had ever been made to imitate the action of the fingers. This Truss has two distinct pressures, IN and UP; each can be governed and set to suit any case. It is made of German silver and will not corrode or rust like others. It does not press on the spine or bind on the body. It is light and comfortable, and can be relied upon in all kinds of work. It is the Truss *par excellence*, and ruptured ones who value safety and comfort should have one.

It has cured hundreds of cases and may cure you. The regular list price of it is \$8, but we are selling them for a short time at \$5. We guarantee every one and keep it in perfect condition for two years. Send particulars of case and measure; enclose amount and Truss will be sent to you by return.

We also cure and correct all kinds of Deformities—as bow legs, knock knees, spinal curvature, &c.

Dorenwend Electric Belt & Truss Co., 383 Queen St. West, TORONTO

We will shortly move to our new factory at 275 Queen St. West,
When writing mention Canadian Churchman.

ASSESSMENT SYSTEM

MUTUAL PRINCIPLE

Deeds, not Words

The Proof of an Insurance System is Surety of Protection and Economy of Cost

Plantagenet, Ontario, Oct. 2nd, 1897.

W. J. McMURTRY, Mgr. Mutual Reserve Fund Life Ass'n, Toronto, Ont.

Dear Sir,—Please accept my thanks for the \$2,000 cheque paid to me by the Mutual Reserve Fund Life Association, through you, being the amount in full under policy No. 120,630, upon the life of Felix Desjardins, my late husband. I desire also to express my appreciation of your courtesy, and satisfaction in your prompt manner of settlement.

VITALINE DESJARDINS.

Elder's Mills, Ont., October 9th, 1897.

To W. J. McMURTRY, Esq., Mgr. Mutual Reserve Fund Life Ass'n, Toronto, Ont.

Dear Sir,—Will you convey to President Burnham and the officers of the Mutual Reserve Fund Life Association my thanks for the prompt and satisfactory settlement of the claim under policy No. 12,200 in the Provincial Provident Institution, on the life of my wife, Susannah King, for \$2,000.

ROBERT KING.

Meaford, Ontario, Sept. 25th, 1897.

W. J. McMURTRY, Esq., Mgr. Mutual Reserve Fund Life Ass'n, Toronto, Ont.

Dear Sir,—I hereby tender my sincere thanks to the Mutual Reserve Fund Life Association for the promptness in the payment of claim under policy No. 973 for \$2,000, on the life of my late husband, James Common. I heartily recommend the above life insurance company to any who are contemplating taking out a life policy.

MARGARET COMMON.

Watford, Ont., Oct. 21st, 1897.

MR. W. J. McMURTRY, Mgr. Mutual Reserve Fund Life Ass'n, Toronto, Ont.

Dear Sir,—I desire to express my thanks to you for your promptness in settling policy No. 11,970, held by my late husband in your company. And now the company has paid the full amount (\$1,000) some time before due under the terms of the policy. Again thanking you, and best wishes for the future success of the company.

Yours truly,

MRS. ELFIE DOAN.

Shelburne, Ont., Sept. 27th, 1897.

W. J. McMURTRY, Esq., Mgr. Mutual Reserve Fund Life Ass'n, Toronto, Ont.

Dear Sir,—Will you kindly convey to President Burnham and the management of the Mutual Reserve Fund Life Association my thanks for their promptness in the payment of claim under policy No. 8,022 for \$2,000 on the life of my deceased son James Edgar Baskerville. I can confidently recommend the Mutual Reserve to any who are thinking of taking out life insurance.

Yours truly,

MARY BASKERVILLE.

London, Ont., September 24th, 1897.

W. J. McMURTRY, Esq., Mgr. Mutual Reserve Fund Life Ass'n, Toronto, Ont.

Dear Sir,—I beg to acknowledge receipt of cheque for \$2,000 on the Molsons Bank, Montreal, in payment of policy No. 9,899, in the Provincial Provident Institution, issued to my late husband in December, 1892. I desire to express my thanks to the Association for the courtesy shown, and for paying the amount of the policy some considerable time before it was actually due under the terms of the policy. I have no hesitation in recommending your Association to any who desire sound life insurance at the lowest possible cost.

Yours truly,

MARY AGNES HANAVAN.

London, Ont., October 12th, 1897.

To W. J. McMURTRY, Esq., Mgr. Mutual Reserve Fund Life Ass'n, Toronto, Ont.

Dear Sir,—I beg to acknowledge receipt of cheque for \$2000 on account of policy No. 54,316 in the Mutual Reserve Fund Life Association, on the life of my late husband, James Perkin. It is very gratifying to me to receive a payment on account of said policy so soon after Mr. Perkin's death, and I feel sure that the balance due will be paid just as promptly after the claim papers are filed with your company. I shall always be pleased to recommend your company to any who desire to have their claims settled promptly and satisfactorily.

Yours truly,

ELIZA PERKIN.

Raglan, September 28, 1897.

W. J. McMURTRY, Esq., Mgr. Mutual Reserve Fund Life Ass'n, Toronto, Ont.

Dear Sir,—Received this day cheque No. 1,113 for \$3,000 (three thousand dollars), on Ontario Bank, Toronto, on payment of policy No. 102,571, on the life of my late husband, William Lockhart Ormiston. I desire to express my sincere thanks to your company for the prompt and satisfactory manner in which they settled this claim in full. Had they observed the strict letter of the law on the terms of the policy, they need not have paid this money for some months. I also wish to thank you personally for your kindness and the extra trouble you have taken to get this matter promptly settled.

Yours respectfully,

ANNIE ORMISTON.

P. S.—If the late William L. Ormiston had taken an ordinary life policy, in an Old System Company, and paid the same amount in premiums as he paid the Mutual Reserve, his heirs would only have received \$1,827 instead of \$3,000. Gain by being insured in Mutual Reserve—\$1,173. This gain to beneficiaries also applies to all the above mentioned policies. Moral—Insure in the Mutual Reserve.

W. J. McMURTRY, Manager for Ontario,
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Itching Piles.

25 YEARS A SUFFERER.

Mr. Joseph Kidd, a well-known farmer of Enterprise, Ont., says that for twenty-five years he suffered with Itching Piles, which were so bad at night that they were impossible to stand. He tried all the preparations he heard of but got no relief. One day while in the store of Mr. Walker that gentleman recommended him to use Dr. Chase's Ointment. He acted on the advice given, and is so pleased with the results that he would gladly tell all enquirers how completely he is cured.

Eczema.

COULDN'T WORK—COULDN'T SLEEP.

Geo. Lee, of Mansfield, Dufferin County, says "I was so badly troubled with eczema on my hands that I could not work. I tried everything I could hear of for relief but could get none whatever; had also been treated by doctors for about two years. I was so irritated that I could not sleep. I was recommended to try Dr. Chase's Ointment, and to my astonishment, as well as that of my friends, one box completely cured me. I would not begrudge \$50 for what it has done for me."

Salt Rheum.

D. S. Doan, of Clinton, says: "Dr. Chase's Ointment will cure Salt Rheum when all else has failed; believe what I say and try it. Don't go on suffering for years as I did."

Miss M. J. Heggart, Maynooth, Ont., says: "I was troubled with Salt Rheum for over a year; was advised to try Dr. Chase's Ointment, and must say that with a few applications I am completely cured."

A Running Sore.

About six years ago I met with an accident on the railway and had to have my left foot amputated. After leaving the hospital the stump would break out about every month. I could get nothing to cure it. I tried everything possible but it was no use. About five months ago Mr. A. Coombs gave me a sample box of Dr. Chase's Ointment. After two applications the stump was entirely healed, and it has not broken out since. It is the best ointment I ever used, and would not be without it. HARRY BARBER, Gibson, N. B.

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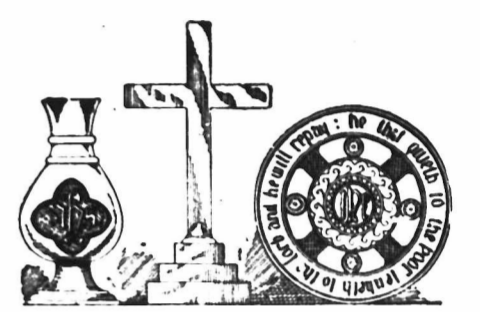
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