

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 25.]

TORONTO, CANADA, THURSDAY, OCTOBER 26, 1899.

[No. 41.

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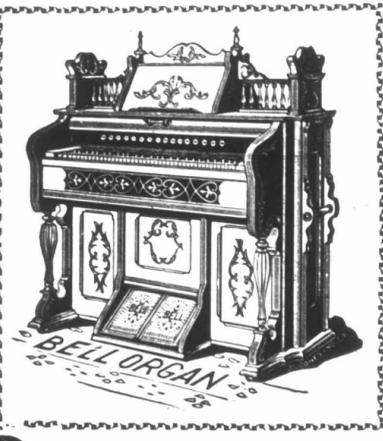
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LESSONS FOR SUNDAYS AND HOLY DAYS.

TWENTY SECOND SUNDAY AFTER TRINITY.

Morning—Daniel 6; 1 S. Timothy 6.
Evening—Daniel 7, 9, or 12. S. Luke 20, 1-27.

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

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 309, 312, 556, 559.
Processional: 239, 362, 445, 604.
Offertory: 172, 296, 299, 308.
Children's Hymns: 173, 301, 572, 573.
General Hymns: 360, 549, 632, 638.

TWENTY-THIRD SUNDAY AFTER TRINITY

(Octave of All Saints').

Holy Communion: 314, 315, 319, 428.
Processional: 427, 429, 435, 447.
Offertory: 222, 233, 234, 235.
Children's Hymns: 330, 335, 336, 438.
General Hymns: 228, 437, 445, 550.

War.

War has actually been declared by the Boers in the Transvaal against the Mother Country; our Canadian Government is preparing to despatch a contingent force to the support of the British army in the struggle which has been forced upon the Imperial Government through the truculent action of the Republic in South Africa, which denies British settlers their just rights of citizenship. The prayers of all denominations of Christians throughout the Dominion will go forth for the brave band of volunteers, who are rapidly enlisting in aid of the forces of the Crown, for the protection of the Queen's subjects, that it may please Almighty God, the God of battles, to defend them in the midst of the bodily dangers which must beset them in that distant land, and to give them a

speedy victory, and a glorious return. And for such as shall not be permitted, in His Providence, to return home, we can commend their souls into His safe keeping.

Canon Hammond and Methodism.

In another column we print a second letter addressed by Canon Hammond to the Rev. Hugh Price Hughes, in reply to an answer written by the latter gentleman to the Canon's first letter, which was printed in our issue of the 28th of last month. The nature of the answer of Mr. Price Hughes appears from the Canon's reply to it, and it appears to have been based upon a misapprehension of the first letter, and to have avoided dealing with what the Canon actually said, and dealt rather with what Mr. Price Hughes supposed him to have meant to say, such as "that the Church was established by our Lord and His Apostles on an episcopal basis," whereas the Canon maintains that his arguments would be just as valid if the Anglican Church were Presbyterian, or (put in another way), they apply just as much to secessions from Methodism as to secession from Anglicanism; and he again refutes Mr. Price Hughes' contention (that the Wesleyan Methodist Society is a "Church"), based upon "fruits of righteousness" for its proof. Lastly, Canon Hammond answers Mr. Price Hughes' statement that at the Reformation we cut ourselves off from a far larger, older and more venerable Church, by citing passages from numerous writers, whose names carry weight, to the contrary.

The London Church Congress.

The Guardian thus summarizes the address with which Dr. Creighton opened the Church Congress in London: "The key-note of the address was the national, and, therefore, in the case of a great governing nation, the imperial character of the Church of England. The ideal which he cherished and which had 'steadily grown with his growth,' was not that of a Church 'founding claims to universality on the ground 'that it had no particular home,' but of a Church 'rooted in the minds and hearts of the English people.' That, of course, implies a vast missionary charge abroad, as well as at home, a point which Dr. Creighton took care to emphasize. Of present troubles, the Bishop only spoke to bring out what good might be in them—to welcome, for instance, the fact that at the bottom of much recent controversy lay a proper sense of the relation between religion and character. Generally, the presidential address was marked by that spirit of manly optimism which sees keenly the difficulty and the danger ahead, yet has a quiet confidence that both are to be overcome."

Memorial to Bishop Charles Inglis.

Canada owes a debt of gratitude to Ireland for furnishing from among her sons, many

who have taken high rank in our branch of the Church; among many bright names comes that of Charles Inglis, first Bishop of Nova Scotia. To Ireland, then, we owe gratitude, as also to the venerable Society for the Propagation of the Gospel, who first sent him as a missionary to Dover, Pennsylvania, and later on secured his consecration as the first Bishop appointed to a British colony. It is fitting, therefore, that a memorial should be erected to his honour in St. Patrick's Cathedral, Dublin, and that it should be unveiled at a service to be held in connection with the bi-centenary of that venerable Society next year. The story of his life is well known; how after eighteen years' work in New York, remaining loyal to the British Crown, at the risk of his life, through the wars which cost England her American colonies, and having seen his church, parsonage and school burned down by Washington's forces, he fled to Nova Scotia, homeless, a widower, in deep poverty, with four children to be provided for, and at the age of fifty; how, after four years of pioneer missionary work in Nova Scotia, he received his appointment as Bishop, and laboured for thirty years more; the record of his episcopate is to be found in the Society's annals, who, on his death in 1816, bore testimony to his "unwearied exertions in the cause of virtue and religion," and to "the zeal and ability with which he executed the functions of his office." Nor should it be forgotten by the Church on the other side of the border, that it was in great part owing to his persuasion that the Scottish Bishops consecrated Seabury first Bishop of America, and that he laboured to secure the English succession for the first bishops of the American Church.

The Diocese of Algoma.

Bishop Thorneloe is making a strong appeal to the other dioceses of the Dominion for their co-operation and assistance to enable him to grapple with the overwhelming difficulties of his diocese, difficulties aggravated by the threatened withdrawal of the grants hitherto made by the two English missionary societies, and by the relaxation of efforts formerly made by the older dioceses in Canada. Surely the statement recently made by Bishop Thorneloe, in Montreal, that for the last payment made to his clergy he had to personally borrow the money, ought to rouse all Churchmen, particularly in Montreal and Toronto, where the memory of Bishop Sullivan is still cherished, to make some little sacrifice, at the call of the Master, for the work which, by His last words spoken on earth, He committed to His Church.

A Dead Church?

Cardinal Moran recently ventured on the somewhat reckless assertion that the Protestant Episcopal Church in the United States is a "dead Church." What are the facts, as

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shown by the cruel logic of statistics. In 1868 there were 2,472 parishes; 1868, 6,205; that is, one fresh parish has come into existence every three days for the last thirty years. During the same time, the communicants have increased from 104,602 to 670,604. Can the Roman Church in America show such figures as these? This looks more like "vitality" than "moribundity."

Bishop Lancelot Andrewes.

A memorial service was held at the end of last month in St. Saviour's, Southwark, where the body of this great Bishop lies, whose "Book of Devotions" is cherished by Churchmen all the world over. The preacher at the memorial service, a collateral descendant of the Bishop, the Rev. J. Andrewes Reeve, rector of Lambeth, in his sermon urged the clergy and laity to walk in the steps of the great Bishop and to study his "Book of Devotions." Summing up his life and work, he styled him the truest representative of the English Reformation; adding that while Laud endeavoured to coerce the people and make them Anglicans, Andrewes argued and prayed and had a kindly word for the Puritans. "No doubt he had his faults. He dangerously exaggerated the Royal Supremacy, even as now some people did the Parliamentary Supremacy; but he taught that the National Church could be Catholic without being Roman. Thank God the teaching of Andrewes on the sacraments and the beauty of worship was pervading the English Church; dissenters were building beautiful chapels and having sweet music, and the president and ex-president of the Wesleyan Conference had shown an appreciation of Catholic truth which a little time ago would have been impossible."

A Canadian Bishop's Life.

The Bishop of Moosonee, in a recent letter, narrates his experience during a three days' journey in canoes along the shores of James' Bay: "I wandered all day in a pathless morass, and was only found and rescued long after I was tired out, at all events that night. My men having broken my canoe, and having to wait, after mending it, for the next tide, I determined to walk on until they caught up with me as we were not far from Albany. I waded ashore, and started to make a direct course across a few miles of swamp; but the swamp became a bog, almost bottomless, and crossed by many a stream or ditch, and I was soon wet up to my waist. I did not want to turn back for fear my men would have passed, so I struggled on hour after hour. I had been up since midnight, and had only had a mouthful of crust since the previous day; was heavily clad with high wading boots, which were soon filled with water, and the sun was beating on me. There was no dry ground for me to sit down on and rest, so I rested against some willows drawn together, which bore a part of my weight, and thus I took a dog's sleep once or twice. For some time I walked barefooted and barelegged, as I could not lift my boots full of water; but my legs and feet were so torn by

the willows that I had to don the boots again. Thus I walked from 8 a.m. to 4 p.m., and at last could only go a few yards at a time, my hands helping my legs to lift my feet, when my men, anxious about me, fired their gun, and I answered with a shout. They soon reached me, as I had almost reached the bank of the river near Albany, carried me to the canoe, and laid me under the tarpaulin, and I instantly fell asleep. We soon reached the Archdeacon's, who tended me most carefully, and after bathing my torn feet, I again fell asleep instantly. However, next day, though dressing was pain, and movement worse, and climbing the pulpit stairs agony, yet I was able to perform all the duties arranged for me, beginning with Indian service at 6 a.m., when I preached. Then came 10.20, English confirmation, sermon, and administration of Holy Communion; the same for the Indians, with seventy-six communicants. I was glad to rest in the evening with my aching and torn feet and legs wrapped in cotton and vaseline. It was indeed a merciful deliverance, and I hope I was spared to do many years' work in the vineyard."

IS IT SHAME?

Such is the question which many Canadians have been asking themselves during the past few weeks, when it has been brought home to them that their country, or at least their Government, has been the laggard in coming to testify its loyalty to the imperial flag, and its devotion to the unity of the Empire. Undoubtedly, this is the fact. We have been the last to declare our readiness to draw the sword. While the troops of New Zealand have been marching through the streets of London, we have been debating the question, and at least one of our ministers has been using language which can only be described as disloyal. Yet, for all that, it cannot be said that Canada is disloyal. The people are sound at heart, have been chafing under the delay, and now that the word has been given, are crowding to the standard. Yet a day will come when the country may take upon itself the shame which now rests only upon certain of its representatives. We believe that time will never come. We believe the country will call these men to a strict account. In the first place, it is not creditable to us, that we, the greatest of the colonies of the British Empire, should have been the most backward to come to the help of the Mother Country. It is not, of course, that she actually needs our help. Great Britain could fight out many such wars, humanly speaking, without drawing upon any resources but her own. But that is not the point. More and more the sentiment is growing that the Empire is one. We are not mere outside dependencies, hanging upon our Mother, yielding her a kind of filial support. We are part and parcel of the great Body Politic; and we want to enjoy privileges and to fulfil duties in accordance with this idea; and we should feel mortified and humbled, if we could believe that any part of the

Empire was more ready to recognize such duty than ourselves. Then, again, our dependence upon the strength of the Empire is much greater than that of any of the other colonies. We do not imagine that it would make much difference to Australia or New Zealand, whether the strength of the Mother Country were great or small. It is hardly conceivable that any other European Power should greatly desire to annex those colonies; certainly it is in the highest degree improbable that any such power should submit to any considerable sacrifices, in order to bring about any such result. But such an attempt is by no means impossible or even highly improbable in our own case. In thus writing we do not imagine for a moment that the United States Government has any design against the Independence of Canada, and we do not suppose that either the Government or the people of the United States would think for a moment of annexing the Dominion of Canada to their own territory—that is to say, in any direct and immediate manner. But everyone can see that, in the case of certain emergencies, such a desire might very easily arise, or at any rate that such measures might be taken as would seriously injure the interests of the Dominion. And, if we stood alone, how would it be with us? And what is the difference between our entering into controversy with our powerful neighbour, by ourselves or with the power of the British Empire behind us? We do not suspect the United States of the least desire to do us harm in any kind of way. We rejoice to think of the greatly improved state of our relations with them. But to whom is that improved state attributable? And how should we wish ourselves to be situated if our relations were different. Now, are we prepared to lay down the principle, that we are to fall back upon the strength of the Empire, when we have need of it, but that we are not to render aid to the Empire when it seems to be required? We fancy not. But there is one thing still more serious that we must deliberately lay to the charge of a member of the present Government, Mr. Israel Tarte, and that is, the evident purpose of arousing an unfriendly feeling towards the Empire and British supremacy among the French people of the Dominion. To this Mr. Tarte has received no provocation whatsoever. No English-speaking politician or private citizen (that we are aware of), has hinted anything of a hostile or unfriendly character towards the inhabitants of Lower Canada, or of their kindred in any part of the Dominion. We believe that the vast mass of English-speaking Canadians would resent any such attempt on the part of any of their own people. Yet Mr. Tarte goes to France and poses as a Frenchman, and declares that if his position in a British colony interfered with this, he would be, as he is, first of all a Frenchman, and so forth. And he comes back and talks in the same fashion here. Now, Mr. Tarte may be a Frenchman whenever he likes. He may go and live in France, or he may throw off his allegiance to the British Crown. But at this present moment, he is a British citizen,

recognize such gain, our desire of the Empire by of the other that it would aly or New of the Mother

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In thus writing, it is evident that the gravity of the occasion, and have shrunk from responsibility for the loss of life which is inevitable in such a conflict and for the waste of treasure which might be expended for purposes so much more beneficial. Indeed, even when the prospects become very dark indeed, we have hoped against hope, knowing well that, however it might be with the Boers at large, President Kruger must know perfectly well what the end must be. This is so certain that many are unable to understand how things have been allowed to come to such a pass. The solution of the difficulty is easier than might appear. No doubt, up to a certain point, Kruger can do pretty much what he likes with the inhabitants of the Transvaal. But there are always limitations to a power of this kind. Even a so-called absolute ruler must govern in accordance with the sentiments of the people whom he rules, and there is a point beyond which they will not go. It seems quite certain that many of those Boers think they are quite a match for Great Britain. Then there is another point of view. To concede the demands of the Outlanders would undoubtedly bring about, in a very short space of time, the downfall of Boer supremacy, and probably nothing would seem worse than this to Kruger and his fellow-citizens. If that is the case, we can understand the appeal to the sword and the rifle. Well, there is no doubt of the seriousness of the situation. Blood and treasure will be poured out on the fields of Africa before the case is finally settled. Nay, more, we are all tolerably prepared for reverses and sufferings at the beginning of the campaign. The Boer force is on the field, and the English troops are of inferior numbers at the present. Every day brings nearer the moment when we shall be able to confront them with equal forces, but in the meantime we must be prepared for news less favourable than we could desire. Of the ultimate outcome of the war, no one but the Boers can have any doubt whatever. But there are certain other aspects of the subject which we can contemplate with considerable satisfaction. This war has been begun not merely without passion and precipitancy, and with a profound sense of necessity, but at a very important moment in the history of the Empire, and in such a manner that it cannot fail greatly to strengthen the imperial ideas. Currents of thoughts and con-

a British subject, and a British Minister; and he ought to behave, as such, in a decent manner. And we believe that he will be taught this before long. Sir W. Laurier will find him a burden too heavy for him to bear—or if not, they will sink together.

THE WAR WITH THE TRANSVAAL.

Our readers are aware that from the beginning of the troubles with the South African Republic, we have expressed ourselves with the greatest care and self-restraint. We have countenanced no jingoism; we have had no sympathy with the blood-thirstiness which is too readily provoked by sounds of war. On the contrary, we have felt very deeply the gravity of the occasion, and have shrunk from responsibility for the loss of life which is inevitable in such a conflict and for the waste of treasure which might be expended for purposes so much more beneficial. Indeed, even when the prospects become very dark indeed, we have hoped against hope, knowing well that, however it might be with the Boers at large, President Kruger must know perfectly well what the end must be. This is so certain that many are unable to understand how things have been allowed to come to such a pass. The solution of the difficulty is easier than might appear. No doubt, up to a certain point, Kruger can do pretty much what he likes with the inhabitants of the Transvaal. But there are always limitations to a power of this kind. Even a so-called absolute ruler must govern in accordance with the sentiments of the people whom he rules, and there is a point beyond which they will not go. It seems quite certain that many of those Boers think they are quite a match for Great Britain. Then there is another point of view. To concede the demands of the Outlanders would undoubtedly bring about, in a very short space of time, the downfall of Boer supremacy, and probably nothing would seem worse than this to Kruger and his fellow-citizens. If that is the case, we can understand the appeal to the sword and the rifle. Well, there is no doubt of the seriousness of the situation. Blood and treasure will be poured out on the fields of Africa before the case is finally settled. Nay, more, we are all tolerably prepared for reverses and sufferings at the beginning of the campaign. The Boer force is on the field, and the English troops are of inferior numbers at the present. Every day brings nearer the moment when we shall be able to confront them with equal forces, but in the meantime we must be prepared for news less favourable than we could desire. Of the ultimate outcome of the war, no one but the Boers can have any doubt whatever. But there are certain other aspects of the subject which we can contemplate with considerable satisfaction. This war has been begun not merely without passion and precipitancy, and with a profound sense of necessity, but at a very important moment in the history of the Empire, and in such a manner that it cannot fail greatly to strengthen the imperial ideas. Currents of thoughts and con-

viction shape themselves so gradually that we are hardly aware of the changes which take place in the public mind. Yet there are few who have kept themselves acquainted with public opinion during the last two or three generations, who can fail to mark, if they will turn their attention to the subject, the great change which has taken place in regard to the relations of the different parts of the Empire. Not many years ago, it was with many almost an open question, whether it would not be as well for Great Britain to grant entire independence to Canada. Indeed the whole question of our colonial possessions seemed to be almost an open one. At the present moment no statesman and hardly any politician would so much as dream of such a thing. The profound interest felt throughout the whole Empire in the South African war is an evidence of this change of sentiment; and it cannot be doubted that it will contribute greatly to the strengthening of the sense of imperial unity. It is well known that the great American Civil War did more than any other influence to bind together the different States of that great Republic, the parts of which had been somewhat loosely connected before; and we feel sure that, whether this war be long or short, when it comes to an end, the inhabitants of Great Britain will not look upon the dependencies of the Empire as strangers and foreigners, whilst we shall all feel that the soil we tread is common ground, whether in Europe, in Asia, in Africa, or in America. On other aspects of the consequences of the war we do not now trust ourselves to speak. A glance at the map of the Southern part of the map of Africa will at once indicate some of the possibilities and necessities in connexion with that region. If any changes should take place there in consequence of this war, it will be a comfort to every British subject that we did not force on the quarrel. Since the above was written, great British successes are reported—almost beyond expectation, but on these we hope to comment by-and-bye.

THE PROPOSED CHURCH CONGRESS.

For some time we have been talking and writing about another Church Congress, to be held in the Spring or in the Fall, in Toronto or in Hamilton, and we have been speculating as to some of the subjects of great practical importance to the Church, which might there be discussed. Only a week or two ago we indicated the subject of Patronage as one of these. But beyond all this, many were entertaining the hope that such a gathering might do something to dispel the apathy and stupor which seem to have settled down upon us. It is high time, many were thinking, to leave off talking of our failures and our indifference. Let us show that we do really care for the Church and her work, and let us stir each other up, and consider how we may best get ourselves and others into working order, that something may be done to wipe away the re-

proach. That which seems to be the final report of the acting secretary now lies before us; and it tells us: "Speaking generally, there seems so serious a lack of enthusiasm as to render the success of the Congress under existing conditions very doubtful." There has been some misunderstanding, apparently, from the beginning of the undertaking. The promoters in Toronto had considered that the time had come for Hamilton to have its turn; and the Bishop of Niagara and the Churchmen of his diocese seemed at first willing that the meetings should be held in that city. When, however, it came to be understood that the Congress was intended to represent a larger area than the two dioceses of Toronto and Niagara, the Churchmen of Hamilton shrank from bearing the burden of the arrangements. Again, the Toronto committee, together with Churchmen from the diocese of Huron, seemed to acquiesce in the holding of the Congress at Toronto; but finally, the undertaking has broken down. It will be remembered that the success of the Church Congress held in Toronto about three years ago was mainly attributable to the energy and devotion of Mr. Street-Macklem and Mr. Symonds. But now Mr. Macklem is likely to be out of Toronto at the time proposed for the Congress, and Mr. Symonds is too far off to undertake the office of secretary, and there seems to be no one else able and willing to do the work. And then we wonder that we do not prosper.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Twenty-third Sunday after Trinity.

Joel ii., 26.—"My people shall never be ashamed."

Hardly a human emotion more powerful than that of shame. Fear akin, and the two hardly separable. Almost every other emotion has some way of escape. But this crushing. A mighty deliverance, then, to be freed—to be made able to say, never ashamed. And this promise, "My people. . ."

i. Deliverance from shame.

Two possible ways—deadening or removing cause.

1. Deadening—producing insensibility. Practised successfully by some. No blessing this way. Sign of sanctification. Shame one of the guards of life. 2. Removing the cause. Restoring to the condition in which no need of shame, such as poverty, suffering, guilt. Here, in the case of Judah, this happened. (a) Suffered from pestilences, famine, war, (b) But delivered from enemy, etc. Years of canker worm restored.

ii. Words of universal and eternal application. God still has a people. Have known shame; shall know it no longer. True of God's people now.

1. Begin with our own personal sense of shame. (1) What reason has sinful man for shame? (a) The degradation of sin. Cast down to the ground and defiled the image of God. (b) And lost place in family of God; so that cannot say, "My Father." (2) God has removed the shame. (a) By pardoning and consigning to oblivion. (b) By receiving the offender into the place of honor. Example. Prodigal son. Sorrow, but no more shame.

2. No more shame before men. (1) What reason was there for it? (a) Ingratitude to God. A horrid vice. (b) Degradation; ashamed to show ourselves. (2) All this done away. (a) Pardon; God no longer changes. (b) Restoration. (c) Readiness to make amends. 3. Before God. "Against Thee only have

I sinned." (1) Ashamed to think of Him. Adam and Eve. (2) But God has taken away the cause by reason of all that He has done. Hence no more shame. Draw near by Jesus and Holy Spirit. (a) In prayer. (b) In work. (c) At His appearing. iii. Our relation to this subject.

1. We have sinned.
2. We have reason for shame. Cannot be desired and should not.
3. How do you escape? (1) By hushing fears. But how? "Peace, peace!" (2) By bringing evil to the light. It can be rooted out. (a) By pardon. (b) By grace. Thus a pardoned, accepted, changed man.

He who has said, "I will arise," who has confessed, has been received; and for him the symbols of sin and shame have been stripped off. "Bring forth the best robe."

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief, addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

The annual convention of the Order of the Daughters of the King in Canada was this year held at Dundas, Ont., on the 27th and 28th September. The opening service was held in St. James' church, when the Lord Bishop of Niagara preached a most forcible and earnest sermon from the text, "From whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. iv., 16. The following morning a celebration of the Holy Communion took place, after which the convention assembled in the school-room of St. James' church. Devotional exercises were conducted by Miss Downie, president of the Canadian Council, after which an address of welcome was tendered to the visiting delegates by Miss Brooke, president of St. James' Chapter, Dundas. The report of the council to the convention showed that although the numerical strength of the order had not increased very largely, yet much encouragement was given by the increased zeal and earnestness of the members, and the sympathy and help of the clergy in whose parishes chapters have been formed. The self-denial week for missions, held during Advent, had given a decided impetus to missionary work, a Bible-woman in China being supported out of a portion of this fund. After reports of Chapters were read, a paper on "How to Reach the Young," prepared by Mrs. Bedell, St. John's, N.B., was read, and spoken to by Miss Wade, Hamilton. A paper on "The Christian Walk" from Christ Church Chapter, Vancouver, B.C., followed. At the afternoon session a paper on "Hindrances in Our Work," prepared by Miss Norquay, Christ Church Chapter, Winnipeg, was read by Miss Gwyn, Dundas. "Giving," was the subject of a paper by Miss Hamilton, Ascension Chapter, Hamilton, and at its close a discussion followed, in the course of which it was urged upon the members that no schemes for raising money should be engaged in by Chapters of the Daughters of the King, and that efforts be made to stimulate proportionate and systematic giving to God's work by God's people. Papers on "Personal Service," by Miss Holmes, St. John's, Tilsonburg, and on "Prayer," by Miss Kirkpatrick, St. George's, Parrsboro, N.S., were then read. At the evening meeting, which was largely attended, addresses were given by Rev. W. H. Wade, Hamilton, on "The Daughter of the King in her individual character;" Rev. F. E. Howitt, Hamilton, on "The Daughter of the King in Relation to the Work of the Church at Home," and by Rev. G. C. Wallis, Toronto, on "The Daughter of the King in Relation to the Work of the Church Abroad."

CANON HAMMOND ON METHODISM

A Second Letter to the Rev. Hugh Price Hughes, ex-President of the Wesleyan Conference.

Dear Mr. Price Hughes, I am greatly touched by your kind and generous letter, and I thank you for your graceful tribute to Anglicanism and to Episcopacy, even more than for the handsome words you have used about myself. But I must not allow my warm appreciation of your singular fairness and sincerity and courtesy to blind me or others to the invalidity of your arguments—you yourself would blame me if I did. You would remind me that though Plato was my friend and Socrates, truth should be dearer than all. And so, because the truth, as I understand it, and the peace and unity which come by truth, seem to call urgently for a reply, I dare not let this matter drop, but cross swords with you again. The first remark, then, which I have to make on your amiable letter is this—that the larger half of it has been written under an entire misapprehension; it does not touch my argument; it is wide of the mark. You decline to deal with the definite questions which I raised—you say "it is a waste of time to controvert them"—because "their relevance and force depend entirely on two postulates," which postulates you then proceed to state and to controvert. They are: First, "that the Church was established by our Lord and His Apostles on an episcopal basis;" and secondly, "that this basis was, like the laws of the Medes and Persians, unchangeable forever." You add that the same "unproved assumptions" vitiate all my writings. You kindly allow that certainly nothing of the sort appears in my letter, but you contend that these "two dogmas" are "concealed." "like the hidden foundations of a house." But my answer is—first, that, even if that were so, you would surely have done well to deal with what I actually and plainly said, provided it was reasonable and forcible, rather than with what I am supposed to think. But, secondly, it is not so—not in the least degree, and how you have come to cherish this idea passes my comprehension; because in all my writings I have never once raised the question of Episcopacy, though I have my own beliefs on the subject; on the contrary, I have been uniformly careful to point out that the question of separation, of Dissent, of Poly-churchism, and even of Nonconformist "Orders" lies altogether apart from Episcopacy; it is a question not of Episcopacy, but of continuity. I said this explicitly, you may possibly remember, in a letter to the Methodist Times just after your appointment as president of the conference; I am somewhat surprised, therefore, that, in spite of these disclaimers, you persist in saying that it is all a question of Episcopacy. But I know what your reply will be. You will say, "You may not be aware of it, but, all the same, your arguments do rest on this basis and none other." Permit me, therefore, to prove, and that conclusively, that my contentions have no connection whatsoever with the views which you ascribe to me. The proof is this—that everyone of my arguments would be just as valid if the English Church were Presbyterian, or, to put it in another way, they apply just as much to secessions from Methodism as to secessions from Anglicanism. The point argued in my first letter, as anyone can see, was this, that neither the eminent piety of many Methodists, nor yet their extraordinary success—both of which we fully allow—prove, or can by any possibility be made to prove, your steadfast and reiterated contention—prominent in your recent Ordination Charge—that the religious community, till recently known as the Wesleyan Methodist Society, is, and has been for over a century, a Church. That is the question—whether your piety and success prove you to constitute a true Church—and that is the question which I should ask just the same if you had separated from a Presbyterian or Methodist body. I should still say that the Christian virtues of your devout people may possibly prove them

to be members of the Christian Church (though that is doubtful), but cannot by any possibility show them to be members of a denominational Church. In one word, they cannot prove separate-ness, though they may prove inclusion. Methodist virtues which, as I said before, are really Christian and not Methodist—can only argue a "Methodist Church" on the supposition (1) that such virtues are peculiar to a Church, and are never seen in a society within the Church; and (2) that such virtues are peculiar to Methodists, and are never shared by any other Christians. And all this has nothing to do with Episcopacy, or Episcopacy with it; it is purely a question whether "fruits of righteousness," as you allege, prove the Church state of every Christian body which calls itself a Church. I insist that they do not. I say they point to a Christian, not a Methodist, or even an Episcopal, tree, and I give reasons, which I believe cannot be impugned, for my belief, and you waive them all aside as unworthy of notice, on the plea that I am really contending for something else—something totally different—which I carefully conceal as if I were ashamed of it, though it is all the time a thing as to which I verily believe my own views are "au fond" not so very different from your own. For, if it will help to a better understanding, I will confess to you that I "accept," as you do, "the historical conclusions of Bishop Lightfoot." I agree with every word you have cited from him on p. 657. But how does this help you? The question still remains whether, whatever the original contention of the Church was, and whether our unchangeable Lord has since modified that constitution or not—whether any body of men is, or can be proved to be, a second and separate "Church," either by the piety of its members or the successes of its preachers. I respectfully submit to you that it cannot be, for the ample reasons which I have alleged, and I do think it hard that these reasons should be summarily swept aside, as undeserving of notice, because I am supposed to hold certain views which I have never professed, and which, if I did profess them, would not in the slightest degree affect my arguments. I earnestly hope, therefore, that you will now do me the favour to revert to, and to consider, those arguments on their merits, and not try to dispose of them by a side wind. Either they are valid or invalid, one or the other. If they are the latter, then let them be confuted—a thing which no one is able to do more effectually than yourself. Pray understand me. I allow, for the sake of argument, at least, that Episcopacy is not essential to the "esse" of the Church. I also allow that the constitution of the early Church was not necessarily "an unchangeable cast-iron system for ever and ever." Now, you have still to show, first, in what way the Christian character of your people proves a new "Methodist Church," rather than a new society within the existing Church. Secondly, why we are to recognize them as members of a "Methodist Church," by reason of their piety, when you yourselves do not; you well know that piety is no proof of Methodism. Thirdly, why the success of your "travelling preachers" proves them to be ministers when the success—the sometimes greater success—of the local preachers proves nothing of the kind. Fourthly, why we must recognize them as ministers on the ground of their gifts and successes, when you yourselves never recognize any men as such on that ground alone. And, above all, you have yet to produce one single warrant of Holy Writ—only one—for the belief that there can be two or more competing Churches of Christ in one place. That, if you like, is the postulate which underlies all my reasoning, and appears openly in all my writings, namely, that the Church of God is to be "one body," and that no man, or community of men, however saintly or successful, can by any possibility start or compose a second. So that the whole of your opening paragraphs, eleven in number, so far as my argument is concerned, are altogether wide of the mark; they are irrelevant, as, I venture to think, any dispassionate person will see, who will com-

pare your letter with mine. Indeed, with very much of what you say, and say so charitably, I find myself in entire agreement. If I do not go into details, if I let some statements, from which I very much dissent, pass unchallenged, it is merely because I think it necessary to keep to the point, and not drift into side issues, if this correspondence is to have any value. And not until paragraph twelve do you approach that point. Then, for the first time, you allege some considerations which bear directly on the question. I will examine them, but as briefly as possible, seriatim.

The Only Available Test.—“What proof was there,” you ask, “of the validity of the ministry of John the Baptist, of the Apostle Paul, and of our Lord Himself, except the manifest and manifold blessing of God?” Let us take our Lord’s case first. I have always understood that His ministry was, humanly speaking, a failure; no one could call His labours a success. “Not even did His brethren believe on Him,” whilst many of His disciples “went back and walked no more with Him.” A hundred and twenty names in Jerusalem is not much to show for a three years’ ministry of compassion, nor is a band of disciples who “all forsook Him and fled.” And what can you mean when you speak of “the manifest and manifold blessing of God” in His case? If you mean that He “spake as never man spake,” and was “approved of God by powers and wonders and signs,” I agree with you; but then this is fatal to your view, for this means that His ministry was not accredited by its successes, but by its miracles. (You do not suggest, I am sure, that your preachers have any such awful “powers” to show). I think you forget, too, that our Lord appealed to His words and wonderful works to prove His mission, never to His successes; of success He had little or none. So with St. Paul; the “signs of an apostle,” were wrought by him as by the rest, and they were “signs and wonders and mighty works.” He “spake with more tongues than they all,” and “God wrought special miracles by the hands of Paul.” So that in each of these cases there was miraculous proof. And if “John did no miracle,” well, what “unmistakable imprimatur” was vouchsafed to His work? I can think of none—none, I mean, in the way of successes. I think the world would probably pronounce his work a failure, too. You go on to say that “St. Paul disclaims all human authority derived from his predecessors.” Yes; because he enjoyed a special revelation; moreover, he was a special person, an apostle, not a common presbyter; and yet all the same, you will remember, he was set apart for his missionary work by the laying on of hands. You say, again, that “the Epistle to the Galatians dashes my dogma to pieces.” If you mean by that that this epistle teaches anywhere that piety and success are proofs of a denominational or separatist “Church” (which is the only dogma that I have impugned), I should be greatly obliged if you would tell me where to find it. But the core and heart of this paragraph lies in your question, “What test of Churchmanship is left for us, except His blessing?” I reply: “Precisely the same tests which you yourself apply in the case of your own particular denomination.” If I claim to be a Methodist, you do not ask me whether I am pious or successful; you would never think of saying that that settled the question, and that there was “no other test of Methodist Churchmanship;” you would tell me, on the contrary, that those are members of the Methodist Church who have joined it in the appointed way, namely, by joining a class meeting, and receiving a ticket of membership. Even so, those are members of the Catholic Church who have been added to it in Christ’s appointed way, namely, by His own Sacrament of Baptism. If, again, I claim to be a Methodist minister, you never dream of enquiring whether I have been successful or not; never say that that is the point on which my claim depends; no, you ask whether I have been formally appointed by Wesleyan ministers authorized to appoint, and with the authorized forms, for you have a Wesleyan succession, in all points similar

to that Apostolical succession which you call “a mediaeval fiction;” you cannot allege any substantial difference between them. Well, the ministers of the Catholic Church are those who have been appointed by Catholic ministers, authorized to ordain and using the appointed rites. I cannot see, therefore, why you should ask what other test of Churchmanship we can have, when you yourselves have, and must have, others tests, and never dream of applying the tests which you insist on our accepting as conclusive.

The Statement of St. Ignatius.—This is of minor importance, still, I should like you and others to know that I have not “read a mediaeval meaning” into his words, or put “a far-fetched and irrelevant construction upon them.” You say that the Bishop of whom he spoke was no more than one of your own superintendents. Be it so, but what difference does that make? His words will then run as follows: “Whosoever the superintendent appears, there let the flock be, just as whosoever Christ Jesus may be, there the Catholic Church.” His words are still an exhortation to obedience and unity; not in any sense a warrant for your belief that wherever you find Christian virtues or successes, there is the Church. And if they did mean that, you are still no better off, because to serve your turn he should have written, “wherever Christ Jesus is, there is a particular and separatist Church.” No, you cannot “take your stand beside St. Ignatius,” or if you do, he will disown you. And I cannot but suspect that you have your fears on this point, because you actually go on to claim that the words *Ubi Christus, ibi Ecclesia*, may be interpreted, “entirely independent of the precise significance of the context.” In that case you are not standing by, but standing over him and upon him.

What Constitutes a Branch of the Church?—Your answer to that enquiry, unless I greatly mistake, just begs the whole question. You assert, without any shadow of proof, the very matter which is now in dispute. “If they were once organizations within some existing Church, and were driven forth,” but still are successful, their success proves them to be branches, provided they “claim to be fully-equipped branches of the Catholic Church”—I have epitomized your words, and I hope not unfairly. Well, I will accept your conclusion, when you have (1) disposed of my denial; (2) showed that the mere claim to be a “branch” has anything to do with being such, or can make any difference to the Church’s Head; and (3) proved that Wesley’s followers were “driven out.” I know that it is usual with Wesleyans to say this, and they really believe it—even Tyerman speaks of John Wesley as an “expelled minister”—but (if it were not wandering from the point), I would challenge you to prove it. It cannot be proved, for it is absolutely untrue. But a few weeks before his death—Wesley was preaching in churches—he had “more invitations than he could accept.” Nor have his followers ever been “driven out” to this day. All you can show is that some intolerant cleric here or there may have denied this or that Methodist the Holy Communion in his parish church (some dissenting teachers did the same), or that another may have molested some poor Methodist preacher or other, but that, as you know very well, is an entirely different thing from “driving out” a whole community. You would not like to be held responsible for all that individual Methodists have said and done.

The Real Genesis of Methodism.—You tell us, under this head, that “the majority of the early Methodists never had any connection with Anglicanism.” All I can say is, that if your account is the true one, Wesley has entirely deceived us, for he repeatedly maintained the exact opposite. For example, in the Korah sermon he said, “Ye were at first called in the Church of England. . . . Be Church of England men still.” The “original Methodists,” he said (in 1778), “were all of the Church of England.” “Methodism,” he testified (in 1777), “is the religion of the Church of England;” and he adds that “Methodists will remain

what we have always been, true members of the Church of England,” and so forth, and so forth. Which, then, am I to believe, you or the founder of Methodism? I incline to think, with all respect, that he knew the early Methodists better than you. Nor can I admit for a moment that Wesley “said one thing and did another,” or that he “involved himself in the gravest contradictions.” I find no difficulty in reconciling his deeds with his words; but that is a question which I have discussed elsewhere. I must, however, say one word on his ordinations. “Imagine Mr. Carlile,” you say, “undertaking to ordain the officers of the Church Army!” Well, I cannot imagine it, nor could I imagine Wesley doing it, when he was Mr. Carlile’s age. But if Mr. Carlile had reached the advanced age of eighty-four; if he had been “importuned for years” to ordain, and had steadily refused; if he was urged “by the importunate solicitations of the preachers,” and especially by one like Dr. Coke, who “was dangerously ambitious, and the height of whose ambition was to be a Bishop” (Tyerman); if at last he was “overpersuaded to do it” (Pawson), and yet was at the time so very uncertain about it, and so ashamed of it that he did it in secret, in a bedroom, and at four o’clock in the morning, never letting his brother, who was close at hand, know anything about it; if he afterwards repented of the steps he had taken (Hampson), and “with tears” (Creighton); if he reprobated the persons he had ordained for Scotland for wearing the surplice and administering the Lord’s Supper in England; if he roundly denounced another who had assumed the name of Bishop, and if, all the time, he protested his great love for the Church of England, and his fixed determination not to leave it, and more, to cut himself adrift from his followers if they left it; then I should say with Charles Wesley that “’Twas age that made the breach not he,” and I should blame not him, but the officers, whose ambitions and importunities had prevailed over his enfeebled judgment. And I should certainly pin my faith to his deliberate words rather than to his furtive and hasty and perplexed actions.

Anglicanism and Romanism.—You allege that we, “at the era of the Reformation, cut ourselves adrift from a far larger, older, and more venerable Church than the Anglican.” If that were so, I must certainly join that Church. But it is not so, and I am profoundly surprised that you should have made such a discredited assertion, for it flatly contradicts history. We did “cut ourselves adrift,” it is true, and small blame to us, from Roman errors and usurpations and from Roman as distinguished from Catholic dogmas; we did reform ourselves, but we remained the *Ecclesia Anglicana*, just as we were before; the few Romans in England dissented from us, not we from them. “Their societies,” says Palmer, “were gathered out of the Churches of England and Ireland by Jesuits and missionary priests in the reign of Queen Elizabeth.” It “was all along Henry the Eighth’s practice”—so even Bishop Tonstal tells us—“to adhere to the unity of the Catholic Church, to maintain the ancient doctrine, etc. . . . It is true that he has rescued the English Church from the encroachments of the Church of Rome, but if this be singularity, he deserves commendation, for the King has only helped the English Church to her ancient freedom.” There is the testimony of a contemporary and one who was no ardent Protestant. “We hope that to reform ourselves,” said Richard Hooker, “is not to sever ourselves from the Church that we were of before. In the Church we were, and we are so still.” “Nothing was further,” writes the historian Freeman, “from the mind of either Henry VIII. or Elizabeth, than the thought that either of them was doing anything new. Neither of them ever thought for a moment of establishing a new Church, or of establishing anything at all. In their own eyes, they were not establishing, but reforming.” “I can find no trace” (these are Mr. Gladstone’s words), “of that opinion which is now common in the minds of unthinking persons, that the Roman Catholic Church

was abolished in England and a Protestant Church was put in its place." And finally, even the Unitarian Beard testifies that "there is no point at which it can be said, "Here the old Church ends; here the new begins." But you will say, "Professor Maitland says the opposite." I have not seen his book, but I have referred your remarks to an expert, and he writes me thus: "Probably Mr. Hughes only knows the book by some references to it in the Contemporary Review and Westminster Gazette. . . . It does not bear the interpretation he puts upon it. It is of a technical character, and its object is to show that Roman Canon Law was, in the pre-Reformation Church, far more widely accepted in England than Bishop Stubbs and others have supposed. Professor Maitland has, it is thought, proved his point." I must, therefore, ask you, if you wish to pursue this question further, to cite the passages which show that we have "cut ourselves adrift" from the ancient Church. When that is done, I shall still have something to say on this question. There are other portions of your letter to which I am sorely tempted to reply, but I must pass them by for the sake of brevity, and because I am afraid of obscuring the main issue. I will content myself, for the present at least, with subscribing myself, with sincere affection and esteem.—Your brother in Christ's one Church.

Joseph Hammond.

St. Austell, October 2nd, 1899.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Annapolis Royal.—St. Luke's.—Sunday, October 8th, was observed as a harvest festival. Large congregations were present. The church was beautifully decorated with sheaves of grain, choicest grapes, fruits, flowers and wild hop. The sheaf of wheat in the chancel was greatly admired, and was very suggestive. The music was of a high order.

St. Andrew's School.—Mr. Cheese of Rugby, and lately a graduate of Worcester College, Oxford, has entered upon his duties as assistant master.

FREDERICTON.

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

The Bishop has just issued a pastoral calling attention to the war in South Africa, and authorizing a prayer for use until peace is restored.

Anyone now passing through Fredericton Junction by rail can see the new church which is being built there. The first church built by members of the Church of England in that place. It is not yet finished on the outside, but one can judge by its appearance when completed; and there is every prospect that those who are working so faithfully for this worthy object in the end will feel amply rewarded. The church will be finished in the early spring.

St. John.—Rev. J. M. Davenport of the mission church of St. John the Baptist, has returned from his visit to his old home in Brighton, England.

Trinity Church.—The annual service in connection with the Church of England Institute was held this year in St. John's church. The new rector of Trinity, Rev. W. J. Richardson, preached. The music was arranged under the direction of Rev. H. Dicker. A reception was tendered Rev. W. J. Richardson and Mrs. Richardson at Trinity rectory on the evening of Oct. 12th. Mrs. Richardson only arrived in the city a few days before. It was very encouraging to the new rector.

St. George.—Rev. Chas. G. Maimann has been elected rector of this church. He will enter upon his new work on the 1st of January.

St. Stephen.—The rector of Christ church has as an assistant as lay reader one of the members of his congregation, Mr. C. N. Vroom. Besides Sunday school work Mr. Vroom reads service every Sunday at Milltown.

QUEBEC.

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

Quebec.—The Bishop has returned from his visit to England, and presided at a meeting of the Central Board of Church Society on the 17th, and celebrated the Holy Communion at the Cathedral on Thanksgiving Day.

The following are the bishop's appointments: On Thursday, 20th October, to consecrate the new church at Dennistown under commission from the Bishop of Maine. Friday, 27th, Confirmation at St. Peter's, Sherbrooke; Sunday, 29th, Confirmation at Magog.

St. Matthew's.—The improvements now being effected at this church will greatly enhance its appearance. The plans, which have been prepared by Mr. Cox, call for a complete reconstruction of the chancel. The east end of the church is to be moved out a distance of nine feet, and thus a large amount of extra space will be gained. The height from floor to roof is to be 40 feet, and this will give room for the placing of a beautiful east window, in size 15 by 10 feet. The stone tracery of this window will be of the late decorated period. The sill of the window will be nine feet above the top of the altar, and this will allow for the enlargement and enrichment of the present reredos. The five windows now in the chancel are to be placed in the side walls, and these with the large east window, will give much better light. The walls are to be lined with Bath stone in two colors, a rich terra cotta and white. To the right of the chancel and behind the wall where the pulpit now stands is to be built an organ chamber, 21 x 16 feet, and the organ will be moved from its present position and placed in this chamber. The wall behind the pulpit will be pierced by two arches, both of which will be filled with ornamental organ pipes, and the organist will have his seat in the choir, in such a position that he will be able more effectively to conduct the music. The organ, before being placed in position, will be thoroughly overhauled. The funds necessary for this improvement were the gift of the late Robert Hamilton, Esq., to whose memory both chancel and organ chamber are being erected. The removal of the organ from its present position allows for the insertion of a fine rose window in the north transept wall, as a memorial to the late Judge Irvine.

The Cathedral.—The offerings this year on Sunday, October 1st, towards the Mission Fund of the Church Society, amounted to \$84, a larger sum than the collections of many previous years.

St. Paul's.—The harvest thanksgiving service was held on Sunday morning, October 8th. The sermon was preached by the Rev. Lenox Smith, assistant priest at the Cathedral, and the offerings to the Clergy Pension Fund were \$9.41.

East Angus.—The plans for the restoration of the church have been carried out, and the reopening services were held on 27th August. On Sept. 21st the harvest thanksgiving service was held; the Rev. Rural Dean Robertson was the preacher.

Marbleton.—The annual harvest festival was held in St. Paul's church on Thursday, September 28th. There was a good attendance, and the service was very bright and hearty. The sermon was preached by the Rev. Rural Dean Robertson, who was listened to with great attention. The church was beautifully decorated for the occasion.

Lake Beauport.—A thanksgiving for the harvest was offered in this mission on Thursday, Sept. 28th, followed by a celebration of Holy Communion on the next Sunday morning.

Montmorency.—Harvest thanksgiving service was held on Sunday evening, October 8th. The collection for the Pension Fund amounted to \$3.10. At the conclusion of the service there was a presentation to the voluntary organist, Miss Moore. The congregation, who were desirous of showing their appreciation of her work, both at the organ and in Sunday school, had united together in obtaining a fur lined cape, as a small token of their gratitude.

MONTREAL.

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

Montreal.—The first of a series of six Monday evening meetings, under the auspices of the Montreal branch of the Diocesan Sunday School Association, was held on Monday evening the 10th inst., in the Synod hall, under the chairmanship of the Bishop. The interest shown in the occasion was marked by the presence of eighteen of the clergy, as well as a large number of the teachers. The Rev. E. Bushell, M.A., who was the first speaker, directed attention to three essentials to success in Christian work—the realization of the perpetual presence of Christ; the perpetual reception of Christ, and the perpetual distribution of the bread of life. The Rev. Dr. Ker also spoke, urging the teachers to endeavour ceaselessly to instil into the minds of the young a reverence for the Lord's Day, for the Word of God, and for His sanctuary. Excellent music was provided, this feature being seen to by the choir of Trinity church. The second meeting of the series will be held on Nov. 20, when the Rev. O. W. Howard, B.A., will read a paper on "The Teacher's Preparation."

(Theological Association Report Continued.)

The second day of the eleventh annual conference of the Montreal Diocesan Theological College Association, under the presidency of Rev. J. A. Elliott, was opened with the celebration of Holy Communion in the College Chapel. Rev. N. A. F. Bourne, B.A., spoke first of "The Bishop." There was no express mention in the New Testament of the institution of this order, but they would consider the functions as seen in primitive times. The apostles were the source of the ministry, and not the congregation, except in so far as the ministry was an integral part of the congregation. The apostles early discovered that there was something more than preaching in their work. Rev. Dr. Ker, in discussing the subject of the priest, said: "The three orders of bishops, priests and deacons, had their origin in Apostolic times. So certain is the Church of England of this fact that, without any shadow of hesitation, she appeals for its verification to the Holy Scriptures and ancient authors. Her reason for the Apostolic imprimature is so great, and her respect for primitive practice is so profound that she absolutely refuses to permit within her borders the exercise of the ministry of bishop, priest or deacon, save by those who have received episcopal ordination or consecration." The Rev. W. A. Fyles, B.A., showed that the office of deacon arose on account of the necessity for ministering to wants of the Church. Preaching and baptizing were also amongst their duties. Holy Scripture was full of references to their work and qualifications. A helpful discussion followed, those taking part being the Revs. F. A. Pratt, James Elliott, the Ven. Archdeacon Mills, H. Kittson, S. Everett, F. Charters and Dr. Ker. "Fasting in the Church of England," was the subject of a paper by the Rev. S. A. Mills. Fasting was to be commended, although it was not commanded by the Church. In the afternoon there was a paper by the Rev. J. M. Coffin, on "The Kingdom of Satan." Our Lord's teaching on the subject, he said, was that Satan was a personality. Christ's conflict was with a personal opponent. The Rev. Canon Sweeney, of Toronto, spoke very help-

fully on this subject. A paper was contributed by the Rev. A. Elliott, on "The Spirits in Prison." The concluding paper was a metaphysical disquisition by the Rev. James Eaux on "The Second Death." After the usual discussion by members of the conference, the session closed with the singing of the Doxology. At a business meeting the following were elected officers for the year: Patron, the Lord Bishop of Montreal; honorary president, the Rev. Principal Hackett, B.D., D.C.L.; president, the Rev. Canon Sweeney, D.D.; vice-president, the Rev. F. H. Graham; secretary-treasurer, the Rev. N. A. F. Bourne; recording secretary, the Rev. S. H. Mallinson; executive committee, the Revs. Dr. Ker, J. I. Strong, R. S. McKeown, F. A. Pratt and J. A. Elliott.

Church of St. John the Evangelist.—On the eighteenth Sunday after Trinity the Rev. C. G. Rollit, curate of the Church of St. James the Apostle, Montreal, preached an admirable sermon at the High Celebration, and on the following Sunday the preacher at this service was the Rev. V. E. Harris, rector of Amherst, Nova Scotia. On the twentieth Sunday after Trinity, the Right Rev. George Thorneloe, D.D., Lord Bishop of Algoma, preached to a very large congregation.

St. John the Evangelist School.—Lady Aberdeen visited this school on Tuesday morning the 17th inst., and presented the gold medals offered by the Rev. Canon Wood this summer for the best natural history collections, including butterflies, etc. One winner was a very small boy, who seemed very proud of the honour he had gained. Lady Aberdeen, who was accompanied by Senator and Mrs. Drummond, had a delightful talk with the boys, who looked back to her visits to them when she resided in this country. She told them that as a child she too had a perfect passion for collecting butterflies, and was obliged to confess that even now she had a weakness for them.

Church of the Ascension.—Outremont.—Harvest thanksgiving services were held on Friday evening the 13th inst., the preacher was the Rev. Archdeacon Mills. The church was very tastefully decorated with grain and fruit, and there was special music.

St. Stephen's, Dorchester Street West.—Harvest festival services were held on Sunday the 15th. The Ven. Archdeacon Mills preached at 11, and the Bishop of Algoma at 7. The offertory at both services was for the relief of the poor.

St. Jerome.—Services were held in the Court House on Sunday the 15th, the Rev. Dr. Hackett officiating. On Sunday, the 22nd, the Rev. G. Abbott Smith took the service; next Sunday Prof. Steen will officiate.

Maisonneuve.—St. George's Y. M. C. A. Mission.—The annual thanksgiving services were held on Sunday, 15th inst., the mission room being most beautifully and appropriately decorated for the occasion by the young ladies of the congregation. In the morning the service was taken by the Rev. J. G. Baylis, and in the evening by the Very Rev. Dean of Montreal, assisted by Mr. A. B. Haycock, the lay reader in charge. The congregations at both services were large and attentive, and the services most hearty, a feature of the services being the singing of the children in addition to the regular choir, they having been specially trained for the service. Many improvements have taken place since last thanksgiving, and the congregation feel that they had true cause for joining in the services for the day with heart and voice. Amongst other improvements and additions that have been made is the placing of seats in the building, of which the cost was defrayed by special subscriptions, a very handsome pulpit reading desk, presented by the Y.M.C.A. of St. George's, while the whole building has been recently color-washed most tastefully through the efforts of the secretary, Mr. Geo. H.

Marcus, who has also given much time and care to the whole church plot, which has been furnished with a very neat and appropriate wire fence. Altogether the mission is in a flourishing and active condition. The Band of Hope meetings begin shortly under the guidance of Mr. Lyman Beard, and the Sunday school is as active as ever.

Frelighsburg.—The harvest festival at the Bishop Stewart Memorial church was held on Thursday, the 12th inst., and was attended by a large number of people. The church was richly decorated. The preacher was Rev. Dr. Hackett. After a harvest supper, served in the church hall, Dr. Hackett delivered a very interesting lecture on mission work in India.

Quyon.—The Bishop has appointed the Rev. W. Fitzgerald, until recently the incumbent of an Irish parish, to this mission.

Knowlton.—Thursday, October 12th, was observed in St. Paul's parish, as the annual harvest thanksgiving festival. A special feature of the occasion was that the whole day was given up to the festival, which also commemorated the laying of the foundation stone of the recently erected beautiful church. There were two celebrations of the Holy Eucharist, at 8 and 9 a.m., both brightened with hymns and organ, and attended by a good number of communicants. At the special service at 11 a.m. there was a remarkable congregation present, when it is considered it was on a week day, and at a busy season. The clergy present were the rector, Rev. W. Percy Chambers, the Rev. W. Ross-Browne, Rural Dean, and the Rev. Arthur French, who was the special preacher, taking his text from Deut. xvi., 15. A feature of the day was the parish feast after this service. No charge was made, and everything was contributed by members of the parish, everyone of whom had been duly visited beforehand and asked to contribute something. In the afternoon there was a service consisting of hymns, prayers and addresses given by the visiting clergy, and full choral evensong at 4 p.m. A parish tea was served at 6 p.m. for those residing at a distance from the church, and in the evening the rector delivered a very instructive and interesting lecture on "The Life of Our Lord" and "History of the Church," illustrated by lantern views, thus bringing to a close a festival long to be remembered in this flourishing parish.

ONTARIO.

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

The Archbishop and Mrs. Lewis are now on their way home; they sailed on the 21st.

Adolphustown.—On Wednesday evening, the 11th October, the members of the congregation of St. Alban's church assembled in the Church Hall to give expression to their feelings towards their rector, Rev. Rural Dean Forneri, who, after a pastorate of sixteen years is about to remove to Merrickville. It was a most pleasing occasion, and creditable alike to the good feeling, and the management of its promoters. After partaking of some excellent coffee and cake the assembly was called to order by the senior churchwarden, Mr. S. M. Outwater, while Mrs. D. W. Allison on behalf of the congregation proceeded to read to their pastor and his wife an address expressive of much personal regard and appreciation of their services and labours of love for the church. At the conclusion of the address Mrs. Allison handed Mr. Forneri a purse, containing \$55, from the congregation, as a parting token of their affection and esteem.

A clergyman who has been for some years in charge of one of the large missions in the province of Ontario, having more than twenty stations, would like a young man as lay reader, spiritually minded,

a fair speaker, somewhat musical if possible, and about 24 years of age. Further particulars can be obtained from the general secretary of the Brotherhood of St. Andrew, 24 Adelaide street east, Toronto

Portsmouth.—The annual harvest thanksgiving service was held in St. John's church, and was in every way a great success. The church was most tastefully decorated by the ladies of the congregation. Large supplies of fruits, vegetables and grains were furnished by the members of the church. Rev. W. Lewin was the preacher at morning and evening services. In the morning his text was taken from Mark xi., 23. From this text the reverend gentleman preached a most eloquent sermon, comparing the life of man to the growth of the grain of corn, the word "corn" used in the text meaning what we call wheat. In the evening the text was Matthew xxvii., 19. At the afternoon service an interesting address was given to the Sunday school children by Miss Evans, formerly of this city, but now of Nassau, the subject being her life for some time on the coast of Labrador with the natives.

Hillier.—The members of the Ladies' Guild of Christ church prepared a pleasant surprise for the Rev. G. A. and Mrs. Rollin in commemoration of the tenth anniversary of their wedding. The parishioners arrived at the parsonage, bringing with them as a token of their esteem for their clergyman and his wife, who have now been six years amongst them, a useful and generous gift, consisting of a chaste dinner and tea service and some nice table linen.

Prescott.—The annual parochial harvest thanksgiving festival was kept on Sunday, October 1st. The occasion was marked with special services and liberal thank-offerings. The rector preached in the morning, while at evensong the Ven. Archdeacon Bedford-Jones delivered a most interesting and instructive sermon, illustrative of the work of agriculture, and the lessons of the harvest field. The church was most tastefully and appropriately decorated with grain, fruit and flowers, etc. The archdeacon formally inducted Rev. H. B. Patton, M.A., into the rectorship of the parish, in succession to the late Rev. Richard Lewis, who though for many years non-resident, had by agreement retained a title to the endowment. The Parochial Guild and the W.A. have entered zealously upon the work of the winter season. A branch of the layman's association of the diocese has been recently instituted, with the object of interesting more of the male members of the Church in advancing its interests at home and abroad. The rector fully explained the object and aims of this diocesan organization (as adopted at the late Synod), in a recent sermon, making a strong appeal for the help of laymen. It is hoped that this good movement so happily initiated at several points in the diocese will rapidly spread throughout its bounds, that by God's help, in every parish, there may be an organized Brotherhood of loyal churchmen pledged "to seek means of spreading God's kingdom by endeavouring to help others to lead a Christian life." Last Sunday was duly observed as the Annual Day of Intercession for Sunday Schools.

OTTAWA.

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

Perth.—An architect from Belleville during the past week was looking over St. John's church, the object in view being extensive alterations and improvements to the church. By the proposed plan the seating capacity will be increased by several hundred, and the cost will amount to \$7,000.

Moulinette.—The harvest festival services at Christ church on Sunday, the 8th inst., were bright and impressive. The rector officiated and preached both morning and evening. The church was prettily decorated. The offerings for the church hall fund were very liberal.

TORONTO.

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

Services were held in all the city churches on Thursday, the 10th, and sermons preached appropriate to the day fixed for thanksgiving for God's mercies to His people.

St. James' Cathedral.—The first of a series of meetings under the auspices of the Anglican Sunday School Association was held on Monday evening, the 17th inst. The Bishop was present. Full choral evensong was sung, the choir giving their assistance under the direction of Dr. Ham. Prayers were intoned by the Rev. G. C. Wallace and Rev. C. L. Ingles, and the first special lesson (Prov. i.) was read by Rural Dean Langtry the second lesson by the Rev. B. Bryan. The first address was given by the Rev. W. J. Moody, principal of the Toronto Church School, and dwelt upon the necessity laid on the Sunday school teacher to cultivate and strengthen his own spiritual life; the second address was given by the Rev. Prof. Cody, of Wycliffe college, on "Work for Christ." The attendance of clergy and of school teachers was large, though the number of female greatly exceeded that of male teachers. A collection was made for the objects of the association. We would suggest for future meetings that the service should be plain and shorter, giving more time for the addresses.

St. Luke's.—On the evening of St. Luke's Day the dedication festival was celebrated, connected also with the annual harvest thanksgiving service. The church was most beautifully decorated, and the special festival musical service excellently rendered by the choir, who showed the result of their most careful training under the talented organist, Mr. Darby. Mr. Reid, the organist of St. Thomas, also assisted at the service, contributing organ solos during the collection of the thank-offerings of the congregation. The sermon was preached by the Rev. the Dean of Trinity College, from the first verses of Psalm xcv. The offerings were devoted to the Diocesan Mission Fund.

All Saints.—The annual harvest festival was held on the evening of Wednesday, Sept. 20th, and was attended by a large congregation. The Rev. H. Symonds, of Ashburnham, preached an excellent and appropriate sermon from the text, Eph. i., 6: "To the praise of the glory of His grace." Revs. J. C. Davidson and E. V. Stevenson, and Mr. Archbold, lay reader at Warsaw, assisted the Rev. W. L. Armitage in the service. The church was beautifully decorated and the special music was well rendered.

Dovercourt.—St. Mary's.—The services on Oct. 18th were of a festal character, the harvest festival decorations being still in the church, and the music was repeated. After evening service the rector and wardens asked the choir into the vestry and complimented them on their services, the Psalms not usually being chanted here. This being the last service at which Mr. H. Waddington, choirmaster, would be present, the rector and wardens on behalf of the congregation presented him with an address expressive of warm appreciation of his character and services, and also asked his acceptance of two articles of silverware as reminders of the esteem which he had won. Though completely taken by surprise Mr. Waddington suitably responded, and spoke in warm terms of the pleasant relations which had existed between himself, the choir and people of St. Mary's church. He has since removed to Eglinton, where he had previously acceptably filled the same position in St. Clement's church.

Bradford.—On Sunday, the 15th inst., harvest thanksgiving services were held in the church, which was prettily decorated for the occasion. Large attendances marked the day, which at the evening service culminated in a church full. The Rev. C. Sydney Goodman delivered the sermons during the day. The offertories were very liberal

and the choir rendered excellent music. A solo was sung at each service by a visiting lady soloist from Toronto.

Harwood.—On Friday, October 13th, the Bishop held a confirmation at St. John's church, when fourteen candidates were presented by the incumbent, the Rev. Arthur Gadd. The church was well filled, and the congregation listened to the earnest words of the Bishop with rapt attention. Canon Spragge, rector of Cobourg, was also present. The church was most tastefully decorated with flowers, evergreens, and flags by the ladies of the congregation. This was the last service at which the incumbent will be present, as he has resigned the charge of Gore's Landing and Harwood, and returned to England by the "St. Paul," upon Wednesday, October 18th. His address in England will be Walmer House Okehampton, Devonshire.

Peterborough.—The Rev. Vincent Clement, B.A., died at his residence at noon on the 16th inst., at the age of 87. He was born in London, England; his father was a celebrated musician and composer. He graduated at Trinity College, Cambridge, and was ordained priest by the Archbishop of Canterbury in 1839. After a short period of work in the county of Kent he came to Canada, and was appointed incumbent of Lakefield by the late Bishop Strachan. He became rector of Lindsay in 1861; leaving there in 1873 he became a resident of Peterborough, where he filled a large place in the community. He gave freely to aid religious and charitable work, and was connected with numerous organizations for the promotion of religious and social objects.

NIAGARA.

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

Hamilton.—A meeting of Sunday school workers was held in Christ Church Cathedral school room on Monday evening, the 16th inst. The Bishop presided. Papers were read by Mr. W. H. Draper and the Rev. C. E. Whitcombe on Sunday school work.

St. Luke's.—The anniversary services on St. Luke's Day began with an early celebration at 8 o'clock; Father Whitcomb was celebrant; quite a number communicating. The church was exquisitely decorated and in festal garb. A white dossal, the gift of Sister Nora, and a new back marker from the rector's father, were among the gifts. At choral evensong at 8 o'clock, with instrumental accompaniment, Bishop DuMoulin preached most eloquently on the Collect for the day, closing with a most touching appeal to the congregation to earnestly contend for things good and true. The following clergy were present: Canons Bland and Sutherland, and Revs. W. Benan, F. E. Howitt, and J. Leaman. The offertory was in aid of church funds; the attendance was very good. Sunday, Oct. 15th, this brave little congregation were asked for an offering for the church debt, and the response was more than the appeal. At the Girls' Friendly meeting for their new year some forty were present, and a most interesting and profitable evening spent. Rev. Mr. Burns took the occasion to present on their behalf two beautiful marriage cards, handsomely framed, to two of their late members. The report by Sister Nora showed increase and life in church work. The Sisters of the church will hold their annual sale on Nov. 23rd in the Cathedral school-house by kind permission of Canon Bland. A good programme is being prepared.

Georgetown.—A meeting of the Ruri-Decanal Chapter of Halton was held on Tuesday and Wednesday, October 10th and 11th. A splendid service was held in St. George's church on the Tuesday evening, under the able leadership of the energetic rector, Rev. E. A. Vesey, several of the clergy being present. The Rev. Canon Sutherland, of Hamilton, preached an instructive sermon to a good sized congregation. The following day opened with a

Celebration by the Rural Dean, followed by the Business meeting, which dealt with many important subjects and transacted much important business. The next place of meeting will be Lowville.

Harriston.—On Sunday the annual thanksgiving services were held in St. George's church. The day's services were commenced by a celebration of the Holy Communion at 8.30 at which there was a large attendance. At the 11 o'clock service the church was crowded, and the rector preached an appropriate discourse on the subject of thanksgiving. The special music prepared by the choir was sung in a very hearty manner and reflected credit on each individual member, especially in the anthem and chants. In the evening the rector preached on the parable of the wheat and the tares. The choir drove to Clifford in the afternoon, and assisted the choir of the Church of the Ascension with the harvest music. The little edifice was becomingly decorated with fruit and flowers, and the whole service was hearty. A very pleasing harvest home was held in the town hall by the ladies of St. George's church on the Monday evening. Tea was served in the council chamber from 6 to 8 o'clock, and during that time over two hundred people sat down to the well laden tables. After tea an adjournment was made to the large hall upstairs where a musical entertainment was much enjoyed by the large audience.

Milton.—A movement is on foot in our parish to erect a suitable building at the Terra Cotta Works near Milton for Sunday school purposes, and an appeal has been made to the Standing Committee of the diocese for assistance from the Mission Fund.

Orangeville.—The annual harvest home services were held in St. Mark's church, Sunday, October 8th. The Rev. E. A. Irving, rector of Dundas, preached eloquent and earnest sermons. The prayers were said by Rev. Canon Henderson, who has been incumbent of the parish for thirty-eight years. The occasion was also the thirtieth anniversary of his ordination. The choir, which was ably assisted by the town orchestra, rendered excellent music. The church was appropriately decorated with grain, fruits and flowers. The thank-offerings were fairly large.

HURON.

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

Ingersoll.—The convention of the Oxford Teachers' Association met in the assembly room of the Collegiate Institution on Friday, the 13th inst. Amongst other papers read was one by Prof. Clark, of Trinity College, Toronto, on "Tennyson." On the following day Prof. Clark gave an address on "English Pronunciation."

Mount Brydges.—The little church here, under the Rev. T. H. Brown, is doing well. It has just raised the balance of its debt, \$50. On Tuesday, 17th inst., the harvest thanksgiving service was held, the Rev. W. J. Taylor, of St. Mary's, preaching what was said to be one of the best services ever heard in the church. The offertory was over \$16.

Christina.—Mr. W. E. Taylor, son of the Rev. Mr. Taylor, has been taking duty here under the Rev. T. H. Brown, of Delaware, all the summer. Mr. Taylor has done a good work, which has been greatly appreciated. He has returned to resume his B.A. course at Toronto University, and is in residence at Wycliffe College, as a divinity student.

Atwood.—The fall meeting of Perth deanery was held here October 17th. Holy Communion was administered at 10 a.m. by Rural Dean Deacon, and the rector, Rev. T. H. Farr. This was followed by the chapter meeting at which a cordial welcome was extended to Rev. A. P. Moore, rector of Listowel, who recently came into the deanery. The weather was very bad all day, and kept away several speakers and visitors. The

afternoon convention was in the Town Hall. Rural Dean Deacon was obliged to leave on account of the sudden illness of his wife. Mr. Farr opened the meeting, and called Rev. A. P. Moore to the chair. Mr. Moore read a good paper on the "Incarnation." Rev. Mr. MacLeod (Presbyterian), was present, and was invited to speak on this topic, and gave a most thoughtful review of the paper. An address on "Confirmation" was given by Rev. T. G. A. Wright, of Millbank. Speeches were also made by Rev. W. V. McMillan, Mr. Carthew (Barrister), and Mr. J. A. Miller, B.A. Judge Barron was in Atwood on legal business, and promised to assist, if time permitted, but was obliged to leave by an early train.

Colchester.—The congregation of Christ Church, Colchester, held their annual harvest services in the church on Sunday, the 15th. The church was tastefully decorated by the ladies of the congregation, and was well filled at both morning and evening services. Rev. W. H. Battersby, rector of St. Mary's church, Walkerville, officiated at both services.

Thamesford.—St. John's.—The harvest festival services were held here on Tuesday, the 10th inst., when the Bishop was present and preached, choosing for his text the first two verses of Psalm xcii., and spoke in general terms of thanksgiving. When a nation sets apart a day for thanksgiving, it is an open rebuke to all forms of infidelity, and is a general acknowledgement of our indebtedness to God from Whom all our benefits and blessings flow. So also when a congregation has a special thanksgiving service it does a very good thing. God loves His creatures to give Him thanks for the many benefits He bestows upon them. Grateful hearts are like magnets, they find out many things to be grateful for; we would all be better men and better women were we more grateful. God expects gratitude. By the illustration of the sun melting the glacier so that a river of water flowed from it to water and bless the plain below, he showed how the hard heart is melted by the warm rays of the sun of righteousness until it overflows in gratitude and thanksgiving to God, which flows out to bless and help others. We as a nation ought to be very thankful for our highly favoured land. Although he had travelled a great deal he had not seen any country so highly favoured as our own land. God has watched over our fields and made every blade of grass to grow and His sun has carpeted the land with glory, and if we wish these mercies repeated we must be sure to give thanks. Then we ought to be thankful for the peace which we enjoy; we are not on the eve of war as they are in Africa. And he then depicted the horrors of war. We ought to thank God because He has watched over us. In conclusion His Lordship said that the best way to show our gratitude was to go to Jesus Christ, and let Him come into our hearts and fill us with love and joy and peace. "As many as received Him to them gave He power to become the sons of God." The sermon was listened to very attentively by a large and appreciative congregation. To show the kindly feeling that exists amongst the churches in the village it might be mentioned that on the previous Sabbath the pastor of the Methodist church told of the coming visit of the Anglican Bishop, and urged all his people to go and hear him. It is announced that the Rev. J. A. Bloodsworth has been appointed to Paisley.

ALGOMA.

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

Port Arthur.—The Bishop extended his stay in this neighbourhood to more than a week, during which the Rev. J. W. Thursby, Rural Dean of Thunder Bay District, presented seven candidates for confirmation; and presented seven more candidates on another day. At each ceremony impressive discourses were given by His Lordship. In honour of the Bishop, there was a reception in

the school room, when His Lordship gave an excellent and much-appreciated address. The rector and F. H. Keefer, Esq., also made speeches.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Manitoba.

Boissevain.—On Sunday, the 8th inst., St. Matthew's church was handsomely decorated with the fruits of a bountiful harvest for the special thanksgiving services. In the evening, the beautiful service was so rendered as to more deeply impress the congregation. The first lesson was from Deut. vi., and the second, the parable of the man tearing down his barns to build greater, as found in St. Luke xii. The music, which deserves special mention, consisted of the responses, Magnificat, Nunc Dimittis, and Hymns 382, 386, and 385, while the choir rendered Josiah Booth's beautiful anthem, "Thou Crownest the Year with Thy Goodness." Instead of the Psalms of the day, the 65th and 72nd were read. The text was taken from Malachi iii., 8: "Will a man rob God?" and a powerful appeal was made for a personal dedication to God, and an acknowledgment of His Sovereignty over us.

Winnipeg.—The Rev. W. A. Burman, Rural Dean of Winnipeg, has consented to act as commissary for the Bishop of Moosonee, in the West.

CALGARY.

Wm. Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—The foundation-stone of the maternity ward of the General Hospital was laid on 12th September by Mrs. Pinkham, at which a large number of guests were present; and the conclusion was arrived at that the hospital owes a very great deal to the Women's Hospital Aid Society, for whom Mrs. Pinkham returned thanks.

Sarcee Reserve.—The Ven. Archdeacon Tims has returned from England, and resumed his work among the Sarcee Indians.

Banff Mission.—The Rev. W. B. Magnan arrived here with his wife and children, and commenced work in August. The removal of the railroad people from Canmore to Calgary has greatly depleted the Church membership at the former place.

A meeting was held at Anthracite, at the residence of Mr. C. A. Milligan, there being no Church building. The families residing here appreciate very highly the idea of having regular Sunday services, which at present have to be held in the village school-house, as the incumbent is unwilling to make use of the Union Church building, looking forward to the erection of a church of our own some day.

On the 13th Sunday after Trinity, the Archbishop of Rupert's Land held a service in the G.T.R. hotel. The attendance was good, and an offertory of \$37 was taken up in aid of the Church Building Fund.

Innisfail Mission.—The Bishop preached on the 14th Sunday after Trinity at St. Mark's. In the afternoon he set out for St. Matthew's, Bowden, but was unable to reach there owing to the flooded condition of the creeks.

Red Deer Mission.—The foundation-stone of the new church of St. Luke was laid on Monday, September 4th, with Masonic honours. Masons were present from many points, including Dean O'Meara, the Rev. S. H. Cubitt, and Messrs. Brown, Eggleton, Gee, Fream and Bernard. The Church's offices were said by the Bishop, who

gave an appropriate address to those present at the ceremonies.

Lethbridge.—St. Augustine's.—An active canvass has lately been made in the parish, to get all members and adherents of the Church to subscribe regularly to the offertory. This has resulted in placing the finances of the Church in a much sounder, and, therefore, in a more fitting condition.

NEW WESTMINSTER.

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

Holy Trinity.—All Saints' Day next has been fixed for the reopening of the Cathedral. There will be celebrations of Holy Communion at 8 and 11 a.m., and choral evensong at 7.30.

Vancouver.—St. James'.—The Synod will meet for business on Wednesday, 8th November. There will be choral evensong the evening before at 8 o'clock with a sermon by the Rev. E. P. Flewelling. On the Wednesday morning there will be a celebration at 8; the opening prayers of Synod will be said at 10, and business will begin in the school-room directly afterwards. On the Wednesday evening at 8 o'clock there will be a service of Intercession for Missions, in St. James' church, while at Christ church there will be a missionary meeting. It is hoped that a resolution of Synod will make the diocese of Kootenay an actual fact.

Family Reading.

BLESSED CHASTENING.

We are taught that happiness does not depend upon our earthly circumstances. How thankful we should be that this is true! If the gladness of the heart must rise and fall with the ever-varying incidents of this life, all happiness would be momentary and delusive. Christianity invites us to a higher plane of observation. That which is the result of spiritual looking from this height is a genuine sunshine; it is permanent peace. Loneliness will disappear because of Christ's presence.

Though the night be dark, the eye of faith will be fixed upon the invisible, yet real. The soul, having traversed the entire universe in the vain search for happiness, will find here its blissful centre of repose. Henceforth truth will be both nourishment and illumination. Circumstances may do their utmost, but will be powerless to harm us. God will overrule them in our interest, according to an irreversible law of love.

When prosperity beams upon our path, we sometimes think special gratitude is due the Author of good. But how few of us really believe that God's severe chastisements are equal, if not greater occasion for thanksgiving.

Surely we are taught that because He loves us He chastens. Is not His love, therefore, the ground of praise? If we could justly measure His providential care over us, we would find in the bitterest earthly sorrows of life the choicest evidences of His regard. Oh, how else but in this way could our waywardness have been corrected, our love of the world removed, the understanding of ourselves improved, our aspirations deepened for another and higher realm of being? Really the favoured company are those who have "come up out of great tribulation;" through trial, but unto victory—victory not only final, but even while passing through the probation. Their midnight was made vocal with songs.

—"We should remember that the God of providence is the God of love and wisdom."

THE EFFECT OF EXAMPLE.

We scatter seeds with careless hand,
And dream we ne'er shall see them more
But for a thousand years
Their fruit appears
In weeds that mar the land
Or healthful store.

The deeds we do, the words we say,
Into still air they seem to fleet,
We count them ever past,
But they shall last,
In the dread Judgment Day—
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way
In work and play,
Lest in that world their cry
Of woe thou hear!

—Keble.

OUR KING AS WELL AS SAVIOUR.

People do not now object to have the Lord Jesus as a Saviour. They would like to know that Jesus would save them from all the punishment due to their sins. But then Jesus claims to be more than a Saviour—He claims the right to be King, and thus to reign in the heart and to rule over the whole of the life. It is this claim we are so unwilling to yield to Him. If He would only save us from the punishment of sin, and allow us to do as we liked, and not in any way interfere with us in anything, so that we could continue committing acts of sin, and live contrary to His will, to engage in sinful pastimes and pleasures, and in no way owe Him allegiance, then people would readily accept Jesus the Saviour. But when He says: "Give Me thine heart, and let Me set up My throne in it," they say: "No, I can't yield that yet." They do not want Jesus to rule their lives, because He would make such a change in them. When Jesus was at last condemned to die, it was on the charge that "He maketh Himself King." It is the only reason why He is kept out of the heart now, and why He is still thrust out and crucified.

GOD'S LOVE.

There is no father, no mother, so pitiful and so compassionate as He Who calls you his child. Whatever else may fail, be sure that His everlasting love will not fail. He is with you in your struggle against sin, in your search for truth, your woes and griefs and loneliness and trials. All your hope, all your patience, all your regard for what is excellent and imperishable come from him, and as he has given you your capacity for His friendship and His likeness, He will train you and guide you to Himself if you are submissive and obedient.

THE FOUNDATION OF THE GOSPEL.

To study the Lord, to study His precepts and teaching, to study His life and example—this is at the foundation of the true learning of the Gospel of Christ. To know Him, and, through Him to know the Father, that is necessarily the beginning of all religious knowledge. And so, at all times, we begin with this, and we are perpetually coming back to this. We really begin with what is told us in the Gospels concerning the life of our Master, and our duty in teaching others is to get them to see what that life really was, what was its true character, and what was He Who is to us the manifestation of God.

From the constant study and reading of God's holy words in the Gospels we learn more and more to know and to appreciate the Lord Jesus Christ, and it is from that knowledge and from that appreciation that all real knowledge must follow. We must—if we can persuade all those to whom we are sent—we must induce them to look for themselves into the records of our Lord's life and try to feel for themselves what He was, how He acted, and what it is that He is to us. This is, I say, the beginning; and from that beginning follows, in the first place, the recognition of Him as the supreme authority upon all questions of right and wrong.—Dr. Temple.

QUIET AND DEEP LIFE.

The hour will be dark in which we pine for things romantic at the expense of a quiet and deep life. Christianity teaches us that no child is to be despised, no work is to be considered mean, and that suffering may have all the honour of service. Woe to us when we can live only on stimulants! When the house is accounted dull, when only sensational books can be endured, when music and drama and painted show are essential to our happiness, life has gone down to a low ebb, and death is at the door. Let us do our quiet work as if we were preparing to reign as kings, and watch attentively at the door, for the next comer may be the Lord Himself.—Dr. Parker.

CONSECRATED BY GOD.

There is no thought more solemnizing to us in moments when we feel lost in the great crowd of humanity as it struggles and wanders round us—when we seem like some mere atom in a vast wandering sea—than the realization of God, the everlasting, the Father of every human spirit, created me, even me, with an individuality of intention and purpose, that I might serve Him with a service which none other in the world can render, or in the created universe can render, because I have an individuality which belongs inextinguishably to me; the gift, therefore, which I, and I only, can render to God, and a service which none other than I can do for His body and for His Temple. I am a holy thing—my body is the temple of God. To defile it, to pollute it, and deal carelessly with this life of mine is to deal carelessly with a holy and consecrated thing.—Canon Gore.

FAITH AND REASON.

"Faith," says the apostle, "is the assurance of things hoped for, the proving of things not seen" (Heb. xi., 1, R.V.). When asked what faith is, a school-boy answered: "It is when we believe what we know is not true." If many men of the world, as they are called, are prejudiced against faith, and dislike sermons on the subject, it is very often because in their secret thoughts they explain faith in much the same way as did the school-boy. They think that it means credulity or, at least, something which is opposed to reason. When told that in order to produce the fruit of good-living they must be grounded and settled in the faith, and that without faith it is not possible to please God, they ask indignantly, "if religion be reasonable, where is the necessity for faith; if it be not, why should I believe it?" The answer to this is that the Bible faith is not opposed to reason, but to sight. It is the assurance of things not seen, not of things unreasonable. It is not a Deus ex machina for clearing up theological difficulties; it is not an inferior degree of certitude.

The certitude of faith may be perfect, but it is associated with effort and trial. We walk by faith, not by sight; it is the generous venture of a soul that believes when it cannot see. So far are faith and reason from being opposed that they are complementary each to the other. We cannot exercise an acceptable faith without having reasons for doing so, and it is impossible to apprehend by reason, exclusive of faith, many of the truths on which we are compelled to act no less in relation to this world than in relation to the next. When faith and reason are separated, all kinds of errors come in. Those who think that it is better to believe than to reason, receive silly miracles and monstrous dogmas without examination until at length they believe as they wish to believe, and thus reason is avenged. Reason similarly indulged, considers that everything it cannot understand is impossible, and this is the Nemesis of faith. Willingness to believe, and fear of deception exist together in the highest natures. The man who in the best sense of the word, is devout, is most cautious to whom or to what he pays his devotion, and it is certainly not true that "the way to be ripe in faith is to be raw in wit and judgment."

HINTS TO HOUSEKEEPERS.

Celery.—An ornamental way to serve celery is to cut the stalks in pieces four inches long, split these four or five times with a sharp knife, lay in water till they curl, then remove to a glass dish; eat with vinegar, pepper and salt.

Wild Ducks.—Nearly all wild ducks are liable to have a fishy flavour, and when handled by inexperienced cooks, are sometimes uneatable from this cause. Before roasting them, guard against this by parboiling them with a small carrot, peeled, put within each. This will absorb the unpleasant taste. An onion will have the same effect; but, unless you mean to use onion in the stuffing, the carrot is preferable. In my own kitchen, I usually put in the onion, considering a suspicion of garlic a desideratum in roast duck, whether wild or tame.

Sauce for Wild Fowl.—One tablespoonful of sauce a-la-Russe (the older the better); one tablespoonful of catsup, one tablespoonful of lemon juice, one slice of lemon peel, one sliced onion, four grains of cayenne pepper, one or two blades of mace. This sauce is to be scalded, strained and added to the gravy which comes from the bird in roasting.

A Yankee Boiled Dinner.—Put the kettle on the stove with two and a half pints of water in it. Get a medium-sized cabbage head, wash and cut in two. Take out the heart (or stalk), lay the halves together and put them in a kettle. Prepare as much pork as you want for dinner and put in your cabbage. Next, get a good-sized, white, sweet beet (red will do, but it is not quite so nice); wash, peel and cut lengthwise in four pieces. If desired, put in turnips with the beets, cut crosswise. Boil slowly for two hours and then put in your potatoes and slices of squash. If the pork is not salt enough, season with a pinch of salt. A red pepper pod is an improvement also. Boil till the potatoes are done.

—Friendship is a vase, which, when it is flawed by heat, or violence, or accident, may as well be broken at once; it never can be trusted after. The more graceful and ornamental it was, the more clearly do we discern the hopelessness of restoring it to its former state. Coarse stones, if they are fractured, may be cemented again; precious ones, never.

Children's Department.

LITTLE WITNESSES.

Tell me, pilgrim, faint and weary,
Travelling o'er this pathway dim,
Are you sheilding light around you?
Are you witnessing for Him?

Do you try to tell the story
Of the precious Saviour's love?
Are you hungering and thirsting
Ever more your love to prove?

Are you seeking out the lost ones
Whom the Master died to win?
Are you showing them the fountain
That can wash away their sin?

Have you made a consecration
Of your time and earthly store?
If your all is on the altar,
Then the Master asks no more.

Thus, O pilgrim, should we journey,
Showing forth the Master's praise,
With our lamps all trimmed and burning,
That the world may catch their rays.

PRAYER.

To be Offered Daily in the Diocese of Ontario During the Time of War in South Africa.

Almighty God, Who alone canst order the unruly wills and affections of sinful men; Assuage we beseech Thee, the miseries and horrors of the war in which our British Empire is now engaged, and in Thy mercy bring it to a speedy conclusion. Meanwhile, for our soldiers in arms we implore Thy protection and assistance; for all who suffer—the wounded, the dying, the mourners of the fallen—Thy support and comfort for those gone forth to minister to souls and bodies, endurance, skill and tenderness. And in Thy gracious providence, so over-rule the course of events that the day may soon come when we shall offer Thee thanks and praise for the restoration of the blessing of peace. This we humbly ask in the Name of the Prince of Peace, Jesus Christ, our Saviour. Amen.

The above prayer I respectfully request the clergy and congregations of the diocese to use during the continuance of the South African war.

T. Bedford-Jones, LL.D.,
Archdeacon of Ontario and Commissary,
Brockville, Oct. 18th, 1899.

JERRY.

There are some people who do not find it a hard matter to keep sweet and cheery, and they invariably show a smiling face to the world. They are generally the ones who enjoy an easy, comfortable life, free from worry and anxiety and pain. But there are others who do find it hard to keep cheerful because of discouragements, hard work, pain and disappointments, and we say, all honour and praise to them when, in spite of these setbacks, they maintain a pleasant manner and are always ready to speak a cheery word.

If you were to visit at any time in the day a certain office building in Chicago, you might, if you

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wished to ascend higher than the first floor, be carried upward in "Jerry's" elevator. Jerry is a coloured man, and there is not a worker in the building who will not speak a good word in praise of his pleasant and kindly manner. And the same is true of strangers, who come in contact with this old man, for he is not young, he is a cripple, and he has seen the hard and seamy side of life for many years.

At the close of the old year and the beginning of the new, Jerry's "Merry Christmas and Happy New Year" box fills more rapidly than any other in the building, and at such times one may frequently hear the remark, as the elevator is emptied after a trip: "It's a real pleasure to drop something into Jerry's box."

When the old coloured man takes his vacation, the first week in July, not a day passes that his name is not spoken by someone who misses his obliging service, and upon his return he is greeted with such remarks as: "Hello, Jerry! Glad to see you back." "Missed you, Jerry. Had a good time?" "See here, Jerry—don't

you be wanting a vacation again this year. There's nobody but you we'll stop between floors and turn back."

To all of which, Jerry replies with his allembracing smile and his favourite exclamation: "Fo' goodness sakes!"—which, interpreted, means: "Bless you all! How sweet such words are to my ears!"

One day last week I had the honour to be one of Jerry's passengers, and I said to my companion, when we had left the elevator and were a few steps away from it:

"What a pleasant, obliging old man Jerry is! It positively makes one feel cheerier to have seen him. Who will take his place when he is unable to work?"

"It is hard to say," was the reply. "Four boys run the other elevators, but we all patronize Jerry's whenever we can. He is an example of old-fashioned courtesy and good manners, and our elevator boys would do well to pattern after him."

And I could not help echoing the sentiment when I remembered the conduct of some elevator boys

whom I have met, who aim to be "smart" rather than courteous and obliging.

NATURE'S FAIRIES.

I am sure all little children love fairy tales. Most of the boys and girls of to-day, I believe, could repeat some of the best-known by heart. And yet I hear a whisper, a rumour, that children were beginning to grow weary of the per-

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petual giants and dwarfs, with their impossible actions, and are demanding something new, something tangible. The boys of to-day are too matter-of-fact to emulate fabulous princes, and the little girls are tired of posing as distressed damsels, for nobody comes to rescue, but rather to ridicule. And as to the fairy rings in the meadows, why we never dream of waiting there at dusk to see the fairies dance. Yet, as I understand, children, you still require the plain truth prettily dressed, the solid fact lavishly decorated with fancy. You may have both, if you will.

Now here is a true fairy story. I believe in fairies, you see, and I want you to know and love the true ones because it will help you to understand the wonderful works of Nature.

There are many good and beautiful fairies always about you, although some of them are invisible to you as yet because the eyes of your mind are not fully open. But there are two, whom in turn are always with you, two beautiful fairy sisters. I call them fairies because the power of man has no control over them. They are ruled by heavenly forces. As I have said, both are beautiful, but in totally different ways. One is fair, with a radiant, smiling face and glistening garments. The other is dark and soft-eyed, with a gentle grace about her movements, and her draperies cling around her like a trailing shadow. The sisters are perfect contrasts.

You all naturally love the beautiful fair one best. She comes to you like a lily blown along by the wind and you cannot help but love her, for she has a heart of gold. The dark sister reminds you of the deepest purple pansy in your flower-garden. She comes shyly and sweetly, and so softly that you scarcely notice her at first, and she, too, has a heart of gold. How happy you little ones should be with two such beautiful companions. They bring you gifts also. Your favourite fair one comes before you, her hands filled with good things for your pleasure and comfort.

"Make good use of them," she says, laughing gaily, as she freely scatters her gifts. "For they will only last for a little while."

And truly, when the other sister comes all your playthings vanish and you turn aside ungraciously from the tender, dark-eyed fairy, who is waiting to woo you to her side. You will not even look at her gifts. Why? because they are all wrapped up and hidden away under her cloak. You are not glad to see her, and you do not welcome her gifts in these days, but by-and-bye you will hold out your arms with longing towards her and look forward to her gentle, soothing presence, as some who are older do now.

I am going to tell you the names of these sisters, we call them Day and Night, but I want

you to find out for yourselves the wonderful gifts they bring to you.

WHAT SOME BOYS DON'T KNOW.

The following are extracts taken from letters published in an English paper, called the Children's Friend. They were written by prominent Englishmen, from their own experiences, at the request of the paper, for hints to boys, and they will, I am sure, be equally helpful to our boys in America.

From Mr. Walter Hazell, M.P.:

"1. That football, however important, is not absolutely the chief end of life.

"2. That only a coward is ashamed to say 'I can't afford it.'

"3. That a great part of school education is wasted, because it is not followed up by subsequent study.

"4. That a father's advice may



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

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be worth much, though at football he may be worth little.

"5. That clean living and the fear of the Lord, are in entire accord with true manliness."

From Mr. George Cadbury:

"My advice to boys and girls on leaving school would be—at once take up some work for the good of others. I can never be too thankful that I was induced to take a class of boys, not much younger, but much more ignorant than myself, when I was seventeen to eighteen years of age. From work of this character I have received untold blessing myself now for over forty years."

From Sir Richard Tangye:

"I am asked to send a few words of counsel to boys just going out into the world. I am a very busy man, but I cannot refuse to say a few words to those whose battle in life is about to begin.

"Be absolutely truthful in thought and word. Be civil to all: it costs nothing, makes a good impression, smooths away difficulties, and often yields an abundant return, sometimes in most unexpected ways.

"Never be afraid you are doing seven-pennyworth of work for sixpence in wages. Even if you do this, you are still the gainer in experience and skill.

"Be willing, prompt and cheerful.

"Whether you are clerk or artisan, keep your bench and tools in perfect order. In this way much time is saved, and time is money—save both.

"Be sober—be diligent."

WITH A NEW MEANING.

It was a beautiful afternoon, and Helen had taken advantage of the brightness to visit one or two of the girls. She was sitting now in a comfortable lounging-chair in Gertrude Welton's room telling some incidents of her calls.

"Do you know, Gertrude," she said, "I had such a surprise at Mildred's!"

"What was it?" Gertrude asked, interested at once, for Mildred was a great favourite with the other girls.

"Well, we had mentioned Esther Morrill's name, and Mildred leaned over to me, and began, 'They say, Helen—I almost gasped, Gertrude, for you know yourself that when anybody begins 'they say,' it usually means that there's some unkind or unpleasant story to follow. I wouldn't have thought anything of it from some of the girls, but Mildred is always so lovely and charitable that I was awfully disappointed."

"Yes?" Gertrude said, with a rising inflection, and with a twinkle in her eye that Helen did not see.

"And what was the story?"

"That's the funny part of it," Helen resumed. "She went on as calmly, 'They say, Helen, and then told me the sweetest story about

Esther, and how she has given up her trip East, and sent her mother instead. I was so relieved, Gertrude. I couldn't really believe that there would be anything unkind to say about Esther, and I didn't want to think that Mildred would say it if there was. But I've heard that beginning a good many times, and I don't wonder I was frightened for a minute. I wonder Mildred would begin that way."

The laughter in Gertrude's eyes had run over her whole face by this time. "I can tell you something about that, Helen," she said. "As you say, there is a sort of atmosphere hanging about those words that isn't pleasant. You always expect to hear something bad when people begin, 'they say.' Mildred was talking about it to me one day. 'I'm going to do what I can to give them a new meaning, and a better one,' she said. And she declared that when she heard of kind and noble and unselfish deeds, she meant to tell of them to as many people as possible, and begin the story with 'they say.'"

"Good for Mildred, I say," Helen declared with enthusiasm. "She'll be doing a good work if she does even a little to change the atmosphere that hangs about those two harmless little words."

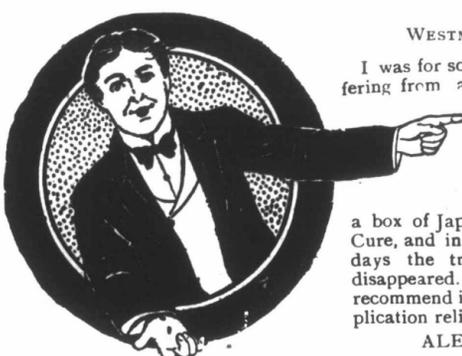
"They say"—the two words are almost always taken as indicating unkind, uncharitable gossip. Why should this be so? Can we not do a small part toward making them the sign and token of charity, instead of its absence?

THE SECRET OF GLADNESS.

Although I cannot say to myself, "Now I will be glad," and cannot attain to joy by a movement of the will or direct effort; although it is of no use to say to a man—which is all that world can ever say to him—"Cheer up, and be glad!" while you do not alter the facts which make him sad; there is a way by which we can bring about feelings of gladness or of gloom. It is just this—we can choose what we will look at. If you prefer to occupy your mind with the troubles, losses, disappointments, hard work, blighted hopes of this poor, sin-ridden world, of course sadness will come over you often, and a general gray tone will be the usual tone of your lives, as it is of the lives of many of us, broken only by occasional bursts of foolish mirth and empty laughter. But if you choose to turn away from all these, and instead of the dim, dismal, hard present, to sun yourself in the light of the yet unrisen sun, which you can do; then, having rightly chosen the subjects to think about, the feeling will come to you as a matter of course. You can rule the direction of your thoughts and so can bring around your summer in the midst of winter, by steadily contemplating the facts on which all Christian gladness ought to be based.

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THE HAPPIEST BOY.

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Once there was a king who had a little boy whom he loved. He gave him beautiful rooms to live in, and pictures, and toys and books. He gave him a pony to ride, and a boat on the lake, and servants. He provided teachers who were to give him knowledge that would make him good and great. But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have. At length a magician came to court. He saw the boy, and said to the king: "I can make your boy happy. But you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give."

So the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next, he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. Then he went away and asked no price at all. The boy did as he had been told, and the white letters on the paper turned into a beautiful blue. They formed these words: "Do a kindness to someone every day." The prince



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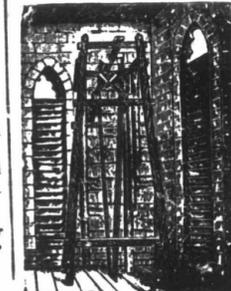
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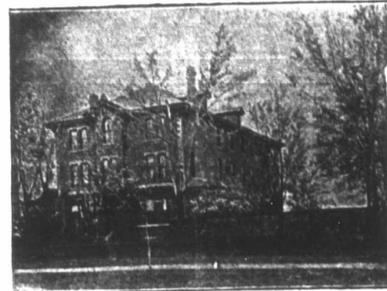


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