



wers
, &c
uaranteed
, Ltd.



Works
nto.
v Description

itect's work
Special de-
cision.
Manager.

& Co.

BEST
QUALITY

OOD

can
ollege

ng, Toronto
0,000

been thoroughly
by new in Can-
been largely in-

s:—Edw. Trout,
es Printing Co.;
ed Accountant;
of the Toronto
F. I. A., Man-
le Assurance Co.;
on, Henderson &
ld, of Wyld, Gra-
Goods; S. F. Mc-

business training
roved methods in
ss houses.

er at any

information, ad-
stary.

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 21.] TORONTO, CANADA, THURSDAY, OCTOBER 10, 1895. [No. 41.

Toronto General AND Safe Deposit Trusts Co.

Cor. Yonge & Colborne Sts.

Capital: \$1,000,000
Reserve Fund: \$250,000

Hon. Edward Blake, Q.C., M.P., President.
E. A. Meredith, LL.D.
John Hoskin, Q.C., LL.D. } Vice-Presidents

Chartered to act as EXECUTOR, ADMINIS-
TRATOR, TRUSTEE, GUARDIAN, A-SIG-
NEE, COMMITTEE, RECEIVER, AGENT,
etc., and for the faithful performance of all such
duties its capital and surplus are liable.

All Securities and Trust Investments
are inscribed in the Company's Books
in the names of the Estates or Trusts
to which they belong, and are kept sepa-
rate and apart from the assets of the
Company.

The protection of the Company's vaults for
the preservation of WILLS offered gratuitously.
Safes in their Burglar-proof Vaults for
Rent.

J. W. LANGMUIR,
Managing Director.

The Misses Shanly,

Modes et Robes
TAILOR MADE AND EVENING GOWNS.

Children's Costumes a specialty.
No. 8 Avenue Chambers (over Bank of Com-
merce), cor. College St. and Spadina
Avenue, Toronto.
Charges moderate. Terms strictly cash

Miss B. PATON,

THE FASHIONABLE DRESSMAKER

Has removed from R. Walker & Sons to 5 King
street west (over Michie & Co.), Room 5, 1st floor,
where she will be pleased to meet her many
patrons and friends. The latest French, Eng-
lish and American Fashions always to date.
Prices very moderate Ladies' own material
made up.

MRS. ADAIR,

326 Spadina Avenue (opp. D'Arcy)
TORONTO,

Artistic Dressmaker

Special attention given to Evening
Dresses, Millinery, and Mantles. The
celebrated McDowell, New York, Sys-
tem of Cutting taught.

THE RELIANCE Loan & Savings Co. of Ontario

33 Wellington St. E., Toronto

HON. JOHN DRYDEN, President, Minister of
Agriculture, Province of Ontario.
JAMES GUNN, Esq., Vice-President, Director
and Supt. Toronto Street Railway.
DAVID KEMP, Esq., Sec.-Treas. Synod Diocese
of Toronto.
REV. G. I. TAYLOR, M.A., Rector of St. Bar-
tholomew's, Toronto.
R. TELFER SHIELL, Esq., B.A., M.B., 173 Car-
lton St., Toronto.
ALFRED MACDOUGALL, Esq., Solicitor to
Treasury, Province of Ontario.

Payment of 55c. for 120 months will produce \$100
Payment of 45c. for 144 months will produce \$100
Payment of 35c. for 180 months will produce \$100

NO Admission Fee
Flies
Forfeitures
Withdrawal Fee
Loans at lowest rates.

Provides Endowments
for children.
Relief from payments
during sickness or loss
of employment.
Address J. BLACKLOCK, Manager.

Meneely Bell Company

CLINTON H. MENEELY, Gen. Mgr.
TROY, N. Y., and NEW YORK CITY.
Manufacture Superior Church Bells

C. P. LENNOX, L.D.S. C. W. LENNOX, D.D.S.
Chas. P. Lennox & Son,

DENTISTS
Rooms C & D, Confed'n Life Bdg.,
Cor. Yonge & Richmond Sts.
TORONTO. TELEPHONE 1846

DR. J. W. OAKLEY,
DENTIST.
Has resumed practice at 157 College St.,
Corner Henry St., Toronto. Open evenings.
Telephone 1672.

DR. A. W. SPAULDING,
DENTIST.
S. E. Cor. Queen & Yonge St.
Residence—1070 Bathurst St. TORONTO

DR. C. P. COBBAN, L.D.S.
DENTIST
537 She'bourne Street.
Between Earl and Isabella Sts.

DR. G. L. BALL, Dentist.
Office—"THE FORUM," Yonge st. Tel. 2138.
Hours—9 to 5. Residence—84 Bedford Road.
Tel. 4067. Hours—8 to 10 p.m.

DR. G. STERLING RYERSON
Eye, Ear and Throat
60 COLLEGE ST., TORONTO.

H. A. GALLOWAY, Dentist.
N. E. Cor. Yonge & Queen
Best sets Teeth only \$8.00. Painless extraction.
Crowning and Bridging a specialty.

COOK, MACDONALD & BRIGGS
Barrister, Solicitors, Notaries, etc
William Cook, B.A. 1 Adelaide St. E.
J. A. Macdonald,
A. W. Briggs, M.A., LL.B. TORONTO, - ONT

G. ADAMS SWANN, D.D.S.
W. C. ADAMS, L.D.S.
DENTISTS
95 King St. east. Tel. 2419.

MISS DALTON,

356 1/2 YONGE STREET, TORONTO.

ALL THE SEASON'S GOODS NOW ON VIEW
MILLINERY,
DRESS AND MANTLE MAKING.
The Latest Parisian, London and New
York Styles.

Hereward Spencer & Co.

INDIAN AND CEYLON Tea Merchants

63 1-2 King St. West, Toronto
Have removed to their new premises,
81 King St. West.
Telephone 1807.

Toronto Fruit Vinegar Co., Ltd.

MANUFACTURERS OF
Pure Fruit Vinegar, Cured Cider, Pickles,
Sauces and Catsups

We guarantee our goods pure and wholesome.
Orders sent to 22 Francis St., Toronto filled with
despatch. Phone 1787. Factory at Stouffville.
W. J. McCORMACK, Manager.
Telephone 1206.

The Bassinette,

11 King St. West, Toronto.

Full line of Ferris Bros.' Good Sense Corset
Waists for ladies and children. Also "P. N."
Corsets, Watch Spring Corsets and other fine
makes.
Ladies' Underclothing and Baby Linen in
large variety and fine quality

Geo. Harcourt & Son,

MERCHANT TAILORS

Our special attention is paid to Clerical
Tailoring.
FALL STOCK NOW COMPLETE

Clerical Collars, Linen and Celluloid,
Christy's Clerical Hats, &c.
57 King St. West, TORONTO

Oh what a problem it is!
to solve the question—
Where is the best place
to shoe the children.

Have you ever tried Blachford's?

They keep children's footwear at all prices
in different widths; buttoned or laced, black or
tan, light or heavy.
Special lines for School wear
83 to 89 King Street East,
Toronto

NEW MANTLE —AND— Dressmaking Apartments.

High Class Work, Latest Styles
MRS. BISHOP: — MODISTE
John Cat's & Son—Dry Goods only. King Street,
opposite the Post Office, Toronto.

PRESENTATION ADDRESSES . . .

DESIGNED AND ENGRAVED BY
A. H. HOWARD, R.C.A.,
5 King St. East, Toronto

The MIKADO . . .

Has re-opened in a new de-
parture of Japanese Goods.
Unexcelled in greatness of variety, unique in
style, and unsurpassed in quality. We acknow-
ledge no equal, being the only house in Canada
making personal selections from Japan. We
give you the best pos-
sible value and thor-
oughly maintain our
already established re-
putation. Come and
investigate and advise
your friends.
**Shimamura
& Co.**
39 King Street West
New Goods have just arrived.

McConnell & Johnstone

BAKERS AND CONFECTIONERS

S	Cream Puffs	S
P	Cream Rolls	P
E	Mince Patties	E
C	Lady Caramels	C
I	Butter Cups	I
A	Fruit Cake	A
L	Communion Bread	L

106 Queen Street East, TORONTO

The CLERGY HOUSE OF REST

CACOUNA, P. Q.

Under the Management of a
Committee
The house will be open for the reception of
guests on Thursday, the 27th of June. Charge for
board and lodging 50 cents per day. The ac-
commodation being limited the clergy are in-
vited to make early application for rooms, stating
date of arrival and departure. Rooms will be as-
signed according to priority of application.
Apply to
MRS. M. BELL-IRVINE,
555 St. John St., Quebec, Que.

W. & D. Dineen

Cor. King & Yonge Sts., Toronto

HATS. FURS.

It will pay any person outside the city who
intends buying Furs to visit Dineen's Large Fur
Store on corner King and Yonge streets, Toronto,
and see their new styles in Capes, Muffs, Jack-
ets, Fur Gauntlets, Storm Collars, Fur Trim-
mings, Fur-lined Cloak, etc., etc. Prices the
lowest. Every article manufactured on premi-
ses; quality guaranteed; styles the latest.

W. & D. DINEEN

Cor. King and Yonge Sts.

Three New Subscribers

We will mail to any person sending us
three new yearly prepaid subscribers to the
CANADIAN CHURCHMAN, beautiful books ar-
tistically illustrated in Monotint and Col-
our, worth \$1.00.
FRANK WOOTTEN,
"Canadian Churchman."
Offices—Cor. Church and Court
Sts., Toronto.

Dr. Pearson's Hypophospherine

The great specific in La Grippe, Neuralgia, Nerv-
ous Debility, Lassitude, Loss of Appetite, &c.
Try Golden Health Pellets in Indigestion
Constipation, Liver Complaint, and as a preven-
tive in infectious diseases. Both invaluable
remedies. Price 50 and 25 cts. Send for pamph-
let.
D. L. THOMPSON, Homeopathic Pharmacist,
394 Yonge St., Toronto

GEORGE EWIN,
Issuer of Marriage Licenses. County
Clerk. Office—Court House, 51 Adelaide Street
East. House—299 Gerard St. East, Toronto

Some Recent Books

NELSON. By John K. Loughton. Men of Action
series, with portrait. 75 cents.
JOHN HORDEN, Missionary Bishop. A life on
the shores of Hudson's Bay. By A. R. Buck-
land, M. A. 50 cents.
HOW CANADA IS GOVERNED. A short ac-
count of executive, legislative, judicial and
municipal institutions, with an historical
outline of their origin and development. By
J. G. Bourinot, C.M.G., LL.D., etc. \$1.00.
BUTLE'S RANGERS. The Revolutionary
Period. By E. Crankshaw. 50 cents.
**THE HIGHWAY OF LETTERS AND ITS
ECHOES OF FAMOUS FOOTSTEPS.** By
Thomas Archer. Illustrated. \$2.00.
CANADIAN IDYLLS. By William Kirby, \$1.00.
**THE LA T JOURNALS OF BISHOP HAN-
NINGT N.** Edited by E. C. Dawson, M.A.
With illustrations from the Bishop's sketches.
\$1.25.

Rowell & Hutchison,

76 KING STREET EAST,
Toronto.

THE ST. DENIS
 Broadway and Eleventh Street.
 Opposite Grace Church. NEW YORK
 European Plan
 Rooms \$1 per day and upwards

"There is an atmosphere of home comfort and hospitable treatment at the St. Denis which is rarely met with in a public house, and which insensibly draws you there as often as you turn your face toward New York."

Hooper's Compound
 Solution of Camphor

This cool weather is liable to produce diarrhoea and other derangements of the bowels. The Compound Solution of Camphor will be found a specific for such.

HOOPER & CO.

43 King Street West.
 444 Spadina Ave., Toronto.

Geo. W. Cooley
 Importer of 567 YONGE STREET
High-Class Wines & Spirits
 For Medicinal Use.
 Telephone 3089 Sacramental Wines

Cheyne & Co.

No such garments at the price of these lines are to be found in any other store in Toronto.

Fur-Lined Overcoats

Blue Beaver, Persian Lamb Collar & Cuffs
 Price only \$35.

Fall and Winter Overcoats

Fine Eng. Beaver and Melton, from \$4.50 to \$15.

Boys' Ulsters

Strong, durable Frieze from \$4 to \$6.

This week we are offering special bargains in Men's, Youths' and Boys' Fall and Winter Clothing.

CHEYNE & CO'Y,

73 King St. East,
 Toronto.

ROBT. CHEYNE, Manager.

MONUMENTS
 AND **FONTS**

D. MCINTOSH & SONS
 524 Yonge St., Toronto.

Pretty Boots

MADE TO ORDER, TO FIT
 ANY FEET.

Good Repairing

PICKLES & CO., 328 Yonge St.

Hanlan's Point

Military Band Concert every evening and Saturday afternoon. Saturday, July 20, baseball match—Crescents and Galt. Wednesday, July 31, Crescents and Guelph. Prices—10 and 15c.

THE TORONTO FERRY CO., Ltd.

FOR SALE.

A large handsome Reed Organ, suitable for good sized church or large school room, nearly new exceedingly fine tone, cost \$800 cash, will sell for \$200. Address ORGAN, CANADIAN CHURCHMAN Office, Toronto.

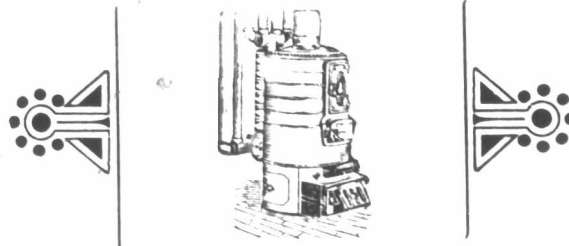


THE LATEST.
JOHN LABATT'S
LONDON
ALE and STOUT

Awarded Gold Medal at San Francisco, Cal., 1894, besides 9 other Gold, Silver and Bronze Medals at the World's Great Exhibitions.

JAS. GOOD & CO., Agents, Toronto.

There is a "Best" in Everything.



The Oxford

What is the difference between one high grade Hot Water Heater and another? What is the reason

THE OXFORD

is leading all competitors? There is a difference, and there are reasons, good ones. Send for Illustrated Catalogue.

MANUFACTURED BY

The GURNEY FOUNDRY CO., Ltd., Toronto

Insist upon having an "Oxford"

SEE THE Unconditional

NEW Accumulative Policy

ISSUED BY THE

Confederation Life Association

OF TORONTO.

IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of issue.

IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE AFTER TWO YEARS.

Full information furnished upon application to the Head Office or any of the Company's Agents
 W. C. MACDONALD, Actuary. J. K. MACDONALD, Managing Director.



The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. P. FRINK, 551 Pearl Street, N. Y.



"St. Augustine"

COMMUNION WINE

One of many recommendations from the clergy:

The Deanery, London, Ontario,
 26th December, 1894.

To Messrs. J. S. Hamilton & Co., Brantford:

Gentlemen,—The "St. Augustine" you sent is exactly what I have been anxious to get for some time past. I have never met with any wine so admirably suited for communion purpose.

Yours faithfully,
 GEO. M. INNES, D.D.,
 Dean of Huron and Rector of St. Paul's Cathedral.



WEDDING CAKES

ARE AS GOOD AS THE BEST MEN AND THE BEST MATERIALS CAN MAKE THEM. WE SHIP THEM BY EXPRESS TO ALL PARTS OF THE DOMINION. SAFE ARRIVAL GUARANTEED.

WRITE FOR CATALOGUE AND ESTIMATE TO
THE HARRY WEBB CO. LTD.
 TORONTO

THE LARGEST CATERING ESTABLISHMENT AND WEDDING CAKE MANUFACTORY IN CANADA

CINCINNATI BELL FOUNDRY
 CINCINNATI, OHIO.
SOLE MAKERS OF THE BOYER BELLS
 OF THE BOYER
 FOR CHURCH, SCHOOL, FIRE ALARM & C
 Catalogue with 2500 testimonials. Prices and terms FREE.



DEMPSEY & CARROLL

CORRECT STYLES

WEDDING INVITATIONS

AND

ANNOUNCEMENTS

HIGH GRADE STATIONERY
 IMPORTED NOVELTIES
 LEATHER GOODS

UNION SQUARE

36 EAST 14TH STREET NEW YORK

MEMORIAL

Wood, Marble, Ophite or Stone, simple or elaborate. Send for Illustrated Hand*Book.

J. & R. LAMB,
 59 CARMINE STREET,
 NEW YORK.

FONTS

CATTO'S

Winter Preparations Will keep you Warm and Snug.

Wool Blankets
 Eider Down Quilts
 Hosiery & Underwear

Autumn Catalogue ready for mailing

JOHN CATTO & SON

DRY GOODS ONLY

King Street East, TORONTO.

Opposite the Post Office.

Novel Effects. Latest Styles

In Wall Papers, Friezes, Room Mouldings and Stained Glass. Samples sent free.

Designs for Stained Glass and Interior Decoration submitted.

Exterior and Interior Painting in all branches

ELLIOTT & SON,

94 Bay Street.

Canadian Churchman.

TORONTO, THURSDAY, OCT. 10, 1895.

Subscription, - - - - - Two Dollars per Year.

(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 30 CENTS.
Liberal discounts on continued insertions.

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

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

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

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

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

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

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

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

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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

FRANK WOOTTEN,
Box 9640, TORONTO.

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

Lessons for Sundays and Holy Days.

October 13—18 SUNDAY AFTER TRINITY.
Morning.—Jeremiah xxxvi. Colossians ii. to 8.
Evening.—Ezekiel ii.; or xiii. to 17. Luke xi. to 29.

APPROPRIATE HYMNS for eighteenth and nineteenth Sunday after Trinity, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 197, 310, 313, 552.
Processional: 4, 217, 231, 392.
Offertory: 36, 178, 203, 304.
Children's Hymns: 280, 340, 343, 565.
General Hymns: 14, 195, 218, 238, 451, 544.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 190, 314, 315, 557.
Processional: 242, 231, 281, 601.
Offertory: 27, 235, 258, 541.
Children's Hymns: 298, 331, 473, 569.
General Hymns: 35, 181, 202, 277, 547.

EIGHTEENTH SUNDAY AFTER TRINITY.

RENOUNCING ALL EVIL.

If last Sunday we prayed more particularly to be given to good works, now we especially beseech of God to keep us from evil ones. This Collect is a prayer for grace to keep that part of our baptismal vow in which we renounce all evil. It recalls the very first teaching of the Church Catechism, and points back to the holy season of Lent, at which time we remember how our blessed Lord was tempted for our sakes. He withstood the world, the flesh, and the devil, and we know that in His name we can withstand them also. We must renounce the world. This does not mean that we are to withdraw ourselves from it altogether. Jesus Himself said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (St. John xvii. 15). It is just that which we renounce, "the evil" of the world; as the Collect explains, we must withstand its temptations—never let it lead us into sin. We are to renounce the flesh.

This again does not mean that we are to be careless of our bodies, or that we are ungratefully to despise the comforts God our Father gives us, but that we should withstand those temptations to sin into which we fall through our own lusts or desires. We must withstand ourselves. That is what it means. We must not think only of what we like, of what it pleases us to do, but of what we ought to do. "For the flesh" (that is ourselves, our own bodily wishes) "lusteth against the spirit" (Gal. v. 17), and it is by the spirit, not by the flesh, that we must be led. Whenever what would be nice or comfortable to our bodies is in the least wrong, then we must give it up; when it is not wrong, then we may enjoy the nice thing or the comfortable feeling, and thank God for it. Children need this lesson very much; they are so especially apt to think first of what they like, not of what they ought to do. They are not wise enough to know that, even in a worldly point of view, it is better to have the control of ourselves, and not be easily led by our own wishes. But if they do not know this by experience in worldly things, they ought to know it—by faith in what they are taught—of spiritual things. Try, then, to conquer yourselves, and to "withstand the temptations of the flesh," such as greediness, slothfulness, and all those faults which you fall into by doing what is pleasant to your bodies without waiting to find out whether what you wish is right for you to do or to have. We are to resist the devil, as Christ resisted him, and with the same weapon, the Word of God. "Get thee hence, Satan," our Saviour said; "for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." Store your minds while you are young with verses from the Bible, so will you have holy thoughts and holy words with which to resist the evil spirit in your hearts when he tempts you to do wrong. Thus, then, withstanding all evil, keeping ourselves unspotted from the world, must we, while "waiting for the coming of our Lord Jesus Christ," follow with pure hearts and minds the only God.

BROTHERHOOD OF ST. ANDREW.

The arrangements for the Provincial Convention to be held in Toronto on October 25th, 26th and 27th, are rapidly approaching completion, and we hope to publish the programme in our next issue. Several prominent members of the Brotherhood in the United States will be present and take part, amongst them being Bishop Dudley, of Kentucky, Mr. Lilas McBee, the first Vice-President, and Mr. John W. Wood, the General Secretary of the Order in the States. The Brotherhood in Toronto are anxious to welcome and entertain all Brotherhood men who can come. Hospitality will be provided, and those who intend to be present are asked to communicate at once with Mr. H. H. Loosmore, 64 St. Alban street, Toronto.

THE NEW VICAR OF LEEDS.

The Rev. E. C. S. Gibson, who has been appointed vicar of the important town of Leeds in succession to the Rev. Canon Talbot, Bishop designate of Rochester, has been for some years past Principal of Wells Theological College. He was educated at Charterhouse School and Trinity College, Oxford, and took his degree in 1870. After a year of preparation at Wells Theological College, he was ordained deacon in 1870 and admitted to

priest's orders the following year. He remained at Wells as chaplain, and in 1874 was appointed Vice-Principal. In 1876 he went to Leeds, and from 1886 to 1880 held the post of lecturer at the clergy-school under Dr. Gott, now Bishop of Truro. In 1880 he returned to Wells as Principal of the College, which post he has held up to the present time. He is an elder brother of the Right Rev. A. G. Gibson, bishop-coadjutor of Capetown. He is a High-Churchman, and like Dr. Talbot is a man of wide culture and liberal views. He has for some years past been a Prebendary of Wells Cathedral.

THE CANADIAN CHURCHMAN.

We feel thankful to the writers of the following letters which recently appeared in *The Mail and Empire*, in reply to a correspondent who accused THE CANADIAN CHURCHMAN of unfairness towards those who may differ from it in religious opinion. The attack was anonymous and so are the replies, but we are grateful to our unknown friends who have defended us from a malicious attack which we could not notice under the circumstances.

THE CANADIAN CHURCHMAN.

To the Editor of *The Mail and Empire*:

SIR,—As a reader of THE CANADIAN CHURCHMAN for many years, I feel that, in justice to it, some words should be written expressing dissent from the opinions published by your correspondent signed "Presbyter." The fact that this excellent Church paper has for a long time more than held its own is a tribute to its worth, and an evidence that it has supplied a popular need. I do not agree with the assertion about bitterness and unfairness; on the contrary, while it has been fearless and outspoken, it has always exercised moderation. The matter referred to by your correspondent appeared in the correspondence column of that paper, where views are permitted to be expressed for which the editor does not hold himself responsible. This is to be noted. It must be always a very difficult thing to know exactly where to draw the line where space is given for the expression of very diverse opinions. I have good reason to know that THE CANADIAN CHURCHMAN is not losing any of its former popularity, and that its circulation is steadily increasing.

Yours, etc.,

ANOTHER PRESBYTER.

Toronto, Sept. 25th.

THE CANADIAN CHURCHMAN.

To the Editor of *The Mail and Empire*:

SIR,—"Presbyter's" letter in last Saturday's *Mail and Empire* is such a transparent puff in the interest of a new periodical that he should, in common honesty, have paid for it as an advertisement. He assails THE CANADIAN CHURCHMAN for no earthly reason that I can see. The proprietors of that journal are not responsible for everything their correspondents say, and, I suppose, are not always in perfect harmony with some opinions they feel bound by courtesy to print. "Presbyter" says, "Its reputation for bitterness and unfairness is a matter of common notoriety." Such assertion is scarcely true, and certainly not polite. He also says, "Very few people pay much attention to what appears in its columns." If this latter statement is correct, how can its reputation be notoriously common? I have read it weekly for 10 years, and have rarely had occasion to accuse its writers of acrimony; and of ill-temper or rudeness, never. Were I to give a list of the eminent names which have adorned its pages, even "Presbyter" might feel that his attack was undeserved.

Yours etc.,

LAYMAN.

Toronto, Sept. 26th.

COLONIZATION AND THE CHURCH.

BY ERNEST HEATON, BARRISTER.

(Concluded from last week.)

It is unfortunate that the average immigrant is inclined to be, if not socialistic, very democratic in his views. And all experienced colonists will bear witness that, before he has gained actual experience under new conditions, the new arrival very generally out-democrats the most democratic. For this reason to many the more unrestrained democracy of the United States has peculiar attractions; the assumption being, apparently, that in that country Jack is more truly as good as his master, and, therefore, he has a better chance of pushing himself to the top. In the more unsettled districts of the United States, as might be expected, we may find the tendency we have described most completely developed, because there the traditions of the older civilization are more generally and more aggressively despised. In the newspapers of the Western States, we occasionally read of women White Caps. The explanation of this term the writer lately learned in his travels in the West. It appears that in certain settlements of the Western States human beings have gone back to first principles. The immoral orgies of young girls of presumably respectable parentage, not long ago, reached such a pitch that respectable women, not coarse, raw-boned creatures, as we might expect, but delicate, refined mothers of families, in self-defence, were compelled to take the matter into their own hands and form an association to inflict substantial corporal punishment upon the offenders, in order to prevent society from being completely destroyed. It is a well-known saying that "there is no God west of Denver, and no Sunday west of the Missouri River. This, if not literally, is practically true. It is estimated that in San Francisco not more than two per cent. of the population attend church. The Durant case is the story of a crime which the newspapers have made well known. This crime, like the exploits of the outlaws, Evans and Sontag, so notorious in Southern California some two years ago, was dramatized under the name of the Crime of the Century, but unlike the former, which proved a financial success, the performance of the play was stopped by the authorities. The most skillful colonizers in Southern California advertise in their pamphlets that in that country civilization is founded upon agriculture, and therefore is of a higher character than that in the northern part of the State, which was originally based upon mining, and that here, unlike northern California, Sunday is observed, and consequently it is a better country for respectable people to go to. At the same time no one who had been brought up in England or in Canada could fail to be struck with the fact that seven men out of ten in Southern California are professed atheists, and they make no secret of their profession either in their language or their lives. We might dwell on the number of divorces, the looseness of the marriage tie, the slow and uncertain administration of justice to criminals; we might point out that a nation which obtained a portion of Maine in 1849 by the suppression of an important map, and which offered mistranslations of Russian documents and false affidavits in the Behring Sea arbitration, is not more scrupulous in private transactions, if we may judge from the unfortunate experience of English investors, who have buried more than one hundred million of dollars west of the Missouri river, which brings in less than one per cent. interest. But there is

little to be gained by dwelling further on a comparison of morals. On this one point, however, most Canadians, whether living in Canada or the United States, will agree that amid all the points of similarity which tend to induce political union, the one distinguishing feature which more than anything else will keep the two countries politically apart is the lower tone in the social business and political life of the United States, which makes it a less desirable country for the bringing up of children—a condition of things which is the natural result of uniting the ambition and natural abandon of the immigrant, without restraint, face to face with the primary elements of existence, in a country which professedly despises the ways that are old. The superiority of Canada in this respect may be attributed without doubt to the influence of British connection and the more marked impress which British ideas and traditions have left upon the country. There is surely room in the English colonies for all the surplus population of Great Britain, and with a rapid growth of population induced by scientific colonization, the colonies would afford ample chances for making money within the British Dominion. There is sufficient choice of climate to satisfy the varied tastes of those who may want to launch out. If the English Church is interested, as she professes to be, in the social condition of the people at home, and if her interest is not cut short when as emigrants they embark at an English port, she will see that the interests of religion are truly served by using the whole force of her influence in preventing emigrants from straying outside the British flag, and in stemming the inevitable tide of moral retrogression abroad, in order that the advancing wave of civilization within the British Empire may present a moral and Christian front, which in the work of spreading Christianity, if not so dramatic, would, at any rate, be more effective than all the efforts of missionaries among heathen that are black.

CORRECTION.—In last week's issue of the above article read eight hundred thousand, instead of eight thousand, of those who passed through Canada to the United States.

THE QUESTION OF PATRONAGE.

COMMUNICATED—No. 3.

When we come to Ante-Nicene times and find St. Cyprian and others speaking of the bishops and clergy as the elect of the people, we need to recall the admonition of the Bishop of Ripon (Addresses on Preaching): "Phrases are enemies of truth." Election, with its group of phrases, meant, in the days of the Roman Empire, something very different from what goes by that name with us. The conditions that were imposed as to eligibility of candidates and the powers of the presiding officers in a popular election in the Roman Empire, would be deemed by us to utterly vitiate the principle of popular election and regulate it out of existence. It was the function of the presiding officer to examine the candidate in set form before the votes were recorded. He could refuse to take account of votes which were given for a candidate which did not satisfy him, and in default of other candidates, he could himself nominate candidates and declare them duly elected, and the election was only complete when he formally announced it. In the time of St. Cyprian even this form of election, giving a stone for bread, in our English point of view, had been superseded throughout the Empire, though possibly not wholly so in Africa, by election by the senate, subject only to a formal approval by the people (See Dic.

Christian Aut., p. 1,503). Only the chief officers in the State, corresponding to the bishops in the Church, were chosen and appointed under the form of an election, and that such as we have referred to above; they themselves appointed their subordinates without even a formal submission of the names to either the people or the Senate. Alexander Severus, Emperor (A.D. 222-235), voluntarily limited his own privilege in this respect in making important provincial appointments, by consulting the people as to the character and fitness for their duties of his nominees: "*Hostans populum ut si quis quid haberet criminis probasset manifestis ebus.*" He gave as his reason for this course the example of the method of appointments in the Christian Church. But Alexander Severus simply carried out what is contained in the Niagara Canon of Patronage. The principle of that Canon then was the rule and custom of the Church when St. Cyprian was Bishop of Corthage (A.D. 226). The influences of that age acting upon the Church within and without, as she travailed of her Nicene polity, bringing it into clear and definite form, made unmistakably and powerfully for this rule of patronage. We have seen how true this was as to the civil methods of appointment to office, and though Gore and others have shown Dr. Hatch's theory of the Church evolving her institutions out of the public life of the Roman Empire to be unhistorical as well as rationalistic, yet we know that the growth and development of the Church took something of the impress of the civil organization and polity of the age. As to the influences from within, incomparably the greatest of these was that of St. Cyprian. The Archbishop of Canterbury tells us that his influence upon the organization and legislation of the Ante-Nicene Church was far greater than that even of Hildebrand upon the mediæval, and the ideal St. Cyprian taught to embody in the corporate life of the Church necessitates this rule of patronage. That ideal was "the bishop in the Church, and the Church in the bishop." "The bishop in the Church"—that is, the Church has the Divine gift in her life of the Apostle of the flock, the instructor and the judge, therefore the bishop does nothing without the information and advice of the presbyters, deacons and laity. "The Church in the bishop"—that is, the bishop is the embodiment of the Church, which needs, necessarily, no other representation. So we find St. Cyprian held that the bishop had the right of appointing the inferior clergy, and that he exercised that right himself (Ep. 29); and this right of appointment is again insisted upon in his Epistles to the African and Spanish clergy (Ep. 68). The same principle is stated in his letters to Cornelius, Bishop of Rome. And there is a consensus as to this rule of patronage from Cyprian, through Jerome and Ambrose, down to the last of the fathers, Gregory the Great, who strenuously reserves to the bishops the power of selecting parish priests and deacons on the ground that in choosing a bishop the clergy and people transferred to him all rights of election to the inferior offices (Thomasin Discip. ii. 7, c. 34). There was one influence sometimes felt in the early Church which we must not pass over. It arose from the humility of holy men and their shrinking from the office of the priesthood. When these men were well known and beloved the violence of popular enthusiasm practically compelled their ordination, but not in opposition to the bishop (Porsidius *In vita*, Aug., c. 31) and (S. Paulinus Epist. *ad amandum*). But abuses arising, recourse was had to the provisions of the Canon law. The Council of

Laodicea (? 314) laid down—"Quod non sit tur-
bis concedendum electionem falere eorum qui altaris
ministero sunt applicandi"—prohibiting this action
of the people.

REV. JOHN OWEN RUGGLES.

The awfully sudden death of Rev. J. O. Ruggles,
late diocesan secretary for Nova Scotia, has cast
a gloom over the city of Halifax, of which for the
past five or six years he has been a well known
and respected resident, and indeed over the whole
diocese. On Sunday, September 22nd, Mr. Rug-
gles took duty at Windsor for Archdeacon Wes-
ton-Jones, absent at the Provincial Synod. The
services consisted of an early celebration of the
Holy Communion at eight a.m., matins at eleven
a.m., and evensong at seven p.m. While robing
in the vestry for the evening service Mr. Ruggles
was suddenly seized with a violent pain in the
stomach, accompanied with vomiting. Rev. Dr.
Bowman, of Windsor, who was assisting in the
services, immediately procured help, and the suf-
ferer was carried into the rectory hard by the
church. For several hours the vomiting con-
tinued, but by the efforts of the doctor, who had
been hastily summoned, it subsided and finally
ceased. Good hopes were now aroused that he
would pull through, when a sudden syncope of the
heart took place, and he passed away before any-
thing could be done to effectually relieve him.
His wife, who had been summoned by telegraph
from Halifax, arrived too late to see him in life,
his death taking place at 5 a.m. on Monday.
The subject of this brief memoir was born 55
years ago in the historic town of Annapolis Royal.
He belonged to one of the oldest and best-known
families of Nova Scotia. His grandfather, Gen-
eral Ruggles, was a distinguished United Empire
Loyalist, and settled in Annapolis over one hun-
dred years ago. His mother also belonged to an
old Nova Scotian family of the name of Owen,
settled in Lunenburg, and originally from Eng-
land. In his early days Mr. Ruggles occupied the
position of Principal of the Digby Grammar
School, and early in the sixties, after taking the
usual course at King's College, and, of course,
taking his degree, he was ordained deacon and
priest by the late Bishop Binney. For about
twenty-five years he laboured in the diocese with
signal success, holding the parishes of St. Mar-
garet's Bay and Kentville. At the latter place
and at Wolfville, which was then an outstation of
Kentville, he did an admirable work, admitting no
less than 225 Baptists into the Church from time
to time, and virtually rebuilding the church at
Kentville. While in Kentville he made hosts of
personal friends, and "Parson Ruggles" is held
in affectionate remembrance throughout the whole
length and breadth of the far-famed Annapolis
Valley. About seven years ago the progress of
an internal malady, which eventually caused his
death, necessitated his retirement from the active
ministry, and he came to reside in Halifax, where
he started and built up a book business on Bar-
rington street, assisting, whenever he was able,
in the various city churches. On the removal of
Dean Partridge to Fredericton, N.B., Mr. Ruggles
was unanimously elected to his position, whose
duties he most ably and acceptably discharged up
to the day of his death. He was a man of fine
physique and imposing presence, but withal of the
kindest and most unassuming manner and bear-
ing, and of cheerful and even temperament. He
was immensely popular with his brother clergy,
and indeed all classes of the community. His re-
markably robust appearance was however very

deceptive, and his health for the past eight or ten
years had been at no time better than very pre-
carious, although his bright and elastic tempera-
ment enabled him to keep up an appearance of
vigour that often he was far from feeling. The
funeral services took place at St. Luke's Cathed-
ral, of which congregation he was a member, on
Wednesday following his death. The body was
taken to the church at 6 a.m., and at 7.30 there
was a solemn celebration of the Holy Communion,
at which his widow and everyone of his nine chil-
dren received. Rev. E. P. Crawford was the cele-
brant, and was assisted by Rev. Cuthbert Willis.
The funeral service was held at 8 p.m., and was
very largely attended by the clergy and the gen-
eral public. All the city rectors and their assist-
ants were present and several of the rural clergy,
including Rev. Canon Brock, of Keatville, Arch-
deacon Kaulbach, of Truro, Dr. Ambrose, of Her-
ring Cove, and others. His Lordship Bishop
Courtney arrived from the West just in time to
take part in the procession. The choir were out
in full force, and a beautiful processional was sung
on entering the church from the choir room. The
service was almost entirely choral, and the anthem,
"Who are these," was admirably rendered. The
lesson was read by special request by Canon
Brock, the deceased's successor at Kentville. The
Nunc Dimittis was sung as a recessional. For
nearly a mile the order of procession through the
streets was as follows: The clergy in surplices,
cassocks and stoles; the bishop in full canonicals,
with his pastoral staff borne before him, Rev. Dr.
Bullock acting as chaplain. Then came the
hearse flanked on each side by the pall-bearers,
Revs. Messrs. Bullock (chaplain to the forces); Le
Moine, of St. Mark's; F. H. Almon, of Trinity;
Pitman, of St. George's; Perry, assistant at St.
Paul's, and F. Webster, St. Stephen's. Behind
the hearse came the mourners and several hun-
dreds of citizens on foot, including some of the
most influential citizens of Halifax. The remains
were interred in the beautiful new cemetery at
"Three Mile House," on the banks of Bedford
Basin. Mr. Ruggles in early life married Miss
Owen, of Bridgewater, N.S., a lady of singularly
beautiful disposition, and a sister of Hon. Mr. Owen,
M.L.C., and Judge Owen, of Annapolis Royal.
Mrs. Owen and nine children out of the ten born
to them survive, of whom six are sons and three
daughters. The profoundest sympathy is felt and
has been expressed for the family in their bereave-
ment. Magnificent floral tributes were sent by
his old congregations at Kentville and Wolfville,
and from his numerous personal friends. He re-
sided for eighteen years in Kentville.

Home & Foreign Church News
FROM OUR OWN CORRESPONDENTS.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.
(Provincial Synod, concluded from last issue).

Wednesday.—Consideration of the report of the
committee on the state of the Church, was resumed
at this morning's session.
Dean Partridge, who submitted the report on be-
half of the committee, explained that since the ad-
journalment of the debate on the previous day, the
clause which had given rise to so much discussion,
viz., the relations of the Church to the masses, had
been reconstructed. It now read to the effect that
the committee could not omit from their considera-
tion the very grave question of the relations of the
Church to the poor and uneducated. The needs of
the rich were amply supplied; the great middle
classes were quite able to support and enjoy the min-
istrations of the Church; but it must be remembered
that the poorer classes were peculiarly susceptible.
The influence of the more social and demonstrative

forms of evangelistic agencies drew them to care less
and less for the sober worship of the Church of Eng-
land, and thus there must always be a constant
struggle on the part of the Church to retain her
grasp on her children. Let them beware of the
bane of too much respectability and of the tempta-
tion to neglect the masses, whose squalid homes and
unthrifty habits brought with them poverty and suf-
fering. Let the Church go down to these classes
with a brotherly grasp and exercise all kinds of in-
genuity to find them some kind of spiritual work.
The organizing and systematizing of an order of lay
readers was suggested as a means which might be
employed in bringing the Church into closer rela-
tions with the masses.

Dean Partridge moved that this clause be substi-
tuted for the one which had caused so much discus-
sion on the previous day, and this having been
agreed to, debate thereon took place.

Rev. Prof. Worrell thought that, whilst there might,
in a few country parishes, be a falling off in the
number of attendants and communicants at church, there
should not be any seeming slur cast on the work of
those engaged in such districts. Throughout the
country there had not been that general increase in
the population which might have been expected,
and if the Church had not increased in the manner
desired, it was to be attributed to this cause, and to
the fact that there was a constant migration from the
rural districts to the city, which caused the churches
of the latter to be so largely swelled in the number
of their attendants and communicants.

Canon Thorneloe said that the history of the past
decade of the Eastern Townships parishes had been
one whose keynote was progress. There had been
new missions formed, new churches built, parsonages
erected, and increases in various parishes in the
number of communicants and attendants at church.

Canon Sutherland considered that the clause of
the report was hysterical in its tone. So far as his
experience went, the report was very much in error
as regarded any town in Canada; it might have been
drawn up by an Englishman from Birmingham,
Wolverhampton, or any of the great manufacturing
towns. The report talked about a workingman's
squalid home; he (the speaker) would like to know
where in the typical city of Hamilton, from which
he came, that could be found. There the bona-fide
workingman had a home as comfortable as that of
any other person, and he had a great many luxuries.
To talk about workingmen as a class in regard to the
Church was a radical mistake. There was a tone of
condescension in the report which would not go down
with the workingmen, but would hold them aloof
from the Church more than they were at present.
It was quite a mistake to treat the workingman on
any other footing than as man to man.

Dr. R. W. Heneker testified as to the growth of the
Church in the Eastern Townships.

Mr. C. N. Vroom remarked that on Sunday last he
had attended three Church services in this city, and
with two of them he was disgusted, on account of
the talking and giggling that was going on all over
church, including the choir. There was nothing in a
service of that kind to attract the masses, who, when
they went to a service, wanted to see some-
thing reverential; if they went to a church service
which was nothing but a concert, they were not go-
ing back again. One of the most important things
with which the Church as a body had to deal was
the attitude of the Church towards social reform.
The Church of England was generally regarded as
standing aloof from that reform; it was a position
which that Church should not occupy. At temper-
ance and other social gatherings the Methodist, Bap-
tist and Presbyterian ministers would be found on
the platform; but the Church of England clergyman
was very seldom there. The result was that part of
the community which needed the Church looked
upon her as holding aloof from them, and, therefore,
they did not go to the services. This was one of
the things which the Church had to recognize before
she would get hold of the masses.

Rev. E. P. Crawford held that there was no other
body, unless it were the Roman Catholics, that cared
so much for the poorer classes.

Canon Forsyth contended that the Church of Eng-
land was not losing ground; it alone had made pro-
gress. He considered that it spoke a want of faith
on the part of Churchmen to say that the Church of
England was losing ground. One of the causes why
she had not made more progress in the past was that
a great many of the clergy had held aloof from the
social platform and were above the general masses
of the people. That, however, was changing now,
and they were taking part in the social reform of the
people, and a change was taking place on the part
of the people towards the Anglican Church.

Rev. Dyson Hague advocated more sociability be-
tween the laity and the masses.

Rev. W. J. Ancient said that he formerly took part
in temperance and other social meetings, but when
he heard a person spoken of as a friend of the devil
and an enemy of the Church, because he took the
devil's drink in the Church, he, as a clergyman,

could not take part in such gatherings; he was driven out.

Dr. L. H. Davidson moved that all that portion of the report which spoke about the bane of respectability and the squalid homes and poverty of the working classes, be struck out. He argued that this portion of the report implied that Churchmen had been guilty of too much respectability.

Archdeacon Lindsay spoke of the growth of the Church in the Eastern Townships, and said that to let the statement contained in the report go forth, to the effect that the Church of England had made no progress and was not making the progress which might be expected, would certainly convey an impression that was not in accordance with facts.

Rev. Dr. Pearson, as one who lived among workmen, thought that they had not quite struck the bull's eye: they must dismiss from their minds all ideas about classes and masses, go to the workmen as men to men, and get from their minds that Churchmen had any fancied superiority. If this were not done, no good would be effected.

Archdeacon Evans touched on what he considered weaknesses on the part of the clergy, one of which was that very often men attempted to uphold and work a parish when, under the laws of nature, the time had come when they ought no longer to be trying to do it. That was the reason why Methodist churches had been comparatively filled when the Anglican Church had not been so.

Mr. R. T. Walkem pointed out that if the clause were adopted, they would put on record a terrible crime against the Church of England, an indictment which would probably be used against the Church throughout the country in a very serious manner. It was implied that the clergy had neglected the poor. From his own experience, he found that the Church was very much alive to its duties towards the poor; in fact, he did not think that its clergy considered any class distinction whatever. He moved that the entire clause be eliminated.

Dr. L. H. Davidson thereupon withdrew his amendment in favour of that proposed by Mr. Walkem.

Rev. A. J. Balfour stated that, in proportion to the population, so far as the city of Quebec was concerned, the number of attendants at church, the number of communicants and Sunday school scholars, the area of territory covered and the amounts of the offertories, had never been so large as they were to-day. Twenty-five years ago the English speaking population of the city was 10,000 or 12,000; to-day it was only about 6,500, the majority of whom were poor people. These were regular attendants at church service, sat side by side with the rich, and were regular communicants. Whilst the numbers were smaller to-day, the amount contributed to the Church far exceeded that given by double the number 25 years ago. The English-speaking population of the city had decreased considerably during the past 10 years, but the membership of the Church had increased, as was shown, not only by published statistics, but by returns sent in by the missionaries.

Rev. J. Pitt Lewis remarked that, notwithstanding what had been said, the Church had not and was not making the progress she ought. Some of the other religious bodies in this country began with very little, and they had increased and were increasing year by year, much more rapidly than was the Church of England, and the material with which they were building their walls had, to a very large extent, been taken out of the Anglican Church. If the Church of England had held all her children in this country from the beginning until now, she would simply occupy the land from one end to the other. He considered that the present state of affairs was due to a lack of Church teaching.

Rev. J. H. Dixon thought that the condition of the Church in Montreal was one for which to be thankful and to take courage from.

The vote was then called, and Mr. Walkem's amendment in favour of striking out the entire clause was carried, with one dissentient.

On the motion of Mr. A. H. Dymond, seconded by Judge Macdonald, a clause was inserted in the report expressing great satisfaction at the increased and acknowledged usefulness of the laity in acting as lay readers and in other ways promoting the success of Church work.

The remaining clauses of the report were considered and were adopted, with the exception of that which dealt with statistics, which were eliminated on account of the unreliability of the returns from which it had been compiled.

On the motion of Dean Partridge, an addition was made to the second clause of the report, to the effect that a proposition had been made by Rev. Dr. Mountain leading to the possible formation of a new Diocese, to be called the Diocese of Cornwall, and expressing the hope that such extension of the Episcopate might be effected.

The entire report, as amended, was then adopted, after which Dean Partridge submitted a resolution favouring the creation of a new Diocese in the Province of Ontario and in eastern Nova Scotia, and

asking that two committees be appointed, one for the east and one for the west, to carry out the recommendation, and that the Upper House be requested to concur in the same.

The resolution, which was seconded by Rev. Dr. Langtry, contained a clause referring to contributions towards the proposed new Dioceses from the other Dioceses of the ecclesiastical province, but this met with so much opposition that it was withdrawn, and the motion as given above was adopted, there being only one dissentient.

A memorial from the Diocese of Algoma praying to be allowed to take the necessary steps for the organization of a Synod for the Diocese was considered.

In bringing the matter before the Synod, Archdeacon Lloyd referred to the gratitude which was felt throughout the Diocese for what the Synod had done in the way of practical sympathy and legislation for the benefit of Algoma. He spoke of the great growth of the Church in the Diocese of Algoma, and said that by granting the prayer of the memorial they hoped to gain the power of self-government and development, so that they would not only consolidate the work which had been begun and take hold of work that was awaiting them, but they would be able to invite the co-operation of the laity in financial matters, and so getting their support, which could not now be done. He moved to the effect that the House consent to the formation of a Diocesan Synod for Algoma, the constitution for which should be submitted for approval to the Provincial Synod at its next session.

Rev. C. J. Machin seconded the motion and spoke of the growth and extent of the work in the Diocese. Their clergy felt that they were only licensed curates of the Bishop, and they felt that they would like a little more standing, and he was sure they would get it. If their prayer was not granted it was possible that some of their clergy, as well as the laity, would refuse to go to the triennial council, and then what would become of the Bishop? The people did not want to be sponging on the people at home. They wanted a clergyman of their own, and as they were earning good wages they were willing to pay his stipend. They wanted to be self-supporting.

Archdeacon Lloyd's motion was carried unanimously. The mover of the motion then returned thanks.

Mr. C. N. Vroom moved: "That, whereas the evil of intemperance, fostered as it is by the saloon system of the country, is found to be one of the greatest hindrances to the advancement of Christ's Kingdom on earth; therefore, resolved that a committee be appointed to consider the whole matter and report." This was carried.

The motion of the Archdeacon of Kingston, "that to promote unity of action and the more harmonious management of the Church's missionary work at home and abroad, this Provincial Synod is of opinion that the interests of the Church will henceforth be best served by the existing Domestic and Foreign Missionary Society being merged in, and becoming an integral part of, the eastern section of the permanent committee of the General Synod," was referred to the committee on memorials. The same thing was done with Judge Ermatinger's motion to the effect that as much of the work heretofore done by the Provincial Synod would hereafter be performed by the General Synod, the Provincial Synod should only meet at the call of their Metropolitan for the despatch of business of pressing importance.

The motion of Archdeacon Bedford-Jones, that the Secretary of the Synod be instructed to print in full the Constitution and Canons of the Provincial Synod in the journal of proceedings of the session, was lost.

Then there was a motion by Rev. E. J. Fessenden, but he was called away, owing to the death of a son, so it was moved by Ven. Archdeacon Evans and seconded by Mr. E. L. Bond. It is as follows:—"That it is the duty of the Church of England in Canada to provide her worship and instruction in the faith in the French tongue to those of our French fellow subjects in Canada who have lost their hold of their former faith and are drifting into unbelief." Carried unanimously.

Rev. Dr. Langtry moved, seconded by Very Rev. Dean Carmichael, a motion expressing thankfulness at the increased desire and prayer on the part of the Christian people for the restoration of the unity of the Church, and pledging the Synod to use every legitimate means to that end, and further desire concurrence of the upper house in the appointment of a joint committee to promote this object and to confer with representatives of any other denominations willing to confer on the subject.

This was concurred in and the following committee named: Archdeacon Kaulbach, Dean Partridge, Archdeacon Roe, Rural Dean S. Jones, Canon Sutherland, Rural Dean Bland, Rev. A. E. Spencer, Rev. J. M. Davenport, Archdeacon Lauder, Archdeacon Bedford-Jones, Rural Dean Bogert, Canon Brigstocke, Canon Du Moulin, Rev. Dr. Pearson, Rev. A. J. Broughall, Rev. Dr. Langtry, Canon Roberts, Archdeacon Nelles, Dean Carmichael (convener),

Archdeacon Evans, Canon Henderson, Canon Mills, Archdeacon Lindsay, Rev. J. F. Renaud, Canon Richardson, Rural Dean Mackenzie, Hon. G. W. Allan, Hon. George Irvine, Judge Hanington, Dr. L. H. Davidson, Mr. R. Bayly, Dr. R. W. Heneker, Mr. Jas. Dunbar, Mr. S. Bethune, Mr. Chas. Garth, Judge Macdonald, Judge Senkler (St. Catharines), Messrs. R. V. Rogers, R. T. Walkem, Chas. Jenkins, J. A. Worrell, A. H. Dymond and R. W. Hewson.

Dean Partridge tendered his resignation as a member of the committee on the state of the Church, and Canon Brigstocke was appointed to fill the vacancy.

Various votes of thanks having been passed, the Synod adjourned.

During the day Judge Hanington presented the report of the committee appointed to consider a message from the House of Bishops regarding a proposed canon on the consecration of churches. The committee recommended non-concurrence in the message, on the ground that there was so much diversity in the laws of the different civil provinces that it would be difficult, if not impossible, to pass a canon which could be made applicable in the whole of the ecclesiastical province; and, further, each diocese could deal with the matter best as the occasion arose within its limits.

The report was adopted.

A statement was received from the bishops to the effect that they desired to put no difficulties in the way of increasing the episcopate, and expressing their readiness to waive the rule requiring that a capital sum of not less than \$40,000 be in hand before a new diocese could be created, on condition that it should be proved to the satisfaction of the House of Bishops that an income of not less than \$2,000 per annum had been legally secured as stipend for the bishop.

The reports of several committees, the main features of which have already been published, were adopted.

A resolution was passed acknowledging the valuable services rendered to the Synod during many years by Dean Norman as clerical secretary, and asking him to accept the Synod's sincere thanks and its assurance of its full appreciation of his labours.

On the motion of Mr. J. A. Worrell, an addition was sanctioned to Canon XIII., providing that all additions or alterations made in the Prayer Book, etc., be made or accepted by canon.

It was also decided, on the motion of Mr. J. A. Worrell, that the resolution passed at the seventh session of the Synod, in 1871, accepting the lectionary now in use, instead of that contained in the Prayer Book, as authorized by convocation in 1661, and the Act of Uniformity, be adopted and printed as Canon XXII.

A memorial from the Diocese of Niagara in reference to a Cabot celebration, was referred to the General Synod. It asked the Provincial Synod to prepare and sanction a form of service to be used on St. John the Baptist's Day, 1897, or on the Sunday following, in commemoration of the four hundredth anniversary of the discovery of the continent of America by John Cabot, and in acknowledgment of the blessings that have flowed therefrom.

A message was received from the House of Bishops concurring in the recommendations contained in the report of the Inter-diocesan committee on Sunday-schools.

The following were appointed the committees in accordance with the terms of the resolution favouring the creation of a new diocese in Ontario and another in Nova Scotia:

Western section—Canon Young, Mr. Charles Jenkins, Mr. A. H. Dymond, Rural Dean Septimus Jones, Rev. Dr. Langtry (convener), Mr. J. A. Worrell, Mr. A. H. Campbell, Rev. E. J. Fessenden, Rev. G. A. Forneret, Judge E. J. Senkler and Mr. E. A. G. Heaven.

Eastern section—Archdeacon Bedford-Jones, Archdeacon Smith (convener), Rev. Dyson Hague, Judge Ritchie, Judge Fitzgerald and Mr. I. V. Payzant.

Thursday.—The first business that came before the Synod this morning was a message from the upper house asking for a conference with the prolocutor in reference to the resolution transmitted to them on the previous day in favour of establishing a new diocese in Ontario and another in Nova Scotia.

Mr. R. T. Walkem and Judge Hanington were deputed to accompany the prolocutor, and on the return of the delegation Mr. Walkem explained that the bishops, owing to the indefinite wording of the resolution, had been somewhat mystified with regard to that portion of Ontario in which the new diocese was to be erected, whether it referred to the new Diocese of Ottawa or that which it was proposed to create out of the Dioceses of Niagara, Huron and Algoma. They were also puzzled in not knowing the precise opinion of the lower house as to whether it was intended that the new dioceses should be dependent upon the Synod for support, or should, as in the case of ordinary dioceses, be self-sustaining. It had also been explained by the bishops that unless the contemplated new dioceses were to be missionary

on Mills,
d, Canon
n. G. W.
on, Dr. L.
eker, Mr.
s." Garth,
tharines),
Jenkins,
ewson,
as a mem-
e Church,
to fill the

assed, the
ented the
ider a mes-
a proposed
The com-
the mes-
h diversity
es that it
as a canon
ole of the
ch diocese
asion arose

ops to the
ties in the
expressing
ing that a
and before
ion that it
e House of
\$2,000 per
and for the

main fea-
ished, were

g the valu-
ring many
ry, and ask-
anks and its
abours.
an addition
ing that all
ayer Book,

f Mr. J. A.
the seventh
the lection-
ined in the
ion in 1861,
d printed as

ra in refer-
red to the
al Synod to
o be used on
the Sunday
r hundredth
continent of
edgment of
n.

se of Bishops
ained in the
on Sunday-

ommittees in
tion favour-
Ontario and

Mr. Charles
an Septimus
: J. A. Wor-
sendsen, Rev.
d Mr. E. A.

. Jones, Arch-
bague, Judge
Payzant.

came before
ge from the
th the prola-
ransmitted to
establishing

a Nova Scotia
nington were
and on the re-
explained that

rding of the
fed with re-
hich the new
ferred to the
was proposed

a, Huron and
not knowing
as to whether
should be de-
or should, as

elf-sustaining.
ps that unless
be missionary

ones, the lower house had no right to take the initiative in the matter, that prerogative, in the case of ordinary dioceses, belonging, according to Canon IX., to the House of Bishops. He moved that the resolution of the previous day be rescinded, and that in its stead the following be transmitted to the upper house:

"That this house being deeply impressed with the urgent need of the Church extending her operations and devoting herself to aggressive work, and experience having proved that such work can only be effectively carried on under the divinely constituted leadership of her bishops, resolved that it recognizes the necessity for the establishment of a new diocese in the western part of the Province of Ontario, to be constituted out of existing dioceses as may be agreed upon by them, and a diocese in the eastern part of Nova Scotia, with such boundaries as may be settled by the diocese of that province, and that this house do appoint a committee to promote these objects, and that this resolution be communicated to the upper house."

This was concurred in, and the committee appointed in connection with the matter on Wednesday was allowed to stand, the following names being added to the eastern section: Canon Thorneloe, Canon Von Imland, Archdeacon Roe, Mr. J. Hamilton, Dr. R. W. Heneker, Mr. W. J. Carter, Dean Carmichael, Canon Mills, Archdeacon Evans, Mr. Chas. Garth, Mr. William Owens, Dr. L. H. Davidson, Dean Partridge, Archdeacon Brigstocke, Rev. J. M. Davenport, Dr. Weldon, Hon. T. P. Burchill and Mr. T. C. Allen.

Rev. Prof. Rigby, of Trinity University, Toronto, was invited to a seat on the floor of the House.

A message was read from the Upper House requesting a conference with a delegation on the subject of the Synodical organization of the Diocese of Algoma.

Archdeacon Brigstocke, Archdeacon Lloyd, Mr. R. T. Walkem, Mr. A. H. Dymond and Mr. Charles Jenkins were appointed the delegation, and on their return Mr. Walkem explained that the Bishops were of opinion that the granting of the memorial of the Diocese of Algoma in reference to taking preliminary steps towards the organizing of a Diocesan Synod, which granting had been favourably passed upon by the Lower House, gave the Diocese of Algoma power to deal finally with the matter, the only right reserved by the Synod being that the constitution should be submitted to it at its next session. The Bishops considered that a Canon should be enacted before anything was done in the matter. Mr. Walkem therefore moved, seconded by Mr. A. H. Dymond, to the effect that the previous resolution be rescinded and that in its stead there be transmitted to the Upper House a resolution stating that the House heartily approved of the memorial from the Diocese of Algoma, and desired that it should be referred to a joint committee on Canons, to prepare and submit to the Synod of its next session a Canon for the purpose of carrying into effect the objects asked for in the memorial, and which might be applicable to all missionary Dioceses in the future.

This was agreed to.

A message was received from the Upper House announcing concurrence in the proposed addition to Canon xiii, whereby it would be enacted that all additions and alterations to the Prayer Book, etc., should be made or accepted by Canon.

A message was also received from the Upper House concurring in the resolution regarding the memorial from the Diocese of Algoma as to Synodical organization.

A message was transmitted from the Upper House concurring in the resolution on the subject of Christian unity, and renewing the committee of the Upper House appointed in the matter in 1892, with the addition of the Bishop of Montreal.

From the Upper House was likewise received the following schedule of business done by both houses during the entire session of the Synod:—

Adoption of two amendments to Canon xxi., on degrees in divinity.

Confirmation of Canon xx., on the representation of the missionary Diocese of Algoma.

Adoption of amendments in Canon xiv.

Repeal of Canon ii.

Adoption of resolution with reference to stipend of the missionary Bishop of Algoma, and provision in case of his resignation.

Adoption of amendments to Canon v.

Adoption of additional clause to Canon xiii.

Adoption of the resolution respecting the lectionary now in use as a new Canon, No. xxii.

Adoption of a resolution receiving the joint committee on Christian union.

Adoption of a resolution conditionally granting the prayer of the petition from the Triennial Council of Algoma with respect to the Synodical organization of that Diocese.

This concluded the business of the session, and the Bishops entered and formally prorogued the Synod, Bishop Bond officiating, in the absence of the Metropolitan. His Lordship congratulated them

upon the good will, good feeling and thorough harmony which had prevailed in the Synod during the session. He also congratulated them on the manifest progress made by the Church during the past three years. It had been very clear that in the spiritual working of the Church there had been great prosperity. He then read the schedule of business given above. His Lordship offered up prayer, after which the doxology was sung and the benediction pronounced by Bishop Bond, who then formally declared the Synod prorogued.

MONTREAL.—The Rev. J. H. Dixon has been appointed honorary canon of Christ Church Cathedral by the Lord Bishop of Montreal, in succession to the late Canon Fulton.

ONTARIO.

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

MANOTICK.—On Thursday last the St. James' congregation held their annual harvest dinner and thanksgiving service. Several of the neighbouring clergy were present. Great pains had been taken with the prettily decorated church. In the evening a thoughtful sermon was preached by Rev. R. B. Waterman, of Franktown.

KINGSTON.—The semi-centennial of St. James' Church was observed on Sunday, September 22nd, with much rejoicing. St. James was organized as a parish in 1843, but it was not until September, 1844, that Bishop Strachan laid the corner-stone, and the church was not ready for Divine service till September 14th of the following year, when it was formally opened. Three rectors have ruled in the parish, all of them men of high character and deeply loved by their flock. A son of the first rector, Rev. R. V. Rogers, who is well known as lay secretary of Ontario Diocese, and a Q.C. of some eminence, and a son of the second rector, the Rev. F. W. Kirkpatrick, who has also adopted the legal profession, read the lessons at the evening service. The special services were as follows: Morning prayer and Holy Communion, with sermon by the Very Rev. Dean Innes, at 11 a.m. Sunday-school gathering, 8 p.m. Evening prayer, 7 p.m. Addresses by the rector, Judge Macdonald and R. V. Rogers, Q.C., the latter taking the place of E. J. B. Pense, Esq., who was unfortunately too poorly to be present. A most successful parochial re-union was held on Tuesday evening in the Y.M.C.A. Hall. In addition to an excellent programme of music, Mr. Rogers gave a very humorous speech, "Reminiscences of St. James'." Among other amusing tit-bits he suddenly produced a tin scone with a scrap of candle in it, which had been found in the tower during the rebuilding, and which he well remembered to have been used in lighting the church in his father's time. The scent of the tallow candles then used was not pleasant, nor was the light good. Indeed, most families brought private candles of their own to church and stuck them in holes on the tops of the pews. A Young People's gathering on Wednesday evening, also very successful, closed the festivities. A very tasty souvenir has been issued from the press of the *Daily British Whig*, of which the churchwarden, Mr. Pense, is proprietor. It contains excellent cuts of the three rectors and the Archbishop of Ontario, exterior views of the church as it was in 1845, and as it is now, and interior views of the chancel as now existing, and of the whole church after the renovation of 1884, also some interesting facts connected with the 50 years history of the church.

TORONTO.

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

Grace Church.—A very beautiful harvest festival service was held in this church on Wednesday evening of last week. The church was gracefully decorated with the various fruits of the field. The rector, Rev. J. P. Lewis, conducted the service, and the Bishop of Niagara preached a most impressive sermon.

St. George's.—The Harvest Thanksgiving services were held in this church on Sunday last. The Provost of Trinity College preached in the morning, and Canon DuMoulin in the evening.

St. Thomas.—The Harvest Thanksgiving service was held in this church on Sunday last. The church was suitably decorated and there was a very large congregation at all the services. Rev. Canon McNab preached in the morning and Rev. Dr. Sweeney in the evening.

Rev. John Jacobs, Church of England missionary on Walpole Island, of the St. Clair Flats, is in the city. He has been revising the Ojibway hymn book and is having it printed in parallel columns with an English version.

On Tuesday evening, of last week, the Rev. R. W. B. Webster, late acting chaplain of H. M. forces in Africa, delivered, in the Y.M.C.A. Hall, a most interesting lecture on "Africa and General Gordon," to a very appreciative audience.

PARKDALE.—The Church of the Epiphany.—The Harvest Festival of this church was held on Friday evening last. The Rev. Arthur Baldwin preached a most appropriate sermon.

Wycliffe College.—The annual meeting of the graduates of this College was held last week. The session was opened by the administration of the Holy Communion by the Rev. Canon Sanson, assisted by the Rev. James Ardill. The President in his address said they must resist to the utmost every effort to disseminate unsound teaching. The want of uniformity was a present danger. It seemed that every man was now a law unto himself. It would be a comfort and consolation to many loyal Churchmen if greater respect were shown for the principles of the Book of Common Prayer. They needed to teach more carefully the meaning of the Prayer Book and the 39 Articles. The Rev. Prof. Wrong read a most adaptable paper on "The Clergyman and his Study." Rev. G. Herbert Gavigler, rector of All Saints', Buffalo, gave an interesting paper on "Pastoral Visiting." Rev. Prof. Cody read a paper on the "Tractarian Movement." Rev. Principal Miller, M.A., of Bishop Ridley College, St. Catharines, read an able paper on "The Best Methods of Teaching the Principles and Practices of the Church of England so that they will Retain their Hold upon the Young." Several other papers were read and speeches made. Mr. Eugene Stock and the Rev. Mr. Grubb were present and made very interesting speeches. These gentlemen will be in Canada two or three weeks in the interest of the C. M. S., and collect information.

PETERBORO'.—On Saturday, 21st ult., the Venerable Archdeacon Allen held a meeting in this parish, to arrange for the Archdeaconal Conference, which will be held here on November 27th and 28th.

St. John's.—A lot has been presented to the parish for the North Ward, and the rector asks for subscriptions to the building. The Rev. Carl Smith entered upon his duties as second assistant curate last Sunday; he will be in charge of the South Ward Mission.

ASHBURNHAM.—St. Luke's.—The week-day evening services were resumed on Friday last, and the rector commenced a series of addresses on the Bible.

MILLBROOK.—At the meeting of the deanery, held here last week, the Rev. W. C. Allen was appointed Rural Dean. The appointment is an excellent one, as Mr. Allen is an earnest worker and very popular.

ORILLIA.—St. James'.—On Sunday morning the Rev. H. H. Walters, of New Orleans, preached an admirable sermon.

HURON.

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

FLORENCE.—The harvest thanksgiving services of St. Matthew's Church and St. John's Church, Auhrim, were held on Sunday, September 29th, and were exceedingly successful throughout. Two services were held in Florence, one at 11 a.m. and the other at 7.30 p.m., while an afternoon service was held at Auhrim. Both churches were beautifully and tastefully decorated with grains, fruits, flowers, etc., and notwithstanding the cold and threatening weather, the seating capacity was taxed to its utmost. The services were bright and hearty throughout, and two appropriate and practical sermons were rendered by the Rev. Roger S. W. Howard, B.A., of Courtright, wherein many useful and striking lessons were drawn from a consideration of the harvest season. The free-will thank-offering at St. Matthew's amounted to \$50, which is to be applied on a chancel fund. The guild of the church have also recently laid by \$60 for this same fund. This, with the large congregations and the hearty services, is but a manifestation of the usual interest displayed in Church work here and the general prosperity of the parish.

INGERSOLL.—St. James'.—On Sunday morning, 22nd ult., the Orangemen, in a body, attended Divine service in this church, and the rector preached from Josh. iv. 14 and following verses, a very stirring sermon on the subject of Protestantism. He began by stating that his purpose was not to abuse the Roman Catholics, but to point out the dangers to which Protestantism is exposed in these days. He believed there was good in all denominations, and we must allow others the liberty of their own views; that while advocating one's own cause, it was unnecessary to abuse others. The Roman Catholics

are at least conscientious, their errors and abuses being the outcome of their belief. His very apt illustrations proved the fallacy of the common saying, "It is no matter what a man believes, if he be sincere." The rev. gentleman presumed that these Orangemen were gathered here to recall some of the wonderful things God had done for their forefathers, and tersely reviewed for them the growth of the Church until error crept in, and different beliefs were promulgated, culminating in the terrible darkness of the 14th century. Protestantism, in its true sense, is simply the views set forth in our blessed Bible, and, as its name implies, was a strong protest against the evils of the middle ages. There is a negative and a positive side to Protestantism. The negative side is to protest against abuses and errors which are prone to creep in; the positive side is to assert its great principles—that the Bible has absolute supremacy: that man is saved by grace, by the death of Christ on the Cross; and individual and personal priesthood, every man being, in God's sight, a priest unto Him, and having a perfect right to study the Bible for himself. King William fought for "the Protestant religion and the liberties of England"; and in an English cathedral the outlines of Orangeism were formulated and granted, that they might unite together to defend and uphold Protestantism and the liberties of England.

ST. THOMAS.—Trinity Church.—The annual harvest home services took place in this church on Sunday, 29th September, large congregations being in attendance at both services. The church was beautifully decorated with products of the field and garden, by the ladies' societies connected with the church, assisted by the indefatigable people's warden, Mr. Geo. S. Wright, and others. The services were largely musical, as is customary, Mr. Jones and his choir of some forty voices rendering the various chants and hymns as usual, with great taste and fine effect. The anthem, in the evening, was especially well rendered, the solo taken by Miss Allworth, Mrs. Dabber and Mr. B-leher, with great feeling and precision. The *Nunc Dimittis*, with Miss Allworth as soloist, was also very fine. The sermons at both services were preached by Rev. Mr. Lowe, of Glencoe, and were suitable to the occasion, the evening one being upon the gratitude and ingratitude of the one leper and the other nine lepers, cleansed by our Saviour, respectively. Mr. Lowe's sermons were plain, earnest discourses, impressively delivered, as is usual with him. Canon Hill exchanged pulpits with him, preaching at Glencoe. On Monday evening the annual harvest festival was held in the handsome school-house, and was largely attended. This is one of the periodical reunions of Trinity congregation. A choice musical programme arranged by Mr. Jones, the talented organist, was rendered, while ices and other delicacies were dispensed by the ladies. Rev. Canon Hill presided as chairman. A novel and pleasing feature in the programme was the mandolin playing of Miss York, who was repeatedly encored.

LONDON.—Huron Anglican Lay Workers' Convention.—A meeting of the officers, respectively, of the Huron Anglican Lay Workers' Association and the Synod S. S. Committee, was held in Cronyn Memorial Hall, London, on the 26th ult., Mr. A. H. Dymond in the chair, to make final arrangements for the Lay Workers' Convention to be held in Windsor, Ont., on the 23rd and 24th inst. The Bishop of Huron and Dean Innes were present. The programme of the convention was settled and is rich in topics of general interest. Two most important features are the address to be given in All Saints' Church, on the evening of the 23rd, by Mr. Eugene Stock, Editorial Secretary of the Church Missionary Society, London, England, and one on the evening of the 24th, "A Missionary Church," by the Lord Bishop of the diocese, whose powers as an orator and enthusiastic champion of missionary effort will, no doubt, have full play on an occasion and theme so favourable to their exercise. All the visitors will be hospitably entertained by Windsor friends. The local secretaries are Rev. T. B. Smith, curate of All Saints', and Mr. J. L. Kent.

WALLACEBURG.—The ceremony of laying the cornerstone of the new Anglican Church, Wallaceburg, took place on Sept. 24th, at 2 p.m. The stone was laid by Rev. Rural Dean Smith, of Morpeth, who was assisted by several of the clergy of the Deanery. A large concourse of people from the town and from long distances in the country were present. The clergy having robed at a house adjacent, proceeded to the building, together with the choir and congregation, singing the processional hymn, "Onward Christian Soldiers," followed by the recitation of the Nicene Creed. The corner stone bore the inscription—"Church of St. James the Apostle, erected A.D. 1895," surmounted by a Greek cross. The following among other articles were deposited in the cavity of the stone: "Synod Journal for 1895," Journal of proceedings of first session of the Genera

Synod," copies of latest issues of THE CANADIAN CHURCHMAN and *The Church Evangelist*, document giving particulars of the Anglo-Canadian Church, also phial of shells from the Sea of Galilee and River Jordan. A document conveying information relative to civil matters of a local nature was also enclosed. After the laying of the stone brief appropriate addresses were delivered by the clergy present. The new church is being built upon an excellent site on the north bank of the Sydenham River, and when completed will be a beautiful structure. It will be ready for opening about the middle of December. Since the arrival of the new rector, Rev. A. Corbett, the prospects of the Church here have brightened considerably. Mr. Corbett is not only a forcible preacher of the extempore type, but also a skillful organizer. The ground plans and internal arrangements of the new church were designed by him and will be of a churchly character in every detail. The seating capacity will be 300. The architect and contractor is Mr. Martin Martin, who constructed the large glass factory here which has given such an impetus in trade to the now rapidly-growing town.

SANDWICH.—St. John's.—The annual Harvest Home services, which were held in this parish on the 22nd Sept. ult., were of unusual interest, great pains having been taken to make them all that they should be, both in the character and rendition of the music, and in the decorations of the church. The latter were beautifully done by means of valuable offerings in kind, which were afterwards given to such persons in the parish as could most appreciate them. The sermon, which was a most excellent and thoughtful one, was effectively delivered from the text, Gal. vi. 8, "For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." The special preacher was the Rev. Mr. Arnold, of St. Peter's Church, Detroit. The rector, the Rev. D. H. Hind, B.A., occupied the pulpit and addressed the congregation in the evening. The services of the day were most heartily rendered and with excellent taste, the chanting of the psalms being particularly good. The thirty voices of the combined choirs of the two parts of the parish, St. John's and St. Stephen's, stood well together, sustaining their several parts most admirably and in excellent time. The congregation of Sandwich is not now very large, owing to depopulation. The offerings of the day, amounting to \$30, were therefore satisfactory.

WINDSOR.—All Saints' Church.—The Rev. J. Cooper Robinson and Mr. Yoshero Saiki, who have come from Japan as a deputation to visit our principal towns and parishes on what Mr. Robinson calls an educational mission, a mission not only to arouse and interest Churchmen in the general work of evangelizing the heathen, but to enlighten them in regard to the real condition of the people of Japan, their characteristics, habits, ideas, customs, modes of thought and living, have just given Windsor a notable treat, besides some valuable instruction. Arriving in town on Saturday, the 14th Sept. (being Holy Cross Day), and receiving the cordial hospitality of the Rev. Canon and Mrs. Hincks, their coming having been announced in the *Parish Magazine*, their presence was greeted with enthusiasm, as shown by the large attendance and liberal offerings of the following day. On Sunday morning the prayers were read by Mr. Robinson, who also read the 1st Lesson. The 2nd Lesson was beautifully and effectively read by Mr. Saiki, whose own appreciation of its thought and spirit was manifest, while his knowledge and excellent pronunciation of English were surprising. At the time appointed for the sermon Mr. Robinson delivered an admirable missionary address without any Scriptural text. He began by saying this was the century of Christian Missions. If one were desired to define what a mission is, it might be done by saying that it is the carrying out of a new object settled upon, by methods and means predetermined. There are many kinds of missions; but while the word is most generally applied to undertakings of a religious character, it is sometimes applied to such as are secular. The speaker meeting a friend one day after a long separation, enquired of him concerning the work he had been engaged in, and received the reply, much to his surprise, that his friend had been doing missionary work. The fact was that he had been introducing among the merchants of the country a new line of goods. The practical business point of view indicated by this use of the term would not be disadvantageous if transferred to the Christian field. For like the mercantile traveller, the messengers of God are commanded to go, and they go and carry the glad news of the Gospel of reconciliation to all those who are at enmity with God, and to give light to those who sit in darkness and the shadow of death. One essential character of the Church is that she is a missionary institution; and her previous goods must be pressed upon the attention of all mankind, for the

command is to preach the Gospel to every creature, and to make disciples of all nations. It is frequently objected against foreign missions that they do not make progress commensurate with the money and labour bestowed upon them; that even now, after eighteen centuries of labour, there are more heathen than there were at the beginning; that, in fact, Christian missions do not pay, and that it is a hopeless task to undertake to convert the world. In the first place, whose fault is it, if more has not been done? Can any one say that more could not have been done? All Christians are appointed to be co-workers with God in one way or another. If all had executed the command of the Lord and done their duty, and lived up to their high privileges, there would be few at this day to whom the Gospel had not been proclaimed. But this is a different matter from converting the world, the mistaken notion as to which has caused no little hesitancy and stumbling. The Gospel was to be preached to all nations, that out of every nation, and kindred, and tongue, the Church, His bride elect, might be chosen by Christ. All the world is not to be converted in this dispensation; for when Christ comes men will be eating and drinking and behaving as in the days of Sodom and Gomorrah, but those whom Christ will receive will come from the east and the west, and from the north and the south, etc. All men have a share in preparing the Bride to meet her Lord. There is more missionary zeal at the present than at any time since the Apostles' days. Yet it is not sufficient. If the Queen were Empress of the whole world, her decree could be proclaimed to the understanding of every intelligent being of every nation and tongue in less than eighteen months. Yet the zeal of Christians has not sufficed to make the Gospel known to more than a fourth of the human race in eighteen centuries. Missionary work is retroactive in its effect when carried on in sincere obedience to the command of God. Those who abide in the Vine shall live by the life thereof. "I am the Vine, ye are the branches." "Abide in Me and I in you." "If ye keep My commandments, ye shall abide in My love." Simple, faithful, trustful obedience is what God requires of us; and these are His commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbour as thyself"; and we are told there are none other greater than these. The parable of the "Good Samaritan" teaches us who our neighbour is; and we find him everywhere, especially in heathen countries whose spiritual degradation, blindness and helplessness call aloud for the sympathy, help and relief which only the religion of Christ can furnish. Those who would be true missionaries, having faith in the power of God, need not fear that no response will be given to their earnest and prayerful labours; for the more thoughtful heathen see the hollowness of their system very readily, and eagerly open their minds and hearts to receive what is more substantial when properly and adequately presented, though in the simplest terms; and one who has not had the experience can scarcely imagine the pleasure one feels when a word, a thought or a fact connected with the Gospel story seems to illumine the countenances of the hearers, or causes them to assume an air of hallowed earnestness and enquiry. Paul may plant and Apollos water, but it is God that giveth the increase. The simple means by which God accomplishes His great purpose may be tersely set forth under three heads, viz.: *Preaching, Praying and Paying*. It is, by preaching that God has designed His way to be known upon earth, His saving health among all nations. St. Paul says: "Whosoever calleth upon the name of the Lord shall be saved," but goes on to ask, "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The speaker strongly urged that money was not all that God required of us, but personal service besides. There were, no doubt, numbers in this congregation who were qualified intellectually, educationally and spiritually to enter upon this work. Why did they not offer themselves, both men and women, that they might be sent? He cited an instance of one young lady who was filled with the missionary spirit and was eager and anxious to go and be spent in this work, some three years ago; but was hindered by her parents. There was work for innumerable missionaries, both male and female, for whom God would provide. Japan was a promising field, which was white unto the harvest, and here, more than in any other oriental country, the door was open; but the customs of the country prevented any but lady teachers and missionaries having access to the female portion of the household. All Christians, therefore, shared the responsibility of carrying out the Lord's command to carry the Gospel to all nations. They should therefore pray that more labourers be sent into the harvest, and pay liberally of their substance as God has prospered them, into His treasury. It

will be a sign of the second coming of Christ when His Gospel shall have been preached among all nations. Therefore, the more missionary work is accomplished, the more shall His appearing be hastened.

(Continued in next issue.)

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

The Rev. Franz C. H. Ulbricht desires to gratefully acknowledge the sum of one dollar received from "One of the Fifty" in answer to his appeal for \$50 for the repairing of the damaged tower of St. Mary's, Aspdin.

GRAVENHURST.—The Church in this town has suffered a great loss by the death of Mrs. Newton, widow of the late Richard Newton, who entered into rest on the 19th inst. Although she had been ailing for some time past, the end came with unlooked-for suddenness. A few days previous to her death she received the Holy Communion at the hands of her clergyman, cheering him with the assurance of her continued and comforting reliance upon Him who loved her and bought her with His own blood. Mrs. Newton was a devout and consistent Churchwoman, a regular communicant, always in her place in church unless lawfully hindered, loving and attending the services on All Saints' Days as well as on Sundays. She was decided and firm in her views, looking neither to the right hand nor the left, but regarding the Church as the Church of her race and nation. Would that England, when sending other daughters to our shores, would send us many more like Mrs. Newton. She assisted in all good works in the parish while strength permitted, and contributed liberally according to her means. Her last work for the Church was an effort to increase the circulation of the CANADIAN CHURCHMAN and the Algoma Missionary News.

RUPERT'S LAND.

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

HEADINGLY.—The fourteenth Sunday after Trinity being the day set apart by the Manitoba Synod as "Temperance" Sunday, when such clergymen as may wish to do so can preach on that subject, the Rev. A. E. Cowley, rector of St. James, Winnipeg, preached an excellent sermon on "Self-Restraint," though he incidentally alluded to the subject of teetotalism, which is, after all, only one of the many phases of temperance.

WINNIPEG.—Last Sunday the Very Rev. Dean Grisdale preached a most able sermon in St. John's Cathedral on the text, "Two men went up into the Temple to pray." He described in vivid language the contrast between the appearance and manner of the Pharisee and the publican. The Pharisee, conscious of his position in society, and with a self-satisfied air, an assured step and handsome dress, enters the temple, as one accustomed to the place, and takes a prominent position. The publican, conscious of his unworthiness, of his character and of the estimation in which he is held, enters as one hardly knowing what to do, what to expect, and in what manner he may be received. The Pharisee lays his hands upon his breast, raises his eyes boldly to heaven, and utters—what? an acknowledgment of his sins? a prayer for mercy? a prayer for pardon? No!—a self-complacent, egotistical and even boastful statement of his own virtues and his own superiority to his fellow-worshipper. "God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even such as this publican. I fast twice in the week, I give tithes of all I possess." The publican, in a retired corner, dares not so much as lift his eyes to heaven, but as he kneels beats his breast, and in humble and remorseful tones, utters words which epitomize all that any sinful mortal can express when confessing himself to his Maker—"God, be merciful to me, a sinner." However little we thought of it, these two men were merely types of those who are to be met with every day. In the evening the Dean preached another eloquent sermon on the beauty of doing good, and in this way of making others happy, a virtue which never palls, but which ever increases, beautifying and ennobling our lives and characters.

The Archbishop is certainly one of the most hard-working and hard-worked men in the Diocese. To give an example of the work he has often undertaken: Last Sunday afternoon he started for Elkhorn, arriving there at 2 o'clock on Sunday morning. In the forenoon he held a confirmation there, after which he drove to Kola, a place ten miles off, where he consecrated a church and church-yard, returning in the evening to Elkhorn to preach. He started from there at 2 o'clock on Monday morning, arrived in Winnipeg at 11 o'clock, and immediately proceeded to his duties at St. John's College.

QU'APPELLE.

WILLIAM J. BURN, D.D., BISHOP, QU'APPELLE STATION.

FLEMING.—His Lordship, the Bishop of Qu'Appelle, visited Fleming on Saturday, September the 7th, for the purpose of dedicating the new Church of St. Mark. The clergy present were His Lordship the Bishop, the Revs. W. T. Mitton, J. Williams, F. A. Merser, H. A. Marcon, also the two lay-readers, E. C. Gross and W. D. Morse. A good congregation were present, amongst whom we recognized friends from the Pipestone and Moosomin. The service was most impressive throughout, and during the sermon it was evident, from the attitude of the people, that His Lordship's words found their mark. The singing was most hearty and was well accompanied by the organist, Miss Louis Bullock, on the fine double manual organ kindly presented by the vicar, the Rev. H. A. Marcon. The church would not have been built this year had it not been for the energy of the Rev. H. A. Marcon and the kind help of Messrs. H. Heron and Thornton. The church is a frame one on a stone foundation and is quite an improvement to the town. The interior is very neat and pleasing to the eye. Great credit is due to the building committee, which is composed of the Rev. H. A. Marcon, Messrs. W. D. Morse, and Walter Treiving, for the careful way in which they have fulfilled their duties. Mr. Rogers, who built the church, has carried out his work most satisfactorily. On Sunday morning the church was again filled when the sermon was preached by His Lordship. The dedication was then finished by the celebration of the Holy Eucharist by His Lordship, at which there were fifteen communicants.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The Rev. R. Holland Taylor, D.D., Rural Dean of Conception Bay, Newfoundland, has been elected rector of Homestead, and the Rev. Adam Currie, L. Th. (Dunelm), has been licensed by the Bishop of Maryland. Both of these gentlemen did good work in Newfoundland.

The Rev. R. Caswall, M.A. (Toronto), can now write "Ven." before his name, as the Bishop of Tennessee has appointed him to an Archdeaconry in his diocese. The new Archdeacon is not unknown to this Church, as he served for some time as a rector in Pennsylvania.

The Revs. Allard Barnwell, B.A., and W. J. Page, B.D., have been appointed to the charge of the Cathedral Missions in Atlanta City, Ga.

A proposal is on foot to create a new Diocese of Lexington, Kentucky.

The Diocese of Massachusetts last year raised the magnificent sum of \$795,460.42 for Church work.

Northern Michigan, Lexington, Alaska, Washington, D.C., should all receive bishops.

The new rector of Burlington College, New Jersey, is the Rev. C. E. O. Nichols. The Bishop of New Jersey, in calling Mr. Nichols to such an important position, has paid a most graceful compliment. The rev. gentleman has done a splendid work at Bridgeton, N.J., and it is expected that he will make a worthy successor of the late Rev. Principal Williams, who possessed the distinguished honour of being an Honour Doctor of Philosophy of the well-known University of Boston. The career at Burlington of Principal Nichols will be watched with interest.

The Right Rev. S. I. J. Schereschewsky, D.D., has arrived in safety at Shanghai, China.

The Bishop of Chicago (Dr. McLaren) will preach the sermon before the Board of Missions in Getsemane Church, Minneapolis, on Sunday evening, October 6th.

It is expected that several Canadian priests will attend the sittings of the House of Deputies at the forthcoming convention as simple visitors.

Complaints are heard that many candidates for holy orders are singularly deficient in Biblical knowledge, though very well posted on the Higher Criticism.

The walls of the Cathedral of St. John the Divine, N.Y. city, have at last been reared above the ground.

The Bishop of Hayti (Dr. Holly) has been cordially invited to attend the General Convention, and if he does, every Missionary Bishop will be present.

The Rev. Charles T. Wright, Secretary of the Diocese of Tennessee, has been appointed by the bishop to the vacant rectorship of St. Barnabas, Tullahoma, Tenn.

Mr. A. J. C. Sowden, the well-known Bostonian, was a representative of this Church to the Provincial Synod of Canada.

The Right Rev. Lemuel Wells, D.D., Bishop of Spokane, has conferred the Deanery of All Saints' Cathedral, Spokane, on one of the best known and most successful priests in the Diocese of Olympia, Washington State. The Rev. D. Richmond Babbitt is well known in Canada, and his appointment to the high office of Dean will be received with gratification

by his many friends. With Dean Babbitt and with an archdeacon of ability, the bishop will do good work for the Church in Washington State. The new Dean is an LL.D. of the University of Wisconsin, and it is expected that the bishop will appoint a new archdeacon as soon as he can meet the right man for the post. Considering Spokane is a new missionary jurisdiction, it has every reason to be proud of its Bishop, Dean, and also Canon Shaw of the cathedral, and with an able archdeacon it bids fair to even excel the sister Episcopate of Olympia in having eminent men in its clerical ranks. We draw attention to the appointment of the Very Rev. Dean Babbitt to show our Canadian Churchmen what an able American Bishop can do, even in such a hard field as the missionary jurisdiction of Spokane undoubtedly is.

British and Foreign.

Mr. Spencer Walpole, three times Secretary for the Home Department, has just kept his 90th birthday.

The historic cross at Chichester is to be put into a state of good and substantial repair at an early date.

Dr. Westcott, the Bishop of Durham, seriously ill and has been forbidden to engage in any active work for the present.

A new reredos, the gift of Lord St. Levan, was unveiled recently in Edward the Confessor's historic Church, on St. Michael's Mount, Cornwall.

On a recent Sunday afternoon a Welsh service was held in Purston parish church, the sermon being preached by the Rev. W. James, curate of Castleford.

Mrs. Alexander, the gifted authoress of several well known hymns, and who is the wife of the well known Bishop of Derry, is very seriously ill at the Palace, Londonderry.

A very beautiful east window has lately been placed in the parish church of Stockenchurch, Bucks. The subjects represented are the Nativity, Crucifixion and Ascension.

The Rev. Hugh John Fortescue, who has been vicar of St. George's, Leicester, since 1876, has been appointed to succeed the late Prebendary Sadler, as rector of Honiton, Devonshire.

The Rev. H. Drake has accepted the post of chaplain to the Hostel of God, Clapham. This is in charge of the Sisters of St. James, who do a very good and needful work in a quiet way.

A beautifully carved stone reredos, representing the crucifixion and other sacred subjects, together with several stained glass windows, have been placed in the lower chapel of Eaton College.

A marble tablet, erected to the memory of the late Rev. Francis Hepburn, rector of Chailey, Super and a Prebendary of Chichester, has been placed over the stall which he always occupied in church.

Canon Gibson, the Principal of Wells Theological College, has been offered and has accepted the important vicarage of Leeds, in succession to Dr. Talbot. He is an Oxford man and took his B.A. in 1870. He is a High Churchman.

On a recent Saturday in Henry VII Chapel, in Westminster Abbey, Canon Duckworth, the sub-Dean, acting on behalf of the Bishop of London, admitted the Rev. P. F. Gleeson, D.D., a priest of the Roman Church, into the Church of England.

The Bishop of Ripon performed lately the opening ceremony at Kirkstall abbey, near Leeds. This ancient monastery was recently purchased by Col. North and presented to the Leeds corporation. The abbey and its surrounding grounds are to be utilized henceforth as a public resort.

On Sept. 9th, the anniversary of Father Lowdell's death, a handsome canopy cover for the font executed in oak was presented to the parish church of St. Peter's, London Docks, as a memorial gift by the Rev. E. T. Walker, one of the priests resident at the clergy house.

At the close of a recent afternoon service in Salisbury Cathedral, Lady Hulse, who was accompanied by Canon Gordon, unveiled a brass plate which has been put underneath new windows placed in the Cathedral in memory of the late Mrs. Hamilton, widow of Dean Hamilton, and mother of Lady Hulse. The windows are twelve in number.

The historic Church of St. Mary, Woolnath, in the city of London, was reopened lately. The old church was destroyed in the Great Fire in 1666, and the present church was built chiefly at the expense of Sir Robert Viner, goldsmith and alderman. It was for many years known as Viner's Church. It was the scene of the labours of John Newton, who in conjunction with Cowper, wrote "the Olney Hymns."

Correspondence.

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

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

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

Lay Help.

SIR,—I am glad this question has been taken up by your correspondents. Lay readerism is becoming a nuisance and it is time the bishops interfered. If the laity would double up their subscriptions we would be able to double our clergy at once. The average man loves his money best. Let him sacrifice what he most prizes. There is little self denial in playing the amateur parson, in fact often exactly the reverse, and this is true of a great deal of other "Church work."

PRIEST OF NOVA SCOTIA.

A Correction.

SIR,—Kindly allow me to make a correction in what I am reported to have said in the Provincial Synod, when speaking on the motion of Professor Clark, of Toronto, to omit certain words in Canon XIII., so as to allow the use of other versions of Holy Scripture in our churches than the Authorized Version. I am reported to have said that I hoped the Synod would never give its vote in favour of displacing the Authorized Version now used in churches. What I thought I said, and certainly what I intended to say, was that I hoped the Synod would never by its vote displace the Authorized Version for the present Revised Version.

F. H. J. BRIGSTOCKE,
Archdeacon of St. John's.

September 27, 1895.

Lay-Readers.

SIR,—In any other profession but that of the sacred ministry of the Church of England, can we find such an anomaly as a lay-officer? Is the proposed lay-reader, of which we hear a good deal just now, to form an order in the ministry? Is he to be under any obligation or vow? The lay-readers of the early Church were elected by the body of the clergy, their fitness was testified to by the body of the Church; he is ordained by the Bishop—(see more fully Smith & Cheetham's Dictionary of Antiquities—section, Ordination). Now the proposed appointment of lay-readers in the Church of England is safeguarded by no such methods. The proposed lay-reader is to be a man selected from the congregation by the parish priest, and licensed, with no examination, with no special preparation, with no consensus of and election by the people, with no guarantee as to his renunciation of the secular affairs; and money-getting occupations of business, to an office which has ever been regarded as a grade between the laity and the diaconate. It is a retrograde step which must tend to the derogation of the real worth and official influence of the holy ministry, for it is handing over functions in the solemn ministry of the Church to men whose piety we may not assume to exceed that of the mass of the faithful, and whose aptitude is established by no special training or freedom from the cares and distractions of a worldly life. It is but one step in the direction which those go who now say:—Why should not a pious and righteous man baptize and celebrate the Holy Eucharist as effectively as the priest, and so it is the beginning of the end of an ordained and consecrated ministry in and for the Church of God. If there be necessity for more labourers in the vineyard to do the work of preaching and teaching, which are sacred functions of the holy ministry—let these men who aspire to participation in the responsibilities of the clergy, offer themselves, and by a complete surrender of secular pursuits and the entanglements of worldly business, and by special preparation, reasonable apprenticeship and solemn obligation, fit themselves to devote their whole body, soul, and spirit to the entire service of the ministry of Holy Church. Rev. E. W. Pickford's arguments and parallels in his letter on this subject are

inappropriate and fallacious. First, he argues that a clergyman being personally interested in the matter of his salary, thereby loses his independence and freedom as a preacher of the Word of God. Such a line of argument would surely uproot the whole principle of an ordained and wholly consecrated ministry of the Word and Sacraments. The argument is fallacious, for the one man devotes his whole life, forgoes all worldly advantages, renounces all opportunity for accumulating wealth, and is bound by solemn lifelong vows; whilst the other devotes only that modicum of his time which he can spare from business or worldly profit to the recreation of lay-reading. The real parallel to lay-reading, as now proposed, is to be found in fashionable district visiting and fashionable slumming, but with a difference, namely, that the district visitor does not intrude upon the functions of an ordained ministry, as does the modern lay-reader. The layman has his sphere of influence for God and Christ, and a very real and blessed influence, in that place in life to which God hath called him. The Rev. E. W. Pickford imputes to our clergy a low grade motive for their want (assumed by him) of independence in the pulpit. Will he analyze in the same pessimistic way the motives that possibly actuate the business man or man of the world who seeks the position of a lay-reader on Sunday superadded to that of a merchant on the week day.

CHARLES E. WHITCOMBE.

The Significance of the Harvest Festival.

SIR,—The harvest festival is not an innovation; it is a return of the good old times. Special feasts in Jewish days, special services in Christian times, marked the yearly commemoration of the fulfilment of the promise of God that "seed time and harvest" should never cease. But like the Jewish feasts, our own services have seen a death and a revival. By the grace of God we are now walking under the canopy of the revival. We are now in the midst of the glorious celebrations of harvest thanksgiving. It would be well to refresh the memory by a glance along the past history of such festivals.

(1) What festivals, centre round the harvest, had the Jewish Church?

Besides other significant memories, each of the three great feasts were especially harvest festivals.

(a) *Passover*.—This was at the beginning of the harvest. No produce of the field was to be eaten until the first ripe sheaf of wheat had been waved before the Lord.

(b) *Pentecost*.—The first fruits of the wheat harvest—two loaves of the newly gathered wheat—and other offerings, were made to God.

(c) *Tabernacles*.—Occurred on the 15th day of our September. It was the real harvest home—the close of the in-gathering. The people were to assume their old-time nomadic life for a week and live in tents of green boughs of olive, palm or myrtle. And a special offering of thanks indicated by the far more numerous sacrifices, took place.

(2) What has the Church of England ever had to correspond to these glad some feasts? Turn to our Prayer Book, we find provision made for two beautiful services, which have been all but lost to the Church.

(a) *A Service of Supplication*.—This was to be held on the Rogation Days, "being the Monday, Tuesday and Wednesday before Holy Thursday, or the Ascension of our Lord." The custom dates from the following incident: About A.D. 460, the city of Vienne in France was visited by very severe earthquakes, and the bishop—Mammertus by name—resolved to dedicate the three days before Ascension Day to an annual custom of procession with clergy and laity through the streets of the city, chanting litanies or rogations, deprecating God's anger. The custom soon became general. In A.D. 511, the Council of Orleans ordered the keeping of Rogation; and in England, in A.D. 747, the Council of Cloveshoo adopted the observance, and so it was continually in the Church until the last century. Recent years have seen it revived and almost generally observed. May its use never falter again.

(b) *A Service of Thanksgiving*.—Observed on Lammas Day, August 1st. The day is still noted in the calendar. This festival dates from Saxon times. Lammas means Loaf-mass, because of the loaf presented as first fruits upon the altar, made of the new wheat and used in the accompanying celebration of Holy Communion. This was the harvest thanksgiving of our forefathers. This service, too, had fallen into desuetude, but within the last fifty years the now customary harvest festival services varying in date from August to October, have taken its place. Do we not well, then, in these modern days, and as at this present season, to meet together in the house of God, and make that house not only a house of prayer, but of praise too? Every encouragement should be given to the people to bring each one an offering in kind to the Church. Let it be made a service for the people, in every sense. Not a means of raising money, but of inspiring thankfulness in hearts too

often prone to forget this most necessary and acceptable form of worship to Almighty God.

C. SYDNEY GOODMAN.

BRIEF MENTION.

Rev. A. W. Cooke, St. Luke's Church, Kingston, will remain in England until early next year.

There are 80,000 Scandinavians in New York City, and a sad lack of churches among them.

At a bazaar held in Paris recently the net proceeds were over \$50,000.

Wordsworth would write one or two sonnets every day. When engaged on "The Excursion," he produced from 150 to 200 lines a day.

The Ladies' Guild of St. Mary Magdalene's Church, Napanee, at their dinners during fair days made about \$70.

Almost five-eighths of the steamers in the world are under the British flag.

There are at present 700 golf clubs in Great Britain with about 35,000 members.

Isaac Newton is to have a statue in Paris not far from the Shakespeare statue.

Tennyson required two or three years to produce one of his longer poems, although the work of revision consumed a greater part of the time.

K.D.C. is marked, prompt and lasting in its effects.

Rev. F. T. Dibb, Odessa, is suffering severely from inflammation of one of his eyes. A week's absolute quiet has been enjoined.

India has one hundred and ninety-two thousand Sunday-school scholars. One-third of these are girls—a fact which is considered very hopeful.

Sir William Harcourt has taken to driving mules. He rides through the New Forest in a phaeton drawn by a pair that has been presented to him.

The Bishop of Algoma has licensed the Rev. J. W. Thursby to Port Arthur, in succession to Rev. W. C. Bradshaw.

In India every resident must, under penalty of a fine, have his name written up at the entrance to his house.

The Rev. Stewart Madill, of Trinity College, Toronto, has been appointed incumbent of the Mission of Caledon East and Sandhill.

A chapel measuring 9x12 feet will shortly be erected on Mont Blanc, 10,000 feet above the sea level.

The Rev. T. B. Smith, curate of All Saints' Church, Windsor, Ont., has been spending a short holiday at his home in Elora.

The new Anglican church at Harrowsmith was opened last Thursday. Rev. J. K. McMorine preached in the morning, and Rev. Rural Dean Carey in the evening.

The Rev. J. F. Snowdon has been appointed to Avonmore, to succeed the Rev. R. J. Dumbrille, who is stationed at Crysler.

Rev. Mr. Graham, of Montreal, has been appointed curate of Grace Church, Brantford, in connection with the Church of England Mission Churches.

News has been received from Capetown of the drowning of Bishop Maples and Rev. Joseph Williams, and the murder of Rev. Mr. Atlay, son of the late Bishop of Hereford, by natives.

Family Reading.

Old Friends.

Never give up old friends for new ones. Make new ones if you like, and when you have learned that you can trust them, love them if you will, but remember the old ones still. Do not forget they have been merry with you in times of pleasure, and when sorrow came to you they sorrowed also. No matter if they have gone down in the social scale, and you up; no matter if poverty and misfortune have come to them, while prosperity and plenty have fallen to you—are they any less true for that? Are not their hearts as warm and tender if they do beat beneath homespun instead of velvet?

We all do Fade as a Leaf.

The summer now is past,
Its brightness and its cheer;
The leaves are falling fast,
Winter will soon be here;
So gently do they fade away,
Yet look so lovely in decay.

Thus with life's summer here,
So swiftly does it fly;
And winter stern and drear
Breathes over it a sigh.
Life's spring and summer soon are gone,
The winter of old age comes on.

But spring will soon return
Its birds and trees and flowers,
And all rejoice again
In the long sunny hours;
New life shall spring from nature's tomb,
Arrayed in beauty and in bloom.

So in a fairer clime
We too shall bloom again,
Untouched by hand of time,
Untouched by grief or pain.
Fresh beauties we shall then unfold,
And never there shall we grow old.
—L. Howard, Toronto.

Worthy your Confidence.

The success of Hood's Sarsaparilla in conquering scrofula in whatever way it may manifest itself is vouched for by thousands who were severely afflicted by this prevalent disease, but who now rejoice over a permanent cure by Hood's Sarsaparilla. Scrofula may appear as a humour, or it may attack the glands of the neck, or break out in dreadful running sores on the body or limbs. Attacking the mucous membrane, it may develop into catarrh or lodging in the lungs lead to consumption. Come as it may, a faithful course of treatment with Hood's Sarsaparilla will overcome it, for working upon the foundation of all diseases, impure blood, the system is clarified and vitalized, and vigour, strength and health restored to the body.

The Duty of Cheer.

A happier world is always a better world; and if it be the true man's duty to make the world better, so far as in him lies, there rests upon him an obligation to promote the happiness of the world also.

This he can do only if he be happy himself. You might as well expect a snowball to warm a room as an unhappy man to cheer others. Happiness, then, is really a personal and Christian duty—first, to be happy one's self, and then to make others happy.

Let us see how this sunshine of cheer makes the world better, and by humanizing it helps to Christianize it.

No one can be happy who is not in a thoroughly good physical condition. So the first step of the cheer-maker is to establish good health in himself and in others. By making men happier through making them healthier, the missionary of cheer is surely bettering the morals of the world.

Again, happiness is impossible without a clear conscience. The cheer-maker must wash this window of the soul, and make it clear as crystal, before the inward eye can look out upon a world sparkling with sunshine. Let the outward circumstance be what it may, no soul can be happy which is not at peace within. So the man who brings joy into the world, brings cleansing for the inner life, brings spiritual adjustment and harmony with truth and right.

Once more, no one can be happy who is not a giver and transmitter of happiness. A lonely happy man never was. Even the motes dance together in the sunshine. You must share your joy in order that you may keep it. So the apostle of cheer is always preaching those great Christian virtues of unselfishness and brotherhood. He is the most effective of all teachers of the Golden Rule, for when people learn that doing unto others as they would have others do unto them is the very coin that buys the greatest measure of personal blessedness, they will do good by the operation of a natural and inevitable law.

Here, then, are three very vital ways by which you may better the world by such an agreeable method as happiness. But your happiness and the happiness you advocate, must be genuine. No mere wild, roystering and outward show of mirth shall count for deep Christian happiness. There is a sting in every seeming joy which is not clean and sweet and peaceful. The revel and the carouse are not genuine pleasures. They make a show of mirth—that is all. Afterward their fruit is ashes on the tongue. But the healthful, blameless, joy-giving joy—that is one of God's ministers. And you, if you believe and accept the duty of cheer, are helping the world heavenward.

Culture and Sacrifice.

The instruction of the world has been carried on by perpetual sacrifice. A grand army of teachers, authors, artists, schoolmasters, professors, heads of colleges, have been through ages carrying on war against ignorance; but no triumphal procession has been decreed to it, nor spoils of conquered provinces have come to its coffers; no crown imperial has invested it with pomp and power. In lonely watch-towers the fires of genius have burned but to consume and waste the lamp of life while they gave the light to the world. It is no answer to say that the victims of intellectual toil, broken down in health and fortune, have counted their work a privilege and a joy. As well deny the martyr's sacrifice because he has joined in his integrity. And many of the world's intellectual benefactors have been martyrs. Socrates died in prison as a public malefactor; for the healing wisdom he offered his people, deadly poison was the reward. Homer led a life so obscure, at least, that nobody knew his birth-place; and indeed some modern critics are denying that there ever was a Homer. Plato travelled back and forth from his home in Athens to the Court of the Syracuse tyrant, regarded indeed and feared, but persecuted and in peril of life; nay, and once sold for a slave. Cicero shared a worse fate. Dante all his life knew, as he expressed it,

"How salt was a stranger's bread,
How hard the path, still up and down, to tread
A stranger's stairs."

Copernicus and Galileo found science no more profitable than Dante found poetry. Shakespeare had a home, but too poorly endowed to stand long in his name after he left it; the income upon which he retired was barely two or three hundred pounds a year, and so little did his contemporaries know or think of him that the critics hunt in vain for the details of his private life. The mighty span of his large honours shrinks to an obscurity of life in theatres in London, or on the banks of the Avon.

Doing Permanent Good.

There are some ways of doing good, the importance of which people seem to overlook. One of these is the circulation of good literature. For example, suppose we are able to place a good book in some home where it otherwise would not have gone. That book is likely to remain in that family perhaps from ten to twenty years. It may be in a home where very few books are found. It is likely to be read and re-read by members of the family. It will be picked up by one and another in leisure moments and intervals of toil. It will be read on Sundays, and Mondays, and Tuesdays and Wednesdays. Company will come in, and while they are sitting and waiting will read that book. Sometimes a sad heart will be cheered by it, at other times a weary one will find refreshment there; and by it the perplexed may be guided, the despondent encouraged, and the heavy-laden sinner pointed to Christ. The book stays when you are gone, lives when you may be dead, and instructs persons whom you may never see, and only the day of eternity can declare the good results of placing a good and profitable book in some home where it otherwise would not have gone.

Can you not in this way do some permanent good, which will reach souls that you may never know on earth, and may bring forth precious fruit that shall abide forever? Good books cost but little—what are you doing to circulate them?

The Sweetest Things of Earth.

What are the sweetest things of earth?
Lips that can praise a rival's worth;
A fragrant rose that hides no thorn;
Riches of gold untouched by scorn,
A happy little child asleep;
Eyes that can smile though they may weep;
A brother's cheer; a father's praise;
The minstrelsy of summer days.
A heart where never anger burns;
A gift that looks for no returns.

Wrong's overthrow; pain's swift release;
Dark footsteps guided into peace.
The light of love in lovers' eyes;
Age that is young as well as wise;
An honest hand that needs no ward;
A life with light in true accord.
A hope-bud waxing into joy;
A happiness without alloy;
A mother's kiss; a baby's mirth—
These are the sweetest things of earth.

To Make a Happy Home.

1. Learn to govern yourselves, and to be gentle and patient.
2. Guard your tempers, especially in seasons of ill-health, irritation and trouble, and soften them by prayer, penitence and a sense of your own shortcomings and errors.
3. Never speak or act until you have prayed over your words or acts and concluded that Christ would have done so in your place.
4. Remember that, valuable as is the gift of speech, the gift of silence is often much more valuable.
5. Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.
6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
7. Beware of the first disagreement.
8. Learn to speak in a gentle tone of voice.
9. Learn to say kind and pleasant things whenever the opportunity offers.
10. Study the character of each, and sympathize with all in their troubles, however small.
11. Do not neglect little things, if they can affect the comfort of others in the smallest degree.
12. Avoid moods and fits and fits of sulkiness.

Trained for Promotion.

We ought to be willing to be trained for any service to which God would assign us, whatever the cost of the training may be. We are all eager for promotion in life. We are honoured when our fellow-men trust us with new and important responsibilities. Men are willing to spend years in hard study, and to endure severe discipline, that they may be able to take certain positions in life, and perform duties requiring delicacy and skill. When our great Master desires to prepare us for the highest of all arts, that of being comforters of others in their trouble, should we not feel ourselves honoured in being called to perform such sacred service for Him?

It is a costly promotion, however, for we cannot be a blessing to those who need such ministry until we, too, have suffered and learned the lesson of comfort for ourselves at God's feet. Hence, if we would be truly and deeply helpful, we must be willing to pay the price of the costly tuition. We must learn long before we can teach. We must listen long before we are ready to speak to others. We must be willing to endure temptation, conflict, and struggle with sin, and get the victory, before we can be succourers of those who are tempted. We must be content to suffer, and must learn to suffer patiently, before we can sing the songs of Christian joy and peace in the ears of the weary. Our own hearts must break to fit us for giving comfort; for only with heart's blood can we heal hearts. God is ready always to anoint for the holy office of helping their fellow-men those who can pay the price.

Use K.D.C. for all stomach troubles.

Say the Loving Words Now

Year after year, with a glad content,
In and out of our home he went—
In and out.

Ever for us the skies were clear;
His heart carried the care and fear,
The care and doubt.

Our hands held with a careless hold
All that he won of power and gold,
In toil and pain.

O, dear hands that our burdens bore—
Hands that shall toil for us no more—
Never again.

Oh! it was hard to learn our loss,
Bearing daily the heavy cross—
The cross he bore:
To say with aching heart and head,
"Would to God that the love now dead
Were here once more."

For when the love we held too light
Was gone away from our speech and sight
No bitter tears.
No passionate words of fond regret,
No yearning of grief could pay the debt
Of thankless years.

O! now, while this kind love lingers near,
Grudge not the tender words of cheer,
Leave none unsaid;
For a heart can have no sadder fate
Than some one day to awake—too late—
And find love dead!

The Hidden Treasure.

CHAPTER XVIII.—CONTINUED.

"Very good!" said Jack. "My life is in your hands. But Anne!" he added, looking fixedly at her; "are you sure that you are faithful to your conscience? Are you sure your conscience is not telling you this very minute, that what you have heard from Agnes and from me is true? Are you not at this very moment resisting the voice within which tells you that you have been mistaken and wrong hitherto—that shows you all your built-up righteousness to be more worthless than rags and dust, and pleads with you to forsake your errors and turn to the truth—to forsake the foul cisterns hewed out by man and turn to the fountain of living waters? I believe it is so! Anne, beware! For me, I am in God's hand, and no real harm can happen to me, but I tremble for you. Anne, beware how you grieve the Holy Ghost by resisting your convictions of truth."

"Time is wearing away, my son, and it is time you were on your road!" said Master Lucas, entering the room. The days are shorter than they were. Shall you return to-night, think you?"

"Yes, father, if I can finish my business!" replied Jack, and then, desirous of diverting his attention from Anne, he said hastily—

"I was thinking whether there was any little token I might carry to the old priest at Holford. He is a good-natured man and kind to me, and I should like to show that I remember him."

"That is well thought on, my son. Do you bring my saddle bags, and I will put up some manchetts and comfits for Father John's sweet tooth, and also something for Uncle Thomas. We must not forget old friends."

Jack brought the bags, and while his father was filling them, he found time for another word with his sister.

"Anne, I am sorry if I have grieved you!"

"Words cost little, and are worth little!" said Anne scornfully. "Let me see you confess and abjure your errors, and I shall know how to believe you!"

"My errors, as you call them, shall be confessed with my latest breath, if God gives me grace to hold fast to Him!" said Jack. "You would never have known them but for my earnest desire to comfort you in your trouble. Nor do I regret what I then said, though I have put a weapon in your hands to slay me withal. The Gospel says—'whosoever shall be ashamed of Me and My words, of him shall the Son of Man be ashamed, when He shall come in the glory of His Father and of the Holy Angels,'—and again—'If we deny Him, He will deny us!' Dear Anne, only listen to the Word and to the Spirit, only take up the cross and follow Him, and all will be well!"

Anne compressed her lips and made no reply, and her father coming in at that moment, she escaped to her own room.

"Is all ready?" asked Jack. "Then give me your blessing, dear father, and I will set out."

"Thou hast it—thou hast it, my son!" said Master Lucas, laying his hand on his son's head, as Jack bent his knee before him. "May our Lord and the Saints prosper thy journey and bring thee safe home again."

Jack's mind was at first hardly in a state to enjoy his ride. He had a sharp battle with himself before he could subdue the anger and pride which stirred within, and his conscience told him that he had not been without blame. He had spoken harshly and scornfully to his sister, and made an ungenerous use of the secret she had confided to him. Anne was deeply angered at him, that was plain, and he had, by offending her, lessened his chance of influencing her for good. He had also another cause of disturbance. It seemed to him that, much as he had thought on the subject, he had never before realized the trouble he was likely to bring on his friends, and especially on his father, by accepting the new doctrines, as they were called. He said to himself as he rode along, that he might one day be taken up and thrown into jail, and that there would probably be no release for him save the ignominious and torturing death of the stake or the still more shameful and fatal way of recantation. He pictured to himself the stake and chain, the crowd of scornful spectators and the blazing pile, or the scaffold set up in the market place, where the apostate must stand bearing his faggot, while a monk preached from a pulpit over his head.

"It would kill my father in either case!" said he to himself. "He would never recover the grief and the disgrace. And if it should all prove a delusion after all. If Anne should be right, and Master Fleming and the others wrong!"

It was a fearful conflict which Jack fought out with the tempter that sunny autumn day, as he rode over the heath, and along the still green heather-groves. The travellers he met saw in him some youth going out on a holiday excursion, and wondered at his sombre face and compressed lip. It rarely happens in these days that any young person is called on really to give up all for Christ—to choose between his love and service, and the love and respect of all nearest and dearest friends; and when it does so chance, there is everything in the sympathy of Christians to make the task as easy as it can be made. However, such a choice, though it may bring grief and estrangement, involves no actual loss and disgrace. But in the time whereof I am writing the case was very different.

The man or woman who embraced the new doctrines, as they were called, not only came out from all the customs and sanctities of the old familiar home life, not only broke up "the old sweet habits of confidence," but he brought shame and public disgrace into his own family circle, if he did not entail upon his friends absolute pecuniary loss and serious danger to life and liberty.

I have sometimes heard it asserted that those martyrs by the stake and the rack had an easier work to do, and deserved less credit therefor, than those who bear with patience the trials and vexations of everyday life. I think those who say so forget one thing, namely, that the martyrs who perished on the stake and the rack, had just the same wearing, worrying everyday trials and cares which we have, in addition to the one great trial. Anne Ascue had her household vexations, and those no small ones, with husband, children and servants, lack of money and uncertainty as to the future. Tyndale and Frith had to contend with misprints and misunderstandings, the stupidity and dullness of printers and proofreaders, unused to the language in which they worked, with pirated editions, and all the manifold vexations which beset authors and publishers now-a-days.

Were these, think you, any easier to bear for the great trial which was always in the background of their minds? Were the clouds any more transparent because of the total eclipse which was impending? I think not. How then were these things borne?

(To be continued.)

Messrs John Catto & Son, King Street, have issued a very tasteful and unique catalogue of their stock of high class dry goods, which they are pleased to send free to any address. Considerable space is given to their new departments—mantles, gloves, and cambric underwear; and a number of pages are devoted to descriptions of all the famous Scottish clan and family tartans, and other interesting items on this historical subject.

Hints to Housekeepers.

CAULIFLOWERS WITH FRIED BREAD CRUMBS.—Break a firm head of cauliflower into separate flowerets of as uniform size as possible; drop into boiling salted water and cook slowly until nearly done; then remove to a slower fire and finish the cooking. By this means they will be firmer; drain, place in a dish and dress with melted butter mixed with fried bread crumbs and seasonings.

Slice what is left of your cold beef from yesterday's dinner and heat it in this sauce: Take the seeds from and mince half a green pepper; slice one Spanish or two Bermuda onions and fry together with two ounces of butter; add a cupful of minced tomatoes and cook slowly with a gill of gravy or broth for half an hour; season to taste; lay in the meat until hot and serve.

CHILI SAUCE.—Twenty-five large, ripe tomatoes, six onions, twelve peppers, six teacups of vinegar, six tablespoons of white sugar, three tablespoons of salt, three teaspoons of cinnamon, three teaspoons of cloves, three teaspoons of allspice, three teaspoons of ginger. Peel the tomatoes and strain through a colander; chop the onions and peppers fine, boil until soft and bottle when cold.

Sour stomachs sweetened by the use of K.D.C.

TOMATO CATSUP.—One bushel tomatoes, twelve large onions boiled together until soft, then strain through a fine sieve. To this add three pints vinegar, one pint salt, two ounces grated cloves, four ounces allspice, one ounce cinnamon, one ounce cayenne pepper, one ounce black pepper. Boil slowly until reduced to about one-half. Bottle while hot and seal closely.

A tested recipe for sweet pickled peaches calls for one peck of peaches, three pounds of brown sugar and one quart of vinegar. Dip each peach in a weak solution of soda-water and wipe dry to remove roughness. Stick three or four cloves in each peach, heat the vinegar and sugar, then cook the peaches in the vinegar until tender.

For cream cookies dissolve one teaspoonful of soda in a little warm water, and add to one cup of sour cream. Cream one cup of butter with two of sugar add two eggs beaten light, without separating, and the sour cream. Mix smooth with three and one half cups of flour. Have the mixture as soft as possible, roll out and cut very lightly. Bake in greased pans in a moderately quick oven.

SCALLOPED CABBAGE (most delicate).—Shred very fine a small cabbage or half a large one. Boil in three waters until quite tender. Drain in a colander. Put a layer of the cabbage into a buttered baking dish, with pepper, salt, and small bits of butter. Sprinkle lightly with grated cheese. Then another layer of cabbage, and so on until all has been used, leaving grated cheese on the top. Brown in hot oven.

K.D.C. Pills tone and regulate the bowels.

CHOW-CHOW.—One peck of green tomatoes sliced thin and salted down overnight; the next morning drain off the water; then add twelve onions sliced thin, one ounce ground black pepper, one-half pound of yellow mustard, one-half pound of mustard seed, one-quarter pound of celery seed. Put alternate layers of tomatoes, onions and spices into a kettle, and cover with good cider vinegar, then boil two or three hours or until tender.

In the sunny corner of your kitchen window plant some parsley in a wooden box full of good earth. After awhile you will be rewarded with a growth of tender green, which will keep you supplied with flavouring for your sauces and soups all winter. If you want to be extra kind to the palates of your family, have a collection of these little "beds" and grow all the French herbs which are so highly prized in refined cookery.



Is the making of a pie... The making of a crisp crust depends largely upon the shortening. Use COTTOLENE, the new vegetable shortening...

THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

Bed-Time.

The sleepy stars are blinking, The drowsy daisies nod, The dew drops bright are glistening...

In downy nests the birdlings Have long since ceased to sing; The little chicks are cuddled Under their mother's wing...

Two blue eyes slowly closing, And droops a curly head; And yet, says baby Willie, "Tain't time tod o to bed."

Now here's the car to take him, That rocks us to and fro; In mamma's arms pressed closely How safe and fast he'll go!

Exhaustion

Horsford's Acid Phosphate.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant...

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results."

Descriptive pamphlet free on application to

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations. For sale by all Druggists.

Jack's Temptation.

The long afternoon of the sultry June day was almost gone. Inside the school-room busy young fingers were flying to and fro across big sheets of fools-cap paper...

Slowly the hour-hand of the clock crept around until it pointed to half-past three, and one by one the boys and girls finished their examination papers and tiptoed softly out of the room...

All at once the sunlight slanted in through the window by which Jack sat, and fell upon a piece of paper lying on the floor beside the desk.

Here was his chance! He knew that the exercises as they stood upon the paper were correct, for Miss Hart had said so and had praised him for doing his work so neatly and well.

"Do it," a voice seemed to whisper. "It is your own work, anyway." But an instant after one of God's errand-angels whispered, "Yes, but you couldn't do it now, and it would be cheating, just as much as if you looked in the book."

"No, it wouldn't either!" said the first voice. "Just because you can't do it now is no reason why you shouldn't have the benefit of what you did yesterday."

And so the battle went on, till finally the bad adviser conquered.

Slowly, very slowly, Jack's hand stole down to the floor, picked up the paper and opened it. Miss Hart's back

was turned or she would have known that something was wrong, from the way Jack's cheeks grew red as he copied the sentences. Then folding his paper, he laid it on the teacher's desk, and snatching his cap from its peg in the hall, ran down stairs as fast as feet could carry him.

Mamma noticed a troubled look on her boy's face when he came in to supper, but said nothing until later when he sat down on the arm of her chair for their usual just-before-bed-time talk.

"Why is my Jack so sober? Was the examination very hard?" Oh, how Jack longed to tell her all about it! But the evil counsellor was with him yet and kept whispering, "Don't tell."

It was a very shame-faced boy who came in and sat down in Jack's seat the next morning, and all day he went about with a cloud upon his usually bright, frank face.

Then as he drew near she continued, "I am proud of you, Jack. You are the only scholar in my room who diagrammed those sentences in the last question correctly."

Jack could bear no more. "Don't—oh, don't, Miss Hart!" he cried, and down went the curly head upon the desk, while between his sobs, his astonished teacher caught the words, "I—cheated—'cause I picked up the paper—I used yesterday—and copied them—from that."

"Oh, Jack, I am so sorry! I trusted you so perfectly, too," and Miss Hart looked as if she were about to cry herself.

"Yes, Miss Hart, I know. But—it seemed as if—I—couldn't—help it," "Well, Jack, I know it is very hard to resist temptation sometimes. But if we only remember that Jesus is with us every minute of our lives and knows what we are doing and what we are thinking about all the time, it will help us to keep from many wrong things," said Miss Hart as she looked into Jack's tear-stained face and patted his shoulder tenderly.

Then they had a long talk, and when Jack finally started down-stairs he was whistling as merrily as ever.

He rushed into the sitting-room at home like a small whirlwind, and there, sitting on a stool at his mother's feet, he confessed it all to her too. And his mother laid aside her sewing and to-

OAKVILLE STR. GREYHOUND

Daily (except Saturday). Wharf east side of Yonge st. Leaves Oakville at 8 a.m. and 3 p.m. Leaves Toronto 10 a.m. and 5 p.m. Saturday leaves Oakville 8 a.m., 12 a.m. and 6.30 p.m. Leaves Toronto 10 a.m. and 3 p.m. Return tickets 25c. Children under 12, 15c. Book of 10 return trips, \$1.

During Toronto Exhibition, first week, leaves Oakville 8 a.m.; leaves Toronto 5 p.m., Dufferin street 5.30 p.m. Second week, leaves Oakville 8 a.m. and 7 p.m.; leaves Toronto 5 p.m., Dufferin street 5.30 and 10.15 p.m. For freight or special rates apply to Purser on board steamer, or to W. A. Geddes.

The Only

Great and thoroughly reliable building-up medicine, nerve tonic, vitalizer and

Bood Purifier

Before the people today, and which stands preeminently above all other medicines, is

HOOD'S Sarsaparilla

It has won its hold upon the hearts of the people by its own absolute intrinsic merit. It is not what we say, but what Hood's Sarsaparilla does, that tells the story:—

Hood's Cures

Even when all other preparations and prescriptions fail.

"The face of my little girl from the time she was three months old, broke out and was covered with scabs. We gave her two bottles of Hood's Sarsaparilla and it completely cured her. We are glad to recommend Hood's Sarsaparilla." THOS. M. CARLING, Clinton, Ontario. Be sure to

Get Hood's

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

Weak Women

and all mothers who are nursing babies derive great benefit from Scott's Emulsion. This preparation serves two purposes. It gives vital strength to mothers and also enriches their milk and thus makes their babies thrive.

Scott's Emulsion

is a constructive food that promotes the making of healthy tissue and bone. It is a wonderful remedy for Emaciation, General Debility, Throat and Lung Complaints, Coughs, Colds, Anaemia, Scrofula and Wasting Diseases of Children.

Send for Pamphlet on Scott's Emulsion. Free. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

Advertisement for Webster's International Dictionary, featuring the text 'Webster's International Dictionary' and 'The Best for Everybody Because It is easy to find the word wanted.'

et, have logue of they are onsider- ments— ; and a ns of all ns, and subject.

RUMBS.— separate drop in- until near- and finish e firmer ; elted but- asonings. m yester- Take the er ; slice nd fry to- cupful of a gill of to taste ;

tomatoes, f vinegar, blespoons three tea- pice, three and strain id peppers l.

of K.D.C. es, twelve hen strain hree pints ted cloves, amon, one ck pepper. alf. Bottle

ches calls s of brown each peach wipe dry to ur cloves in ar, then ender.

spoonful of to one cup er with two vithout sep- nooth with ve the mix- t very light- rately quick

—Shred very ne. Boil in 1 in a colan- o a buttered small bits of ted cheese. on until all on the top.

bowels. matoes sliced e next morn- welve onions pepper, one- half pound of elery seed. ns and spices ider vinegar, tender.

hen window e full of good varded with a ill keep you ces and soups ind to the pal- ion of these French herbs l cookery.

gether they knelt and asked God to forgive Jack's sin.

So from his failure Jack has learned his lesson. And when temptation comes to him again, he will be stronger to resist it.

Good Results Observed

Rev. Dr. McLeod, Thorburn, N. S.: "I have in several cases observed the good results of your remedy for dyspepsia in my congregation. I have no hesitation in recommending it as a useful remedy."

Prominent men throughout our land witness to the merits of this great remedy. GREAT because it cures. Free sample K.D.C. Co., Ltd., New Glasgow, N. S., and 127 State street, Boston, Mass.

When at Home.

It is an old admonition, but it cannot be too frequently repeated: Be your best at home in dress, manners and spirit. Life is too short to waste its holy hours in criticism, fault-finding and unkind words and acts. Only a few brief years do family circles remain unbroken by the invasion of mar-

riage, removals or death, and if our retrospect of the time spent together is to be a precious memory, let its hours be filled with all that is loving and generous and noble.

We have careful thought for the stranger, And smiles for the sometime guest, But oft for "our own"

The bitter tone, Though we love our own the best.

Yet this attitude toward "our own" arises more frequently from carelessness than from a deliberate purpose to wound their feelings, and a little watchfulness over ourselves will soon establish us in a habit of gracious speech and conduct such as we give "the sometime guest."

Impure blood is the cause of boils, pimples and other eruptions. Hood's Sarsaparilla purifies the blood, and cures these troubles.

"Little Bits of Hymns."

BY THE RIGHT REV. THE LORD BISHOP OF CARLISLE.

Ruskin, the famous writer and poet, tells a touching story which happened in the Lake District in Cumberland.

He used to visit from time to time the family of a labouring man in a little village on the shores of Coniston Water, and there was one little boy of whom he was especially fond. After an absence of some weeks, he came to the house one day, and, missing the little fellow, he said to the mother, "Where is Harry?" With tears in her eyes, she told the tale how, a few weeks before the little boy had been taken to his rest.

His big brother was mowing one day in the meadow, and he went to him. He was going very softly and gently to surprise the brother, and the older one never saw him. As he crept behind, the scythe swept round, and severed the sinews of the poor little boy's legs, and he fell. His brother found out his presence too late. Hurriedly catching him up, he ran with him to the house, and the doctor was sent for.

Harry lay all night very still on the little bed; but just as the morning broke he began faintly to sing. "What did he sing?" asked Ruskin. "Oh! just little bits of hymns." And he sang on, until as the sun was rising he stopped, because he had gone where the angels always sing.

Yes, it is just the bits of hymns, just the texts of Scripture that are committed to memory in our Sunday schools which in after years, when the scholars are scattered far and wide on the face of the earth—it may be on the broad waters—will come back to them, and it will be found that they are words which, implanted in the heart and quickened by God's Holy Spirit, "shall not pass away."

In Your Blood.

Is the cause of that tired, languid feeling which afflicts you at this season. The blood is impure and has become thin and poor. That is why you have no strength, no appetite, cannot sleep. Purify your blood with Hood's Sarsaparilla, which will give you an appetite, tone your stomach, and invigorate your nerves.

Hood's Pills are easy to take, easy in action and sure in effect. 25c.

—Those who have suffered much are like those who know many languages; they have learned to understand and to be understood by all.

John Kay, Son & Co.
34 KING ST. WEST.

John Kay, Son & Co.
34 KING ST. WEST.

Carpets. Carpets. Carpets.

TREATS are in store for every one housefurnishing to any extent this autumn. In announcing the receipt of our Fall Importations, we can say that owing to the constant great increase in our business, contracts placed with manufacturers for this season have been on a larger scale than at any time in the long and successful history of our business. Qualities and designs never received more complete attention, and many of these cannot be had in any other place in Canada, the goods being made up especially for our own trade. It is also well known that we have the exclusive sale in Canada of the goods of some of the best manufacturers in Europe. The extent and character of our trade make these advantages possible.

NEW "TEPRAK" CARPET

This is something worthy of your best attention. "Teprak" is a new carpet fabric. A Wilton, it is sold at price of extra quality of Brussels. It has an Axminster top, is of very close bind, and practically wears like iron. It is very suitable for squares, being so durable. We want to interest you in "Teprak," for it has so much to recommend it.

MECCA BRUSSELS

You'll remember Mecca Brussels as 12-wire goods, weighing 2 lbs. 6 oz. to the yard. Only a house doing a trade such as ours could keep goods of this class. The success last season with this carpet has encouraged us to enlarge the variety of this great street wearing carpet. A special lot of best Five and Six Frame Brussels, one and two pieces, \$1.10 net.

AXMINSTERS

The range embraces a superb selection of Templeton's Victorias, in plain color effects and wide borders to match. A special make, guaranteed to wear and give satisfaction, at \$1.50 net per yard.

Heavy Aristo with wool back, for squares. We are clearing out our Tapestries at very low figures.

WOOL CARPETS

Do you realize what it means when we say that in Wool Carpets we have the largest and best selection ever known to the firm. Only English manufacture bought, and these the best quality at 90c.

Stain's Inlaid Linoleums for offices, banks, hotels, and all places where there is much traffic, for the wearing qualities of this Linoleum are like unto wood.

RUCS AND SQUARES

A great range of Parquet Squares, in fine and heavy hand-made Persians, Axminsters, Wiltons & Velvets. Principal sizes—6 x 9, 9 x 12, 10 x 13-6, 10-6 x 15, 12 x 17-6.

Cheap lots just arrived of small Anatolian Karabagh and Dejejin Strips. Invoices of a large consignment of Heavy Japanese Rugs, in dark Indian colors, all sizes and very cheap.

Sole Agents for Nairn's Oilcloths, Linoleums and Cork Carpets. Japanese Mattings in stock all the year round. Ask for "The Premier," a new Sweeper, made expressly for ourselves by Bissell.

There's a world of satisfaction in buying Carpets where you know the assortment both in variety of kinds and quality is to be found. These are here as nowhere else, and here also you have the guarantee of a firm whose record of many years is known to you, and whose policy of keeping in closest touch with the requirements of shoppers was never more practically manifest than to-day.

John Kay, Son & Co.

34 King Street West

TORONTO

of hymns, that are our Sunday s, when the nd wide on ay be on the ck to them, t they are n the heart Holy Spirit,

languid feel- this season. has become hy you have yannot sleep. od's Sarsa- ou an appe- nd invigorate

o take, easy t. 25c.

red much are y languages; derstand and

S.

ancing crease larger ceived made ods of ssible.

lbs. 6 oz. goods of us to ent of best

heavy hand- ets. Prin- s. Carabags signment of es and very

or

lity is to own to o-day.

NTO

Toronto Markets.

Grain.

Wheat, white.....	\$0 00 to \$0 64
Wheat, red winter.....	0 00 to 0 64
Barley.....	0 33 to 0 41
Oats.....	0 28 to 0 29
Peas.....	0 50 to 0 51 1/2
Hay.....	15 00 to 17 00
Straw.....	10 50 to 11 50
Rye.....	0 00 to 0 50

Meats

Dressed hogs.....	\$4 75 to \$5 10
Beef, fore.....	3 40 to 4 00
Beef, hind.....	7 90 to 8 00
Mutton.....	5 00 to 6 00
Beef, sirloin.....	0 14 to 0 17
Beef, round.....	0 10 to 0 12 1/2
Lamb, spring.....	4 00 to 5 50

Dairy Produce, Etc.

Farmer's Prices

Butter, pound rolls, per lb.....	\$0 18 to \$0 20
Butter, tubs, store-pack'd.....	0 14 to 0 17
Butter, farmers' dairy.....	0 18 to 0 19
Eggs, fresh, per doz.....	0 13 to 0 18
Chickens.....	0 40 to 0 60
Turkeys, per lb.....	0 09 to 0 10
Geese, per lb.....	0 07 to 0 08

Vegetables, Retail.

Potatoes, per bag.....	0 30 to 0 35
Onions, per bas.....	0 25 to 0 40
Apples, per barrel.....	1 50 to 2 50
Celery, per doz.....	0 40 to 0 50
Carrots, per bag.....	0 30 to 0 40
Parsnips, per bag.....	0 30 to 0 40

R. FLACK Groceries and Provisions
Canned goods in Great Variety.
ROSSE & BLACKWELLS'
JAMS, JELLIES Etc.
456 GERRARD ST. E. TORONTO

PATRONIZE THE BEST
The Banner Laundry
The Offices—387 Queen St. West.
607 Queen St. West.
The Works—424 Adelaide St. West.
All mending done free. Telephone 45

W. H. Stone, Undertaker.
YONGE 349 STREET
OPPOSITE BELM
Telephone No. 932.

Buy the New Climbing Rose
Crimson Rambler
Fine Plants only 75c. by mail.
Finest Climbing Plant ever sold.

H. SLIGHT, City Nurseries,
411 Yonge St., TORONTO.
Headquarters for Cut Roses,
Fine Wedding Flowers,
Floral Offerings
Orders by telegraph satisfactorily shipped by SLIGHT, the Enterprising Florist.

ICE
We are positively the only company who deal exclusively in
Lake Simcoe Ice
Low rates, best of ice, prompt deliveries, liberal weight.
BELLE-EWART ICE CO.,
65 YONGE STREET,
Telephones 14 & 1947. (Opp Webb's Restaurant)
We have stored twice as much Lake Simcoe Ice as all the other dealers combined.

Pelee Island "St. Augustine" Wine (in quantities to suit purchasers) \$1.50 per gallon.
All orders outside the city carefully packed and promptly executed.
Fermented Grape Juice, 75c. per bottle.
J. C. MOOR,
Telephone 625. 433 Yonge St. Toronto

BANJO.
Thorough Instructor for Parlor and Stage.
RICHARDS' BANJO SCHOOL,
Cor. College & Spadina Ave

Life Insurance
UNDER THAT MOST POPULAR PLAN

The COMPOUND INVESTMENT
—OF THE—
North American Life Assurance Co.
Head Office, Toronto, Ont.

Pays the insurer handsomely should he survive the period selected, and in case of his death during the first ten years of the investment period, his beneficiary is paid the full face of the policy; if after that, and within the investment period, in addition a mortuary dividend of the 11th and subsequent premiums paid thereon is payable

THE INVESTMENT ANNUITY POLICY
issued by the same company contains special advantageous features not found in any other form of policy contract.
Write for particulars.
WILLIAM McCABE,
Managing Director

THE OXFORD PRESS
The Old-Established Church Printing House.

Ecclesiastic and Music Printing our specialty.
Alphabets or Texts for Illuminating
Beautiful series—Illuminated—
Confirmation Certificates
PRINTING of all kinds by
G. Parker,
Successor to Timms & Co.
33 Adelaide St. West, Toronto, Ont.
Estimates furnished.

SUBSCRIBE
FOR THE
Canadian Churchman
The Organ of the Church of England in Canada.
Most Interesting and Instructive Church of England Paper to introduce into the Home Circle.
HIGHLY RECOMMENDED BY THE CLERGY AND LAYMEN
Every Church family in the Dominion should subscribe for it at once.
Price, when not paid in advance\$2 00
When paid strictly in advance, only..... 1 00
Pric to subscribers residing in Toronto 2 00
" " " (paying in advance) 1 50

FRANK WOOTTEN.
TORONTO, CANADA.

Church Committees

Are respectfully notified that our prices to HIGH CHURCHMEN are not high, and to LOW CHURCHMEN are not too low, but just that happy medium consistent with first-class PRINTING
Therefore when the Church Wardens' Report is to be printed; when Programmes, Tickets, etc., etc., for either the vestry or the Sunday school are wanted, come right to us, and if we can't satisfy you it isn't because we haven't facilities second to none in this country, or that we ask more than a fair margin of profit on our work.

Monetary Times
Printing Co., Ltd.
N.-W. Cor. Church & Court Sts., Toronto

Two New Subscribers.

We will mail to any person sending us two new yearly prepaid subscribers to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 65c.

FRANK WOOTTEN,
"Canadian Churchman."
Offices—Cor. Church and Court Sts., Toronto.

MONUMENTS

The old and well-known firm of **F. B. GULLETT**, who carried on business on Church St., near St. James' Cathedral, for twenty-one years, and whose work is known all over this Dominion, have removed to 740 and 742 Yonge Street. Few doors south of Bloor.

OUR OFFER OF Historical Pictures

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good, sound Church teaching, and interesting Church news.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1894 and also the subscription in advance for the year 1895, may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms.

CANADIAN CHURCHMAN,
Cor. Church and Court Sts.
Entrance on Court St.

Bates & Dodds,
UNDERTAKERS,
931 Queen St. west,
Opposite Trinity College.

SPECIAL.—We have no connection with the combination of Ring of Undertakers formed in this city. Telephone No 211.

FAVORABLY KNOWN SINCE 1826 **BELLS**
HAVE FURNISHED 35,000
CHURCH, SCHOOL & OTHER
MENEELY & CO. PUREST BEST
WEST-TROY, N.Y. GENUINE BELL-METAL
CHIMES Etc. CATALOGUE & PRICES FREE

Beautifully Illustrated

Books Booklets and Cards

In Monotint and Colour, for the Season, at greatly reduced prices, as follows:

- | | |
|-----------------------|------------------------|
| Booklets at 5c. Each. | Booklets at 10c. Each. |
| The Rest of Faith | Dear Baby |
| Something Cheap | Song of Innocence |
| My Darling Shoes | Somebody's Mother |
| Spinning | Bring Flowers |
| Driving Home the Cows | Picturesque Wales |
| An Evening Song | Christmas Bells |
| Evening Hymn | New Years Bells |
| | In the Country |

Packets of Beautiful Cards, Flowers and Verses. 12 in Packet, price 10 cents.

- | | |
|---------------------------|-------------------------------|
| 15 Cents Each | 25 Cents Each |
| The Robin's Song | Buttercups and Daisies |
| Corals | Sunlight and Shadow |
| My Lighthouse | Winter (Shakespeare) |
| Snow Flakes | Twilight Fancies |
| Winter Roses | Artist Gallery |
| The Hermit Thrush | Jesus, Lover of My Soul |
| Meadowweet | Bertha and the Birds |
| Christmas Night | Friendship Greeting |
| A Visit from St. Nicholas | For Auld Lang Syne |
| Water Lilies | All's Well |
| Hymn to the Flowers | My Greeting |
| | Give my Love Good [Morning] |
| | Scott Pictures |
| | Shakespeare Pictures |
| | Pictures from the Holy [Land] |

"Bible Ravs." 12 Illustrated Little Books with Verses. Price in box, 20 cents.

- 40 Cents Each
- | | |
|----------------------|--------------------------|
| Golden Leaves | Cloudland |
| Country Sunshine | Winter Snow |
| The Birds' Christmas | Christ Stilling the Wave |
| Autumn Leaves | Harbour Lights |
| Evergreen | Post's Greeting |
| The Time of Roses | Fair Flowers |
| In the Springtime | Seasons |
| Toilers of the Sea | Haunts of Bryant |

- 50 Cents Each
- | | |
|-------------------------|----------------------|
| Love Lyrics | Summer Songs |
| Morning Songs | Children's Prayers |
| Hymns for Children | The Glad Year Round |
| Spring Songs | White Shepherds |
| The Path of Hope | (Watch'd) |
| Constant Christmas | Walking in the Light |
| The Shepherd's Daffodil | We are Seven |
| His Loving Kindness | The Shepherds Fold |
| Noon Song and Sketches | |

- 60 Cents Each
- | | |
|--------------------|------------------|
| Dickens' Christmas | Patch Work Quilt |
| By Stormy Seas | Harpsstrings |
| Spring Flowers | In the Harbour |
| The Heavenly Way | Lucy |

- 85 Cents Each
- | | |
|---------------------|--------------------|
| Thistle-down | Golden Harvest |
| The First Christmas | Granny's Glasses |
| The Old Farm Gate | Holy Childhood |
| The Halo! | Love Divine |
| The Old, Old Story | Spirit of the Pine |

Canadian Churchman
BOX 2,640,
Toronto, Ontario
Office—Cor. Church and Court Sts.

Buckeye Bell Foundry
E. W. Vanduzen Co., Cincinnati, Ohio.
Best Pure Cop- Church Bells & Chimes.
per and Th.
Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free

INCORPORATED 1886 TORONTO HON. G. W. ALLAN PRESIDENT

CONSERVATORY OF MUSIC

COR. YONGE ST. & WILTON AVE.

EDWARD FISHER, Musical Director

NEW CALENDAR giving full particulars, mailed free to applicants

THE COURSES OF STUDY are comprehensive and thorough

Many "Free Advantages" for Students

H. N. SHAW, B.A., Principal Elocution School

Trinity College School,

PORT HOPE.

Will re-open (D.V.) after the summer holidays in the new building

On THURSDAY, SEPT. 19th, 1895

Applications for admission or for a copy of the School Calendar may be made to the

REV. C. J. S. BETHUNE, D.C.L., Head Master.

HELLMUTH LADIES' COLLEGE, LONDON, ONT. CIRCULARS.

DEPOT OF THE Church Extension Association,

418 QUEEN ST. WEST, TORONTO.

Also at 135 James st. north, Hamilton, Ont.

Open daily from 9.30 a.m. to 6.00 p.m., Saturdays 9 to 9.30.

Surpluses made to order from \$3.00 up. Garments for Men, Women and Children, New and Second-hand, at Low Prices.

Also Books, Publications, Sacred Pictures and Photographs, Fancy Work, &c.

MONSARRAT HOUSE

Address, Room 11, Avenue Chambers (over Bank of Commerce), Corner College St and Spadina Ave.

DAY SCHOOL FOR YOUNG LADIES.

Next Term commences Sept. 10th.

MISS VENNOR, PRINCIPAL. (Late Trebovir House, London, Eng.)

A thorough course of instruction will be given in English, Mathematics and Modern Languages. Pupils prepared for University examinations.

TORONTO STEAM LAUNDRY

COLLARS AND CUFFS **25c.** PER DOZEN PIECES.

York Street (2nd Door north of King) G. P. SHARPE.



Stained Glass Windows

MEMORIALS

Our Specialty

N. T. LYON, 141 Church St. Toronto

DROPSY TREATED FREE

Cured with Vegetable Remedies. Have cured many thousand cases called hopeless. In 10 days at least 1/2 of all symptoms are removed. Book of testimonials of cures and 10 days treatment free by mail. Drs. Green & Sons, Atlanta, Ga.

Bishop Bethune College

OSHAWA, Ont.

UNDER THE CHARGE OF

The Sisters of St. John the Divine. Visitor, the Lord Bishop of Toronto.

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

The Sisters of St. John the Divine, Major Street, TORONTO.

Michaelmas Term, Sept. 6th, 1895

BISHOP STRACHAN SCHOOL FOR GIRLS.

ESTABLISHED 1867

President—The Lord Bishop of Toronto. Prepares successfully for University Matriculation, with honors. Situated near the city and accessible by street cars, yet surrounded by beautiful and secluded grounds. Exceptionally healthy. Resident English and German Governesses. Best masters in music, etc. Fees for resident pupils (inclusive of English, Mathematics, Latin, German, French and Drawing), \$252 per annum, with entrance fees of \$12.

Discount for sisters and for daughters of clergymen.

School Re-opens First Wednesday in September. Apply for Calendar to Miss Grier.

N.B.—Kindergarten to be opened in September, \$7 per term of ten weeks.

SCHOOL OF THE Sisters of the Church.

HAMILTON, Ont.

Boarding and Day School for Girls will open September 10.

For particulars address

SISTER IN CHARGE 66 Hannah St. E.

DUFFERIN HOUSE, TORONTO, ONT.

Miss Dupont's Boarding and Day School for Young Ladies.

ESTABLISHED 1872

The course of study comprises all the requisites of a thorough English education—Latin, the Foreign Languages, Music, Drawing and Painting. The best masters in the city attend the school, and good resident and foreign governesses. The House is situated in an open and healthy part of the city, with ample ground for recreation, and offers all the comforts of a refined and pleasant home. For terms and circulars apply to MISS DUPONT, 196 John street.

The Kissock Homes.

BLOOD RESERVE, MACLEOD, ALTA.

URGENT APPEAL

We earnestly appeal for funds to enable us to continue the work of the above Homes. We are trying to raise these little destitute ones from a life of degradation and heathenism, obeying the words of Christ, who said, "Suffer the little ones to come unto Me and forbid them not." Twenty-five children in the Homes; \$900 owing to the treasurer. Let us not ask in vain.

REV. FRANK SWAINSON.

Moving Season M. Fisher's Express Line

Office, 553 Yonge Street.

Furniture, Pianos, Baggage, etc., removed to all parts of the city or country at moderate rates. All orders promptly executed and satisfaction guaranteed. Double van, per hour, 60c.; per day, \$5. Single van, per hour, 40c.; per day, \$3.50. Telephone 3091.

One New Subscriber

We will mail to any person sending us one new yearly prepaid subscriber to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 30c.

FRANK WOOTTEN, "Canadian Churchman." Offices—Cor. Court and Church Sts. Toronto.

JONES & WILLIS, Church Furniture Mfrs

ART WORKERS IN

Metal, Wood, Stone and Textile Fabrics.

43 GREAT RUSSELL STREET, (Opposite the British Museum.) LONDON, W.C.

AND EDMUND STREET, BIRMINGHAM, ENGLAND.

Concert St., Bold St., LIVERPOOL.

Church Brass Work.

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

CHADWICK BROTHERS (Successors to J. A. Chadwick) MANUFACTURERS, 136 King St. East, Hamilton, Ont.

McCAUSLAND & SON Memorial Windows

Superior General Church Glass

HIGHEST AWARD CHICAGO.

76 King Street West, Toronto.

Wall - Paper

We are now in our new store. Prices lower than ever for the balance of this year. Come and see us.

Opposite Carlton Street on Yonge Toronto.

MULLIN & MUIR.



High Class Church Windows!

Hobbs Mfg. Co. London, Ont.

Ask for Designs

ENGRAVINGS OF EVERY DESCRIPTION. BEST METHODS. BEST WORK.

SEND FOR SAMPLES 16 ADELAIDE ST WEST TORONTO.

J. YOUNG, THE LEADING UNDERTAKER AND EMBALMER

Telephone 679. 347 YONGE ST.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World.

(PUREST BELL METAL, COPPER AND TIN.) Send for Price and Catalogue.

McSHANE BELL FOUNDRY, BALTIMORE, MD.

Church Brass Work.

Memorial Pulpits Lecterns, Ewers

Gas & Electric Lighting Fixtures, &c

Designs, workmanship and prices guaranteed satisfactory.

The Keith & Fitzsimons Co., Ltd. 111 King St. W., Toronto.

Write for Catalogue.

JOSEPH LEA

- TORONTO -

Fence & Ornamental Iron Works

73 Adelaide St. W., Toronto. Formerly of St. Thomas.

Manufacturers of Iron Fencing and every Description of Ornamental Iron Work.

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

JOSEPH LEA, Manager.

Elias Rogers & Co.

LOWEST PRICES BEST QUALITY

THE VERY BEST ROGERS COAL. HEAD OFFICE 20 KING ST WEST TORONTO

COAL & WOOD

British American Business College Co'y Limited

Confederation Life Building, Toronto

CAPITAL - \$10,000

The course of instruction has been thoroughly revised and will be found entirely new in Canada. The teaching staff has also been largely increased.

DIRECTORS AND SHAREHOLDERS:—Edw. Trout, President of The Monetary Times Printing Co.; E. R. O. Clarkson, F.C.A., Chartered Accountant; Stapleton Caldecott, President of the Toronto Board of Trade; Wm. McCabe, F. I. A., Managing Director North American Life Assurance Co.; D. E. Thomson, Q.C., of Thomson, Henderson & Bell, Barristers; Frederick Wyld, of Wyld, Grasett & Darling, Wholesale Dry Goods; S. F. McKinnon, Wholesale Milliner.

Our system of imparting a business training is modelled after the most approved methods in use in the best regulated business houses.

Students may Enter at any Time.

For free circulars and full information, address DAVID HOSKINS, Secretary.