

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY, NOVEMBER 5, 1896.

[No. 45.]

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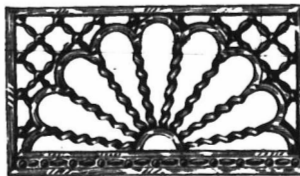
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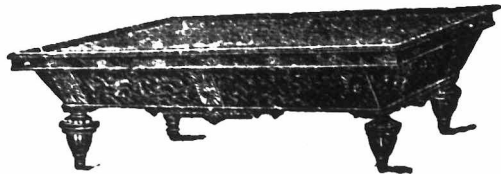
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Lessons for Sundays and Holy Days.

November 8th.—TWENTY-THIRD SUNDAY AFTER TRINITY.

Morning.—Hosea 14, Heb. 1.

Evening.—Joel 2, v. 21, or 3, v. 9. Luke 24, v. 13.

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

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 193, 318, 321, 558.
Processional: 176, 291, 393, 478.
Offertory: 27, 186, 225, 233.
Children's Service: 274, 334, 345, 571.
General Hymns: 151, 199, 230, 237, 308, 511.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 259, 317, 323, 553.
Processional: 35, 298, 391, 516.
Offertory: 20, 232, 367, 545.
Children's Hymns: 228, 337, 340, 565.
General Hymns: 193, 266, 290, 307, 453, 548.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Again to-day the Church and her members are represented as in an expectant and militant state, looking out and waiting for the coming of their Lord. As the services for last Sunday spoke of them as servants attached to the household of God, so now they are likened to citizens belonging to His heavenly country. Godliness is still to be their aim and object; prayer and watching, their preparation and employment. To devout prayer, then, as the only means of obtaining godliness; the collect for this day leads us. The petition contained in it would seem to be the result of the lessons which, on the several past Sundays, have been gradually laid before us. The figures of "the wedding-garment," of the "armour of God," of the servant of whom his Lord would take account, have all taught us the necessity of "godliness" and good works; but of these God alone is the author and giver. He alone can supply with "all things that per-

tain unto life and godliness." To Him, therefore, the Church now devoutly turns, and for these she faithfully prays. These are amongst the "things" for which she so fervently asks, when on this day she raises up her voice in united supplication to Him Who is our "refuge and strength." This, it seems, is what we may learn from the words of our Lord Himself in the gospel for to-day. They were spoken in answer to those, who, in order to perplex and ensnare Him, pretended to think that the tribute, which as subjects they were to pay to their earthly sovereign was inconsistent with the allegiance due to their heavenly King; and so they remain, as a standing rule and guide to all, in all times and circumstances of the world. God has indeed required that we should present our bodies, souls and spirits a living sacrifice unto Him. He has created, preserved, and regenerated them; therefore they are His. By training them to His service, and using them to His glory, we "render unto God the things that be God's"; but in so doing, the duty or "tribute" which is due to earthly authorities and laws, need not be neglected or laid aside. Our different stations, positions and callings in life must receive the regard and attention required by them, where that regard does not interfere with the commandments of God. It is as if to carry out this teaching that the lessons appointed to be read out of the Book of Proverbs, all speak to us of the relative duties of life. They point out to Christians how to act in their common calling, and how to deal in their mutual intercourse with each other. In that for this morning, the wise man is exhorting us to justice, honesty, and integrity. A "false balance," he tells us, "is abomination unto the Lord," therefore should we render to every man that which is his due: "custom to whom custom is due, fear to whom fear, honour to whom honour." Cruelty, backbiting and slandering are equally unbecoming in those who profess themselves servants of God. The citizens of God's heavenly city must, therefore, strive to be merciful, faithful, concealing that which is of prejudice to their neighbours, liberal to the needy, peaceful in their own house, desiring in all things "only good." So also in the evening lesson, we are taught to live soberly, righteously and godly in this present world, eating our own bread with quietness, in love and concord one with another. Thus it is that in the practice of these holy precepts we may live in the world below, and yet have our "conversation" above. While engaged in the duties and cares of this earthly life, we may yet be looking out for the return of our Lord Jesus Christ from heaven.

SIR WILLIAM DAWSON ON THE ENGLISH CHURCH.

At the opening of the Diocesan College, Montreal, Sir William Dawson said he agreed with the Primate that candidates for holy orders should be brought up among the people. He referred to the work of the great historic Church of England in all ages, and stated that he was glad of the opportunity to say a word on behalf of those who, like himself, had not the happiness of being officially connected with the Anglican Church, but who, nevertheless, admired and respected it, and looked with much interest on its high standard of Christian work and Christian

living. To them the Church of England was a great independent, historic Church; it was not a branch of any Church in the world, and it went back to the time when Britain was a province of the old Roman Empire. It was in existence long before the Bishop of Rome sent a missionary to the shores of Britain, and although in after ages it had recognized the usurped authority of the Roman pontiffs, still at the Reformation it had received a new Baptism of the Holy Spirit, a new call, as it were, to the work, making it again an independent Church. Those whom he represented, continued Sir William, looked upon the Anglican Church as the Church of the ministers and preachers who had gone out into the British Empire, and far beyond its limits, as preachers of the Church of Christ. He rejoiced to bear testimony to the high spiritual standard which many of those men had attained, and to their powers as leaders to higher stages of Christian holiness and Christian character. This was the great historic English Church, which all of them could admire, love and reverence, and it was for the advancement of it that the new college existed, and for the advancement of the highest and noblest aims of the Christian Church.

THE LAYMAN'S CONSCIOUSNESS OF HIS OWN NEEDS.

BY BARLOW CUMBERLAND, ESQ., M.A., TORONTO.

The proposition upon which I am asked to present matter for your consideration might, if taken by itself, lead to some difficulties of definition. We are assisted, however, by noting that it is a sub-head of a main subject, namely, that of "preaching," and that this main subject may be interpreted as including "the speaking and the hearing of the Word." Perhaps it might be thought that the clerical compilers of the programme were poking fun at the layman. "Poor fellow, we know that he has some 'needs,' but what is his consciousness of them? Has he really any? Let us in a manner subject him to a surgical operation, let us in fact test our methods by trying his sensations." The efficacy of an enquiry depends largely upon the point of view from which it is regarded. We remember the traditional story of the surgeon who, reciting the events of an operation he had performed, told how the patient had been lulled into insensibility by anaesthetics, and then proceeding to dilate upon the various methods which he had followed, was with difficulty brought to state the effect upon his subject. In his frame of mind, the methods adopted were of dominant importance, the fact that the patient had succumbed to the operation was only an unimportant incident. Are we then to enter into an inquiry why congregations have dwindled, of how souls may have dried into dull apathy and sunk into a living death? I think not. Preaching or its absence cannot be held responsible for these results. In the services appointed by the Church of England for public worship, the sermon is not the dominant feature of the assembling together in God's House. The sermon is only an incident, and that but a minor one, of the great purpose for which the congregation have chiefly met. There must be in the minds of many present, instances of congregations in our communion in which the pulpit is weak, but wherein the power of praise and prayer

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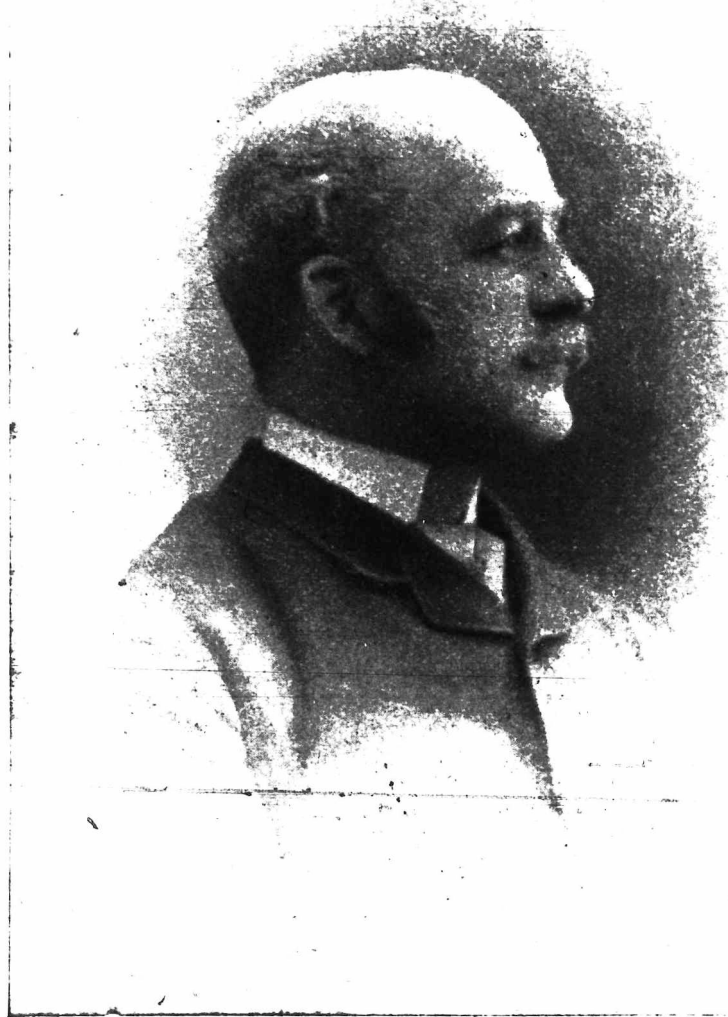
is mighty, where fervency of united supplication and service pours forth its glad tribute to the King of kings in the matchless order of public worship provided by our Church, and brings the humblest soul into contact with its Saviour and before the throne of grace. No, preaching is not the end of public worship; it is only a first step, a beginning, by which the mind may be educated in knowledge, and the will and consciousness aroused to enter upon the duties which active religion involves. The sermon in the Church of England is the attendant, not the prime purpose of public worship. How then may you touch the minds of the laymen? What are the layman's needs in preaching? To revert to our simile: the first duty of the doctor of the body is to lull his patient to sleep; the constant duty of the doctor of souls is to keep his patient awake—awake not only in body but in soul; to be aroused not only in intellect, but in spiritual longing, so that he may be impelled to ask the self-searching questions: Whence am I? What am I? Whither am I going? Awakening such as this is the layman's first need. I have said that preaching is the speaking and the hearing of the Word. In the public worship of our Church of England there are two ways in which this is appointed to be done, by reading from the lectern, and by speaking from the pulpit. What are the layman's needs in these? In the Preface to our Church of England Prayer Book it is ordered that the selected portions of the Bible shall be read so that the "people by hearing of Holy Scripture read in the Church might continually profit more and more in the knowledge of God, and be more inflamed with the love of His true religion." This surely is preaching—this is a means by which the hearers may, equally with the reader, "be stirred up to godliness," and is so intended to meet one of the layman's needs. In early days the services of worship in the Church were conducted in Latin. It is the glory of the Church of England that she won for herself, and for all the Protestant communions which have since arisen about her, the priceless privilege of hearing the Bible read in their own English tongue. If this change of language was made to the end, "that the congregation may be thereby edified," it is equally necessary in the present day that the lessons be so read that they may not continue to be in a tongue "not understood of the people." (Art. XXIV.) A complete conception by the reader of the lesson to be conveyed, and a clearness of utterance in its reading, are required so that the words may not only reach the ears of the hearer in sound, but enter his mind in meaning, else the change of language which was the layman's need will have been annulled. Yet how often do we hear muffled slurrings at the lectern, and clear tones in the pulpit. The reading of the Word of God is entitled to as much clearness as is the speaking of the words of man. In the preaching at the lectern we have the warnings of the prophets, the parables of the blessed Lord, the sermons of St. Paul in their actual meaning, if not in their very words, and that meaning should be conveyed to the layman of the present day as understandingly as to those who first heard them. I remember an instance in which the hearing read the 11th chapter of Hebrews, the "Faith chapter," brought conviction and rest

to a mind troubled with doubts about the authenticity and divine revelation of the Old Testament. "I stand by St. Paul rather than with the Professor," said the hearer. The hearing of that sermon of the great apostle had weighed more to his mind than all the arguments of learned sermons on the Higher Criticism. Effective reading is effective preaching and is one of the layman's needs. In preaching from the pulpit the same necessities exist, but in addition to clearness of utterance there must be clearness of thought. The sermon must be suited to the congregation, in language understood by the hearers, in thoughts within the limits of their comprehension. The preaching must be, not to the roof, but to the people. How then is the interest of the people to be engaged? Eloquence is effective speaking is action. Effective preaching is centered in reality. The subjects to be considered are very real; they must be made real to the hearer. In early

characters and lives may be attractively considered, or such a hero as the central figure, the living Christ? The layman's need is to be taught by word of mouth that which he does not read; his soul must be instructed in what he has not studied. Fill the sermons with life. Take from the chapters the checks of the separating verses, which sometimes so fetter the flow of the story, expand them with description and lighten them with local color. Preach them as facts so that the audience may realize the past—may see David in his youthful purity advancing against Goliath, or hear his harp twang as he plays before the sullen Saul; see the smile of the blessed Mary as she leans over the new-born Saviour of the world; be with Andrew as he hurries his brother to meet the Messiah whom he had just found. Let them hear the hosannas of the children as they hailed the entry of the King, or stand with those who watched afar off, and saw the darkness deepen on the day when Jesus died. Reality of subject, treatment and tone, will arrest the attention and awaken in body and soul the most listless congregation. The people have come together, some from habit, some from religious devotion, but all from the innate movements of their immortal souls. The things that surround them are temporal; the reality of the eternal things which they do not see must be brought vividly before them. Preaching which tells of the realities of the Bible and unfolds their lessons for the Christian life, will lead to the applying of such teaching to the realities of daily business life, and thus arouse the most unconscious layman to a consciousness of his own greatest needs.

THE NEW ARCHBISHOP OF CANTERBURY.

The elevation of Dr. Temple to the Primatial See of Canterbury has caused surprise rather widely, if not discontent. Of course his name occurred to every one who speculated as to the successor of Archbishop Benson, just as the name of Archbishop Maclagan occurred to many, and also that of Bishop Westcott. But these were thought to be too old for the post; and Bishop Temple was older than either of them. On the other hand, although he is 75 years of age, he is still full of vigour, bodily and mental, transacts an immense amount of business as Bishop of London; and heavy as must be the burden of Canterbury, it can scarcely be so heavy as that of the great civil metropolis of Great Britain. The career of Bishop Temple is one of very great interest, from different points of view. He was born in 1821. His father was in the army, and had been governor of Sierra Leone, although Dr. Temple, we believe, was not born there. He was educated at the Grammar School at Tiverton, which, at that time, had a great reputation, which it has never entirely lost. Thence he went to Balliol College, Oxford, where, in 1842, he graduated double first class. He became Fellow and Mathematical Tutor of his college, and in 1848 was appointed Principal of the Training College at Kneller Hall, Twickenham, 1848, a post which he resigned in 1855. In 1858 he became Head Master of Rugby, and in 1864 a member of the Education Commission which led to the Act of 1870. In 1869 he was consecrated Bishop of Exeter, and in 1885 was translated to London.



BARLOW CUMBERLAND, ESQ., M.A., TORONTO.

times there were few Bibles and many readers the one Bible chained to the lectern in the church was perhaps the only Bible in the parish. In these present times we have millions of Bibles but fewer readers in proportion. The Bible is not as much read in the families of this land as it was in the lands of their forefathers. It is not a part of our children's education. It is not taught in our public schools, except in a few select ones, and except in two of our Universities (Trinity and McMaster) it forms no part of our higher education. It is, in fact, by many so revered, and so reverently laid aside, that it becomes a book of ideal, its characters are like fairy myths, its contents a story of miracles and wonders, but containing no living facts. How are we to create interest in the Bible and so bring people to learn "the very pure Word of God"? By preaching it with reality. What book of history contains such a wealth of incidents of interest, such men and women whose

Among his contributions the chief are the first essay in the once celebrated volume of Essays and Reviews, his Rugby School Sermons, and the Bampton Lectures of 1884. Of these none excited much remark except his essay on the Education of the World in Essays and Reviews. And even this passed without much comment on its first publication. Even those who did not quite approve its tone could find nothing actually erroneous in its contents. When the Essay and Review trial came on, therefore, Dr. Temple was not among those assailed. When, however, he was nominated to the Diocese of Exeter, the storm broke out. Was it fitting, it was asked, that one who had been associated with such a book, should be made a bishop of the Church? It was true he had said nothing that could be pointed out as erroneous; but he had not disavowed the contents of the other essays, and had actually given them a kind of sanction by allowing his name to appear with them. It would serve no good purpose to recall the names of those who certainly were animated by perfectly pure motives, whatever may be thought of their prudence. Our readers are probably aware that, whilst the new bishop is nominated by the Crown, he must be elected by the Chapter of the Cathedral. The opponents of Dr. Temple proposed nothing less than to vote against his election. If they had succeeded in obtaining a majority, they were liable to be sent to prison! It was a very interesting situation. As it turned out, a majority of the Prebendaries voted for Dr. Temple, and the danger of a collision with the crown was averted. The new bishop immediately got on the friendliest terms with his opponents. They had done, as they believed, their duty; and everything went on as smoothly as possible. The clergy of Exeter found that a Broad Church bishop made an excellent successor to the renowned and redoubtable leader of the High Church party, Dr. Phillpotts, known everywhere as Henry of Exeter. When Dr. Temple was removed from Exeter to London, he had so approved himself as a man of great administrative ability, as well as of perfect fairness, and of unremitting devotion in the fulfilment of the duties of his great office, that his appointment was hailed with general satisfaction and applause, and his government of his great diocese has fully justified the choice which was made. His suffragan bishops have had their relation to their work slightly changed. Under Bishop Jackson they were virtually bishops of that part of the diocese which was committed to their charge. Under Bishop Temple they have been little more than episcopal curates, as he considered that the whole diocese was placed under his charge. Much might be said for either view. There can be no doubt that Bishop Temple will fulfil ably, conscientiously, labouriously, the duties of the great See of Canterbury. The prayers of all members of the Anglican Communion will go with him and strengthen him in his great and responsible undertaking. Let us all with one accord "pray for the peace of Jerusalem," remembering that "they shall prosper that love" the city of God.

REVIEWS.

HISTORY OF THE SCOTTISH CHURCH—By W. Stephen, Rector of St. Augustine's, Dunbarton. Vol. II. 8vo, pp. xxii. + 712. Edinburgh: David Douglas. Toronto: Rowsell & Hutchison.

In Scotch history, where things ecclesiastical and civil have always been so closely related,

there are many points requiring re-statement, and light is coming in from many new quarters to modify former ideas. We must welcome, therefore, every attempt to deal with the difficult problems in a fresh and generous spirit. Much of the ground from 1560 has been gone over repeatedly and much will continue to be seen through a partisan haze. But to Mr. Stephen belongs, at least, the credit of trying to see things as they were, and to act fairly by all his authorities. He does not find perfection in the covenanting conventions, or unselfishness in the Jacobite leaders. He wants to deal fairly by the different parties, and trace the influence of changing purposes in even the same mind. It is evident that during the Reformation period there was no one guiding spirit, but individualism had the fullest play. When there was a period of any settled policy with a strong hand on the helm, a prospect appeared of some peace and prosperity, but a change soon came and then there was anarchy. The long minorities were the chief causes of the chronic distress, and the royal authority never got a chance as in competition with the power of the barons. The leading motive of the Reformation was the acquisition of the Church's possessions. If some felt their hearts pierced by the thought of the Church's corruption, there were more, and socially of a higher class, who were made reformers by the sight of her wealth. In this century we are introduced to other scenes, and it is strange to look upon the interests of fifty years ago, and the actors in the disruption, with later light streaming back upon them. Mr. Stephen has in his two volumes given us an excellent piece of work, and no student of Scotch history can do without it. The pages are not loaded with authorities, but there is enough for the student to begin upon, and the *apparatus criticus* at the end is a historical treasure. The index is good and covers the two volumes.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

MELFORD.—The Lord Bishop of the diocese visited this parish on Oct. 5th for the purpose of holding consecration and confirmation services. At St. Andrew's Church, Port Mulgrave, eleven persons were confirmed. The address on "Changes" was eloquent and very telling, and made a good impression on the large congregation present, especially upon those who received the apostolic rite. On Tuesday morning the bishop proceeded to Melford and consecrated the new church there, the interior of which presents a neat and tasteful appearance—the whole work having been done under the able superintendence of the rector—when seventy-seven persons were confirmed (many of them old people over sixty years of age). The celebration of the Holy Communion followed, and his lordship was assisted by the Rev. Rural Dean Mellor, of Guysborough, acting chaplain, and the Rev. Francis C. Berry, rector. His lordship in the course of his address expressed himself well pleased with the outlook of the parish and of the zeal and earnestness manifested by the people, and congratulated them very warmly in having their labours brought to such a happy termination, and their church completed so nicely. At 4 p.m. the same day the bishop consecrated the church at Oyster Ponds, and confirmed seventeen persons, making a total for the whole parish of 105. All the churches were tastefully decorated and held crowded congregations. The bishop was much pleased to find that Church work in all the three stations had had such a wonderful revival since the advent of the present rector—who has shown a real love for the souls of his people and worked vigorously for their spiritual advancement. Also that in Melford they had pushed forward the work on their church so quickly and raised the money under the straightened circumstances they find themselves placed in this year. Also that at Oyster Ponds a new organ has been procured and paid for, and sufficient money raised for shingling and painting the exterior of their church; that all the churches had been insured; that a stove had been presented to the Melford Church by J. T. Wyld, Esq., of St. Luke's, Halifax; that the church yards had been properly fenced in; that the debt on the rectory had been paid off and that a sum of money is on hand towards building a new church at Port Mul-

grave in the near future—a project which he warmly applauded. The enthusiasm which prevails at present is an augury for good, and if we are not mistaken the work done is a visible sign of more work to be done.

FREDERICTON.

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON

BATHURST.—A meeting of the clergy of the Rural Deanery of Chatham was held at this place, Oct. 20th and 21st. There were present: Rev. T. W. Street, who, in the unavoidable absence of the Rural Dean, acted as chairman; Rev. James Spencer, Rev. P. G. Snow and Rev. W. Aiton. On motion Rev. J. Spencer was appointed secretary, *pro tem.*, in the absence of Rev. W. J. Wilkinson. The chapter was opened with the usual form of service. The minutes of the last meeting were read and approved. On motion of Rev. J. Spencer, seconded by Rev. W. Aiton, it was resolved that the order of business be suspended until Wednesday morning, as several members were expected to arrive in the afternoon train, and that the morning be spent in a social discussion of subjects of a profitable character. After the discussion the meeting adjourned until Wednesday morning at 10 o'clock. When the chapter met then, there were present in addition to the clergyman already named, Rev. W. J. Wilkinson and G. L. Freebern. After prayers, II Cor. xii. was read and discussed. Upon motion the reading and consideration of Ps. 31 was postponed until next meeting. It was then moved, seconded and carried, that the next meeting be held at Harcourt, Jan. 26th, 1897; that the Rev. W. Aiton be the select preacher, and Rev. H. A. Meek be the substitute—that II Cor. xiii. be read in the Greek—that Rev. James Spencer write a paper on some subject selected by himself. A communication was read from the Rural Dean regretting that he could not be present on account of illness. Communications were also read from Rev. C. O'Dell Baylee and H. A. Meek, in which they stated they could not be present, as the Lord Bishop of the diocese was visiting their respective parishes. It was then moved by Rev. T. W. Street, seconded by Rev. G. L. Freebern, and passed by a standing vote, that while the members of this chapter deeply regret the absence of the Rural Dean, they beg to convey to him their warmest sympathy in his illness, and they trust that he may by God's good blessing be speedily restored to health and strength, and resume his accustomed work and duty. It was moved, seconded and carried by a standing vote "that the clergy of the Deanery of Chatham assembled in chapter, wish to place on record the sad fact of the recent sudden demise of his Grace, the Most Rev. Dr. Benson, the distinguished Archbishop of Canterbury, and Primate of all England, Metropolitan. In his death the Church of England has sustained a severe loss which may the great head of the Church speedily supply." It was moved by Rev. J. Spencer, seconded by Rev. P. G. Snow, and carried, "that the annual meeting of the Choir Union Association be held at the close of the rehearsal which precedes the annual service, and that the rules of the society be read "at each annual meeting." The meeting then adjourned, and the chairman said the concluding office. The services held during the session were as follows: On Tuesday, Oct. 20th, there was a full choral celebration of the Holy Communion at 8 o'clock, the Rev. P. G. Snow being the celebrant, assisted by Rev. W. Aiton. Evensong was said the same evening at 7.30 o'clock, by Rev. Jas. Spencer, the lessons were read by G. L. Freebern, and an admirable address was given by Rev. P. G. Snow to the parents of S.S. scholars on "Home Training." On Wednesday morning the Holy Communion was celebrated at 8 o'clock, Rev. J. Spencer being the celebrant, assisted by Rev. G. L. Freebern. In the evening the choral Evensong was taken by Rev. P. G. Snow, the first lesson was read by Rev. W. J. Wilkinson, the second lesson by Rev. G. L. Freebern, and a very able and interesting sermon was preached by Rev. J. Spencer. The anthem at this service, which was well rendered, was taken from Ps. 122, "I was glad when they said unto me we will go into the house of the Lord." According to the resolution passed by the clergy in chapter assembled, the annual meeting of the members of the Choir Union Association was held at Bathurst, Oct. 22nd. At the close of the rehearsal preceding the annual service, Rev. T. W. Street, in the absence of the Rural Dean, who is *ex officio* president of the association, acted as chairman. He called upon the secretary, Rev. W. J. Wilkinson, to read the constitution and by-laws of the association. An animated discussion then took place as to the advisability of having lay members upon the committee appointed to select the music for the next annual service, in which Messrs. D. G. Smith and F. E. Neal, as well as most of the clergy present, took part. After much discussion it was moved, seconded and carried

that a lay member of this association be appointed from each parish represented at this meeting to confer with the Musical Committee appointed by the clergy. The following members were then appointed: Mrs. Henry Bishop, from Bathurst; Miss Goggin, from Chatham; Miss Harley, from Newcastle, and Miss Chandler, from Campbellton. The meeting then adjourned. The annual Choir Union service was held in the parish church in the evening at 7.30 o'clock. A very large congregation was present; Tallis' festal choral Evensong was sung by the Rev. W. J. Wilkinson, the 1st lesson was read by Rev. J. Spencer, the 2nd lesson by Rev. T. W. Street, and an able sermon was preached by Rev. P. G. Snow. The special Psalms were 47, 48 and 66. The anthem was "Break forth into joy." The hymns were 545, processional, 550, 546 and 542, recessional (hymns A. & M.). Miss Goggin, the organist of St. Mary's Church, Chatham, presided at the organ at this service. During the meeting the clerical and lay members were hospitably entertained at the houses of the rector, curate and Church people of Bathurst.

MONTREAL.

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

PORTLAND.—In these days of sects and schisms it is pleasant to find the inhabitants of our country parishes uniting as one body to return thanks for the blessings of harvest. Christ Church presented a very pretty appearance on Sunday, the 11th ult., the occasion being the annual harvest festival, the celebration was distinguished for the hearty manner in which it was kept, and the absolute unanimity which prevailed. The church was beautifully decorated—lightness and grace the characteristic features, set forms and stiffness being studiously avoided. It would take too much space to describe in detail the various floral arrangements. It must suffice to say that the clever lady artists who did the work must have had a wealth of material at their disposal, and they certainly made the most of their opportunity. The services were of a character suited to the occasion, special prayers and thanksgivings being offered by the Rev. W. T. King, incumbent. The lessons were read by the Ven. Archdeacon Mills, D.D., Examining Chaplain to the Bishop of Montreal, who also preached scholarly sermons both morning and evening to crowded congregations. There was a celebration of the Holy Eucharist at the morning service, at which a large number engaged in that highest act of thanksgiving. On Monday evening, the 12th ult., Christ Church was filled to its utmost capacity. Evensong was sung at 7 o'clock by the incumbent. The Archdeacon preached a special sermon on the "Spiritual Life." Its thoroughly practical nature, added to the intense earnestness of the preacher, will make it one long to be remembered by those present. The whole of the service was most solemn and effective, and was brought to a close by the congregation kneeling and singing Dr. Faber's beautiful hymn, "Sweet Saviour bless us ere we go."

MONTREAL.—The eight annual Conference of the Montreal Diocesan Theological College Association was held on Thursday last in the new college, University street, commencing with the celebration of the Holy Communion in the chapel at 10 a.m., celebrant, the Bishop of Quebec, assisted by the Rev. E. I. Rexford, followed by an instructive Bible reading by the bishop. At 11.30 a.m. there was a conference on "The Devotional Life," when the Rev. F. A. Pratt, B.A., read a paper on "Helps," advocating among other things daily prayer in the church, and the Rev. T. E. Cunningham, M.A., contributed a paper on "Hindrances," dividing these into two classes, external and internal. On reassembling at 2.30 p.m., the Conference was presided over by the Venerable Archdeacon Mills, in the absence of the bishop. The E. I. Rexford, B.A., gave an address on "The Religious Education of the Young." Two papers on "The Clergyman in His Social Relationship" were presented, the first by the Rev. J. A. Elliott, B.A., who expressed the opinion that the clergyman in society might possibly do more as a regenerator of it than the clergyman in the pulpit. The second paper was read by the Rev. H. A. Horsey, M.A. It set forth that the purpose of a clergyman's life should be to do good and proclaim good things. He must visit his people frequently, and strive to enter into the difficulties of lives, into their labours and into their amusements. Very able discussion followed each of the papers, and the Conference closed with votes of thanks to the Bishop of Quebec for his Bible reading, and to the Bishop of Montreal for presiding.

St. Martin's.—Continuing his instructive addresses on "Christ in the Old Testament," the Rev. G. Osborne Troop last Tuesday evening spoke to a crowded room at the Y.M.C.A. on the subject of "Christ and Abraham," explaining that he did not

speak of Abraham next after Adam, because none who came between were worthy, but because the course must necessarily be a limited one.

St. Jude's.—The concert given the other night in aid of the Choir Fund, proved to be, as was reasonably expected, a complete success.

HOCHELAGA.—A very enjoyable entertainment was given Tuesday of last week in the lecture hall of St. Mary's Church, by the members of the Ladies' Aid. The programme was somewhat of a departure from the usual order, consisting of an oyster supper from 7 to 8.30, after which the audience was entertained by some of the leading talent of the city, literary and musical.

ONTARIO.

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

To the Members of the Church in the several Rural Deaneries of the Diocese of Ontario.

DEAR BRETHREN.—His Grace the Archbishop has kindly signified his intention of visiting each rural deanery to meet the wardens, lay delegates, and all interested in their church, and to discuss the condition of affairs which, owing to the division of our diocese, we have now reached. The great object towards which our energies must be directed in the future, as they have been in the past, is the mission work of the Church. Our special fields of labour are the poor and thinly inhabited districts of the northern portions of the counties of Hastings, Addington and Frontenac, and to meet the requirements of this work our resources are to be taxed as they have never been during the past thirty-four years of our history as a diocese. To confer as to the best way to meet the difficulties which exist is the special object of our Archbishop's visit. He wishes to take counsel with you all upon the momentous issues which now lie before us. Praying for God's blessing upon our efforts, and for the guidance of His Holy Spirit in all our deliberations, we remain, your faithful servants in Christ, W. B. Carey, Rural Dean of Frontenac; C. P. Emery, Rural Dean of Grenville; T. Stanton, Rural Dean of Hastings; G. W. G. Grout, Rural Dean of Leeds; E. H. M. Baker, Rural Dean of Lennox and Addington; E. Loucks, Rural Dean of Prince Edward.

BROCKVILLE.—Another of a series of meetings of the Sunday-school teachers of the three Anglican churches was held in the school-room of St. Paul's Church, the attendance being very large. Thoughtful addresses were delivered by Archdeacon Jones, Rev. Dr. Nimmo and Rev. O. G. Dobbs. The two topics dealt with were "Inculcation of Reverence in Pupils," and "Distinct Church Teaching." There was also a Bible reading by Mr. E. J. Reynolds on the subject of Solomon's request to God for wisdom in answer to God's question as to what Solomon desired. It was arranged that the next meeting should be held in January in St. Peter's parochial school-house, when the Archdeacon will give a Bible-reading, and Mr. G. W. Baker will read a paper on the methods of teaching, especially dealing with the leaflets.—*Brockville Times*.

A very large congregation assembled in St. Paul's Church to witness the apostolic rite of confirmation, when thirty-one young persons publicly confessed themselves soldiers of Christ, and were admitted to full membership in the Church. The service was hearty and impressive throughout, the hymns being well rendered by a full choir. His Grace Archbishop Lewis administered the rite, being assisted by the Rev. J. H. Nimmo, M.D., rector of Trinity Church. The candidates were presented by the Rev. O. G. Dobbs, rector of the church.

NEW BOYNE.—Archbishop Lewis performed the sacred rite of confirmation upon 20 girls and 18 boys at St. Peter's Church on Saturday, 17th inst. Some persons who were quite old were confirmed. Lombardy and New Boyne candidates were present. The bishop's address was full of advice, like "apples of gold in pictures of silver." The Rev. Messrs. Harvey, French and Moore were present. The bishop confirmed Mrs. T. Burns, who is so ill at her residence. Our harvest service and dinner took place on Thursday, the 8th, Rev. Mr. Grout, of Portland, preaching an excellent sermon on the "Giving of thanks," to a large and appreciative congregation. The rector celebrated Holy Communion, assisted by Rev. J. W. Jones, of Westport. The church looked pretty indeed with its fruits, flowers, etc. The dinner was, as usual in New Boyne, beyond all praise. A much larger number were present than was looked for considering the coldness of the day, and as a result of the proceedings we understand between \$35 and \$40 will be handed to Rev. C. A. French to pay for a cutter, etc.

LEEDS REAR.—A union meeting of the Morton and

Lyndhurst "Ladies' Aid" was held at the home of Mrs. Francis Sheffield, Lyndhurst, where a very pleasant and profitable two hours was spent. The women of this parish have placed on the rectory repairs amounting to the sum of \$95 in the form of paper, shingles and chimneys. The debt has been wiped out, the result of sewing by the members and assistance from kind friends of St. Peter's, Seeley's Bay. These "Aids" have been in existence only a little over a year, and have raised the sum of \$305 for parish purposes.

KINGSTON.—Sunday, Oct. 25th, was observed as Hospital Sunday, and collections were taken in all the churches and meeting houses of the city. Last year the Presbyterians gave largely in excess of the church. At St. Paul's two laymen gave addresses on the hospital work, their speeches taking the place of the sermon.

The Harvest Festivals.—These have all now been held, at All Saints' early in October, and in the other churches about Michaelmas. The decorations in St. George's and All Saints' were in very good taste, consisting chiefly of fruit and grain with some flowers. These two churches sent the useful decorations to the hospital, where they were decidedly appreciated. In St. Paul's the decorations were in good taste. The music was of a florid order, and was very good. St. James I was not able to see, but I heard that both music and decorations were good and tending to devotion. The services in this church are always thoroughly devotional, though decidedly evangelical. Several of their congregation attended the mission in All Saints, and apparently appreciated it. It may be cited perhaps as a case of extremes meeting.

FLINTON.—The Archbishop, accompanied by Canon Spencer, opened the new church on Sunday, 25th ult., and confirmed a considerable class of candidates. If Churchmen do their duty by the mission fund the prospects for this new mission are very bright. The church as yet possesses no altar plate, but is using a very small set of vessels lent by the rector of All Saints, Kingston. A silver chalice and paten would cost nearly \$50, a large sum for a poor mission.

BATH.—St. John's Church in more ways than one excelled itself on Sunday, 18th ult. The occasion was the holding of the annual harvest festival services, which brought together both morning and evening very large congregations. Both sermons were preached by Rev. Wm. Lewin, B.A., of Kingston, whose evident earnestness and eloquence delighted, and, we trust, profited everybody. The venerable edifice was most tastefully decorated by the ladies, particularly the altar and its precincts, and rarely looked more beautiful. An unusually large number partook of the Holy Communion; and in keeping with all the other good features of the service, the offering for the general fund was perhaps the very best ever taken up in St. John's Church—somewhere between forty and fifty dollars. At the evening service, the rector, Rural Dean Baker, in commending the congregation in the way in which they had upheld the wardens and himself in their efforts to institute this grand liberal thank-offering on God's altar, said they had made it one of the happiest days he had seen in Bath. He was proud of his congregation.

TORONTO.

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

St. Albans Cathedral Special Committee.—This committee has held several meetings since the beginning of September, and are laying their plans to reach as many of the Church people as possible in the city of Toronto and throughout the diocese during the next two months. We publish the following subscriptions received since the subscription list printed in this paper some two months since. The total amount subscribed up to the 15th of October is just about \$2,500, of which nearly \$800 has been paid in, whilst the committee appeals for a full \$8,000, and a generous response must be made by every Churchman if the appeal is to meet with the success it deserves. Additional subscriptions: W. R. Brock, \$100; A. H. Campbell, \$100; R. N. Gooch, Beverley Jones and D. R. Wilkie, \$25 each; Ven. Archdeacon Boddy, \$20; Rev. P. Harding, \$15; Rev. G. H. Broughall and Mr. Henry Pellatt, \$10 each; Rev. R. Seaborn and H. J. Cody and Messrs. John Mothersill, A. B. Thompson, W. D. Gwynne and R. L. Weaver, \$5 each; Mrs. A. Smith, \$3; Poor Priest, \$2; Rev. C. E. Thompson, \$2; R. H. Locke, \$2; An Ontario Churchman per the bishop, \$1; collections per the Rev. A. J. Reid, \$8.50; collections at Lakefield, \$15.25; collection at Apsley, \$4; collections at Headland, \$8.56; collections at Cobourg and through the offertory, \$74.48; total, \$505.79.

St. Stephen's.—The Young Men's Building has been completed and opened for us. On Sundays the infant class, numbering 200, occupy the gymnasium, and the young men's and boys' Bible classes the two class rooms upstairs. The gymnasium has been well fitted up with the usual equipment, shower bath, etc., and classes meet every evening from 8 to 10 p.m., for gymnastics, and the class reading room is also open during the same hours. We doubt if a similar young men's organization exists in connection with any other parish in the diocese, and might well be imitated.

Holy Trinity.—Last week the 49th anniversary of the opening of this church was celebrated by a special service conducted by the rector, Rev. John Pearson, assisted by Rev. Mr. Goodman. Mr. Goodman preached the anniversary sermon, taking as his text part of the eighth verse of the first chapter of the Acts of the Apostles, "Ye shall be my witnesses." The following evening a social was held in the school-room of the church.

The first meeting of the Rural Deanery of Toronto was held at St. Philip's Church on Monday, Sept. 28th. The bishop celebrated the Holy Communion at 10 a.m. (assisted by the Rural Dean), and gave an address on the words: "Be not weary in well doing." The Chapter met for business at 11 a.m., and passed the programme for the ensuing winter. On Monday, Oct. 5th, the first regular meeting was held at the Synod office at 10 30 a.m. Professor Clark, Revs. Dr. Langtry, J. C. Roper, gave their experiences of the General Synod, presenting much that was useful and interesting to the clergy present at the meeting. A resolution was passed, stating the desirability of an "exchange of pulpits" on Sunday, November 22nd.

The Rev. Canon Belt having retired from the personal charge of St. Luke's Church, Burlington, and removed to 409 Shaw street, Toronto, asks his correspondents to address him accordingly.

Barrie.—The semi-annual meeting of the Toronto Diocesan Auxiliary to the Domestic and Foreign Board of Missions was most successfully held here last week by kind invitation of that branch. At half-past ten, Holy Communion was celebrated at the parish church, the officiating clergy being Rev. Canon Reiner and Rev. Mr. Murphy. There was a full attendance at this service. The delegates and friends then assembled at the Mechanics' Institute, where, after the opening prayers, a short address of welcome was given by Mrs. Holmes, the president of the Barrie branch, in the absence of Mrs. Moberley, of Collingwood. Mrs. Lett, seconded by Mrs. Williams, stated the great pleasure it gave all to meet in Barrie.

Reports and Letters.—The reports of the diocesan officers were then read, and also a telegram from the first vice-president, Mrs. Davidson, regretting her inability, through illness, to be present. A letter from Mrs. DuMoulin regretted that moving prevented her attendance, and that she was sorry that her duties in Hamilton would prevent her holding the office of second vice-president. A kindly greeting was sent by the Convention of the Presbyterian Woman's Auxiliary, being held in the town at the same time. Later on a suitable reply was sent.

The Finances.—The assistant-treasurer, Mrs. Boyd, reported the total receipts from all sources to be \$4,912.54, from the first of April till the present. The diocesan secretary, Mrs. Banks, reported that in the same time 57 bales had been sent to different mission stations, containing 2,769 new garments and many other articles necessary to the mission clergy and their charges. This report is deemed excellent, considering that most branches are closed during the summer months, and no work is done. The great need is still for boys' clothing. Indeed it was said humorously that at all the schools they were simply "panting for pants."

The Indian Work.—Miss Montizambert, Provincial secretary, gave a graphic and most interesting account of her visit to the Sarcee, Piegan and Blackfoot reserves in company with Miss Halson. Earnest hopes were expressed that means might be found to provide a trained nurse for the Blackfoot hospital. Archdeacon Tims met Miss Montizambert at the Blackfoot home, where all will be glad to hear she was gladly welcomed by the Indians. Great success was reported in the mission field, but great needs still add to the responsibilities of each member. A discussion followed, led by Miss Osler, of Toronto, and those who had the privilege of hearing her earnest and helpful address will go away with a deeper sense of their own personal responsibility in the work of the W.A., on which she spoke so eloquently. Mrs. Cummings, secretary; Mrs. Banks, diocesan secretary; Mrs. Williamson, president, and others, also spoke. The thank-offering amounted to \$14.65, to be devoted to the nurses' salary at the Blackfoot-hospital.

Question Drawer.—The question drawer was then opened, and a most instructive and interesting meeting was brought to a close, after votes of thanks had been given to the kind hostesses of Barrie and the Lord Bishop of Niagara, who preached the mission sermon in the evening at the service given in the parish church. The visitors were most delightfully entertained to tea in the pretty school-house, where the hospitality dispensed was unbounded. The bishop gave a most inspiring discourse to a very large congregation.

ASHBURNHAM.—St. Luke's.—A meeting of the boys was held in St. Luke's school-house last Tuesday at 7 o'clock, for the purpose of organizing a branch of the Church Boys' Brigade. Rev. H. Symonds introduced Rev. C. H. Shortt, of Toronto, the successful organizer of the Brigade in Canada, who took entire charge of the meeting. A company, to be known as St. Luke's, Ashburnham, No. 37, was formed with the following officers: Captain, Claude Rogers; 1st Lieut., Sidney Tivey; 2nd Lieut., Robt. Long; Col-Sergeant, Frank Eden; 1st Sergeant, Percy Jameson; 2nd Sergeant, Matthew Edwards; 3rd Sergeant, Harold Graham. Mr. Wesley Edwards has kindly consented to act as drill instructor. The motto of the Brigade is "Sobrietas, Puritasque, Reverentia, (S.P.Q.R.), Temperance, Purity, Reverence." Rev. Carl Smith, with the ten members of the South ward Mission Company, was present, and all were heartily welcomed by Mr. Symonds and the Ashburnham boys. At the close of the meeting Mr. Shortt visited the Natural Science meeting, and addressed the members on the subject of affiliation with the Physical and Astronomical Society of Toronto, of which he is a member.

NIAGARA.

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

(Synod Report continued.)

Wednesday, Oct. 21st.—The following notices of motion were given:

By Rev. C. E. Whitcombe: "That the following scheme for securing religious instruction in public schools be referred to a special committee to consider the same and report upon its practicability at the next meeting of the Synod, with any suggestions or recommendations they may deem advisable."

By Rev. Canon Bland: "That the committee on religious education in the public schools be re-appointed with instructions to continue their work upon the lines already laid down, and to press for the accomplishment of the suggestions referred to in their report, the said committee to consist of Rev. Rural Dean Armitage, Rev. P. L. Spencer, Rev. C. E. Whitcombe, Rev. Canon Bland, Rev. G. A. Forneret, Rev. H. G. Miller, Judge Senkler, A. G. Heaven, W. A. H. Duff, W. F. Burton, John Hoodless, J. J. Mason, Rev. Canon Bland to be convener; five to form a quorum."

Death of the Archbishop.—On motion of Rev. R. Ker, the following resolution was carried:

"That we, the members of the Synod of the Diocese of Niagara, in the Dominion of Canada, take this opportunity of placing upon record our deep sense of the loss which the whole Anglican Church has sustained in the death of his Gracethe Archbishop of Canterbury. We recognize with deep gratitude the many benefits which the Anglican Church in all its branches has derived from the wise counsel and conspicuous ability of the late Primate, who in guiding the Church through a stormy and critical period of her history, proved himself to be not the least distinguished of the many distinguished prelates who have occupied the chair of St. Augustine. We sympathize with our brethren of the mother Church in their bereavement, and take this means of conveying to them our sense of unity in sorrow as well as unity in apostolic faith. The solemn circumstances attending the demise of the late Archbishop serve to emphasize the impressive injunction of our Lord Jesus Christ: *Quod autem vobis dico, omnibus dico: vigilate.*"

The Endowment Fund.—When the clause in reference to the Episcopal Endowment Fund in the report of the standing committee, was taken up, Secretary Mason made a statement. He said the fund now amounted to \$73,301, being \$1,700 short of the amount required to make up the \$75,000. He intended to move that the canvass be continued and the balance raised. In the meantime Chancellor Martin had agreed to advance \$1,700 to make up the fund.

On motion of Mr. Mason, seconded by Rev. Canon Clark, the following resolution was carried: "Edward Martin having agreed to advance \$1,700 for the purpose of making up the Episcopal Endowment Fund to the full amount of \$75,000, upon the Synod passing a resolution agreeing to continue the canvass for the fund, and agreeing to hand over all moneys received from collections until the \$1,700 and interest at 4 per cent. is refunded, and the

Synod further agreeing that collections from the confirmation services be continued until the \$1,700 is made up, the Synod not being under legal obligation to repay the same, be it resolved that the Synod hereby agrees to accept the \$1,700 on the terms aforesaid, and to continue the collections and pay over the proceeds from time to time till the \$1,700 and interest at 4 per cent. is repaid."

Bishop DuMoulin congratulated the Synod that after 25 years it had raised the fund to the amount required. He referred to the services rendered by the chancellor, and said the Synod was morally bound to repay the money.

On motion of Rev. Canon Bland, a vote of thanks was given to the chancellor.

Delegates Elected.—The election of delegates to the General Synod resulted as follows:

Clergy.—Rev. Canon Bland, Archdeacon Houston, Rev. Canon Sutherland, with the following as substitutes: Rev. Rural Dean Armitage, Rev. G. A. Forneret, M.A., and Archdeacon Dixon. Rev. Canon Clark, M.A. and Rev. C. E. Whitcombe tie for third place.

Laymen.—Judge Senkler, J. J. Mason, John Hoodless, the three next highest being A. G. Heaven, K. Martin and A. Pettit.

The Synod closed this afternoon. It was an uneventful session, no question coming up to cause a spirited discussion.

The following delegates were elected to the Provincial Synod:

Clergy.—Rev. Canon Clark, Archdeacon Houston, Canon Sutherland, Canon Bland, Archdeacon Dixon, George A. Forneret, C. E. Whitcombe, P. L. Spencer, A. J. Belt, Canon Bull, Canon Worrell and E. A. Irving. Substitutes—Revs. Rural Dean Armitage, T. Geoghegan, Rural Dean Bevar, H. G. Miller, Canon Gribble and Rural Dean Fennell.

Laymen.—Messrs. J. J. Mason, W. F. Burton, Judge Senkler, J. Hoodless, W. A. H. Duff, J. M. Bond, J. Higginson, C. Riseley, R. Strawley, A. Wilson, J. B. Clark, W. Nicholson. Substitutes—Messrs. A. G. Heaven, K. Martin, E. Kenrick, T. W. Saunders, J. H. Land and A. H. Pettit.

The standing committee was elected as follows:

Laymen.—Judge Senkler, John Hoodless, W. F. Burton, A. Wilson, W. A. H. Duff, A. W. Brown, Thomas Burns, S. J. Taylor, Charles Lemon, W. Nicholson, R. Buscombe and C. A. F. Ball.

Clergy.—Revs. Canon Clark, Geo. A. Forneret, Canon Sutherland, Archdeacon Dixon, P. L. Spencer, Archdeacon Houston, Canon Bland, A. J. Belt, C. E. Whitcombe, Rural Dean Armitage, Rural Dean Irving and Canon Bull.

Bishop DuMoulin added the following names to the standing committee: Rev. Canon Worrell, Rev. Canon Gribble, Rev. W. H. Wade, Rev. H. G. Miller, Rev. C. R. Lee, Rev. P. T. Mignot, A. G. Heaven, K. Martin, E. Kenrick, C. E. Bourne, Thos. Hobson and J. J. Mason.

The See House.—There is a prospect that before long a See House will be purchased for Bishop DuMoulin.

On motion of Rev. Canon Clark, it was resolved: "That \$2,500 be taken from the sums at the credit of the See House capital account and See House current account, and placed in the hands of Messrs. Henry McLaren, Adam Brown, R. A. Lucas and Edward Martin, as trustees upon trust; that so soon as the further sum of not less than \$2,500 shall have been paid to them from subscriptions or otherwise for the purpose of the purchase of a See House, to be selected by the bishop and the said trustees, that the said sums be invested in the purchase of a See House, to be conveyed to the trustees; the See House to cost not more than \$10,000; the difference between the said sums so to be received by the trustees and the price of the See House to be secured by a mortgage upon the See House property to be made by the trustees, payable at such time as may be agreed upon and with interest not to exceed 5 per cent. per annum, and the See House to be conveyed to the Synod, subject to the said mortgage, or when the same has been paid off as the Synod may direct."

Extension of the Episcopate.—E. Martin, Q.C., presented the following report of the committee on the extension of the episcopate:

"That two members of your committee, at the request of the bishop, attended a meeting of representatives of the Dioceses of Toronto, Huron and Algoma, held at Toronto on March 20th, 1895, at which, after full discussion, the following resolutions were carried:

"1. That no more readjustment of boundaries of existing dioceses would meet the necessities of the Church in relation to Episcopal administrations.

"2. That a new diocese should as speedily as practicable be constituted, consisting of the counties of Bruce, Grey, Simcoe, Dufferin and North Wellington.

"3. That the counties of Waterloo, Brant and Norfolk be detached from Huron and added to Niagara,

" 4. That a new endowment be raised for the proposed new diocese.

" 5. That such arrangements in reference to the trust funds be made as shall be found just and practicable.

"Your committee has had no notice of the appointment of any like committees of any of the other dioceses in Ontario, and is not aware that any further action has been taken upon the resolutions referred to."

The report was adopted. Without discussion, Rev. Canon Bland's resolution re-appointing the committee on religious instruction in the public schools, with instructions to press for the adoption of the suggestions made in the report, was carried. Several names were added to the committee, which will be composed of Rev. Rural Dean Armitage, Rev. P. L. Spencer, Rev. C. E. Whitcombe, Rev. Canon Bland, Rev. G. A. Forneret, Rev. H. G. Miller, Rev. A. E. Irving, Rev. A. J. Belt, Rev. Rural Dean Britton, E. Kenrick, K. Martin, Judge Senkler, A. G. Heaven, W. A. H. Duff, W. F. Burton, John Hoodless and J. J. Mason.

Rev. Canon Bland's resolution providing for raising the expenses of the General Synod was carried.

Rev. C. E. Whitcombe brought up his resolution for the appointment of a committee to consider the public school scheme recognizing voluntary schools.

The personnel of the committee will be the same as the committee on religious instruction in the schools.

Rev. Mr. Whitcombe said that three dioceses had decided in favour of the plan proposed.

Rev. George Forneret stated that he would be sorry if the Synod, by carrying the resolution, would endorse the plan proposed. He was opposed to separate schools for the Church of England, and considered that the plan proposed was cumbersome and impracticable. He wanted to see religious instruction in the public schools on the lines laid down in the report of the committee.

Rev. Canon Bland considered that the Synod couldn't ignore the matter, which had been taken up and approved of by three dioceses. He trusted there would be no objection to the passage of the resolution.

Rev. Canon Sutherland remarked that it was the only scheme which had a prospect of being carried out.

Secretary Mason hoped the resolution would be amended to have the committee take up other schemes which might be brought up.

The resolution was carried, after being amended to suit Mr. Mason's views.

Rev. P. L. Spencer submitted a resolution requiring each rector to keep a book containing historical facts in regard to his diocese.

It was stated that this was already done by some rectors, and the Synod decided that a resolution on the subject was unnecessary.

The Synod resumed consideration of notices of motions. Amendments were made to the canons on the state of the Church, Sunday-school statistics and Domestic and Foreign missions.

A vote of thanks was given to the officers of the cathedral for the use of the school-house.

After Archdeacon Houston had taken the chair, Rev. Canon Sutherland moved a vote of thanks to Bishop DuMoulin, supplementing it with a few complimentary remarks about his lordship's ability as a presiding officer.

Bishop DuMoulin said he appreciated the difficult task before him, succeeding as he did a gentleman who had large experience as a presiding officer. He was pleased that his efforts met with the approval of the Synod.

HAMILTON.—Messrs. E. Martin, Q.C., Henry McLaren, R. A. Lucas and Adam Brown, the trustees of the See House, have completed the purchase from J. M. Lottridge of the handsome residence of the late Mrs. Peter Grant, for the diocese. The See House is situated on the corner of Bay and Herkimer streets. His Lordship the Bishop of Niagara takes possession on the 9th of November.

St. Matthew's.—The Rev. C. E. Whitcombe, rector of St. Matthew's Church, and Commodore of the Victoria Yacht Club, was seriously injured while riding his bicycle near Winona. He in some way collided with a farmer's rig on the Grimsby road, and was brought to the city by the H., G. and B., being removed from the station to the city hospital in the ambulance. It is feared that his hip bone is broken, and he was otherwise injured.

All Saints'.—The annual harvest thanksgiving service in connection with this church was held on Wednesday evening, the 28th October. The congregation was large, the church being well filled. The ladies of the church had the chancel and altar tastefully decorated with flowers, palms and other plants. The rector of the church, Rev. George A. Forneret, officiated. He preached the annual harvest home

sermon. A full choir under the leadership of Wm. F. Robinson was present. N. Dixon presided at the organ. The collection was in aid of the choir.

BARTON.—Holy Trinity.—The ladies of this church gave a very successful entertainment in Vosper's hall on the mountain top on Thursday, Oct. 22nd, at which Rev. S. Bennetts was chairman. There was a large attendance.

BURLINGTON.—The ladies of St. Luke's Church gave a farewell social to the retiring rector, which was largely attended, members of St. John's Church, Nelson, being also present. The Rev. Mr. Fatt, who takes temporary charge of these churches, was welcomed at the same time.

ROTHESAY, MOOREFIELD AND DRAYTON.—Considerable activity has been displayed this year in the Rotheray congregation. In June, the Rev. Thomas Smith, of Elora, conducted a mission. Interesting and instructive sermons were preached. The congregation manifested devout earnestness. At the conclusion of the last service, the congregation sang on their knees the grand old hymn, "All hail the power of Jesus' Name." It was one of those supreme moments of joy and praise which is vouchsafed to the clergyman and the devout members of his congregation. In July, Mr. Smith again visited Rotheray at the request of the incumbent, and assisted in obtaining sufficient subscriptions for the erection of a parsonage. The parsonage is nearing completion. It is to be a nine room, brick veneered, two-storied building, with front and kitchen stairways. Total cost of property to be nearly \$1,200. The number of celebrations of the Holy Communion in this church has lately been doubled with the usual beneficent results.

MERRITTON.—St. James' Church.—The anniversary services were held in this church on Sunday, Oct. 25th. At the morning service, the sermon was preached by the Rev. H. C. Dixon, of Toronto, a man well-known throughout that city as a great preacher and worker. He based his remarks upon the following portion of Scripture: Deut. xxxiii. 25: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." In the afternoon, the Sunday school pupils with their teachers, parents and friends assembled in the church, the occasion being "The children's service," which is always held in connection with the anniversary services. The opening hymn was the grand old missionary hymn: "Stand up, stand up for Jesus, ye soldiers of the Cross," etc. Then the Rev. H. C. Dixon told the familiar Gospel story in a very simple and attractive manner. He was followed by our Rural Dean, the Rev. W. J. Armitage, whose text was from Proverbs xxx. 25, 26, 27 and 28, the chief thought being that little things are not to be despised, but to be improved the most carefully. The addresses were interspersed with the singing of several Sunday-school hymns. In the evening, the Rev. H. C. Dixon delivered another eloquent sermon. He spoke very earnestly upon the 160th v. of the cxix. Psalm: "Thy word is true from the beginning: and every one of thy righteous judgments endureth forever." At both services, the sermons were deeply interesting and very much appreciated by the large congregations who were present. The choir rendered several appropriate selections in a splendid manner. On Monday evening there was the annual congregational social gathering. The speakers were the Rev. Theo. Parr, of Merrittton Methodist Church, and Rev. Mr. Woodroffe, of Homer. Our pastor, Rev. L. E. Skey, acted as chairman. The speeches were varied by recitations and music. Light refreshments were served, then the singing of the Doxology brought a very pleasant evening to a close.

HURON.

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

PETROLIA.—Christ Church.—Sunday, 18th ult., was a day set apart by the late Archbishop of Canterbury to be observed throughout the Church of England and its branches as a day of intercession for Sunday-schools. In accordance with this special prayers for Sunday-schools and children were offered at the English church here, and Rev. William Craig preached earnest, forcible sermons at both services, pleading for the religious training of children.

LONDON.—The London Free Press of Oct. 24th gave an interesting personal sketch of one of London's Churchmen, Mr. William G. McMillen, who now holds the honoured post of District-Deputy Grand Master of the London (No. 3.) district of the Masonic Grand Lodge, and is the father of Mr. Willmot McMillen, now studying for holy orders at Huron College, London. Mr. McMillen is an enthusiastic Mason and his oversight is everywhere tending to a marked improvement in Masonic work in his district.

LEAMINGTON.—Rev. Mr. Softley, who was living in South London, has moved to this parish.

St. Mary's.—On Friday, Oct. 23rd, was buried at St. Mary's, Mr. Daniel Dewar, formerly proprietor of the Albion Restaurant. The deceased was widely known and his funeral procession included over 100 Masons, and some 40 members of the Licensed Victuallers' Association of London, of which he was president at his death. The funeral services were conducted by Rev. Joel T. Wright, now of Norwich, formerly rector of St. Mary's.

ALGOMA.

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

EMSDALE.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the gift of \$10 from C. Mansell, Esq., Birmingham, England, towards the erection of a driving shed at Sand Lake, which is very much needed, and hopes that others will be moved to help in like manner.

SAULT STE. MARIE.—The new Pro-Cathedral of St. Luke's was opened with impressive ceremonies on Sunday before last, the building being crowded to the doors with all classes and denominations of the community. The church as now completed reflects the greatest credit upon the congregation, and especially upon Dean Renison, to whom is mainly, if not wholly, due the carrying through of a work which at the beginning seemed almost beyond the capacity of the people. The feeling of pride and satisfaction which both dean and people feel, must be greatly enhanced by the fact that the very extensive improvements have been accomplished without laying upon the shoulders of the congregation the burden of debt. Every liability incurred has been provided for up to the last cent, and the church will stand for all time a monument to the enterprise of both dean and people. The building as enlarged is cruciform in shape, transepts and chancel having been added to the original structure which now forms the nave. Externally it is built of the local laminated sandstone which renders the stone buildings in town so ornamental, and with its square tower forms a specimen of ecclesiastical architecture of which the town has every reason to be proud. Inside the cross shape is most effective and the finish all that could be desired, and without any special effort on the part of the builders, the acoustic properties seem to be admirable. The bishop preached both morning and evening. The bishop congratulated the congregation on the completion of the church, which he officially declared to be opened for the worship of God, under the title of "Luke's Pro-Cathedral," explaining that although this is the See town of the diocese, the church could not be dedicated as a cathedral because there was no Dean and chapter. In closing he referred with visible, but strongly restrained emotion, to the severance of the tie which for fourteen years has bound him to the diocese, and declared that in this, as in every other event of his life, he had been guided entirely by what he firmly believed was the will of the Almighty. Five hundred and thirty people attended the morning service, and five hundred and fifty in the evening, and the collections for the day amounted to \$688.50, the largest congregations that have assembled at any time in Algoma, and certainly the largest collection ever taken up in the diocese.

Farewell Reception was tendered to Dr. and Mrs. Sullivan on Monday evening, the 19th inst., by the members of the congregation. The gathering was held in the ample and comfortable hall in the Dawson Block, and a large number availed themselves of the opportunity to meet and listen to the bishop for the last time. The ladies of the congregation had spared no pains to make the function a success. The hall was tastefully decorated, and an admirable supper was prepared and served at the proper hour in the adjoining dining room. An illuminated address from the congregation was read by Mayor Thompson, and ran as follows:

The Right Reverend Edward Sullivan, D.D., Lord Bishop of Algoma.

"We the undersigned in behalf of the congregation of St. Luke's Church, Sault Ste. Marie, Diocese of Algoma, desire by this address to convey to your Lordship our feelings of regret that unavoidable circumstances over which your Lordship had no control have led you to resign the bishopric of Algoma, in which you have worked so faithfully for many years. Although the fact of your Lordship's removal to Toronto as rector of the largest and most important church in the Dominion of Canada, will, no doubt, afford greater opportunities for the constant exercise of those peculiar talents and qualifications which so eminently fit your Lordship for that important post, yet we cannot help deploring the fact that the church of Sault Ste. Marie individually, and all the churches of Algoma collectively, are losing the able ministrations of one of Canada's

most eloquent preachers and profound theologians. We feel sure that the mysterious chain of events which led up to this separation between the sheep and the chief pastor of the flock has been moulded and welded by that "Divinity which shapes our ends," and that your Lordship in taking this step is following the guidance of that Hand that "Doeth all things well" and causeth "All things to work together for good to those who love Him." It is not necessary to say that your Lordship at this moment stands in an atmosphere fragrant with every good wish that pen can write or tongue express, and we earnestly pray that the years of your future ministrations may be many and blessed, and when all the toils and cares and separations of earth are past, we may all meet in the great Church Triumphant above, in the presence of the Chief Shepherd and Bishop of our souls." In replying, the bishop, who was deeply touched, assured his people once more that through no act of his had the severance been brought about between the diocese and its spiritual head, but that the separation was the result of the inscrutable rulings of an omniscient Providence, to whose guidance he had ever submitted the ordering of his life. In order to show that this was no idle boast his Lordship sketched the chief events of his career, which went to prove that the finger of God had clearly pointed the way along the path of honour and usefulness which had led to his present high and responsible position. The bishop then expressed his regret at the approaching separation, which he hoped would not be lasting or final. Mr. Way, on behalf of the churchwardens, then presented Dr. Sullivan with a very handsome gold-mounted cane, accompanied by an address. Dean Renison, on behalf of the clergy of the diocese, presented the bishop with a handsome pair of candle-sticks on a salver. The Ladies' Auxiliary presented Mrs. Sullivan with an address, thanking her for all that she had done to help along the women's work of the church, and Miss Towers presented Miss Kathleen Sullivan with a pretty souvenir from the members of her Sunday-school class. The guests then adjourned to the dining-room for supper, after which Dean Renison closed the proceedings with an admirable speech. The reception was in every sense a success, and will linger long as a pleasant memory in the hearts of both bishop and people.

RUPERT'S LAND.

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

RUSSELL.—The N. W. Mission of this Province, which includes a very wide expanse of country, have just held their harvest festivals. They began in the northern part, with the church at Assensippi and the school house at Shellmouth, both having been beautifully decorated. Harvest thanksgiving services were held in the morning at the former with a celebration, and in the afternoon at the latter with a celebration; both places were well filled, the incumbent, Rev. George Gill, preaching the sermons. Next came the one for the western part of the mission, Millwood. The new mission-room lately erected was very prettily decorated, and a very large number met for the service, the incumbent preaching and celebrating the Holy Communion. Then came the southern part, Balmerino; here the mission-room was tastefully decorated, and a very large congregation met. The service was taken by the incumbent, and the sermon preached by Rev. C. Wood, of Birtle; then came Sidford, the south-east portion, with its little church looking pretty, and large congregation, and Boulton, north-east portion, where the school-house was well filled, the incumbent taking these services. Binscarth came next; the new little mission-room was very pretty in its festival garb and crowded; the incumbent read the service, and Canon Matheson preached the sermon. Last of all were the Barnardo Home and parish church of Russell; at the former they began on Friday evening; the church was beautifully decorated by the staff and boys, and the sermon preached by Rev. T. A. Teitlebaum, of Saltcoats, and on Sunday by Rev. Canon Matheson, of Winnipeg, the chaplain, Rev. George Gill, conducting the services. Russell closed the list on the Thursday, the church looking its very best with its new pews and vestry lately put in by the Ladies' Guild, and decorated with the grain and fruits of the earth. The service was full choral, and sermon preached by Rev. T. A. Teitlebaum, the incumbent taking the service, and on Sunday morning service and sermon by the incumbent, and a celebration, and in the evening the church was crowded, and a splendid sermon was preached by Rev. Canon Matheson. The whole of these services were most hearty and well attended, showing that Church life is fully awake here.

English clergymen in poor parishes have to turn their hands to all kinds of work. A Sunderland vicar who acted also as dentist for his parishioners hauled out 25,000 teeth during a long ministry.

NEW WESTMINSTER.

JOHN DART, D.D., D.C.L., BISHOP, NEW WESTMINSTER.

VANCOUVER.—The Bishop, referring to religious teaching in public schools, said "that the Bishop of Columbia and the Synod of the Diocese, as well as himself, were desirous of amending the system of godless education." He continued: "An effort will be made to secure the co-operation of other religious communities in introducing some amount of religious instruction into our common schools." Arrangements might be made in large towns, with ministers who were so disposed, to have them instruct their own children at stated times during the school hours of the week. The Bishop continues: "We cannot allow it to be inferred from our silence that we approve of a system which tends to close God's revelation to the hearts of our children, and leave them in ignorance of the greatest characters and the most momentous events in the history of humanity."

British and Foreign.

The Dean of Llandaff has had a serious relapse. There is great anxiety.

The great bell of York Minster was tolled out of respect to the memory of the late Primate.

Dean Stubbs, of Ely, has been appointed Lady Margaret's preacher at Cambridge University.

The Bishop of Gloucester and Bristol recently dedicated the Jubilee Memorial Chapel of Cheltenham College.

The Archdeacon of Maidstone and Mrs. Smith celebrated their golden wedding at Canterbury recently, and were the recipients of many congratulations and gifts.

Bishop Montgomery is to be Dean of his cathedral, St. David's, Hobart, until the end of 1897. His lordship will select a Dean during his visit to England next year.

Lady Burton, of Rangemore Hall, Burton-on-Trent, has undertaken to lay the foundation-stone of a new church, to be called St. Augustine's, in the New Normanton district of Derby.

Sir Edward Clark, Q.C., who recently presented the funds for the building of St. Peter's Church, at Staines, has just given the order for a new organ to be erected in the church at a cost of £1,000.

All the Bishops of New Zealand Church, with the exception of the Bishops of Wellington and Nelson, will be present at the Pan-Anglican Conference. The Australian Episcopal contingent will not be so proportionately large.

The Bishop of Stepney has arranged to bless the new mission in All Saint's, Buxton street, E. This clerical and medical mission is to be under the auspices of the Parochial Mission to the Jews, and is the first of the kind in the Church of England.

After being under repair for more than thirty years, the unique and historical Church of St. Bartholomew the Great, West Smithfield, is now at last restored to somewhat of its original condition, and the Lady Chapel, crypt and triforia have been opened to the public.

The living of Tamworth, though associated with a fine old church, and a large and growing population, is comparatively one of the poorest in the diocese of Lichfield. The Endowment Fund will benefit to the extent of £5,000, under the will of Miss Catharine Buckerfield, who died recently.

The Duchess of Albany visited Stratford in order to open a work show, and to found a women's settlement in connection with the Trinity College Mission, and the same day Princess Christian opened a boys' club connected with the Haileybury Guild at Stepney.

Speaking at a Diocesan Synod at Armagh, the Right Rev. Dr. Alexander, Archbishop of Armagh and Primate of all Ireland, said during his recent visit the lamented Archbishop of Canterbury expressed several times his astonishment at the progress of the Church of Ireland.

Many of the readers working in connection with the Church of England Scripture Readers' Association have—says the *Scripture Readers' Journal* for October—employ their holiday in ministering to the hop-pickers of Kent, and much excellent work has been done among these poor people.

The Bishop of Ripon baptized lately the daughter of the Hon. Curzon Howe, R.N. (who is with his ship in the Mediterranean), and Mrs. Curzon Howe. The names given were Victoria Alexandrine Alice, and the godparents were the Queen (represented by the Hon. Mrs. Eliot), Lady Cowell and Mr. Cowell.

There has just died at Corley, near Coventry, in his 80th year, the Rev. R. Potter, who was for the past nineteen years the rector of that place. He made a hobby of wood-carving, and some excellent specimens of his work may be seen in Hereford Cathedral and at Corley, besides several other places.

The beautiful old parish church of Charminster, which has been so thoroughly and effectively renovated, was re-opened and dedicated for Divine worship by the bishop of the diocese in the presence of an overflowing congregation. The church is one of great interest, and possesses many architectural beauties.

A fine lych gate and porch have just been erected at the entrance of the churchyard of St. Mary's, in Herefordshire, Cusop, and were dedicated at the recent harvest thanksgiving service. The lych gate, which has been erected by the subscriptions of parishioners and friends, is a most pleasing addition to the churchyard.

The Archbishop of York consecrated the new Church of St. John at Bilsdale, Midgale. The church is to be the centre of a new parish to be formed out of parts of Helmsley, Bilsdale and Hornby parishes, and has been erected at the sole cost of the Earl of Feversham, who is also building a vicarage close by.

Dean Vaughan, (whose illness was recently announced, is, I believe, says a London correspondent, the only living Churchman who has refused the Primacy. When Archbishop Tate died it was offered to him, and he refused. Dean Church, of St. Paul's, also had the Archbishopric of Canterbury offered to him and refused it.

In the course of his charge, delivered at his triennial visitation recently, the Bishop of Liverpool touched upon the wants of the diocese. He said they wanted a cathedral worthy of the great city of Liverpool. In this respect they were far worse off than the new dioceses of Wakefield and Newcastle, each of which had a fine church to begin with.

The Bishop of St. Albans recently dedicated a handsome new tower added to the parish church of Walton-on-Naze by the munificence of Colonel R. P. Davis, of the Homestead, at a cost of £1,250. The bishop preached, and stated that a lady (Mrs. Barron) had promised a peal of bells. The *Te Deum* was sung after the service, and then the bishop started the new clock.

The Rev. Arthur Tooth preached recently to a crowded congregation at St. Catherine's, Hatcham, the occasion of the dedication festival. It seems strange to reflect that two short decades since the rev. gentleman could not obtain a hearing at his own Church of St. James' (situated within gunshot of St. Catherine's), where he made such a heroic stand in the interests of the Catholic revival.

Lord Kensington was buried on the 15th ult., at St. Brides in Wales, and the bishop will subsequently consecrate the ground. The body lay in the church for several days, and was watched by relatives and friends day and night, lighted tapers being on either side of the coffin, which was covered with a violet pall. Lord Kensington was an excellent Churchman, and a constant worshipper at St. Paul's, Knightsbridge.

At a meeting of the Armagh Diocesan Synod, held under the presidency of Archbishop Alexander, Primate of all Ireland, the Archbishop of Armagh moved a resolution expressing their grief at the removal from the Church on earth of his Grace the Lord Archbishop of Canterbury, a grief which is rendered more poignant by his recent presence amongst us. The resolution was seconded by the Earl of Belmore, and carried unanimously.

Bishop Alford, late Bishop of Victoria, Hong Kong, has just issued an address or open letter regarding the approaching Lambeth Conference. He declares that while the Lambeth Conference suggests a general council, there is in reality a great difference, for in the case of a general council it is the Sovereign, and not the Archbishop, who summons thereto. The Sovereign presides in person or by deputy, and the representative of the general council has the ear of the Sovereign.

BRIEF MENTION.

A meeting of the Rural Deanery of Grenville will be held at Kemptonville on Nov. 6th. The Archbishop of Ontario will be present.

In 1760 the English Government lost through the destruction of its docks at Portsmouth, England, over \$2,000,000.

Jerusalem has been partly or wholly burned 17 times, each conflagration being kindled when the city was taken by a besieging force.

The average sum received by Sir John Millais for his 300 pictures was \$5,000.

Rev. Mark Guy Pearse has collected in South Africa \$6,500 for missionary work in London.

The late Sir John Millais' income ranged as high as \$100,000 in his best years.

Nansen's first words to his "discoverers" were, "How is my wife and how is Norwegian politics?"

Most of the peers who have acted as Mayors of British boroughs during the last two years have had enough of it, and decline to be re-elected.

The Princess of Wales' celebrated "Norwich Gates," at Sandringham, are considered the finest specimens in the kingdom of wrought iron.

Mrs. Frances Hodgson Burnett, it is said, makes a larger income than any other woman writer in the world.

At a vineyard in California a wine cask, the largest in the world, has just been erected which can contain 79,000 American gallons.

Sidney Cooper, of the Royal Academy, is 93 years of age. He recently superintended in person the harvesting of his hops, which lasted a fortnight.

The contributions to the new St. James' Church Building Fund, Eganville, are growing to some pretty large sums. S. Howard, merchant, leads with \$1,000.

Canon Edward Hawkins, who has just died at the Hawthorns, Newport, England, was the oldest residentiary canon of a cathedral. Born in 1800, he kept up his residence in Llandaff Cathedral up till last year. He was graduated at Pembroke College, Oxford, in 1822.

The mitre worn by the Jewish high priest was a kind of diadem, resembling a turban in shape. On the front was a gold plate, fastened by a blue ribbon, and engraven with the inscription, "Holiness to the Lord."

The University of Calcutta is said to be the largest educational corporation in the world. Every year it examines over 10,000 students.

The sun, if hollow, would hold 300,000 globes as large as the earth, and an eye, capable of hourly viewing 10,000 square miles, would require 55,000 years to see all its surface.

Learn a lesson from Lord Lawrence's monument in Westminster Abbey, which simply gives his name, the date of his death, and these words, "He feared man so little because he feared God so much." Let your daily prayer be that of the Rugby boy, John Laing Bickersteth, found locked up in his desk after death, "O God, give me courage that I may fear none but Thee."

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.

Conflicting Statements in the Teachers' Assistant.

SIR,—I am very grateful to "A Country Teacher" for calling attention to an error which crept into the notes to Lesson xlv. for this year on "The Erection of the Tabernacle," in the *Teachers' Assistant* of September 22nd. At page 121 is quoted an extract from a well-known Sunday-school work, wherein it is said: "None but the priests and Levites were allowed to come within the Tabernacle Court; the worshippers presented their offerings without—at the entrance." This is clearly wrong. See Leviticus i. 3, 5, 11: ii. 2, 13: I. Kings i. 50: ii. 28. Fairbairn, in his "Typology of Scripture," says: "The fore-court of the Tabernacle was the only part of the entire area to which the people had access. On this spot, however, by far the greater number of the actions connected with the Tabernacle worship proceeded." The fact is twice correctly stated elsewhere, viz., on page 120 of the notes to the same

lesson, where it is said: "It (the Holy Place) was between the court, where anybody might go, and the Holy of Holies where only one (the High Priest) might go," and again, "the Tabernacle Court, which any one might enter." I do not see how I came to overlook the error in the "Manual of Biblical Geography," from which the first extract was taken; but I suppose not even a Church Sunday-school paper can hope to be always infallible; and, so far as I know, this is the first mistake that any one has ever discovered in the *Teachers' Assistant*, which is now beginning its eleventh year of publication.

C. R. W. BIGGAR.

The Marriage Law.

SIR,—I wish that Mr. Douglas were as correct in his facts as he is positive in his point blank contradiction. But until he cites his proofs I must venture to re-assert my previous letter. My ground for doing so is V. C. Esten's decision in *re Hodgins v. McNeil*, reported in 9 Grant's Chancery 305. This was a case where Mrs. McNeil's right to dower, etc., was attacked on the ground that her husband had married her after the death of her sister, his first wife. Vice Chancellor Esten "held that the marriage, though voidable during the lives of both parties to it, yet that its validity not having been called in question till after the husband's death, it must now be treated as indissoluble." He also pointed out that the Canon Law had been introduced into Canada by the Constitutional Act, and, commenting on *Livingstone v. Fenton* (5 Jur. N. S. 1183), used these words "Temporal courts, which have no jurisdiction themselves, must regard every marriage *de facto* as good until it is declared void by the ecclesiastical court." Later on he dealt with a contention of Mr. Hodgins that certain Provincial statutes, similar to those relied on by Mr. Douglas, made the marriage null and void *ab initio*. "The Provincial statutes cited by Mr. Hodgins did not mean to introduce any new law. Its only effect would be to show that this marriage was unlawful and void, but nevertheless, it must be recognized as a marriage *de facto* by the temporal courts until annulled by sentence of the ecclesiastical courts, which could only be done during the life time of both parties to it." He went on to say, "but this is clearly the law of this Province. It cannot be doubted that the marriage in question in this case was unlawful and void at the time of its celebration, and could have been annulled by the sentence of the ecclesiastical court at any time during the life time of both parties. But it is equally clear that, it never having been so annulled, it has become indissoluble." In view of the wide circulation of your paper an emphatic contradiction of Mr. Douglas' *ipse dixit* must be at once entered. I have cited my proofs, which fully bear out my assertions. If Mr. Douglas has proof to the contrary I shall be delighted to see it. I may add, however, that he is as completely astray as regards English law as he apparently is about the Canadian. The same state of things prevails there as in Canada, since the jurisdiction of the ecclesiastical court was destroyed by Act of Parliament.

ROBT. W. RAYSON.

P. S.—This case was of course prior to the legislation of incest with a sister by marriage.

Family Reading.

Light and Shade.

Sometimes I see
One hill all golden in the sunshine lie,
Another shadowed 'neath the noonday sky,
That bears no cloud its blight to be.

And so it seems
Like you and me beneath Time's changing smile;
The light is lingering with you awhile,
And I am left to my dark dreams.

Our day is fair
With phantom light and shade, life's painted scene
Is lovely with the dark that lies between
The slopes of sunshine here and there.

—Sarah R. Matheson.

Bear Ye One Another's Burdens.

The apparent diversity between "Bear ye one another's burdens" and "Let every man bear his own burden" is always meeting us and always challenging us. It looks at us under the name of individualism or humanism in every modern philosophical treatise that we read, or it comes to us in some of the smallest personal questions of our daily life. The solution of the problem was the despair of the old world before Christianity came. Greek philosophy, from beginning to end, is rampant individualism. The very antithesis to

this is the Buddhist system. On the face of it, Buddhism appears to be the most refined form of what is called humanism. But about the theoretical self-abandonment of Buddhism there is this fatal defect: that directly it becomes practical it is found to aim at mere self-crushing, at what is neither more nor less than suicide. Christ's religion escapes mere Buddhist universalism. Go out, says St. Paul, from yourselves to help others; bear their burdens, restore them by the magic touch of fellowship in the spirit of meekness. Fling your soul away into the struggles and sorrows of others, and so fulfil the law of Him who, in the highest sense, bare their sorrows. The more sympathetic you become, the more will self-reflection grow; the more will you find the truth of the great paradox that those who lose their life for Christ's sake even now will find it.—*Canon Eytton*.

The Neighbour Living Near.

The next house to yours, or the next but one, is taken by some one who does not know you, and whom you have never seen before and know nothing about. You are perhaps annoyed that such-and-such people are your neighbours at all.

But does it not alter the whole question, and put it in quite a different light, if you grasp the thought that it was not chance that brought them there, but God? And He put them there, next door to you, for one reason among others, that you may help them and be kind to them.

For that which "men nickname 'Chance' is really our unseen God."

Yes; you must be on the look-out for kindnesses you may show them, simply because they are your neighbours. You are near them, and that is enough for you. It is very clear and plain. "Thou shalt love thy neighbour as thyself."

"But what kindness can I show them?" Do you ask this, in a somewhat perplexed tone?

Shall you be dissatisfied if I begin by saying what is better not to do? Keep from finding fault with them. That is one way of being neighbourly.

If you see faults next door, don't talk of them, and tell other people about them. Try and be a little blind to those same faults, and try at the same time to see good points in those same neighbours of yours. It is wonderful what good points often come out, if only we try to see them.

And next—say something civil and pleasant whenever you have the opportunity. If you hear that one of the children has got a prize at school, don't be grudging, but speak smilingly and warmly about it, even if it is a little effort to you to do so. That little bit of sympathy will go a long way towards making you friends.

Do you remember what the Samaritan did for the poor, wounded man? He poured oil into his wounds in order to heal them. I have sometimes thought we may be a little like him in everyday life. Or, at least, is there not any wound you can soothe, if you cannot heal it?

Yes, you can use the oil of kind, soft words. They have a wonderful power of soothing. Even a bad headache, or an attack of neuralgia, is made a trifle easier to bear if a neighbour comes in quietly and says, in a gentle tone, how sorry she is for you.

Any small illness next door will give you an opportunity of being kind in words, and perhaps in deeds, too. You may feel your way—that is, only offer to help in ways that would seem to be acceptable. You have heard of "delicate kindness"—well, it means kindness that is not forced upon the receiver, but gently and tenderly offered.

Perhaps there may be trouble of mind, too, which you may soothe with the oil of kind words. People, as a rule, do not wear troubles of that sort outside, and so it is a little difficult to know of them sometimes. Never mind, you can do two things: wait and notice.

Once a little girl had a great desire to do something for an old, sick woman who was a near neighbour. There seemed nothing of her own to give her, until the child remembered that the sweet-peas sown in her little garden were just coming into flower. She took some of the blossoms to the old woman. In the afternoon, a lady called on the invalid and noticed the sweet-peas

in a cracked tumbler near the bed. "That posy," said the old woman, "was brought to me by a little girl who said it was all she had to give. I'm sure it's worth a great deal to know I'm thought of. And as I look at it, it makes me think what a wonderful God we have. If this little flower is not beneath His making and His care, He won't overlook a poor creature like me!"

Yes: the little kindness may have an effect far beyond the one at the moment, and far beyond what we may expect or hope for.

Studying Our Mercies.

Even the darkest, saddest life is endowed richly with the divine mercies. God is not angry with us if, when He has seen fit to allow some terrible affliction to befall us, we temporarily forget them to some extent. He understands and pities us while He chastens. But as soon as we recover our mental and spiritual balance sufficiently, we can see that they have not failed us. We even come to perceive usually that our very distresses were mercifully sent.

These and kindred truths often are admitted freely, and not only by professed Christians. They ought also to be studied attentively. It is more than merely worth one's while to appreciate them. What would be thought of a merchant who should make careful estimate of his debts and of the possibilities of commercial disaster, and should refuse or neglect to reckon up also his assets and the reasonable probabilities of future prosperity? Does not the same principle apply in spiritual things? No one can rightly understand his actual relation to either God or man or face the future calmly and cheerfully until he has counted and weighed his mercies.

We also owe it to ourselves to deal justly by our heavenly Father. We are bound in honour to recognize gratefully the blessings which come to each of us from His hand. We dwarf our own better natures and we wrong Him if we fail to appreciate His goodness. Too much of the depression which seems to engloom some lives is wholly needless. There are even some people who seem to hug their misery and refuse such cheer as is offered. Studying our mercies habitually, hopefully, gratefully, prayerfully, never fails to sweeten the bitterest lot and to illumine even more the brightest experience of life.

A Selection.

Christians live forever and love forever, but they never part forever. They part as parts the earth and sun to meet again more brightly in a little while. You and I part here for our life, and what is our life? One line in the great story of the Church whose son and daughter we are. One handful in the sand of time, one drop in the ocean of forever. Adieu, for the little moment called a life. We part in trouble, we shall meet in peace; we part creatures of clay, we shall meet immortal spirits; we part in a world of sin and sorrow, we shall meet where all is purity and love Divine; where no ill passions are, but where Christ is, and His saints around Him clad in white. There, in the turning of an hour-glass, in the breaking of a bubble, in the passing of a cloud, they and thou and I shall meet again, and sit at the feet of angels and archangels, apostles and saints, and beam like them with joy unspeakable in the light of the shadow of God upon His throne, forever and ever and ever.

Words of Counsel.

Be loyal to your Church. Honour her appointments. Love her heavenly ways.

Be loyal to your rector. Co-operate with him fully as he endeavours to carry out the Prayer Book system. If he appoints a week-day service, show him by your presence that you appreciate his efforts on your behalf. If he plans to celebrate the Holy Communion on Sundays and Holy Days, as the Prayer Book prescribes, honour him for his fidelity and show, by being present, that you appreciate his faithfulness. Whatsoever he does in thus following the Prayer Book you may be sure he has you in mind and desires that you

shall have full opportunity to receive the Church's blessings.

Above all, be not selfish in the enjoyment of your privileges. Aim to make known your Church and her ways among your friends. Tell them of her admirable methods, her sweet Communion, and her helpful worship. Invite them to accompany you to Church, not only on Sundays, but also on Holy Days and week days. Explain what to them is unknown. Encourage them to read Church literature and make them understand that there is a great deal more in the Church than they commonly supposed. In the end they will thank you and enter into your joy.

Goldenrod.

The spirit of the golden autumn-tide
Is in thee, happy dancing goldenrod!
When first I see the yellow bloom beside
The hot, white dusty road, or see thee hide
Thy plummy flower where hawthorns bend and nod,
I seem to feel the glad September air,
To see the haze o'erhang the distant hills,
To hear the cricket from its leafy lair,
To taste the purple grape and ripened pear,
And a great gladness all my spirit fills.

Herald of a gorgeous flowery host,
The aster and the flaming cardinal flower,
Of all the autumn blooms thou seemest most
To call me from the vanity and boast
Of men, to seek a glorious pulsing hour
Where reddening foliage is overhead,
And fragrant winds sing of a bounteous God,
Where brown leaves rustle to the rabbit's tread.
O, swaying autumn flower, well is it said,
A nation's blossom is the yellow goldenrod!

Hope.

We need hope. Hope is the nerve—it is the backbone—of all true life, of all serious efforts to battle with evil and to live for God. For the majority of men, especially as the years pass, life is made up of the disheartening: the sunshine of the early years has gone. The evening is shrouded already with clouds and disappointment. Failure, sorrow, the sense of a burden of past sin, the presentment of approaching death—these things weigh down the spirit of the multitudes. Something is needed which shall lift men out of this circle of depressing thought—something which shall enlarge our horizon, which shall enable us to find in the future that which the present has ceased to yield. And here the Bible helps us as no other book can. Those who will may find, in Holy Scripture, patience, consolation, hope, not in its literary or historical features, but in the great truths which it reveals about God, about our incarnate Lord, about man—in the great examples it holds forth of patience and of victory, in the great promises it repeats, in the future which it unfolds to the eye of faith, is this treasure to be found.—Canon Liddon.

The Love of Dress.

The love of dress is a natural instinct, and being material it belongs to the body. It is in itself a perfectly innocent thing, and may give a pure pleasure. And some attention as to personal appearance is inseparable from every rightly-constituted mind. Nay, it may do more. It may cultivate some very important powers of the mind, and by increasing influence it may minister to the highest purposes of life. God Himself has sanctioned the taste for dress, by exercising it on the beautiful garments and white robes of heaven. Yet everyone knows that the love of dress is one of the greatest temptations of the age—to selfishness, to vanity, to extravagance, to sin. What shall we do, then, with the love of dress? Crush it? No! Employ it; control it; subject it. Thus, respecting dress, always act upon a principle, and lay down for yourselves certain rules which your own conscience and judgment approve. Whether you pay for your dress yourself, or another pays for it, settle with yourself how much your dress ought to cost in the year, and be faithful to your estimate. Dress in the way that will please those whom you ought most to please, and not to please yourself. Make it a school of refinement and thought. Let it be neither above nor

below the standard which you judge to be becoming a Christian in your rank of life, and most likely, by God's blessing, to enable you to adorn the Gospel, and to do some work for Christ in the particular society in which you move. Up to that point, dress; beyond it never go. So you will turn a dangerous thing into a good discipline and a positive grace. And that love of dress being not the master you obey, but the servant that you use, you will "keep under the body and bring it into subjection."

"He Went About Doing Good."

"He went about doing good." The highest and the greatest good which He did was done for the souls of men. To have done everything for man's bodily frame, and leave his spiritual being untouched, would have been a poor and worthless kind of doing good in the estimation of Jesus Christ. It would have been such a good as man would have needed, and would have been satisfied with, had he been only an animal with no assured destiny beyond the tomb, with no conscience within him, with no judgment awaiting him. The lessons by which our Lord brought men to know and love the Father and Himself, the pardon which He won for them on the cross, the grace which He promised them after His ascension, were his chiefest benefactions. But besides this He did abundant good in the physical, material, social sense. He relieved the pain of hunger, He enabled the poor and suffering to fight the battle of life, as they could not have fought it without Him. It has been said that Christ our Lord was the first social reformer. If by social reform He meant the doing away with all inequalities between classes, or even the removal from human life of the permanent cause of a great deal of physical suffering, it cannot be said that this description of Him is accurate. He showed no wish whatever in any sort of way to interfere with the existing structure of society. He insisted upon Cæsar's claims to tribute. He prescribed obedience to Scribes and Pharisees who sat in Moses' seat. He found a great deal of distress in the world, and He left a great deal of distress; He found a great deal of poverty, and He left a great deal of poverty. He predicted, "In the world ye shall have tribulation." He announced, "The poor ye have always with you." His real work was to point to truths and to a life which made the endurance of poverty and distress for a short time here so easy as to be in the estimate of real disciples comparatively unimportant; but, at the same time, He relieved so much of it as would enable human beings to make a real step forward towards the true end of their existence. If our Lord was not, in the restricted modern sense, the first social reformer, He was, undoubtedly, in the true and ample sense of the word, the first philanthropist. He loved man as man, He loved not one part, but the whole of man, He loved man as none had ever loved him before or since, He died for the being He loved so well.—Canon Liddon.

Church Terms Explained.

Stole.—A band of silk or stuff worn behind the neck, the ends hanging down to about the knees in front, when pendant. It is one of the altar vestments for a priest, and should be worn when administering any Sacrament. In preaching it is optional. It should not be worn in choir at Matins, or Evensong. The celebrant wears his stole crossed over the breast at the Holy Eucharist.

The stole of a deacon is worn over the left shoulder and tied under the right arm.

The stole should be of the proper colour, even when no other vestments are worn.

Super-altar.—This term is sometimes incorrectly applied to a ledge, or gradine, at the back of the altar, upon which the cross, candlesticks, flowers, etc., are placed. The super-altar was properly a consecrated and portable slab of stone, which was placed upon an unconsecrated altar, or a wooden altar at the time of the celebration, on which to consecrate.

Super-Frontal.—A covering on the top of an altar which hangs down a few inches in front,

Autumn.

Thou burden of songs the earth hath sung,
Thou retrospect in Time's reverted eyes,
Thou metaphor of everything that dies,
That dies ill-starred, or dies beloved and young,
And therefore blest and wise—
O be less beautiful or be less brief,
Thou tragic splendour, strange and full of fear!
In vain her pageant shall the summer rear!
At the mute signal, leaf by golden leaf,
Crumbles the gorgeous year.

Ah, ghostly as remembered mirth, the tale
Of Summer's bloom, the legend of the spring!
And thou, too, flutterest an impatient wing,
Thou presence yet more fugitive and frail,
Thou most unbodied thing,
Whose very being is thy going hence,
And passage and departure all thy theme;
Whose life doth still a splendid dying seem,
And thou at height of thy magnificence
A figment and a dream.

Stilled is the virgin rapture that was June,
And cold is August's panting heart of fire;
And in the storm dismantled forest choir
For thine own elegy the winds attune
Their wild and wizard lyre;
And poignant grows the charm of thy decay,
The pathos of thy beauty, and the sting,
Thou parable of greatness vanishing!
For me, thy woods of gold and skies of gray
With speech fantastic ring.

A Magic Number.

Seven heavens.
Seven planets.
Seven wise men.
Seven champions of Christendom.
Seven notes in music.
Seven primary colours.
Seven deadly sins.
Seven sacraments.
Seven senses.

All these bear witness, with a host more, to the importance that has been attached, even from the earlier times, to the mystical number seven. The seventh son is supposed to be endowed with pre-eminent wisdom; and the seventh son of the seventh son is believed by many to have the power of healing diseases spontaneously. The life of man is supposed to turn round the number of seven.

The teeth spring out in the seventh month.
They are shed and renewed in the seventh year.
Seven years later the boy becomes a youth.
Seven years later manhood commences.
At four times seven man is at his full strength.
At five times seven he is fit for the business of the world.
At six times seven he is grave and wise (or he never is).
At seven times seven he is fully ripe, and from that time decay.

At ten times seven the natural period is past.
All this seems to grow from the fact that the moon changes her phase once every seven days.

The Christian Life a Perpetual Renewal.

The Christian life is a perpetual renewal. So is it that, whereas the natural life shows the forces of destruction steadily prevailing, and at last completely conquering the forces of restoration, here in the spiritual life the forces of restoration are the stronger, and the Christian, upheld by the mighty arm of his risen Saviour, is perpetually renewed—renewed in strength, and renewed in life, and renewed in hope, and renewed in light—renewed with a renewal which is the true fore-taste of that renewal which one day shall be given to us all in the presence of the Lord, renewed by the Holy Spirit that ever works in those who cling to God and firmly hold fast the purpose of living by His Holy will. Think of what the Christian life is, and see how this perpetual renewal is always in it. The longer the Christian lives, the more he finds new hopes rising to his sight—new hopes and new enjoyments, and new desires filling his soul. The things that decay in his spiritual life are the temptations by which he has been surrounded, the temptations which have so often made him stumble, so often made him even fall. They wear away and the man becomes more truly himself, more completely master of

his own soul. They wear away and the power of God's Holy Spirit fills the man's will with a more resolute determination, and he finds that the earlier conflicts have died out, and he can serve the Lord with a happier service because he knows that his Lord is with him, and the experience of the past has told him that his Lord will yet uphold him.—*Bishop Temple.*

Faith.

Faith is the foundation of the whole spiritual building, whereby we are built on Christ Jesus. It is the root of the whole spiritual life of grace, the ground whereon the soul rests securely, the beginning of our spiritual existence. Faith goes even before love in thought, but not in deed. It goes before love in thought, for we love because we believe, not believe because we love. To faith which loves things seen fade from sight; things heard fall dull upon the ear; it will be unmoved by all outward things, for it has an inward sight, and an inward hearing, and an inward touch, whereby it beholds Christ dying on the cross for love of us, and in the shadow of His cross feels itself protected and healed. The cross is not far off, not over the seas in the Holy Land, nor removed by length of time. Faith sees it close at hand, and clasps it, and loves it, and is crucified on it to Him.—*E. B. Pusey.*

A New Tower of Babel.

The proposal that the record reign of Queen Victoria should be celebrated by the erection of a great pyramid on Primrose Hill, 1,000 feet high, with a statue of her Majesty on the top, has been a good deal talked about, says a correspondent. The proposal comes from Mr. Taylor Burrows, a Yorkshireman living on the banks of the Colne at Staines. Mr. Burrows asks that the pyramid should be made of British stone and cement, and should have a tower 1,000 feet above its base, and with 1,000 feet on each of its sides, and that on its apex there should be placed a statue of her Majesty, 12 inches higher than the Statue of Liberty which illuminates the entrance to New York. This new pyramid would be more than twice as high as the great pyramid at Ghizeh. It would cover 1,000,000 square feet.

Avoid Trifling Disputes.

A woman whose goodness and tenderness make her loved by all who know her, once said to an impatient girl friend: "My dear, learn to allow others to be mistaken. It is a difficult lesson to acquire, but it is one that will make you and all who come in contact with you happier."

The wise advice often occurs to me while listening to discussions and heated arguments upon utterly unimportant matters.

Nobody likes to be told that he is wrong, and few of us will believe it of ourselves when we are told of it. When there is no principle involved, it is wiser, gentler and kinder to let a trifling error pass unnoticed. If a friend has bought the material for a portiere, and has had the curtain made by a seamstress under the fond conviction that she has saved money by so doing, why tell her that she could have bought a pair of ready-made portieres for what she has paid for the material and the making of one? It will only lessen her enjoyment in her property, and do neither her nor you any good. When a mistake is made and past changing, let it alone. It is a great undertaking to try to right the world, and those whose temerity permits them to attempt the task should be careful that the so-called righting is not in itself a mistake.

Christian Rebuke.

There is a very awful power of rebuke entrusted by God to His chosen servants, and well may it fill us with awe that He has invested men to such a degree with His own attribute. Yet the history of St. Stephen furnishes us with lamentations of its use, which are still more needful for us. For man, in his waywardness, too often reverses the method of God; he is silent when he should rebuke in what concerns God's honour, rebukes

when he should be "as one in whose mouth are no rebukes," but "commit himself to Him Who judgeth righteously." He rebukes when he ought not, or in what spirit he ought not, or being such as ought not. (1.) For they who rebuke should have the commission to rebuke. To rebuke in God's office, and that of those to whom God has delegated it. (2.) Then, also, since rebuke is the voice of God correcting us, they who utter it should be themselves such as to hope that they speak that voice. (3.) Further, since rebuke is of so awful a character, and inflicts suffering, it must be given not without suffering to ourselves also, who give it. We may not inflict pain without pain, suffering without suffering.—*E. B. Pusey.*

Hints to Housekeepers.

PUMPKIN PIE WITHOUT EGGS.—For one pie take three heaping tablespoons sifted squash or pumpkin, one heaping tablespoon flour, one and one-half pints rich milk. Mix squash or pumpkin smooth with flour; add milk. Sweeten to taste, add a tiny pinch of salt, flavour with nutmeg. Pour into a deep pie-plate lined with good pie-crust and bake in a slow oven.—*November Ladies' Home Journal.*

COCOANUT CREAM.—Whip one pint of cream to a stiff froth. Have ready three-quarters of a box of gelatine which has been soaked in one cup of milk for half an hour, and the milk heated until the gelatine is dissolved. Strain, and when cool add it to the cream with one cup of sugar and two cups of cocoanut. Either the desiccated cocoanut or the fresh nut grated can be used. Put the cream into a mould and set it on ice or in a very cold place.

CREAMED EGGS AND BACON.—Boil three eggs hard and cut them in slices. Arrange on a platter and pour over them a cream sauce made by stirring a teaspoonful of butter rolled in one of corn-starch into a cupful of boiling milk, and cooking until it thickens, season to the taste. Arrange thin slices of bacon fried crisp around the edge of the platter.

YORKSHIRE PORK PIE.—Make a crust according to the rule for meat pie. Line a buttered dish with part of the crust, fill it with alternate layers of cold pork, sliced thin and seasoned with sage, pepper and salt, and some apples, pared and cut in thin slices. Pour in a little warm water or beef gravy, put on the top crust and bake.

DELICIOUS GINGER WAFERS.—Ginger wafers may be made by creaming a quarter of a pound of butter; add half a pound of brown sugar, one dessertspoonful of ground ginger, the grated peel and juice of one lemon. Beat thoroughly, then add half a pound of flour and a pint of golden syrup; beat thoroughly and vigorously. Butter your pan, and spread the mixture in each as thin as possible and yet perfectly even and smooth. Bake in a rather brisk oven. When they are partly done draw the pan to the oven door and roll each wafer into a tiny cylinder. This must be done very expeditiously. Then return them to the oven until they become crisp and brown.—*November Ladies' Home Journal.*

Brooms should never be allowed to stand on the floor; it spoils the bristles. Bore a hole in the handle, insert a piece of string to form a loop, and hang up. Brooms and brushes should occasionally be washed.

Stains on enamel saucepans can be removed by rubbing with a little moistened salt; or else pour in some water, to which add a little soda, and let it simmer. All saucepans, directly after use, should be partly filled with water.

BABY'S BATH.—To test the temperature of a baby's bath dip your elbow, not the hand, into the water, as the hand is often too hardened to the use of hot water to be susceptible enough for testing purposes.

BARLEY WATER.—To make this nutritious drink put a breakfastcupful of pearl barley in two quarts of water, and gently boil for two hours; after boiling, however, for one hour, add a dozen stoned raisins to the liquid. When done strain for use, and some add a little lemon juice to it.

Children's Department.

Troubled.

Nobody saw me do it,
Nobody came that way,
When I found the box on the closet shelf
Where the cakes for supper lay.

Nobody told me not to,
Nobody knows but myself;
But, O! I wish that cake I took
Was back again on the shelf.

Nobody knows my trouble,
Nobody ever would guess,
That a cake would cause a little girl
So much unhappiness.

Nobody can tell mother
Who took it from the shelf—
But I know, before I go to sleep,
I'll have to tell her myself!

Passing It On.

There is many a kindness neglected
and lost, not because we do not wish
to be kind, but because we are afraid
and timid about offering what we think
may not prove acceptable. If only we
were to remember that it does no harm
to ask, and sometimes it may do good
and afford pleasure if we seek to pass
on to others the pleasures we ourselves
have enjoyed, we should be kinder in
this respect than we are.

Diana laid her book down with a
sigh. "It is such a beautiful, beauti-
ful story, mamma," she said. "I am
glad you gave it to me on my birth-
day."

"And I am pleased that you have
enjoyed reading it, dear. Suppose you
let some one else read it. Ask Miss
Norfolk if she would like to do so."

"Perhaps she doesn't care for little
girls' stories," Diana said hesitantly.
"She may. I would take the book
over and ask her; she will appreciate
the offer even if she does not accept
it," Mrs. Carleton answered.

So Diana went across the road to
Miss Norfolk's cottage, and how the
dear old lady's face brightened when
she learned the reason of her small
neighbour's call!

Exhaustion

Horsford's Acid Phosphate.

Overworked men and wo-
men, the nervous, weak and
debilitated, will find in the
Acid Phosphate a most agree-
able, grateful and harmless
stimulant, giving renewed
strength and vigor to the en-
tire system.

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

Descriptive pamphlet free on application
to

Rumford Chemical Works, Providence, R.I.

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

"It is more than good of you to
offer your birthday-book to me," she
said delightedly. "I am teaching my
maid Betty how to knit, and I was
wishing only this morning that I had
a nice story to read aloud in the after-
noons. Thank you, my dear, for pass-
ing your pleasure on to me."

And Diana ran home with a hop,
skip and a jump, to tell her mother
how glad she was she had loaned her
book to their neighbour.

Blood is Life.

It is the medium which carries to
every nerve, muscle, organ and fibre
its nourishment and strength. If the
blood is pure, rich and healthy you
will be well; if impure, disease will
soon overtake you. Hood's Sarsapar-
illa has power to keep you in health
by making your blood rich and pure.

—Hood's pills are easy to take, easy
to operate. Cure indigestion, bilious-
ness. 25c.

Be Cheerful.

Don't sit in a corner and mope be-
cause things are not going as you
would like. A disagreeable face will
not alter a disagreeable fact. Try to
extract some grain of comfort out of
your adversities. Never despair.
Under whatever circumstances, be
cheerful and hope on. There is nothing
so philosophical as a smile. A
merry heart is the height of wisdom.

The greater part of our griefs will
disappear when viewed through the
lenses of cheerfulness. Let the dark
past sink out of sight. Look toward
the sunrise. Shout with merriment
as if you saw the dawn kissing the
hills. Fill your soul with the visions
of morning and the song of the lark.
Then all will become suffused with
daylight—all the gloomy places will
pulse with sunshine, the clammy rocks
will glisten with dew.

Would you like to know the key to
unlock the door to a happy life? It
is cheerfulness.

—Others have found health, vigor
and vitality in Hood's Sarsaparilla,
and it surely has power to help you
also. Why not try it?

The Worth of Knowing How.

A little girl of eight who had been
trained what to do in case of fire, was
so unfortunate as to drop a match on
her cotton apron. Almost immedi-
ately the blaze flashed up in her face.
Without a cry or pause she threw her-
self face downward on the carpet,
clapped her hands over her mouth and
nose, closed her eyes and rolled over
and over on the thick woolen rug.
Hearing the unusual noise, her father
hurried upstairs in time to put out the
smoldering fire. The child's apron
was in ashes, the front of her dress
badly scorched; but beyond a few
slight burns on her hands, the brave
girl was uninjured.

When questioned about her conduct,
she said, "Mamma has told me over
and over to lie down on the blaze, and
stop my mouth, so as not to swallow
the smoke should I catch fire. I knew
I should be burned up if I started to
run."

A patient in the dental chair failed
to rally from the depressing effects of
chloroform, and the physician, who
was hastily summoned, with the help

of the attendant, dragged him to the
door and began dashing snow in his
face. The weakened action of the
heart gave out and the patient lay
back limp and apparently lifeless in
their hands.

"Stand him on his head; that's
what father does, when they don't
come round right," said a young lad
who had been attracted to the door by
the unusual stir. So the man was
turned upside down until signs of re-
turning life were manifest. By that
time the boy's father, who was one of
the leading physicians of the place, ar-
rived, and his son's timely direction
was followed by proper medical treat-
ment.

It pays to know what to do in an
emergency.

Use Your Present Talents.

Young Christians, make the very
best use of the talents you have.
Don't sit down and bemoan the fact
that you know so little and can do so
little; for while you are wishing you
were better equipped, and building
castles in the air about what you
would do if you were richer and wiser,
the things you could do are being left
undone.

When the Holy Spirit touched your
heart, and you decided to leave all
and follow Christ, the Saviour knew
your abilities, He had a special place
in His vineyard that you, and you
alone, could fill, and He does not ex-
pect more from you than you are able to
perform. God hath chosen the foolish
things of the world to confound the
wise, and God hath chosen the weak
things of the world to confound the
things which are mighty; and in this
blessed assurance there is great en-
couragement for the one and two-tal-
ent Christians. The world was not
revolutionized from paganism to
Christianity by great men alone, but
by the millions of small but persistent
efforts put forth by the weak ones.

Beautiful Lives.

Every one feels instinctively that all
the beautiful sentiments in the world
weigh less than one lovely action, and
that while tenderness of feeling and
susceptibility of generous emotions are
accidents of life, permanent goodness
is an achievement and a quality of the
life. "Fine words," says one homely
old proverb, "butter no parsnips;"
and if the question be how to render
these vegetables palatable, an ounce
of butter would be worth more than
all the orations of Cicero. The only
conclusive evidence of a man's sincer-
ity is that he gives himself for a prin-
ciple. Words, money, all things else,

X-Rays

Of severest trial and test prove
in regard to Hood's Sarsaparilla

1st, Greatest Merit

Secured by a peculiar Combina-
tion, Proportion and Process
unknown to others—which
naturally and actually produces

2d, Greatest Cures

Shown by thousands of honest,
voluntary testimonials—which
naturally and actually produce

3d, Greatest Sales

According to the statements of
druggists all over the country.
In these three points Hood's
Sarsaparilla is peculiar to itself.

Hood's Sarsaparilla

Is the best—It is the One True Blood Purifier.
Hood's Pills are the only pills to take
with Hood's Sarsaparilla.

thinness

The diseases of thinness
are scrofula in children,
consumption in grown
people, poverty of blood in
either. They thrive on
leanness. Fat is the best
means of overcoming them.
Everybody knows cod-liver
oil makes the healthiest fat.

In Scott's Emulsion of
cod-liver oil the taste is
hidden, the oil is digested,
it is ready to make fat.

When you ask for Scott's Emulsion and
your druggist gives you a package in a
salmon-colored wrapper with the pic-
ture of the man and fish on it—you can
trust that man!

50 cents and \$1.00

Scott & Bowne, Chemists, Belleville, Ont.

are comparatively easy to give away;
but when a man makes a gift of his
daily life and practice, it is plain that
the truth, whatever it may be, has
taken possession of him. From that
sincerity his words gain the force and
pertinency of deeds, and his money is
no longer the pale drudge 'twixt man
and man, but, by a beautiful magic,
what erewhile bore the image and
superscription of Caesar seems now to
bear the image and superscription of
God.

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A.

The Oldest and Largest Manufacturers of

PURE, HIGH GRADE Cocoas and Chocolates



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

CANADIAN HOUSE, 6 Hospital St., Montreal.

Christian Love.

The spirit of Christian love, if allowed to work deeply and thoroughly in all hearts and lives, will prevent variance and alienation among Christians. It will lead us to forget ourselves and think of others, not pushing our own interests unduly and demanding the first place, but in honor preferring one another. It will make us willing to serve, to minister, even to stoop down to unloose a brother's shoes. It will make us thoughtful, too, in all our acts, in our manners, in our words. It will make us gentle, kind, patient, teaching us to be to all what Christ would be if He were in our place.

An Old Story 1014 Over Again.

Once upon a time a cat and a mouse made friends and lived together in an old brick oven that was no more used. One day the cat was knitting, and the mouse, to plague her, bit off her wool. The cat looked very cross at the mouse, and said in a low voice, "If you bite off my wool again I'll hide away your small baby mouse."

The mouse waited till the cat's ball of wool fell on the floor, when she jumped up and bit it off.

Pussy sprang at the little mouse quick as a flash and ran away with it. The mother mouse began to cry, and said, "Please, Mrs. Cat, bring back my dear little mouse again."

The cat said: "I will if you will go to the cow and get me some milk."

So away he went, trit-a-tree trot,
The faster he went the further he got,
and said, "Cow, please give me milk; I will give Puss the milk, and Puss will give me my dear little mouse again."

The cow said, "I will if you will go to the barn and get me some hay."

So away he went, trit-a-tree trot,
The faster he went the further he got,
and said, "Blacksmith, please give me the key; I will give Barn the key; Barn will give me hay; I will give Cow the hay; Cow will give me milk; I will give Puss the milk; and Puss will give me my dear little mouse again."

The Blacksmith said, "I will if you will go to the coal-mine and get me some coal."

So away he went, trit-a-tree trot,
The faster he went, the further he got,
and said, "Coal-mine, please give me some coal; Blacksmith will give me the key; I will give Barn the key; Barn will give me hay; I will give Cow the hay; Cow will give me milk; I will give Puss the milk, and Puss will give me my dear little mouse again."

The coal-mine was rich and generous, and was glad to have the chance to help the poor tired, lonely mouse.

So the coal-mine gave the coal to the mouse, and he gave it to the blacksmith; the blacksmith gave the key to the mouse, and he gave it to the barn; the barn gave hay to the mouse, and he gave it to the cow; the cow gave milk to the mouse, and he gave it to the cat; and then Mrs. Puss brought back to the mother mouse the dear little baby mouse again, and the mother mouse never bit off the cat's wool any more, but was a quiet good mouse ever after.

MARRIED.

In the Church of St. John the Evangelist, Havelock, Ont., on Tuesday morning, October 27th, 1896, by the Incumbent, the Rev. A. Overton Terrant, Willis Simpson, of the Township of Dummer, to Alberta Anna, daughter of the late Daniel Wigmore, Esq., and granddaughter of the late Major Wigmore, of the same place.

An Ugly Thing.

Come, now, boys and girls, I want to have a little talk with you about one of the very ugliest things in the world. The world is so full of beautiful things that I wish we need not talk about this hideous thing nor know anything about it, but we are certain to come face to face with it sometime, and I would like to put you on your guard so that you can give this frightful thing a wide berth.

You will sometimes find its presences in the most beautiful homes. I came across it one day in a home so rich and beautiful in all its appointments that nothing which art, cultivated taste and wealth could supply was lacking. The only daughter of the family, a little girl of thirteen, dearly beloved by her parents, had been given a birthday party. Beautiful presents had been lavished upon her and she was happy enough until it came time for her to dress to receive the little guests who were coming to the party. Then she insisted on wearing an elaborate lace-trimmed pink silk dress instead of a simple white gown selected for her.

"But I want you to wear the plain white dress for the reason that some of the little girls who are coming to the party are the children of papas who cannot buy their little daughters anything but the simplest dresses, and my little girl must not be dressed better than her guests."

Then this ugly thing that I have in mind appeared and took full possession of the little girl's heart. Regardless of all that had been done for her happiness, she screamed and cried and tore the pretty white dress when they tried to put it on her, and when her little friends came she was sullen and red-eyed from weeping, and the day ended in shame and sorrow to her parents and to herself.

And once there was a poor boy living in a little village with his widowed mother, who died when the boy was about fourteen years old. He had remarkable musical talent, and a childless and good woman in the village who had faith in the boy gave him a home for a year and then sent him to a distant city to cultivate his musical talent. She had a few thousand dollars, and during the next six years she spent nearly all of it on the boy's musical education, so great was her faith in his talent and so eager was she to see it cultivated. She sent him abroad to school for two years, and the result proved that her faith in his musical ability was well founded, but, alas! her faith in the integrity of his character was not.

When he returned to his native land famous and with rapidly increasing wealth, he absolutely ignored the existence of the good woman whose little fortune had been spent in making

Who'd Wear Two Coats...



when one is warmer? That is if the one is interlined with **Fibre Chamois**. It gives such a wholesome comforting warmth without adding weight or bulk, that you can enjoy outdoor exercise or labor as much again as if you were all muffled up. Besides you know it is only a matter of time till the piercing wind gets at you even through three ordinary coats, while neither the frostiest winds, nor rain, nor sleet can penetrate this invaluable **Fibre Chamois**. See that it is put in your ordered clothing and find the **Fibre Chamois Label** on every ready-to-wear garment you buy. Then you're sure of perfect satisfaction.

SELLS FOR 25 CENTS A YARD.

SPECIAL VALUES IN ...CARPETS...

Choice Lines in BRUSSELS and Wiltons

Business men make money by availing themselves of favourable opportunities to purchase. It is the same with thrifty housekeepers. An opportunity to buy Carpets is offered in the following Specials that go on sale Monday:

25 pieces Best Quality Brussels Carpet, suitable for drawing, dining rooms or halls, newest patterns, some single pieces only, regularly sold at \$1.20 and \$1.35. Special at, per yard..... **\$1.00**

CHOICE of a special lot of Wilton Carpets, superior goods, suitable for drawing rooms, stairs and halls. Without seeing these goods you will hardly appreciate their real worth—sold regularly at \$1.85 and \$2.25 a yard. A special to clear, quantity limited, at..... **1.25**

A fortnight ago in a special offer hundreds of yards went out of the city. The important matter is to write promptly.

JOHN KAY, SON & CO.,

34 King St. West, Toronto

him what he was, and who had befriended him when he was homeless and friendless. He did not even go to see her, and when she died of a broken heart he did not attend her funeral, because his whole nature was permeated with that ugly, offensive thing called ingratitude.

Best for

Wash Day

makes clothes sweet, clean, white, with the least labor.

USE
SURPRISE
SOAP

Its remarkable lasting and cleansing properties make **SURPRISE** most economical and

Best for
Every Day

Toronto Markets.

Table with 3 columns: Commodity, Price, and Unit. Includes Wheat, Barley, Oats, Peas, Hay, Straw, Rye.

Meats.

Table with 3 columns: Commodity, Price, and Unit. Includes Dressed hogs, Beef, Mutton, Beef, sirloin, Beef, round, Lamb.

Dairy Produce, Etc.

Farmer's Prices

Table with 3 columns: Commodity, Price, and Unit. Includes Butter, Eggs, Chickens, Turkeys, Geese.

Vegetables, Retail.

Table with 3 columns: Commodity, Price, and Unit. Includes Potatoes, Onions, Apples, Carrots, Parsnips.

Styles in Shoes Vary

Our stock is complete with all the Newest Styles for Fall and Winter— including Ladies' Button shoes at \$1.25.

PICKLES & CO'Y

328 Yonge St., Toronto.

J. YOUNG,

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In a responsible company is a very desirable and remunerative mode of providing for the declining years of life.

The purchase of an Annuity in that strong successful and reliable Company, the

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Will yield the investor a guaranteed annual return of from 5 to 16 per cent. on the amount invested.

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FOR SALE.

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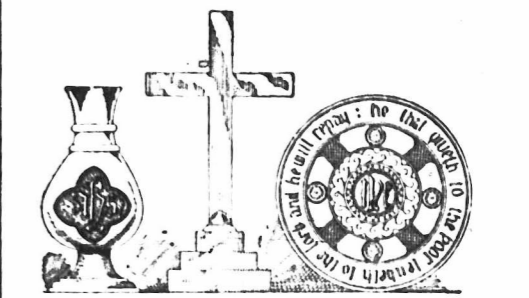
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