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Canadian Churchman.

TORONTO, THURSDAY, OCT. 6, 1898.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

October 9—18th SUNDAY AFTER TRINITY.
Morning—Jeremiah 56, Philipians 3.
Evening—Ezek. 2; or 13, to 17. Luke 9 to 28.

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

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 317, 321, 378.

Processional: 2, 36, 161, 242, 381, 383.

Offertory: 165, 216, 217, 275, 386.

Children's Hymns: 330, 332, 333, 571, 573, 598.

General Hymns: 6, 12, 162, 365, 385, 379.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 330, 379.

Processional: 179, 215, 217, 242, 382, 478.

Offertory: 212, 235, 366, 388, 423.

Children's Hymns: 240, 329, 331, 334, 337, 473.

General Hymns: 220, 259, 269, 270, 384, 477.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Nineteenth Sunday after Trinity.

St. Matthew, ix., 2. "Son, be of good cheer; thy sins are forgiven."

The work of Christ on earth was the deliverance of mankind from evil. In the deepest sense from the evils afflict-

ing the soul, yet without neglecting the body. This declared in the Synagogue of Nazareth (St. Luke, iv., 18), Equal to St. Matthew xi., 28-30. One striking example in this Gospel. We have here

i. A case of serious bodily disease. Helpless. Paralytic.

1. Unable to make his way along by himself. Borne by four (St. Mark), a picture of man's helpless condition by nature.

2. Had heard of One able to bring relief. And so great faith as to overcome difficulties. Over the roof of the house.

ii. Here met by a question of interest and importance. What is the office of faith in securing deliverance?

1. Not a superfluous question. Great faith attributed to certain men. Sometimes amounts to arrogance. How test?

2. True faith rooted in reason, justified by experience. The faith of these men rational. Had testimony as to the power and mercy of Jesus.

3. Suggests place of faith in work of salvation. (1) Not a blind, arbitrary act. Not a mere subjective sentiment without authority. (2) We have the same kind of evidence and assurance that those men had. We know that Jesus Christ had and has power to forgive sin. Mark how He then answered the doubters. "That ye may know, etc." So we can point to the mighty works which He has done.

4. Yet guard against abuse and unreason. There must be reasons for faith. Faith cure true and false. (1) An unreasonable faith which refuses to use means. Unlike the faith of those who came to Christ. Sometimes He actually prescribed remedies. (2) Yet a sphere for faith even in the use of means. (a) The physician works in faith. Uniformity of nature. Human constitution. Law of cause and effect. Sowers sow in faith; (b) The patient exercises faith; reasonable faith in human knowledge and skill. Faith in God who blesses means used. Faith working wisely (David and Goliath).

iii. The great Healer strikes at the root of disease.

1. Healed the disease; but first: "thy sins." "Brought sin into the world and all our woe" (Milton). (1) Sin may have caused this disease. Always so nearly or remotely. (2) And He may have seen in this sufferer a desire for pardon. All could see the bodily need. Jesus the spiritual need, perhaps the longing.

2. Herein an example. (1) Thus attack social and political evil. All evils of society at root moral evils. Pardon and regeneration first needs. (2) In regard to bodily evils. Go to the root of the evil. The quack takes a superficial view, is contented to remove the manifestations of disease. The physician goes to the root.

iv. All need healing.

1. We are needy, sinful, suffering crea-

tures. Needing to be brought to Jesus, and He ready to help.

2. But we also have a mission of mercy. God sends forth His people to bless and to help. Let us learn this double lesson. (1) To get grace and help for ourselves. (2) To carry the blessing to others.

CLERGYMEN'S WIVES.

We can entertain no doubt as to the teaching of the thirty-second "Article of Religion" of the Church of England. "Bishops, Priests, and Deacons are not commanded by God's Law, either to vow the estate of single life or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness." This is quite incontrovertible. St. Peter, the Prince of the Apostles, "was himself a married man," and St. Paul, who was not a whit behind the chief of the Apostles, asks this question (I. Corinth. ix., 5), "Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord and Cephas [Peter]?" There can be no doubt as to the meaning of these words. Now even the Church of Rome does not teach that the celibacy of the clergy is a matter of faith; it is only a matter of discipline, and a state demanded by ecclesiastical authority as being more favourable to the progress and development of the Church—her influence and her power. Whether this judgment is just and right it is not quite easy to determine. There are those among ourselves who have regarded the proceedings of Hildebrand as wise and profitable; there are others who have seen in the celibacy of the clergy an ordinance very unfavourable to the best interests of the Church. Besides, there are different ways of explaining the meaning of the "interests of the Church," some regarding the subject in its narrower meaning as relating to the mere size and power of the Church considered by itself, others including the Christian character of society in general as being part of the success or failure of the Church. However this matter may be decided, there are certain points which are worth considering by all who have at heart the best interests of the Church and the clergy. For example, granting the lawfulness and expediency of the marriage of the clergy, is it quite expedient that all of them should marry? May there not be a place for celibates among the clergy? and further may not a question be raised as to the expediency of the clergy marrying in the circumstances in which many of them actually marry? These are large questions and require careful treatment. As regards the first question of the use of celibates in the ministry, this is a large subject and we hope to return to it again. On the other points some words may now be said. And

first as regards the actual practice of many of the clergy who get married almost as soon as they get ordained, we are bound to say that some of these gentlemen, in this respect, behave in a manner which would be thought to verge upon insanity in the members of any other profession. What would be thought of a lawyer, or a doctor, or a banker's clerk, who got married with the same possessions or prospects as those of some of the younger clergy, who seem to dash into matrimony "with a light heart?" This is one question. But there is another one. What should be the kind of clergyman's wife that might be expected to bring any help to her husband or any strength to the Church? And further, what is the duty of the people and more especially of the female members of the Church to the clergyman's wife? These are great questions, most necessary, most important, which can here be answered only in part. It is often said that no men select wives more unwisely than the clergy. This we believe to be a libel. It would be quite easy to make it seem a truth, but it is not. The fact is the wives of the clergy stand in a clear light and are judged by quite a different standard from other women, and every slightest departure from the ideal of excellence, which would be passed over in another woman, is noted in them. This is one thing. But we must go further. There is too frequently an entire misconception of the relation of the clergyman's wife to the parish. She is looked upon by many as a kind of female curate from whom the parish has a right to expect all kinds of clerical or semi-clerical work. This is a mistake. The clergyman's wife exists primarily as a companion, helper, counsellor to her husband, and in proportion as she fulfils these duties will she best serve the parish. Indeed it would sometimes seem that she would best do her duty to the parish by refusing to acknowledge that she had any duties. For the present, we must be contented to add a few words. The clergyman's wife will best do her duty by caring for her husband, her children, and her household. She may do infinite mischief by joining in the gossip of the locality, by carrying tales from house to house, by showing her jealousy of other clergymen and other Churches. Indeed it is wonderful to think how easily in this way a quite well-meaning woman may destroy the usefulness of a good man.

APPEAL ON BEHALF OF THE CATHEDRAL, NEW WEST- MINSTER.

By Edwyn S. W. Pentreath, Archdeacon of
Columbia, Commissary-General, Diocese
of New Westminster.

In the disastrous fire at New Westminster, Holy Trinity Cathedral, and St. Leonard's Hall, a building used for Sunday School and parish purposes, were destroyed. The cathedral was a stone building, which cost about \$20,000. The only articles saved were the Holy Bible, brass lectern, altar cross, communion plate and linen, and the vestments of

the rector. The organ was valued at \$3,000, on which there is an insurance of \$1,500. The building was insured for \$6,000. The walls are standing, but in very bad condition. In the cathedral was a memorial brass to Bishop Sillitoe. The regimental flag of the "Sappers and Miners," a British regiment stationed at Sapperton years ago, was destroyed, a loss that can never be replaced. Steps will be at once taken to rebuild either on the old site, or, as I hope, on a more suitable one. Every effort will be made to incur no debt. There was no debt on the cathedral. The insurance of \$2,500, on St. Leonard's Hall, which was valued at \$5,000, will only pay the indebtedness. The prompt and generous response to the cry of New Westminster from cities, corporations and individuals, has been a marvelous example of sympathy. Provisions, money and clothing have been coming in from all over the Dominion. Before the flames had subsided on the Sunday morning, Vancouver was rushing over provisions to feed a population left without a single store. Humanity's sympathy with suffering humanity has been an object lesson. What is the Church going to do in the dioceses of the Dominion for a sister diocese that has lost its cathedral through no fault or carelessness of the congregation? We have \$6,000 from insurance. A great deal of the stone can be worked into a new building; we may hope to get some help from England, but I estimate to restore the cathedral in a modest, yet substantial way. We need \$5,000 besides. Baptized and communicant members of the church have lost their all, or are seriously crippled. The salary of the Rev. A. Shildrick, rector of the cathedral parish, will be an uncertain quantity for some time to come. He was not burnt out, but he suffers seriously from loss of stipend. The people are not able at the present time to provide his salary in full. I leave the matter in the hands of the Church people who read these statements. The ties that bind together the baptized and communicants ought to be very strong. These baptized and communicant brethren, in the far West, want some help to rebuild the cathedral. Will the brethren help them? Shall it be said that the brotherhood of humanity is a stronger feeling than the ties of Christian and Church brotherhoods? Any sums may be sent to me, at Vancouver, or to the rector of the cathedral, Rev. A. Shildrick, New Westminster, and they will be acknowledged to the donors, and in the Canadian Churchman.

Vancouver, Sept. 22nd, 1898.

TO THE FRIENDS OF THE SABRE- VOIS MISSION, IN THE CITY OF TORONTO.

In obedience to instructions from the Lord Bishop of Montreal, and by permission of His Lordship, the Bishop of Toronto, I have the privilege once more to solicit aid for the Sabrevois Mission. The friends of this work will learn, with pleasure, that Mr. H. J. Mudge, who is favourably known throughout the whole of Canada as an able financier, has, at the earnest solicitation of the Bishop of Montreal, accepted the office of honour-

ary secretary-treasurer and superintendent of the Sabrevois Mission, giving all his time and services gratuitously to this cause. At its recent session in the City of Montreal, the Provincial Synod adopted the following: "Your committee, recognizing that the French mission in the Province of Quebec, commonly called the Sabrevois Mission, is carried on, not in the spirit of proselytism, but rather to provide a spiritual home, and preserve in the membership and faith of Christ's Church, those amongst our French fellow-citizens who, from various causes, are unsettled in their faith, and inclined to drift away altogether from Christianity, recommend that mission to the sympathy and support of the Church in this ecclesiastical province." Since the opening of the Sabrevois Mission on Sept. 17th this year, 21 Roman Catholics of their own accord and without any solicitation whatever from our missionaries, have applied and been received in our school, while many others are expected in the next few days. Surely the Church of England will not refuse her ministrations to those who so earnestly ask for them. It is because the Sabrevois Mission is the only agency of the Church of England in this country which is capable of ministering to these people in the only language which most of them can understand, that it appeals earnestly to all Churchmen for aid to carry on its work. I expect to remain in Toronto from two to three weeks, and will be happy to call on all subscribers in the past, and to send our annual report to any person who will wish a copy. Truly grateful for your kindness in the past, and looking forward to a renewal of your generosity.

HENRY E. BENOIT.

Address, "Elliott House," Toronto.

OUR LETTER FROM ENGLAND.

(From our own correspondent).

It is more than a month since I landed in Liverpool, and therefore I feel that a few words from this side of the water might be acceptable. London has improved a good deal since it has been under the control of the London County Council. One thing that immediately struck me in this respect, after an absence of 13 years, was the increased number of parks and open spaces, "lung spaces," as they have been most aptly termed. It is difficult to conceive anything more beautiful than the spectacle afforded by our London parks for the free gratification of all who care to enjoy them. A schedule of the principal parks and large spaces, situated within the narrow compass of a five-mile radius, from Charing-Cross, appears to show that London has fairly well looked after the best interests of her citizens and visitors in this important respect. Immediately beyond this radius, stretch the vast spaces of Richmond Park, Wimbledon Common, Greenwich Park, Blackheath, and the Crystal Palace, with its beautiful grounds. The Kensit Crusade is still occupying considerable attention in the world ecclesiastical. Last Sunday evening Dr. Cobb, the curate-in-charge of St. Ethelburga, Bishopsgate, preached at St. Paul's Cathedral, and contended that ritualism, like the Sabbath, was made for man, and not man for ritualism. Owing to the complex nature of man, what suited one person was not good for another, and for this reason, Catholics, Protestants, High, Broad and Low Churchmen, had all erred in thinking too much of their own peculiar shibboleth, and forgetting they could only see a fragment of the truth. Mr. F. A. Bevan, Mr. T. Fowell Buxton, Capt. Cundy, and Col. R. Williams, M.P., have each promised £1,000 towards the Centenary Fund of the C.M.S. I have lately been in charge of a city church and was

much horrified to note the very slight attendance in nearly all the city churches, due to the practice of going out of town on Sundays. Another cause of depleted congregations is the Board School education. After a very indifferent religious teaching, young people leave school thinking they know all that is to be learnt, they do what they like and go where they please. We in Canada should find in this fact a warning note, and set our efforts towards remedying it while there is time.

London, Sept. 12th, 1898.

CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.

The eighth annual convention of the Brotherhood of St. Andrew in the Dominion of Canada was held in Hamilton on September 22nd, 23rd, 24th and 25th, and was, on the whole, the most successful yet held. Representatives were present from as far west as Winnipeg, and as far east as Halifax, and over 200 delegates signed the roll. The Brotherhood in the United States also sent a deputation, consisting of the Bishop of Kentucky (Dr. Dudley), Mr. James L. Houghteling, the founder of the Brotherhood and its president, and Mr. Harry Davis, of Philadelphia. From far distant Jamaica came Mr. Isaacs, bearing with him the greetings of the Island brothers. The meetings were all marked by good addresses, and lively interest was manifested in the various discussions. The arrangements made for the comfort and convenience of the visitors were most excellent, and those who were present will ever remember the kindness and hospitality of the Hamilton Brotherhood men, and of the Hamilton people generally. The ladies of the various congregations provided lunch in Christ Church school-house, for all the delegates, and they well deserved the graceful and appreciative words in which the Right Rev. Bishop DuMoulin and Mr. T. R. Clougher conveyed the thanks of the convention to them for their arduous work. Like every other convention, this one had a keynote, a thread, which, as it were, ran through the whole programme, giving it unity and coherence. That note seemed to be "stand in the old paths." It was an endeavour to get back to the old simplicity which made the Brotherhood at the outset such a force, but which has lately been too much lost sight of, to the two-fold rule of "Prayer and Service." That seemed to be the underlying thought of the whole convention, and it gave earnestness and purpose to all the proceedings. As is usual with Brotherhood conventions, the evening before the opening was marked by a "Quiet hour," in Christ Church Cathedral. The addresses were delivered by the Rev. F. H. Du Vernet, of Toronto Junction, who took as the basis for his remarks the life of the Prophet Amos, whom he characterized as the "layman prophet." The addresses had all that quiet earnestness and simplicity for which the preacher is well-known, and were a fitting preparation for the work of the ensuing days. The charge to the Brotherhood was given by the Lord Bishop of Niagara in the Cathedral on Friday morning, and was based upon Proverbs viii., 1-4. The charge was a most masterly one, but I cannot do more here than give the barest outline. He spoke of the changing aspect of temptation, and pointed out how, in the present age, it presented itself to the young men; how the trend of modern conditions accentuated its force and urged with greatest emphasis upon Brotherhood men the work they had before them of helping their fellows amid all these dangers to lead pure manly, Christian lives. He welcomed the delegates and visitors to his See city, and especially the representatives from the United States, and spoke of the great strides which had lately been made towards a union of the Anglo-Saxon races. After the service, the convention assembled in the Y.M.C.A. Hall for the first business meeting. The president of the Canadian Brotherhood, Mr. N. F. Davidson, took the chair

and delivered his opening address, welcoming the visitors, and speaking of the effect the convention was intended to have. Mr. G. Harry Davis conveyed to the convention the greetings of the Brotherhood in the United States. Committees for various departments of the convention were then struck off, and the general secretary, Mr. Harry Young, read the report of the Council. The report dealt with the past year's work, and was a most instructive and satisfactory one, marked by an absence of "all frills," as one of the visitors said, and full of valuable and encouraging matter. From it we learn that there are now 139 chapters in the Dominion, with a membership of over 1,300 men, which are working, besides many dormant chapters, which need reviving. Eleven new charters have been granted during the year. Chapters exist in 17 of the dioceses of the Dominion. The treasurer's statement showed funds in hand in various forms amounting to \$322.28. The report was adopted. The new Council for the coming year was appointed, consisting of Messrs. A. DeB. Tremaine, of Halifax; W. G. Smith, of Truro, N.S.; H. C. Tilley, St. John, N.B.; D. M. Stewart and James Jephcott, Montreal; Judge Senkler, Perth; G. F. Ruttan, Napanee; A. E. Kidner, Strathroy; J. D. Christie, Simcoe; F. R. Smith and J. Bowstead, Hamilton; E. D. Martin, Winnipeg; W. H. Paget, Norway; N. F. Davidson, R. B. Street, W. H. Smith, G. E. Streeter and J. A. Catto, Toronto. At a subsequent meeting of the new Council, Mr. N. F. Davidson was elected president, Mr. R. B. Street, treasurer, and Mr. R. H. Young, secretary. Delegates to the International Council were appointed, as follows: Messrs. N. F. Davidson, A. P. Pippet and T. R. Clougher. The annual Brotherhood Sunday was changed from Trinity Sunday to the 1st Sunday after Trinity. The question of a change in the time of self-denial week was left to the Council, as was also the decision of the place of meeting for the next convention. Messages of greeting were received from Mr. George F. Spottiswode, president of the Brotherhood in England, and Mr. Hubert Carlton, its secretary, and Mr. John Wood, the secretary of the Brotherhood in the United States. Letters of regret at their inability to be present, were received from various dignitaries of the Church in Canada and the United States. The first conference was on the subject of "Limitations in Brotherhood Work," and was presided over by Rev. J. Street Macklem, of Toronto. It was divided into "Limitations in the Work Itself," handled by Mr. J. A. Catto, of Toronto, and "Limitations in the Worker," treated by Mr. J. F. Orde, of Ottawa. The various points were well made, and after a fruitful discussion, the chairman summed up in a masterly manner. The second conference was on "The A. B. C. of the Brotherhood," Judge Senkler, of Perth, being chairman. Mr. Houghteling, of Chicago, the founder of the Brotherhood, and its president in the United States, was the first speaker. He traced the history of the movement from its inception in St. James' Church, Chicago, to the present day, when it extends into almost all the world, numbering 12,000 to 14,000 members. Its object, "the spread of Christ's Kingdom," its mission, "among young men," were dealt with. Bishop Sullivan, of Toronto, treated of the first rule of the Brotherhood "Prayer," and showed its place and power in the life of the Brotherhood man. Bishop Dudley, of Kentucky, spoke upon the second rule, "Service," and pointed out the obligation and responsibility that lay upon the Christian of being workers for the Kingdom of Christ. The conference on Saturday morning was on "Personal Dealing," in (a) Visiting, (b) Place of Employment, and (c) Casual Contact. Mr. J. D. Christie, of Simcoe, presided, and the first part of the subject was treated of by Mr. J. M. Donovan, of Halifax, who insisted strongly on the importance of a man knowing Christ himself before he tried to deal with the difficulties and doubts of another man. Rev. H. C. Dixon, of Toronto, took up the second division of the subject, "Personal Dealing in the Place of Employment," Mr.

Dixon's address was one of the best of the convention, and showed how sympathy and tact were necessary, and how a man ought to be known as a Christian Brotherhood man, not by his button or by his words only, but by his whole life. Mr. Paget spoke on "Personal Dealing in Casual Contact." As a commercial traveller, Mr. Paget has had great experience in this kind of work, and his address was well qualified to show what a scope there is for work of this sort, and also how it can be done. Saturday afternoon was devoted to two conferences, one on "Work Among Boys," conducted by Mr. N. F. Davidson and Mr. Harry Davis, of Philadelphia. Both addresses were of a helpful and interesting nature, and showed that the speakers understood the nature and importance of the "Boy Problem." The second conference was on "What Membership in the Brotherhood means," Rev. Dyson Hague, of Toronto, chairman. Rev. C. A. Seager, of Toronto, dealt with it from the clergyman's standpoint, while Mr. Houghteling took up the layman's side of the question. Too much praise cannot be given to Mr. Houghteling for his address, so earnest, so full of common sense. He said the great need of our day was religion in the common relations of our common life. The four great factors in this life were, common honesty, common decency, common sympathy and common sense. At the evening meeting there was a large audience, and the Right Rev. Bishop Courtney, of Nova Scotia, presided. The subject for consideration was "The Church's Need for Workers." Mr. Harry Davis was the first speaker. He spoke of humanity's constant cry for God, and how great the need was for a Saviour at the time Jesus Christ came. Today the need was just as great. Here, there and everywhere the cry was "Come over and help us." To answer that cry needs men ready to sacrifice, work for, and live for the Kingdom of God. Christian citizenship carried with its great privileges great responsibilities. There was not a man to-day who would like to die without a hope of salvation. The Christian's duty was everywhere and always in the home, in the office, in the store, the factory or the kitchen, to try and raise another out of darkness into light. There was no grander sight than this, to see a man striving manfully thus to pattern his life after the life of Jesus Christ. The Rev. Canon Dann, of London, the next speaker, said that God had given many illustrations of the Church as a visible society, in which there was a living power. This living power within it drew as a magnet souls to the knowledge of salvation. The work of the Brotherhood was to assist in this. The Spirit of Christ was not merely to save one's own soul, but to get others similarly blessed. A man should want to be a good man, not merely to save his own soul, but to help save others also. On Sunday, at the morning service in the Cathedral, Bishop Courtney preached to a congregation which completely filled the large edifice. His text was Acts xxviii., 16, and he dwelt upon the contrast between St. Paul and the Roman guard to whom he was chained. He pointed out the various lessons that may be gathered from St. Paul's example in the circumstances in which he was placed, and how though bound, his influence exercised a great and wonderful power. For the Brotherhood he drew the lesson that the circumstances surrounding men's lives are like the chains that bound St. Paul, they cannot escape or get away from them, and that where we are, amidst whatever surroundings, there is where our influence is to be used to the glory of God and the benefit of our fellows. At the mass meeting in the Y.M.C.A. in the afternoon, the Rt. Rev. Bishop DuMoulin presided, and the building was filled with men. The subject was "Is Christianity Practicable?" and the speakers were Mr. Houghteling and Bishop Dudley. The speeches were what might have been expected from such men, and were listened to with eager attention. The farewell sermon in the evening was preached by Bishop Dudley in the Church of the Ascension, to a crowded congregation. His text was Acts iv., 20, "For we cannot but speak

the things we have seen and heard." It was a most earnest and eloquent appeal to all, but especially to the members of the Brotherhood, to be "living witnesses" of Christ, doing His work here, and ever asking, "Lord, what wilt Thou have me to do?" After the service, a farewell meeting was held, and short addresses were given by Bishop DuMoulin, Judge Senkler, Mr. Houghteling, Mr. Boyd and others. This short sketch of the convention would be incomplete without a reference to what one may call the central feature of the convention, the corporate celebration of the Holy Communion in the Cathedral on Saturday morning at seven o'clock. Bishop DuMoulin was the celebrant, and was assisted by Rev. Canons Bland, Crawford, Mackenzie, and C. H. Shortt. Nearly two hundred of the delegates partook, and the sight was an inspiring one, as group after group of the men advanced up the aisles to the Holy Table. May God grant that this gathering around the common table of the Lord may mark a greater unity of thought and work for God and His Church, not only in the Brotherhood of St. Andrew, but in the Church at large, to bring men, young and old, to the feet of Jesus, the only Saviour of mankind.

THE PROVINCIAL SYNOD.

(Continued from last week.)

When the general Board of Missions met in the afternoon (that is to say, all the members of the Synod sitting as the general board of the missionary society), exception was taken to the action of the board in the premises. It was held that the general society should have been consulted before any such action was taken by the Board of Management. Indeed, it was pointed out that it was quite illegal for the Board of Management to act as it had done while the general body was in session. There was a good deal of feeling displayed over this, but the cleavage was very marked when the object of the thankoffering came to be discussed. A very considerable section was in favour of the money, which will amount to fourteen hundred dollars at the least, being given to complete the hospital at Nagano, in Japan, upon which a considerable sum had already been expended, and which was in an incomplete and useless state. This view was supported by the Rev. T. C. Macklem, who moved an amendment looking to the recommendation to the Women's Auxiliary that the money should be given to the hospital, which was seconded by His Lordship, Bishop Hamilton. The argument was that the hospital was an enduring work, which it would be suitable to assist with a thankoffering. Fourteen hundred dollars had already been spent upon it; it was incomplete; the work which the hospital might do would be exceedingly valuable; why not send the money to finish what would be an enduring monument to the zeal and love of the women of the Church? On the other hand, Bishop Baldwin, who confessed that he was the guilty party who at the meeting of the Board of Management had suggested the Chinese work in British Columbia, said that he had been to the coast and had seen the condition of the twenty thousand Chinese who were living in Canadian territory. That condition was deplorable in the extreme. The call to the Church was urgent to help in the evangelization of this multitude of people living in heathen darkness. There was a great field for endeavour on the coast; any work done by the Church would tell to her credit, and while the other great Christian bodies were labouring among the Chinese with success, could they stand by and refuse to offer the glad message of the Saviour's love?

Bishop Dunn earnestly supported the original proposal of the Board of Management. He, too, had seen the distressful condition of the Chinese on the Pacific coast, and felt that the work was most urgent. The hospital at Nagano would not be neglected. It would be finished in good time. Perhaps the recommendation of the board was a little premature, but he hoped there would be unanimity, and seeing that the object had already

been designated, it seemed to him ungracious that there should be a division of opinion.

The Rev. F. G. Waller, just returned from Japan, supported the claims of the hospital, while he had hearty sympathy for the work among the Chinese, which work, however, needed immediate aid, whereas the money to be given to it would not be forthcoming for three years.

Mr. Justice Hanington favoured the Nagano hospital, and gave it as his opinion that it was almost impossible, if not quite impossible, to evangelize the Chinese, at least in Canada. The Chinese came to this country simply to make a living. They sent their money home. At death their souls returned to China. (Laughter.) On the other hand, there was an admirable work being done by the Church in Japan. That work should be strengthened.

Archdeacon Davis and Judge Macdonald indignantly controverted the position of Judge Hanington that the Chinese could not be Christianized, arguing that this very statement was the most eloquent argument that could be adduced for the allotment of the money as had been originally designated. The Archdeacon maintained that if even one soul among the Chinese on the coast could be brought to the knowledge of the truth, it would be worth all the outlay and labour, for such would bring the news to his countrymen in China, while Judge Macdonald related instances in which Chinese had been thoroughly Christianized in this country.

Finally, after a host of resolutions, amendments and sub-amendments, had been proposed, the original design of the thankoffering was sustained by a large majority, and a resolution was passed thanking the members of the W.A. for what they had done.

A resolution was then passed, in reference to the untimely death, by drowning, of the Rev. W. G. Lyon, a missionary of the S.P.G. It was further decided to fill the late Mr. Lyon's place as speedily as possible.

The election of officers of the Domestic and Foreign Missionary Society then took place, and resulted in the retiring officers, to whom votes of thanks were recorded, being re-elected, namely:

Secretary—Canon Spencer.

Treasurer—Rev. C. A. Elliott.

Auditors—Messrs. H. Leckney, and W. H. Rowney.

The Bishop of Algoma presented his annual report upon the condition of his diocese. This was a long document, which gave minute details of the work since His Lordship had assumed his duties. It was shown that when he took office there had been an overdraft of some nine thousand dollars, which made the situation critical. Retrenchment was found to be necessary and certain economies had been practised which effected a considerable saving. Perhaps in some regard the efficiency of the work suffered through this policy. The Bishop showed that Algoma was itself doing what it could and loyally supporting the funds of the diocese, but the condition was still critical, though by no means a hopeless one. The chief difficulty was the uncertainty of the support upon which the diocese had to rely. That was sometimes influenced by feeling or by circumstances, both in England and throughout the Canadian Church. A plea was made for regularity and certainty in this regard. The diocese, for some time to come, must depend upon the support which might be received from outside, although a time might be looked forward to when, with the growth of population, a larger degree of self-support might be possible. The report showed that the diocese was in a state of healthful earnestness and activity; that good work had been done, and that all the agencies, Indian and other, were maintained in their efficiency.

Bishop Dart, of New Westminster, followed with some account of the work in his own diocese, and said that with regard to the proposal to send a missionary to the Klondyke, that matter should be carefully considered, because the Klondyke fever was dead, and people were coming out instead of going in. He referred to the progress that

had been made in the country since he became head of the diocese in 1895, and said that the Anglican Synod ought to be sending ministers to her own people, for past experiences had shown that if only the right sort of clergymen were sent, they would, in the course of a few years, gather round them self-supporting congregations. He asked all possible aid, and concluded by speaking of the work that was being done among the Indians.

The Lower House resumed its sitting at eight p.m. The report of the Committee of the Inter-Diocesan Sunday School Association was presented for adoption by the Ven. Archdeacon Bedford-Jones. This report is in favour, amongst other things, of the general use of the Inter-Diocesan Sunday School Leaflet, now actually in use by eighty-five per cent. of the Sunday schools, instead of the International services of lessons, and of the annual examination of teachers.

Mr. Biggar, in seconding the motion for the adoption of the report, gave as his main objection to the International scheme of lessons that they were written from an un-Canadian standpoint. He had found lessons of the Old Testament illustrated by events of the American civil war. He expected to see Hobson and the "Merrimac" figuring in the next series. He had learned from these lessons that the troubles of Israel began when they got kings. He had learned that all power came from the sovereign people; that the Queen had no divine authority, and was not, as we taught, the representative on earth of the King of Kings, and so forth.

The Rev. Principal Rexford rose to reply. He showed that the previous speaker had confounded the "Lesson Helps," which might be issued by anyone, with the series of International Lessons, which were simply passages of Scripture selected from the Bible. The question was the most important with which the Provincial Synod had to deal at the present moment. They were in some respects inclined to feel that the good old Church was falling behind, and from observation he would say that its weakest part was the Sunday school. The committee who had brought the subject before them deserved the hearty support of every Churchman. But as the only Episcopal Church representative on the International Committee he wanted to give a little information that might interest them. Mr. Biggar's experience of the lessons was probably that of twenty years ago. Now the committee had not been sleeping all these years, but developing, and their attitude to day was entirely different from that of ten years ago, not to say twenty. The three great festivals of the Church, Christmas, Easter and Whit-Sunday, were now duly recognized. A Presbyterian representative had said at the Chicago meeting of the committee, "If you wish to be in the swim, you must recognize these great festivals of the Christian year." And all but one of their number, whose hands were tied, had voted for their recognition. With "Lesson Helps" they had nothing to do. In the United States the Presbyterians, Methodists, Baptists, German Lutherans and others each had their own "helps." Whatever their scheme, he held it to be of the first importance that it should be universal. The teachers in the day school could then co-operate with those of the Sunday school, taking up on Monday morning and throughout the week what would be taught on the following Sunday. Were the Inter-Diocesan lessons adopted, this scheme would be blocked. Further, the latter series was not up to date, and the material on them was only to be obtained in the English magazines of two years ago. The lessons were not given in a form to be passed on in an interesting way; as a result children were leaving the Sunday schools in many instances and going over to those of other churches having the larger scheme. His idea was to take the Scripture passages as laid out in the International scheme, omitting as many Sundays as they thought wise, and inserting their special teaching.

Mr. Biggar remarked that the International lessons commenced at New Year, while the Church year did not. What were they to do?

Principal Rexford pointed out that this difficulty was not met by the Church of England institute either, so they were both in the same boat there. They might interlard occasional lessons to suit, while adhering to the general scheme. But he might remark that the subject of the International lessons of 1900, and for the six months of 1901, was the life of Christ, and that in the latter year the birth, death, resurrection and ascension of the Lord Jesus Christ were given on the exact dates of the Christian year. This had been planned by the speaker himself and adopted by the committee.

Canon Davidson held that to adopt the International scheme would be to cast a reflection on the larger part of Churchmen of the United States, which did not accept those lessons. However poor the progress of the Church elsewhere, the Episcopal Church in the United States was succeeding in the face of peculiar obstacles, and when they came to examine into the cause, they found that it was not through the International series of lessons.

The House then adjourned until the following morning.

The Provincial Synod dealt with several interesting subjects on Saturday, the debates bringing out some of the ablest speeches yet heard on the floor of the house. That of Canon Low, upon the report of the Inter-Diocesan Sunday-school Committee, was remarkable for the eloquence, learning and wit—at once scintillating and penetrating—which characterized it.

The Rev. E. P. Crawford presented the report of the Committee on the State of the Church. Gratification was expressed at the expansion of the work of the Church through the erection of the Diocese of Ottawa, which had realized a long-felt wish. The dioceses of Huron and Toronto might follow the example which had been set by Ontario, while Nova Scotia might also, with advantage, be subdivided. The Bishop there had generously offered to forego a thousand dollars per annum of his salary to further this object, but the diocese itself had taken no steps to realize the desire in the premises. There had been a gratifying increase in the general contributions to the Church during the past three years, but with regard to missionary objects there had been a serious falling off. The Niagara diocese stood the lowest in this regard, the contributions only amounting to 19 cents per head. An attempt had been made to establish an association, called the Treasury of God, which was in use in England for the purpose of stimulating the liberality of their people, but it had not met with encouragement. The committee, however, was very certain that what was needed was the education of their people in the work of systematic and proportionate giving. The people should be appealed to by the clergy in their sermons, by pamphlets and personal solicitation. It was suggested that a committee of the Synod be appointed to act in conjunction with diocesan committees for the purpose of devising means for the encouragement of this Christian principle of systematic and proportionate giving, which was the only way in which the work of the Church could be properly sustained.

There had been an increase in the ministry in all the dioceses but that of Montreal; on the other hand, there had been a considerable decrease in the number of confirmations throughout the ecclesiastical province. The number of communicants showed a satisfactory increase. The outlook, upon the whole, was hopeful, but the committee was well persuaded that the episcopate needs increase to afford the proper supervision and direction of the spiritualities of the Church.

Reports of the committees of the Eastern and Western sections on the Increase of the Episcopate were also presented by the Ven. Archdeacon Smith and the Rev. Dr. Langtry, respectively. The Rev. J. F. Renaud presented the report on Immigration.

The debate upon the report of the Inter-Diocesan Sunday-school Committee was then resumed. In the minds of several speakers the question was really as between the Inter-Diocesan lessons and the International series. After the Rev. Messrs. Montgom-

ery and Dewdney had made a few remarks the Rev. Canon Low made an able speech. He said that he thought it a beautiful thing that the other bodies, after all their quarrelling, had at last found common ground. They had disagreed among themselves; they had adopted an unfriendly attitude toward the Church; but they had at last found common standing ground. That was very beautiful—for the other bodies; but he argued that the Church of England did not need either the inter-diocesan or the international series. The Church taught Scripture history so well in her regular services, that any child, where the service was hearty, would in the course of a few years, be thoroughly grounded in the great facts of the life and work of the Lord Jesus Christ. The Church taught systematically the facts of the life and work of the Lord Jesus. The services were arranged for the continuity and significance of each scripture lesson. The Church did not need such adventitious aids as a lesson series. Any child attending the Church from, say, 8 to 14 years of age, would be thoroughly acquainted with the great facts of the Christian faith, nor would such an one need to be assisted by any series of lessons. He had first seen the intimation as to the international series about fifteen years ago. It was up to date. He noticed the black heads—like the headlines of a sensational American paper; he noticed the emphasis here and there; and he firmly threw the whole thing in the fire. (Laughter). He had not looked at the international series since. He had looked the subject up, however, in connection with his department, and he found that the series now provided for the festivals of the Church—Easter and Christmas and Whit Sunday. That was because, according to the statement made on the floor of the house, it was found necessary to be in the swim. He did not want to be in the swim. These were simply so many sops to Cerberus. (Laughter). He did not care "tuppence" about the festivals of Christmas and Easter—according to the popular conception. Dickens wrote Christmas stories, and forthwith Christmas became popular. Everyone must have his turkey, and make merry with wine and so forth, and send cards—some very appropriate; some sentimental; some grotesque. It was something like the fashion for wearing crosses which prevailed some time ago. The ladies wore crosses in their ears, on the tops of their parasols; the whole thing became disgusting and the sacred symbol was disgraced. He was glad to see that fashion go out. He cared nothing for the Easter festival, which meant chiefly the study of "Harper's Bazaar," by the ladies, to discover the "sweetest thing in bonnets," (laughter), but he did care a great deal for the solemn festivals of the Church, for the meaning which the Church attached to them, and which was vastly different from the popular conception. Canon Law went through the International series, in a quizzical manner, scattering sententious wit right and left. For instance, when he came to the statement that "this could be made the subject of temperance teaching," he asked, "What does this mean? Christian temperance? Very good. Mohammedan temperance? Certainly not." Again, there was the death of John the Baptist, which was said in the series to furnish a temperance lesson. "What," said the speaker, in mock horror, "Here we have the death of John the Baptist, with all its horror. He has been beheaded. Where does the temperance lesson come in? Does it mean to impress upon the mind the awful example of total abstinence in the case of one who comes to a horrible end as a consequence of abstaining? Temperance is not the teaching. This is the teaching: Thou shalt not take thy brother's wife. (Applause). And this has been quite ignored." The Church, before the Anglican Reformation, refused to recognize the authority of the Roman Curia as to her teaching and he did not think she would be now disposed to accept the authority of outside bodies as to how she should teach the facts of the Christian faith, for which she had made ample provision in her services—a provision which eminent men in other Christian bodies had repeatedly said was fuller and more systematic than the teaching of any other church.

Mr. N. W. Hoyles argued, on the other hand, in a speech marked at once by ability and moderation, for a more conciliatory attitude on the part of the Church towards the International series. The very superiority of the position which the Church occupied—its educational status, its orders, its regularity and ancient history and prestige—all these would have the greatest weight if thrown into the scale on behalf of the International series. It was said that this series was largely the work of outside bodies and that that being so the Church could not recognize it. Why, then, should not the Church be more fully represented on the committee? He was sure that every member of the committee would hold up both hands for the appointment of one or more of their bishops on the committee. Why should the Church hesitate? It was only the parvenu who was anxious about his position. He who had the blood of the Vere de Veres was quite indifferent; he could take part in anything of an honourable nature and feel no loss of status; he could play a game of cricket or football; his position never troubled him, just because of the consciousness that it was secure. In the same way, let the Church not be so afraid of suffering loss of prestige; let it help in the preparation of the lessons which have no distinctive teaching whatever, but which simply selected the lesson for the purpose of realizing a oneness among Christians the world over. He taught a Bible class, and he found the helps a great comfort to him in the preparation of the lesson. But the teacher was not obliged to use them; and as for the presentation of truth in the lesson itself, each mind could give its own colouring according as it felt and believed.

After a few words from the Rev. Canon Dixon and the Ven. Archdeacon Allen, the Rev. E. I. Rexford moved that the following words be added to the motion for the adoption of the report: "And that the inter-diocesan lesson committee be requested to consider the scheme of international Sunday-school lessons, so far as Scripture lessons are concerned, in preparing the inter-diocesan lesson scheme for the future."

This was seconded by the Rev. W. J. Armitage.

A message was received from the Upper House, appointing the following to sit on the Board of Preliminary Enquiry, under Canon IV., clause 7 (relating to the trial of a bishop): Ven. Archdeacon Brigstocke, Dr. R. W. Henderson, Mr. C. R. T. Walkem, Ven. Archdeacon Dixon, Dean Partridge, Mr. Strachan Bethune, Hon. G. W. Allan and Mr. Cronyn.

Another message from the Upper House recorded that the following had been appointed assessors in the Court of the Metropolitan: Messrs. R. T. Walkem, T. P. Butler and John A. Worrell.

At the afternoon session the debate on the report of the Inter-diocesan Sunday-school Committee was resumed.

The Ven. Archdeacon Evans put the matter thus: There were now 20,000,000 children using the International scheme of Scripture lessons; passages of Scripture selected by able men, although outside of the Church. As the scheme was in use by 20,000,000, would it not be desirable to encourage the people of the Church to use these passages, which, moreover, were conforming, through the instrumentality of Principal Rexford, more and more to the feasts of the Church. Some of the ablest Christian men outside of the Church of England were constant writers and expositors of the International lessons. If any step could be taken to have such widely used passages written up also by able writers from the Church standpoint—made the ground of distinctive Church teaching—it would accomplish a vast amount of good.

The Rev. A. G. H. Dicker gave four reasons why he was in favor of the adoption of the International lessons, which he remarked would not displace any other scheme, as after the expiration of the present five years' scheme they had nothing else before them. In the first place they would gain the use of the large and splendid pictures, the only help of the International Committee was responsible for. Secondly, it would glean in many Church of England schools now using the scheme in all its objectionableness, that was, with helps brought in from other bodies.

Third, it would strengthen the wonderful action and reaction of the Church of England on separate bodies, which were already adopting things which they would have spat on at the beginning of the century. Fourth, it would bring nearer the time of religious instruction in the day school. One reason why their separated brethren were not anxious about the latter was that they were getting what they wanted already, the International lessons being taught in the day schools in many cases.

Principal Rexford here moved, with the consent of the house, that the following be added to his previous motion: "And that for this purpose the International Lesson Committee be respectfully requested to exchange schemes, as issued from time to time, with the Inter-diocesan Committee of this ecclesiastical province, in the hope that this may conduce to the use of the same Scripture lessons in all Sunday-schools."

Dr. Geo. R. Parkin, principal of Upper Canada College, said that he was one of those teachers who believed it was not worth while teaching unless the teaching could be made religious. While he could not conscientiously make his teaching denominational, as he would like to do, he yet found no difficulty in being on close terms with the heads or leading teachers of different churches, and seeing that each of his boys got suitable religious training. He believed that there was nothing doing this country so much harm at present as the apparent possibility of Christian people failing to find some common ground upon which religious teaching could be given in public schools. The adoption of a selection of Scripture in common as a basis of Sunday teaching might have in it the germ of something very large and very great. It seemed to him not impossible that they might have not only religious instruction in the present schools, but Church schools as well, aided and inspected by the State. In the meantime, it seemed to him that it was the part of Christian statemanship to adapt themselves to the conditions in which they found themselves. After further discussion, in which it was noted that the International lessons were as much English as American, and that the first Sunday-school started in America was one in Digby, Nova Scotia, and a representative of which was now before them, the resolution was finally voted upon, and accepted with Mr. Rexford's amendments.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

River John.—The genial rector of this large and important parish recently celebrated his silver wedding. There was a very large assemblage at the rectory, when an address, most complimentary and affectionate in tone, was read by the Rev. M. Taylor. Mr. Downing suitably responded on behalf of himself and wife. At the close of the evening, the young people of the parish serenaded the house.

Halifax.—An excellent work is being carried on in this city by the Brotherhood of St. Andrew, especially in the hotels, and on the wharves. Halifax is rapidly becoming one of the most popular summer resorts for Americans, and during the summer months there is a floating population of many hundreds in the city. As a sea-port town also, there is a continual stream of transient residents. The hotels are visited regularly every Saturday evening, and the wharves on Sunday morning. The organization owes most of its efficiency, if not its very inception, and existence, to Mr. Arthur Wiswell, of St. Luke's Cathedral, one of our most enthusiastic Church workers.

Neil's Harbor.—A good work is being done in this remote parish, by the Rev. R. W. Norwood,

deacon in charge. The sacraments are at present administered by the Rev. A. Gale, of Sydney Mines, who recently visited the parish and communicated two sick people, and held a Thursday morning celebration, at which twenty communicated. There is a good deal of suffering in this parish owing to the poorness of the fishing.

Windsor.—King's College re-opens this year with considerably over thirty students, a large number of whom, including a son of Bishop Dart, of New Westminster, will take the divinity course. The financial position of the university, though not all that could be desired, has much improved.

North Sydney, C.B.—The induction of the Rev. C. W. Vernon into the rectorship of this parish was a very impressive function. There was a large congregation and nearly all the clergy of the rural deanery were present. Archdeacon Smith (Archdeacon of Cape Breton Island), conducted the services, and the sermon was preached by the Rev. T. F. Draper, rector of Louisburg. On the morning of the same day, there was a celebration of the Holy Communion, when the new altar and Holy Communion vessels, presented to the parish in memory of the late lamented rector (the Rev. Charles Abbott), were dedicated by the Archdeacon.

QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC, P.Q.

Lennoxville.—Bishop's College school has reopened, and there are at present a larger number of pupils in attendance than have been there since the fire of 1891. Every vacancy is filled and every square foot of space in the school building is utilized. Owing to the unexpected increase in the number of boys it has been found necessary to secure the services of an additional master. The number of boys this term at the school is 110.

Melbourne.—To the list of missionary clergymen in Melbourne in this diocese named in *The Canadian Churchman* of 22nd September, should be added the name of the Rev. John E. F. Simpson, who was in charge of that mission for some time in 1847 and 1848. Mr. Simpson had been a student at the divinity school under the charge of the late Rev. S. S. Wood at Three Rivers, which preceded the founding of Bishop's College, Lennoxville, and after leaving Melbourne he was for some time incumbent of one of the churches in Quebec City, where he died at a comparatively early age.

MONTREAL.

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

Montreal.—The fourth triennial meeting of the Woman's Auxiliary was held in the Synod Hall, Montreal, Sept. 14th to 17th. Delegates were present from the Dioceses of Quebec, Montreal, Ottawa, Ontario, Toronto, Niagara, Huron and Algoma, and representatives from Prince Edward's Island and Rupert's Land. The triennial service, in which the bishops of Quebec and Algoma, and Canon Norton took part, was held in the cathedral on Thursday morning, when the Bishop of Algoma preached an eloquent and helpful sermon from 1 Cor. xii., 31: "Covet the best gifts," etc. The United thankoffering to be used for building a hospital at Nagano, Japan, was placed in the offertory. This with a few subsequent additions amounted to \$1,409.75. At the business meeting after a cordial address of welcome by Mrs. Holden, president Montreal W. A., replied to by Mrs. Rogers, president Ontario W. A., but who was unfortunately too ill to be present to read it, the provincial president gave an encouraging address, which was followed by the reports of the provincial officers and conveners of standing committees. These showed that the number of branches is 579 with a membership of over 12,000, of which 168 branches and 4,163 members are junior. Cash raised for missionary purposes during the past three years amounted to \$55-

015.82, while that spent on new material, etc., for the bales was \$39,574.78, making a total of \$85,590.60, against \$72,210.27 reported at the triennial of 1895. The number of bales is 1,870; containing Bibles, prayer-books, hymn-books, communion vessels, portable fonts, church furnishings, medicines, groceries, books, quilts, warm clothing, etc., all of which were much appreciated by the recipients. Two ordained and twelve lady missionaries laboring in the Northwest are supported wholly or in part, also two ladies in Japan, one clergyman in Africa and several Bible women in India, China and Japan. Miss Paterson, late provincial Dorcas secretary, is working in Japan at her own expense, and so is Miss Tims at Hay River, Mackenzie river diocese. Miss Paterson has built and put in operation at her own cost, St. Mary's Bible Training Home, at Matsumoto, Japan, where native women are being trained to go out and carry the Gospel message to their heathen sisters. Four are being taught at present. Seventeen children of missionaries are being educated wholly or in part, and five whose schooling was finished have returned home since the last triennial. Eight members having become provincial life members (\$50 each), the meeting had the pleasure of voting the \$400 to the Bishop of Algoma undesignated. There are eleven provincial life members in all. The "Monthly Letter Leaflet" has a circulation of 8,000 monthly. The same officers were re-elected for the coming three years. Very gratifying accounts were received of the noble work of the lady medical missionary at Nagano, Japan, and her nurses. With only a small dispensary to work from they have done wonders, and Miss Smith, though sadly needing a change from that trying climate has bravely decided to postpone her furlough now due and remain at her post until the hospital is built for which the thankoffering was set apart. Very interesting addresses were given by Bishop Dart of New Westminster, Rev. J. Waller, just returned from Japan; Rev. A. Warwick of Fort Vermillion, Athabasca, and Mrs. Twing, honorary secretary of the W. A. of the United States, who came on purpose to address the W. A., and very kindly attended all the sessions, expressing herself as being much pleased and interested. The honorary president, Mrs. Lewis, gave very elevating and inspiring Bible readings at the noon hours of Thursday and Friday on the texts, "Come and see," and "Behold the Lamb." A most spiritual and helpful paper on "How can W. A. women most promote spiritual life in themselves and their homes," was given by Mrs. Baldwin, president Huron branch, and one on "Discouragements and how to meet them," by Mrs. Foster of Montreal W. A. The last session on Saturday morning was crowned by the presence of the whole D. and F. Board, when, after calling the meeting to order, Mrs. Tilton, the president, vacated the chair, which was taken by the venerable Bishop of Montreal. Addresses relative to a more responsive and intelligent co-operation by the D. and T. and the W. A. were given by the bishops of Quebec, Nova Scotia and Huron, and the Rev. O. Troop, and also by a lady from each diocesan branch, and the presidents and corresponding secretary of the W. A. The Provincial W. A. has very much for which to thank the Montreal branch who did so much towards the success of the meeting. Sparing no pains to make the visitors welcome by pretty decorations in the Synod hall, genial hospitality both in their homes and for luncheon in town between the sessions, a most bounteous and enjoyable "At Home," and warm smiles and kind words for all, the Montreal members have endeared themselves more than ever if possible, to their fellow-workers. When on Saturday afternoon all joined in the final Doxology it was indeed with thankful hearts that the W. A. offered up their praises to their Almighty Father for so many marked evidences of His presence at, as everyone expressed it, "the best triennial we have ever had."

L. H. M.

Montreal.—Grace Church.—Special services in commemoration of the sixth anniversary of this church, Point St. Charles, were held on Sunday, Sept. 25th. The chancel and sanctuary had been

beautifully decorated with flowers, as were also the pulpit and font. At the forenoon service the Lord Bishop of Toronto was the preacher. Notwithstanding the rain, there was a good congregation, which listened with close attention to His Lordship's exceedingly practical and helpful sermon. At the children's service, the Rev. Rural Dean Brown, of Mansonville, occupied the pulpit. His words were to the point, and were spoken to more than five hundred children and young persons who were present. At the close of the afternoon service the flowers were taken to the children's wards of the city hospitals. At evensong there was a large congregation. The Rev. Canon Low, D.D., of Almonte, preached a very able sermon. In addition to the rector, the Rev. Messrs. Brown and Mackay assisted at the service. The music was excellently rendered, and the worship was truly congregational. Grace church is always pretty, but it never looked prettier than on Sunday. Ordinarily the procession on Sundays is to and from the vestry on the left of the chancel. On Sunday the procession advanced from the front door, down the centre aisle, as is the custom here on the great festivals.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON
Bath.—St. John's.—The Archbishop of Ontario and Mrs. Lewis have presented the rector of Bath with a valuable fifteenth century communion service. The vessels, which are unique, were procured by His Grace some nine years ago in Rome, Italy. They were used for the first time in the church on a recent Sunday.

OTTAWA.

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

Ottawa.—The formal opening and dedication of the new wing of the Church of England School building, 330 Kent St., took place on the afternoon of the 20th Sept., in the presence of a large number of interested spectators. The proceedings began in the entrance hall, where the Bishop and some of the city clergy, the school choir and sisters, assembled at a few minutes past three o'clock, and a hymn was sung and appropriate prayers said. All then went in procession, led by a cross-bearer, to the large new school-room, and next to the gymnasium and cloak rooms, which were each in turn blessed by the Bishop, the religious exercises being conducted in the oratory. The company then inspected and admired a most creditable display of school work in one of the class-rooms, and were treated by the pupils to an entertainment, consisting of musical drill, recitations in French and German, and other meritorious and agreeable performances, at the conclusion of which, the Bishop made an address, and distributed medals, awarded to this school by the mother house at Kilburn, the recipients being Misses C. Dunlevie, K. Symes, D. Fletcher, K. Fortier, E. Scott, Z. Smith, D. Davis and E. Maynard, for excellence in various departments of school work.

By the will of the late Mr. Robert Hamilton, of Quebec, the mission fund of this diocese receives a legacy of ten thousand dollars.

Pierces Corners.—St. John the Baptist.—On Friday, the 9th Sept., the Lord Bishop of Ottawa consecrated the beautiful little church at Pierces Corners, township of Marlboro', the edifice having been finished and freed from debt under the present rector, the Rev. I. J. Christie. The weather was most auspicious for the occasion, and a large congregation had assembled when the Bishop arrived. He was met at the porch by the rector, accompanied by the Rev. C. Saddington, of Richmond, the Rev. T. D. Clayton of Manotic, the churchwardens and others. The petition for consecration having been read by Mr. Thos. I. Howe, the procession entered the church, which was prettily decorated with flowers, and the bishop proceeded with the impressive service of consecration. Morning prayer was then

read by the rector, the lessons read by the rectors of Richmond and Manotic, and appropriate hymns sung by the choir, the organ being in charge of Miss Mills. Holy Communion was then celebrated by the Lord Bishop, his sermon being a most able one on "Worship and the Communion as the Highest form of Worship," from the text, "Where two or three are gathered together in My Name, there am I in the midst of them." The ceremonies concluded with the consecration of the adjoining grave-yard, most of the large congregation taking part in the procession. After which the Bishop pronounced the final benediction, and the assembly dispersed. They did not, however, depart, for a sumptuous dinner was served by the ladies of the congregation in the new sheds lately erected, of which all partook, the Bishop presiding at the central table, and a most enjoyable time was spent. The site of the church and grave-yard was given and deeded to the church in the year 1887 by Mr. W. I. Pierce, of whose farm it was a portion. This gentleman was present at the consecration, and must have been pleased to see the final securing to the church of his handsome gift.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

The Rev. Dr. Bowers, of Hamilton, Ohio, preached last Sunday morning in St. Alban's Cathedral, and in the evening he preached in St. Bartholomew's Church. His sermons were much appreciated.

Peterborough.—St. John's.—The annual harvest festival was held in this church on Thursday, Sept. 15th. The church was profusely decorated. The thanksgiving was appropriately begun by the service of Holy Communion, which was more largely participated in than ever before. The church was crowded at the evening service, when a telling sermon was preached by Rev. F. C. C. Heathcote, of Toronto, on "Christian Rejoicing." The music, led by a choir of 40 voices under the direction of Mr. Percy Owens, was splendidly rendered. The services, continued on the following Sunday, were altogether worthy of the occasion.

The Rural Deanery of Peel.—The regular meeting of the chapter of this deanery was held in Streetsville, on Wednesday, Sept. 28th. Holy Communion was celebrated in Trinity Church, the Rev., the Rural Dean, being celebrant, assisted by the Rev. Canon Tremayne. An address was given at this service by Rev. H. M. Little, of Bolton, upon the text, Heb. v.1. After the celebration the chapter convened in the school-room, the Rev. Rural Dean Swallow in the chair. Matters of business were taken up and discussed, including a general scheme of lectures on Church history for the deanery, and arrangements for the next meeting. It was decided to endeavour to hold the annual missionary meetings throughout the deanery in October, instead of in January, as has hitherto been the custom. After luncheon, a conference was held on the subject of "Brighter Services," and much that was interesting and instructive came up in the course of the discussion. A discussion on Mr. Dymond's canon, as adopted at the last Synod of the diocese, took place, and as time was limited, it was resolved to continue the discussion at the next meeting. Evensong was said at 7.30 by Rev. Rural Dean Swallow, and a sermon on the "Work and Person of the Holy Spirit," was preached by Rev. Wm. Walsh, of Brampton.

Campbellford.—Christ Church.—Last week the harvest thanksgiving service took place at this church. The first service was at 8 a.m., when the Holy Communion was celebrated. During the day heavy rain fell almost continuously, which prevented a large attendance at the evening service. The offertories of the day were given to the choir, to enable the members to purchase new books and additional music. The evening service began with the hymn, "Come, ye Thankful People,

Come," and the lessons and proper psalms were those usual on occasions of the harvest thanksgiving. The other hymns were "The Sower went forth Sowing," and "We Plough the Fields, and Scatter the Good Seed on the Land." The sermon, a most eloquent, thoughtful and impressive one, was preached by Rev. Rural Dean Webb, rector of Colborne, and greatly appreciated by the congregation. The text was, "By their fruits ye shall know them." After the offertory, hymn 30 was sung, "Our Day of Praise is Done," and special prayers and the Blessing followed. Before leaving the church, the "Te Deum" was sung, as a special final act of thanksgiving, and the congregation dispersed. The church was most beautifully decorated with flowers and harvest fruits, and the singing of the choir was extremely hearty, and, as usual, very good.

NIAGARA.

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

Norval.—St. Paul's.—On Sunday, Sept. 4th, the Lord Bishop of the Diocese held a confirmation in this church, when seven candidates were admitted to that sacred and Apostolic rite. The Bishop's address was a most impressive one and was listened to with great interest by the large congregation assembled. He showed how Christ had a work for all of us to do in His Church, for the little children, youths and maidens, for young men and women, and that not even the effort of the smallest or weakest was to be despised. We were all delighted to see our beloved chief pastor once more amongst us in renewed health and strength, and trust he may long be spared to minister to the spiritual needs of our diocese.

On Thursday, the 22nd ult., the annual harvest thanksgiving service was held, when the church was tastefully decorated with grain, fruit and flowers. One part which specially deserves mention was that of the sanctuary, which had been undertaken by Mr. Cooper of Glen Williams, who is certainly an artist in such work. There was erected a handsome reredos in white and gold with white curtains at each side. In the centre was a beautiful floral cross and on each side an appropriate harvest text in old English letters. The sermon was preached by the Rev. J. K. Godden, M.A., and was one of the best on the subject of the harvest ever heard by us. He chose as his text, Ps. c., 1-4, showing how a daily thanksgiving should be rendered unto God, and not merely once a year when a special service is held. This duty of thanksgiving arose from (1) the very nature of man, for he was blessed above all the creatures of the earth, having a heart to feel, a sense to know and a mouth to speak, and also from (2) the abundance of God's mercies shown to us every minute of the day. Man as a rule was grateful to his fellow-man for kindness shown, but received the richest gifts and blessings from the hands of his Creator too often with indifference, though God was his continual benefactor. The reverend gentleman closed with an earnest exhortation to be ever mindful of our duty of thankfulness to the Father of us all, whose wisdom, skill, power and goodness, are continually being exercised on behalf of his creatures. The attendance was not as full as usual, but the darkness of the night and heavy rain kept many at home who otherwise would have been present.

HURON.

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

Mount Pleasant.—All Saints'.—The annual harvest home services were held at this church on Sunday, Sept. 18th., morning and evening, and were largely attended. In the evening especially the church was filled to its utmost capacity. As in former years offerings of grain and produce were brought by the people as a tribute to Him who is the Giver of all. The Incumbent, the Rev. E. Softley, jr., preached from the words, "Thou shalt keep the feast of ingathering, which is in the

end of the year when thou hast gathered in thy labours out of the field." Exodus xxxiii, 15, 16. The total amount of the offertory received in cash and from the sale of the produce was \$51.

Kelvin.—The annual harvest home services of this church were held on Sept. 25th, the preacher being the Rev. G. McQuillin of Delhi.

Waterloo.—St. Saviour's.—As the church has now been open for over eight months, a few notes of its progress may be of interest. The services have been well attended, considering that mattins have almost always been a lay service, with a sermon read from a printed volume, and evensong has had to be said at an inconvenient hour. Having two services each Sunday has caused more to attend than if there had been but one. The choir, under the management of Mr. Webbe, has been and is very efficient, and has been highly commended by visiting clergy. The Psalms are generally chanted at evensong. The furnishing of the church has been, we may say, completed by the gift of a beautiful marble font, by Mr. and Mrs. K. J. M. Webbe, a memorial to their little son. The congregation has sustained a great loss through the promotion of Mr. H. J. Grasett to be manager of the Bank of Commerce at Barrie. Mr. Grasett had been exceedingly useful, and the success of the movement to erect the church was largely due to his prudence, tact and financial ability. Mrs. Grasett has done most valuable work in the various Church societies, and in the Sunday school, which has owed much to her kindness and enthusiasm. Miss Grasett's efficiency as organist had been acknowledged, shortly before, by the presentation to her of a handsome writing desk. On Mr. Grasett's removal the following address was voted by the vestry:

"To H. J. Grasett, Esq.,

"We, the rector, wardens and vestry of the church of the Holy Saviour, in the Town of Waterloo, learning of your resignation of the office of people's warden, in connection with our church, and of your approaching removal from amongst us to Barrie, wish to express to you and your family our hearty thanks for, and appreciation of your continual work and interest in promoting the welfare of our Church. And we do also hereby convey to you our heartfelt regret at your departure, and wish you and yours, God's richest blessing in your new home."

Soon after, the removal of Mr. and Mrs. Gilhooly, to Woodstock, deprived the congregation of two faithful members and active workers, and Mr. David Cornish, who had been very useful in the Sunday school and mission band, obtained a position in Carleton Place. Still the work has not slackened. The Woman's Auxiliary has sent off its first bale, and the Boys' Mission Band, now led by Mr. A. Vale, is supporting an Indian boy in the Blackfeet mission school, and its members are so interested in the cause as to meet every week. Altogether, there is reason to believe that a good work is going on. Moreover, the Church is becoming better known, and prejudices are being removed.

Wallaceburg.—St. James'.—On Sunday evening, September 25th, a former rector of this church, Rev. A. Corbett, paid a visit to his old congregation here. Mr. Corbett, who is rector of the church at St. Clair, diocese of Michigan, and has also charge of the church at Marine City, was accompanied by the Church choir of the latter place. The choir, which was duly vested, and consisted of some thirty-seven voices, and being accompanied by the fine pipe organ, recently placed in St. James' church, rendered the service in a very effective manner. A crowded congregation, numbering probably 400 persons, were present to greet their former pastor. Many were obliged to stand throughout the service. Mr. Corbett preached on the Parable of the Talents, in his usual eloquent and forcible manner. The Rev. H. H. Tancock has been recently appointed to this parish, and it is felt that he will worthily carry on the work of

the Church, which was so well begun, some three years ago, by Mr. Corbett, under very discouraging conditions.

Galt.—The Waterloo deanery met at Galt on the 27th Sept. An important feature of this deanery's meeting is the W.A. gathering, which, on this occasion, was addressed by Mrs. Baldwin, wife of the Bishop.

Listowel.—The Rev. H. W. Jeanes conducted services in Haysville parish, on Sunday, Oct. 2nd, and lectured at Crosshill on "Central Africa," on Monday evening, October 3rd.

London.—The Rev. H. Gomery, the S.P.C.K. agent, has commenced his canvass of this diocese in the interests of that society. He has just completed Algoma diocese, where he received a much heartier welcome than, so far, has been shown to him in this diocese. Lucknow, Millbank, Elma, Milverton, Listowel, Essex, Walkerville, Petrolia, etc., are some of the places that have invited him. He has received, as yet, not a single invitation to give an address in London, the centre of life of the diocese, though there is scarcely a parish in the diocese that has not received one or more grants from the S.P.C.K. He has a list of the grants made to all the parishes, and a glance at that list will show that the London committee, who issued their circular, urging parishes to hesitate about inviting him on account of the state of the funds of the diocese, have given the venerable S.P.C.K. but a poor recognition of their liberality in the past.

Hensall.—St. Paul's.—The annual harvest home service was held in this church on Sunday evening, September 25th. This service was followed by a celebration of the Holy Communion. The church was beautifully decorated with autumn leaves, fruit, and a profusion of flowers, the chancel particularly presenting a tasteful appearance, with its decorated screen and dainty sheaves of corn. The sermon, which was a farewell one, was delivered by the incumbent, the Rev. C. L. Mills, who has recently been appointed by the Bishop to the parish of Blyth. The offertory amounted to nearly \$30.

NEW WESTMINSTER.

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

Episcopal Endowment Fund.—The fire in New Westminster has materially improved the condition of this fund, which has of late been producing no net revenue for the Bishop's income. He has been depending entirely on a temporary grant of £300 a year from the S.P.G. The endowment was invested in New Westminster property. It originally consisted of \$46,500, invested in mortgages and real estate, which latter included a See House, the house being valued at \$8,000, on which was a mortgage of \$3,500. As a result of insurance money, and cash sales of some property, the trustees are able to pay off the mortgage on the See House, and invest some money in a different class of security. These houses are all rented at a small, but fair rental. As a result, it is hoped when the arrears of taxes are paid, that there will be a net revenue of at least \$1,500 a year, and if they can dispose of the rest of the property at prevailing prices, that very little of the original capital will be lost, though the net income will be much less than some years ago. The Bishop has gone to England, especially to raise funds for the increase of the endowment, towards which the English Committee hope to raise £1,000 by January 1st, next.

Vancouver.—Christ Church.—On the 21st, the Ven. Archdeacon Pentreath united in marriage Alice Maud, third daughter of the Hon. Charles H. Mackintosh, to Mr. Harold B. McGivern, of Ottawa. The wedding was the most notable one that has ever taken place in Vancouver. The chancel was beautifully decorated, and the full

surpliced choir rendered a choral service. At the house reception, Sir Charles Hibbert Tupper proposed the health of the bride, and the Earl of Ava that of the bridesmaids. The newly married couple will reside in Ottawa.

St. James'.—The new pipe organ has arrived from England, via Cape Horn, and will be opened on the 16th October.

Rev. Field Yolland has been appointed to the Cariboo Mission, and Rev. D. Richards to St. Jude's Mission, Greenwood, and St. Columba's, Midway.

COLOMBIA.

Alberni.—The Rev. Swithin Asquith, curate of Wellington, Northfield, and Englishman's River, Vancouver Island, and formerly curate of Heckmondwike and Earlsheaton, Yorkshire, has been appointed incumbent of this parish.

The Rev. Swithin Asquith, the Parsonage, Alberni, B.C., will be much obliged to any reader of "The Canadian Churchman" willing to forward their copy upon perusal and disuse. Postage, please fully prepaid. The regular and punctual receipt of the paper would be a very great boon in this new parish, the most Western in the Canadian Church. Sender requested to intimate.

British and Foreign.

A general Church Mission is to be held in the city of Birmingham next month.

The Rev. John McLulich, senior curate of Waterford Cathedral, has been appointed a canon of Tuam Cathedral.

The death is announced, in his 79th year, of the Rev. S. W. Wayte, who was formerly president of Trinity College, Oxford.

It is reported that the Lord Bishop of Bangor, who for the past nine months has been an invalid, is about to resign his See.

The Rev. F. W. Sutton, M.D., Chaplain of the Sisters of St. John the Divine, Maritzburg, has been appointed dean of the pro-cathedral at Umtata, diocese of Kaffraria.

The Lord Bishop of Bath and Wells (Dr. Kenyon), has been living under canvas lately with a contingent of the Diocesan Lad's Brigade, by the sea, near to Dawlish.

Many special services of thanksgiving were held throughout Great Britain on Sunday, Sept. 11th, in commemoration of Sir Herbert Kitchener's great victory over the dervishes at Omdurman.

Fathers Osborne and Couran, of the Cowley Fathers, are expected in the Dominion shortly. They are to conduct a series of missions throughout the Maritime Provinces, as well as in Quebec and Ontario.

The national memorial to the late Archbishop Benson, aims at the completion of the nave of Truro Cathedral, the fine choir and transepts of which were begun by His Grace, when Bishop of the diocese.

The C.M.S., in preparation for its centenary, which will be commemorated in April next, is issuing a series of papers which will give in brief form the story of the past one hundred years, from the missionary standpoint.

The Bishop of Aberdeen has been ordered, by the doctors, to abstain from all active episcopal work for a further period of three months. He is still suffering from the effects of an accident which befel him in Shetland some weeks ago.

An anonymous donation of £500, and another one of £200 from "A Lincoln Churchman," have recently been sent to the secretary of the Church Army in England in aid of that society's work amongst the outcast and destitute in London and the provinces.

St. Paul's Cathedral is at present receiving a new and clearer dial for its great clock overlooking Ludgate Hill. It will be of the "cart-wheel" pattern, which will make the hours more visible and enable the bells to be better heard.

A colony of bats in the roof of the parish church at Swineshead, Lincolnshire, has increased so rapidly of late that, becoming a nuisance, steps have been taken to extirpate them. A net and a lantern were used, and in one night 111 were caught, and on a second occasion, 57.

On the suggestion of Sir Herbert Kitchener, it is proposed to establish a technical school at Khartoum, as a national memorial to General Gordon. A wealthy London gentleman has intimated his willingness to subscribe £50,000 to the fund. It has been suggested to the Lord Mayor that he should start a Mansion House Fund for the purpose to which all who are willing may subscribe.

The Rev. E. Sidney Savage, rector of Hexham Abbey, writes: "Our northern counties are rich in churches of venerable age and exceptional beauty, memorials of the faith and munificence of past centuries—such churches as Selby Abbey, Beverley Minster, and Hexham Abbey. Our Hexham Abbey is, perhaps, richer in rare points of interest than any other. It contains one, by far the finer, of the only two Saxon Frith stools in England, that on which St. Wilfrid himself used to sit when he was Bishop of Hexham. Its Saxon crypt, the most curious in England, is built entirely with Roman stones with curious mouldings, and among them one which has the erasure of Geta, dated 211 A.D., by order of his brother and murderer Caracalla as on the arch of Septimius Severus in Rome and at Esne on the banks of the Nile. It also has the night stairs used by the Austin Friars, when they went in procession from dormitory to their midnight services—the grandest example remaining in England. Its three Roman altars, its rood screen, and other possessions of Pagan Rome, and Saxon and mediaeval Christianity are of exceptional value and interest. This splendid abbey, which dates from A.D. 678, bears traces of the history of many centuries, but is greatly in need of repair, and, owing to the neglect and vandalism perpetrated at different times, is grievously disfigured. Its memorials are misplaced, its carved work neglected and thrust into out-of-the-way corners, its general appearance disfigured."

Correspondence.

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

THE HISTORY OF SUNDAY SCHOOLS.

Sir,—In connection with Rev. Dr. Caswell's article in your issue of 15th ult, on "The History of Sunday Schools, etc.," it may be interesting to refer to the history of the County of Annapolis, by the late W. A. Caluck and Judge A. W. Savary, Annapolis, N.S., noticed in your columns a few months ago. On page 298, is to be found an account of the origin of Sunday Schools on this continent, at Digby, Nova Scotia, then included in the County of Annapolis. James Foreman, a Loyalist half-pay officer, and a school-teacher, enjoying a grant from

the S.P.C.K., summoned his pupils to meet on Sundays for religious instruction. This was in 1784, two years after the establishment of Sunday Schools at Gloucester, by Robert Raikes, whose work was probably unknown to Foreman. The Rev. Roger Viets, rector of the parish, a man of genius, as well as piety, determined to make this Sunday School a permanent institution. He was warmly seconded by the Rt. Rev. Charles Inglis, the first Bishop of the diocese, who, I find, in pastoral letters to his clergy, directed the establishment of a similar school in every parish. Thus Sunday Schools, originating in Digby, spread throughout Nova Scotia, and from Nova Scotia throughout British America; and the school at Digby is the parent school in the Dominion, and in reality the oldest in America, for we have no record of any in the United States until 1791, at Philadelphia. The names of Foreman, Viets and Inglis are to be held in everlasting honour in connection with the origin of our present Sunday School system and work. A READER.

STATE OF THE CHURCH.

Sir,—Will you kindly allow me to state, for the benefit of the Rev. John Langtry and others, that I firmly believe that just as long as Quebec, Montreal, Ottawa, Kingston, Toronto, Hamilton, London, Winnipeg, Vancouver and Victoria, know nothing of "Church Institutes," so long will the "state of the Church" be a sad one, indeed. Until Church young men and young women have provided for them, under Church auspices, a refuge wherein to pass the evening, they must fall into spiritual error and drift away. I am a firm believer in Bishops, and see our need for Bishops, but they are not "all things to all men" always. I shall never forget a scene I was an actor in some years ago. A missionary Bishop and a few clergy gathered at the home of an Englishwoman, known to some Toronto people. There was to be a confirmation in the school-house (there was no church). This woman put herself out not a little to accommodate the clerical party. The Bishop, however, was so exacting, she exclaimed, "Thank God, he only comes once a year." What we need is more grace and patience and tact and a little less of worldly pomposity.

C. A. FFRENCH.

REV. HENRY GOMERY—S.P.C.K. AGENT.

Sir,—When a short time ago I received a circular from a London committee, concerning the visit of the Rev. Mr. Gomery, pointing out that it might prejudice the financial interests of the diocese, I thought then that this circular was a mistake, and since the Bishop approved of the S.P.C.K., I invited Mr. Gomery without regard to the circular. Last Sunday he preached at Millbank, and I am now more than ever persuaded that the circular operated most unjustly to the S.P.C.K., and I believe prejudicially to the diocese itself. Mr. Gomery's address is intended to awaken the interest of the people in the larger life of the Church, and to stir them up to a warmer and more self-sacrificing love for the Church in all her varied activities. I gladly gave him the offertory, though he did not ask it. He canvassed no one, and entertainment, and perhaps offertory, is all that he really expects on visiting any parish; on the other hand, his lecture, if delivered in all the small and weak parishes, would do incalculable good—cities and towns get a chance to hear well-known preachers and delegates of the Church, but little, struggling country congregations, which, perhaps, for five or ten years do not even see the Bishop, and seldom or never see a visitor who comes to tell them of the triumphs of the Church in various fields, ought surely be permitted, without the admonition of a London committee, to hear a man who does not disdain visiting the smallest congregation in the diocese. I examined the list of S.P.C.K. grants to the parishes of Huron diocese, and I don't know who has a better right to enter

our churches than the S.P.C.K. agent. It says little for the life of the Church in London, that Mr. Gomery has as yet not a single invitation to speak there, and I suppose the London circular is responsible for the small number of congregations elsewhere that have invited him.

T. G. A. WRIGHT.

Millbank, Sept. 26th, 1898.

SUMMER SERVICES.

Sir,—In view of the discussion, which has unexpectedly arisen in your columns concerning Church services held and not held in a summer resort, near Peterboro, a few words of comment seem called for. Chemong Park is not really within the confines of this (or any other) parish, but when it was opened six years ago, and promised to be frequented by many of my parishioners, among others, I arranged with the proprietor to hold service once a Sunday in the Pavilion. Being an open structure, this would be quite unsuitable for the Holy Communion. It has, moreover, taxed our clerical resources to the utmost to provide for one Sunday service, which, however, up to the present has appeared to meet the needs of the situation. This year, for the first time (to my knowledge), a desire has been expressed for the highest Christian service. Such a request cannot but bring pleasure to any clergyman, and I read the letter of our enthusiastic English visitor with much interest. I feel sure that he intended no unkind reflection upon the clergy, but wrote from sincere zeal for the Church's welfare, and I, for one, feel thankful for all such suggestions from truly interested persons. In this case I have determined in the future to offer summer residents in the park at least one Eucharist on a week-day, during the season, and more when it shall appear to be required. Perhaps this small experience may prove suggestive to others similarly situated.

J. C. DAVIDSON.

Peterboro, September 24th.

HURON'S MISSION FUND.

Sir,—Judging by the letters which have appeared in your columns since my last letter on this subject, I fear we are losing sight of two facts on which I strove to lay special stress, viz.: (1) That non-observance, by a majority of the parishes, of the canon which requires \$1 per family, as the measure of their contributions to the diocesan funds, is depriving the missionary clergy of a large part of the income they would otherwise receive, and (2) the canon referred to is, and must of necessity remain, for at least a year, the law of the Church—though under it a parish may raise its quota by the old method of quarterly collections or otherwise, as it may deem best. I do not desire to throw cold water on any project for a special effort to make up the losses the clergy have already suffered through the action which the Executive Committee had no option but to take. It may be as well, however, to remember that a special canvass of the diocese, to make up the diocesan debt, is scarcely yet completed, and though it has met with a liberal response, the debt is by no means wiped out, and a repetition of last year's experiences seems inevitable, unless the income for the current year be largely augmented. The Bishop in his charge stated that in a large number of parishes the \$1 per family canon had not worked advantageously. In others, where persistent effort was made, he stated that it had resulted in increased returns. Cannot such persistent efforts be employed so as to make the result in the few the result in all the parishes, during this current year of plenty? None of your correspondents have shown how the missionary clergy can be paid without money, nor has anyone, as yet, suggested even a better scheme than the present canon. Whether a better scheme will be evolved by next year or not, it seems plain that, for this year, at all events, to carry out the existing canon is the only practicable one to prevent further distress.

C. O. ERMATINGER.

A SONG.

By James Whitcombe Riley.

There is ever a song somewhere, my dear;
There is ever a something sings away;
There's the song of the lark when the skies are clear,
And the song of the thrush when the skies are gray.

The sunshine showers across the grain,
And the bluebird trills in the orchard tree;
And in and out, when the eaves drip rain,
The swallows are twittering ceaselessly.

There is ever a song somewhere, my dear,
Be the skies above dark or fair,
There is ever a song that our hearts may hear—
There is ever a song somewhere, my dear—
There is ever a song somewhere!

There is ever a song somewhere, my dear,
In the midnight black, or the mid-day blue;
The robin pipes when the sun is here,
And the cricket chirrups the whole night through.

The buds may blow and the fruit may grow
And the autumn leaves drop crisp and sere;
But whether the sun or the rain or the snow,
There is ever a song somewhere, my dear.

JUST AN ORDINARY ANGEL.

"An all-fired hot day, marm! Goin' fur?" said an old farmer, addressing a lady who sat at his side in a railroad station waiting for a train.

The lady drew away her rich silks impatiently, frowning as if to say: "You're out of place, sir;" but she made no audible reply.

"An all-fired hot day, I say, marm," said the old man in a louder tone, supposing that she was a little deaf. "Are you goin' fur? Why," he continued, as no reply was vouchsafed, "I'm sorry you're deat, marm. How long have you been so?"

"Sir," said the lady, rising, "do you mean to insult me? I shall complain to the police," and she swept haughtily from the room.

"Waal, I never!" exclaimed the old man, as he drew out the red bandanna and mopped his forehead. "Pretty tired, marm," he continued, addressing a woman who had just come in carrying a baby and a lot of bundles, and with two small children clinging to her dress. "Are you goin' fur?"

"To Boston, sir," was the pleasant reply. "Got to wait long?"

"Two hours. Oh, children, be quiet and don't tease mother any more."

"Look-a-here, you young shavers, and see what I've got in my pocket," and soon both children were on his knees eating peppermint candy and listening to wonderful stories about the sheep and calves at home. Next he pulled out a string and taught them how to play "cat's cradle." They were soon on the floor happy as kittens.

"Now, let me take that youngster, marm," he said, noticing that the baby wanted to be tossed all the time: "You look clean beat out. I guess I can please him. I'm a powerful hand with babies." In his big arms the child crowed with delight until he fell asleep.

"Tain't nothin' at all marm," he said, two hours later, as he helped the woman and her charges on board.

Buying a pint of peanuts from a little girl and paying twelve cents instead of ten, he munched in hearty enjoyment until the train was called.

"Lean right on me, marm," he said to an old lady as he took her carpet-bag; "I'll see you safe through."

"All aboard!" shouted the conductor, and the train started. "Something bright has

gone out of this depot that doesn't come in every day," said one who remained "an honest heart."

OUR PLACE AND DUTY.

All that we need to know as to our place in life is that it is where God has sent us, and that He still wants us there. All that we need to know as to our present duty is that it is what is needed to be done just then, and that we have it to do. What will come of it all, we cannot yet know. Whether we are to be here always, or to go elsewhere very soon, it is not for us to know or to say. God may see that it is important for us to do or to endure in our present limited sphere for a very long time; or, He may have a larger and a more attractive sphere elsewhere, just ahead. Of one thing we may be sure, God will not call us to a broader field unless we are doing the best we can where we are. He gives us now the very best spot in all the universe, as He sees it, for our highest present welfare and usefulness. If we are not willing to accept His ordering in this thing, we are not likely to do better, or even as well, anywhere else of which He knows. Contentment is of one's spirit, not of one's possessions or surroundings.

GOD LEADS US.

God leads us many times by ways that we know not. Not always in green pastures, and beside still waters, but over desert wastes, through dry lands where no water is, up rugged steeps and through thorny thickets lies our way. Sometimes we lose sight of the guiding hand altogether. We seem left to walk in darkness, and to wander alone in the wilderness, and we are ready to cry, "My God, my God, why hast Thou forsaken me?" But let us take courage. We are not forsaken. We could not be forsaken unless God were to change His nature. "I will never leave thee, nor forsake thee," are His own words. Let us hold fast to them. Let us lean not on what we feel, but on what we know. Sooner or later the day will dawn, and the darkness, with the doleful creatures which haunt it, will flee away. The path will lead us home, and our Lord will welcome us to the green pastures and beside the still waters, and we shall see Him in whose presence are pleasures forevermore.

WHEN GOD IS NEAR.

Nothing is so near unto God as the patient way of the common day. What Abraham Lincoln said of the common people is just as true of the common things of life: "God loves them; that is why He made so many of them." Those things for which familiarity has bred contempt will, by thoughtfulness, raise from the heart reverence and worship. Our Lord God Himself is the sunlight that illumines and beautifies the dusty hills of duty that we daily climb. Our Lord Himself is the flowing river which makes glad and bountiful the humble place where a human heart is fertile in fruits of gentleness and consideration. If one lives where the ripple of a brook, or the roll of the sea, is always sounding in his ears, he soon fails to notice the constant melody; yet how speedily he misses it when it is out of hearing! Thus continually the Christian lives with God—so much so that he sometimes fails to notice His ministries of peace and guidance. Yet should conscience be silenced, or the heart stilled, how sorely and speedily would the world be changed! The greatest things in our lives are the little ones, and the greatest things in our religion are the little ones that are with us every day.

JOHN CATTO & SON.

We have received a copy of the catalogue for the autumn and winter season for 1898—99, from the firm of Messrs. John Catto & Son, of King street East, Toronto. This firm is an old established and most reliable one, and their goods are always of the very best quality. Any orders which may be sent in to them from the country will be filled with the greatest promptitude and despatch. Copies of their very interesting catalogue, giving information in all their departments, can be obtained by anyone wishing to have same by writing a post-card, requesting same, and sending their address.

HINTS TO HOUSEKEEPERS.

Eggs a la Tabasco.—This was given by a famous chef, and is always delicious. Bring to a boil a pint of cream. Drop into it the eggs you wish to poach (it will take four easily), and drop them into a muffin-ring. By so doing they will not spread into an ungainly and awkward shape. Have ready as many small slices of toast as you have eggs, and lift the eggs carefully upon them—one for each. Season with salt and pepper and four drops of tabasco. They should be rather hot with the sauce. Pour the rest of the cream over them.

Chocolate Blanc Mange.—One quart of milk (take a cupful from the quart and soak one ounce of gelatine in it for one hour), four heaping tablespoonfuls grated chocolate rubbed up with a little milk, three eggs, the whites and yolks beaten separately, a cupful of sugar and a tablespoonful of Extract of Vanilla; heat the milk to boiling, then pour in the gelatine and milk, and stir it until it is dissolved; add the sugar to the beaten yolks, and stir till it is smooth; beat the chocolate into this, and stir in a spoonful at a time of the scalding milk upon the mixture; return to the inner saucepan and heat gently till it almost boils; remove from the fire and turn into a bowl, then beat in lightly and quickly the beaten whites, then pour into the molds, which must be wet in cold water, and set away to cool.

Chicken Patties.—Cut the white meat of a chicken into small pieces. Place in a saucepan half a pint of stock and two ounces of lean ham, chopped fine; let simmer. Mix a spoonful of butter and one of flour. Boil the broth to about half the original quantity; strain into a half-pint measure and fill up with cream; stir this into the flour and butter; when thick add the chicken. Keep at the boiling-point for five or six minutes; set aside to cool; when cold fill the patty-cases; garnish with sprigs of parsley.

Steamed Chicken.—Rub a large, plump chicken with salt and pepper, place in a steamer and steam an hour and a half. When done, keep hot and prepare a dressing of one pint of gravy, one pint of cream, six spoonfuls of flour, tablespoonful of corn starch, pepper, salt and a few drops of extract of celery.

Chicken Cheese.—Take a chicken and cook it very tender. Cook the gravy or liquor of the chicken all down to a jelly. Take out all the bones and chop the meat; season with salt and pepper and a little sage if desirable. Put it into a mold. Turn out and slice.

Fried Chicken.—Clean and wash well, and with a sharp knife cut it open in the back. Dredge with flour, pepper and salt. Put equal quantities of butter and lard in a hot frying-pan. Then put in the chicken and keep it well covered until brown on both sides. The secret of a nice fricassee is in having plenty of hot lard or butter.

Children's Department.

ROCK-A-BYE, BABY.

'Rock-a-bye, baby, in the tree-top,
When the wind blows the cradle will rock;
When the bough breaks, the cradle will fall,
Down tumbles baby and cradle and all.'

Rock-a-bye baby, the meadows in bloom
Laugh at the sunbeams that dance in the
room,
Echo the birds with your baby tune,
Coo at the sunshine and flowers of June.

Rock-a-bye, baby; as softly it swings
Over the cradle the mother-love sings,
Brooding or cooing, at even or dawn—
What will it do when the mother is gone?

Rock-a-bye baby, so cloudless the skies,
Blue as the depths of your own laughing
eyes;
Sweet is the lullaby over your nest,
That tenderly sings little baby to rest.

Rock-a-bye, baby; the blue eyes will dream
Sweetest when mamma's eyes over them
beam;
Never again will the world seem so fair,
Sleep, little baby, there are clouds in the air.

Rock-a-bye, baby; the blue eyes will burn
And ache with that your manhood will learn,
Swiftly the years come with sorrow and care,
With burdens the wee dimpled shoulders
must bear.

Rock-a-bye, baby, there's coming a day
Whose sorrows a mother's lips can't kiss
away—
Days when its song shall be changed to a
moan—
Crosses that baby must bear all alone.

Rock-a-bye, baby, the meadow's in bloom,
May never the frost pall the beauty in bloom,
Be thy world ever bright as to day it is seen—
Rock-a-bye baby, "thy cradle is green."

WHICH IS THE ENEMY?

A boy, bright-eyed, and fair-
faced, was found in the street by
Frank Hals, a celebrated Dutch
painter. The lad knew no name
but Hans, so Hals called him Hans
Findling, and went at the work
of teaching him. The boy proved an
apt pupil; but, as he progressed
in art and increased in years, his
works took on a strange character
for one so young. They were of
drinking-houses and drinking-
scenes, painted with a truthfulness
and vividness that was wonderful.
He went in for a short life and a
merry one. At the age of thirty,
he had drunk so much, so deeply
and so long, that his life was liter-
ally drowned out of him.

"Give me wine!" he cried to his
physician.

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"No, no; it must be water,
Hans."

"Must it?" Ah, well, I'll try to
love my enemy!"

The physician took the young
man's hand and said: "Hans, I
am going away for a time, as I
have others to visit. Now, look
you; I want to leave a solemn
question for you to answer. There
is a bottle of wine, and there is a
flagon of pure water. Which is
the enemy? Dear boy; if you
solve this problem, as I hope you
will, you shall be saved not for a
merry life, but for a useful one.
If you decide in behalf of the foul
fiend, no power can save you."

The physician went away. When
he returned he found the young
painter in tears.

"Doctor, save me! save me! and
I will be a useful man!" He had
decided that the bright wine was
his enemy.

The good physician saved him,
and Hans lived many years, an or-
nament to society, and a grand
contributor to the world of art.—
Youth's Companion.

A CUBAN FILIBUSTER.

A company of Spanish soldiers
were encamped at the edge of a
small village, which they had been
ordered to watch. Below them
the blue water of the Caribbean
Sea was flecked by the white lines
which a south wind was throwing
up. Behind rose what had once
been luxuriant hillside vineyards,
now mere waste fields. Several
officers stood in a small group by
themselves, alternating their at-
tention between some topic of con-
versation, which was apparently not
very interesting, and the camp fire
from which came the fragrant
odors of a prospective supper,
which was interesting.

Suddenly there was the sharp
click of a sentry's rifle, as it came
into a position, and a peremptory
"Halt, there!" followed a moment
later by the click and "Halt!" of
another sentry.

The officers turned. Who was
it who thus dared their guard, and
who not only dared, but apparent-
ly treated it with contempt?

At first they saw nothing, but that
was because their glances were
levelled too high. Presently one
of them laughed and nodded to-
ward the low-growing wild cas-
sava, through which a child of six
or seven was trudging resolutely
toward them.

"A case for discipline, Captain,"
said one; "or shall we run?"

"No, I think we had better stand
our ground," was the answer.
"But see, the enemy has already
forgotten us."

It was true. Coming to with-
in three or four yards of them,
the child had for the first time
noticed the camp-fire and the pre-
parations for supper. Turning
abruptly from her course she ap-
proached the fire.

Beside it, on a board, were some
loaves of bread, newly baked.
Grasping two of these, all her
chubby hands could hold, she
composedly started back through
the camp.

"Oh, say! Hello there!" called
one of the officers. "You mustn't
do that, you know. Take the
bread right back to the fire."

But the child only grasped the
loaves the tighter and hurried on.
The officer started in pursuit.

"Come, come," he said, roughly,
"did you hear what I said. Take
those loaves back."

She faced him squarely.

"I won't. My mamma is
hungry, an' she needs the bread
more than you big, strong men.
I'm going to carry it to her."

"No, you are going to carry it
back to the fire," he said, but his
voice was a little softer. "It isn't
yours, you know."

Her eyes began to flash.

"It is mine," she declared,
stoutly. "Didn't your men tear
our vineyards all to pieces? My
mamma says you took everything
we had. This bread isn't much
pay for them. It's mine, an' my
mamma's hungry, an' I'm going
to keep it. If you try to get it,
I'll fight, I will." Then her mood
changed. "Please let me keep it,"
she urged. "My mamma's
hungry. She gives me every-
thing, an' don't save any for her-
self. She thinks I don't know,
but I do. Please! please!" looking
anxiously into his face. "If you
are ever hungry, an' my mamma
has bread, we'll give you just all
you can eat."

"Did your mamma send you
here?" he asked, abruptly.

Her eyes grew mirthful.

"Mamma thinks I'm up-stairs
playing with kitty," she answered,
"but I climbed out of the window

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and down a long ladder. Then I climbed here, for I knew you folks had bread."

"How do you know your mamma is hungry?"

"I see her pick up a teenty bit of crust I frowed away, an' eat it like it tasted awful good. An' she picked some leaves an' eat them. We've only had one loaf of bread in the house for a long time, an' she's kept that for me. She don't say so, but I know. An' oh, ay! I'm ever an' ever so much obliged for this bread. You're awful good."

She seemed anxious to put out her hand for him to shake, but was evidently afraid of dropping one of the loaves. At length she straightened a finger, and he, after a moment's hesitation, took it gravely.

He watched her until she disappeared among the low-growing cassava, then he turned to his companions.

"Captain," he said, quietly, "the enemy was too strong. I could not repel the attack."

A SHAGGY NEWSBOY.

The railroad ran along one side of a beautiful valley in the central part of the great State of New York.

I stood at the rear end of the train looking out of the door, when the engineer gave two short, sharp blasts of the steam whistle. The conductor, who had been reading a newspaper in a seat near me, arose, and touching my shoulder, asked if I wanted to see a "real country newsboy." I, of course, answered "Yes." So we stepped out on the platform of the car.

The conductor had folded up his paper in a tight roll, which he held in his right hand, while he stood on the lower step of the car, holding on by his left.

I saw him begin to wave the paper just as we swung around a curve in the track, and a neat farmhouse came into view, way off across some open fields.

Suddenly the conductor flung the paper off toward the fence by the side of the railroad; and I saw a black, shaggy form leap quite over the fence from the meadow beyond it, and alight just where the newspaper, after bouncing along the grass, had fallen beside a tall mullein stalk in an angle of the fence.

It was a big black dog. He stood beside the paper, wagging his tail, and watching us as the train moved swiftly away from him. Then he snatched the paper from the ground in his teeth, and leaping over the fence again, away he went across the fields toward the farm-house.

When we last saw him, he was a mere black speck moving over the meadows, and then the train rushed through a deep cliff in the hillside, and the whole scene passed from our view.

"What will he do with the paper?" I asked of the tall young conductor at my side.

"Carry it to the folks at the house," he answered.

"Is that your home?" I inquired.

Diamond Quality

To the uninitiated "a diamond is a diamond." Not so to those who understand them—there is often as much difference as between night and day.

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Corner Yonge and Adelaide Sts., Toronto

"Yes," he responded; "my father lives there, and I send him an afternoon paper by Carlo every day, in the way you have seen."

"Then they always send the dog when it is time for your train to pass?"

"No," said he, "they never send him. He knows when it is time for the train, and comes over here to meet it of his own accord, rain or shine, summer or winter."

"But does not Carlo go to the wrong train sometimes?" I asked, with considerable curiosity.

"Never, sir! He pays no attention to any train but this."

"How can a dog tell what time it is, so as to know when to go to meet the train?" I asked again.

"That is more than I can tell," answered the conductor; "but he is always there, and the engineer whistles to call my attention, for fear I should not get out on the platform till we had passed Carlo."

"So Carlo keeps watch of the time better than the conductor himself," I remarked, "for the dog does not need to be reminded."

The conductor laughed, and I wondered, as he walked away, who of my young friends, of whom I have a great many, would be as faithful and watchful all the year round as Carlo, who never missed the train, though he could not "tell time by the clock."

HONOURING FATHER AND MOTHER.

So important is this filial duty that God included it among the ten laws given on Mount Sinai. It is the "first commandment with promise." Obedience thereto insures prosperity and long life: "That it may be well with thee, and that thou mayest live long," (Eph. vi.,

3). Children honour their parents by

1. Obedience. "Children obey your parents in the Lord; for this is right." Response to their commands, in order to be true obedience, must be prompt, willing, hearty, joyful. A true child hardly needs to be told what to do; love is so alert that it anticipates the parents' will or wish, and hastens without reluctance to fulfill it.

Samuel Johnson, the celebrated lexicographer, when a boy was asked by his father, a poor bookseller, to take his place one day when he was sick, and sell books at his stall in the market-place. But because of a false and silly pride he refused to obey. Fifty years after, he went into the market-place where the bookstall used to stand, and with uncovered head stood for an hour in the pouring rains as an act of contrition for his disobedience to his kind father. Nothing in after life weighs heavier on a filial heart than an act of disobedience or unkindness to a good father or mother.

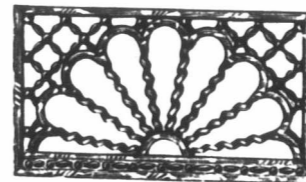
2. Gentle acts of courtesy and affection, gentle, refined manners are the secret happiness in the home. Boys and girls full of energy and enthusiasm, naturally boisterous and restless, must cultivate patience, self-restraint, quietness in the presence of older people. This will add to and not detract from their joyfulness.

When parents speak or are conversing, the children are not to interrupt or be self-assertive. A thoughtful child, by affectionate helpfulness when mother is weary, by graceful manners, by waiting for their turn at meal time, by a thousand "little deeds of kindness" and "little acts of love," can transform the home into a place of sweetness and joy. Beautifully has it been said that the little phrases, "Pardon me," "Excuse me," "Mother dear," "Father," perfume the air with the fragrance of paradise.

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3. Earnest pursuit of knowledge, culture, spiritual manhood or womanhood. "A wise son maketh a glad father." The happiness, yea, the very life, of parents, is bound up in the well-doing and well-being of their children. Washington at sixteen wished to enter the Colonial navy. He went to bid his mother good-bye. She was so distressed and tearful at the thought of his life as a midshipman that he said to the servant: "Bring back my trunk, I cannot make my mother suffer so by leaving her." That filial regard for his mother's wish and ideal changed his entire life. The splendid career of Washington as soldier and President was determined by his affectionate regard for his mother.

No one, save God, loves a child as much as a true parent. The child who would win God's blessing must respect, reverence, honour and be grateful for that love. Love and reverence for the Father in heaven are the fountain-head of all love and reverence for the earthly parent. What a tribute to Jesus' filial spirit are the words: "This is my beloved Son." May the heavenly and earthly Parent be able to say that of us.—N.Y. Observer.

—Never attempt all you can do; for he who attempts everything he can do often attempts more than he can do.

—God judges, not by the success you have won and that others applaud you for winning, but by the way you have won it.

—God never does anything for us that we can do for ourselves. If we could have saved ourselves Jesus would never have come.

—You want to be true, and you are trying to be. Learn two things—never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.

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AFRAID OF A SHADOW.

Many of God's children shrink from the thought of death, even though their faith assures them that it is but the gateway into eternal life and eternal happiness. To such this story shows, in a simple, plain, direct way, how, as the old shepherd said, "death is only a shadow with Christ behind it."

A godly shepherd was dying, and, when his minister came, said to his wife, "Jean, gie the minister a stool and leave us for a bit, for I wad see the minister alone."

As soon as the door was closed, he turned the most pathetic pair of gray eyes upon me I ever looked into, and said in a voice shaken with emotion, "Minister, I'm dying, and—and—I'm afraid!"

I began at once to repeat the strongest promises with which God's Word furnishes us, but in the midst of them he stopped me, "I ken them a'," he said, mournfully: "I ken them a', but somehow they dinna gie me comfort."

"Do you believe them?" "Wi' a' my heart," he replied, earnestly.

"Where, then, is there any room for fear with such a saving faith?" "For a' that, minister, I'm afraid, I'm afraid."

I took up the well-worn Bible which lay on his bed, and turned to the Twenty-third Psalm. "You remember the Twenty-third Psalm?" I began.

"Remember it?" he said, vehemently "I kened it long afore ye were born, ye need na read it; I've corned it a thousand times on the hillside."

"But there is one verse which you have not taken in."

He turned upon me a half-reproachful and even stern look.

I slowly repeated the verse, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

"You have been a shepherd all your life, and you have watched the heavy shadows pass over the valleys and over the hills, hiding for a little while the light of the sun. Did these shadows ever frighten you?"

"Frighten me?" he said, quickly. "Na, na! Davie Donaldson has Covenanters' bluid in his veins; neither shadow nor substance could weel frighten him."

"But did those shadows ever make you believe that you would not see the sun again—that it was gone forever?"

"Na, na; I could na be sic a simpleton as that."

"Nevertheless, that is just what you are doing now."

He looked at me with incredulous eyes.

"Yes," I continued, "the shadow of death is over you, and it hides for awhile the Sun of Righteous-

ness, who shines all the same behind it; but it's only a shadow. Remember that is what the Psalmist calls it—a shadow that will pass; and when it has passed, you will see the everlasting hills in their unclouded glory."

The old shepherd covered his face with his trembling hands, and, for a few minutes, maintained an unbroken silence; then, letting them fall straight on the coverlet, he said, as if musing to himself, "Aweel, aweel! I ha' corned that verse a thousand times on the heather, and I never understood it so afore—afraid of a shadow, afraid of a shadow!"

Then turning upon me a face now bright with an almost superhuman radiance, he exclaimed, lifting his hands reverently to heaven, "Ay, ay! I see it a' now. Death is only a shadow with Christ behind it—a shadow that will pass. Na, na! I'm afraid nae mair."

HOW MARY KNEW.

A girl of fourteen felt that she had experienced a real change of heart. Her pastor asked her:

"What makes you feel that you are now a Christian, Mary?"

"Well, for one thing, I do all my work better than I did before."

It was a wise reply, and it proved the sincerity of her desire to lead a better life. She had learned the valuable lesson that true religion is something that can be applied to the homeliest and most common-place daily duties. One cannot help doubting the genuineness of a conversion that has no effect on one's every-day duties, for true religion is a very practical thing. If we experience it in its highest and broadest sense it will cause us to perform common, every-day duties "as unto the Lord."

BRIGHT DAYS OR DREARY?

It is quite customary to speak of autumn as the melancholy season of the year, and perhaps many of you young people have felt a mysterious depression during these bright fall days. Recently we read a little poem which takes quite an opposite view of this season. The author saw the modest green of the grass turning to gorgeous yellow, the leaves blushing, the seed-burrs bursting with laughter.

It seems to us that this illustrates very well the importance of looking at things in the right way. If you choose, you may think of the autumn as the death of all the summer's glories, or you may call it "the climax of the year." You may imagine that the breezes are sighing over the passing of the flowers, or you may interpret their tones as full of laughter. You may train yourselves to think regretfully of the pleasures which are fled, or you may look forward to the joys which are yet to come.

Which is the sensible course to follow, young people? Is it worth while to sigh through these fall

days, and shiver through the winter, or is it a better plan to take the delights of each season as they come, and make the most of them? It is possible to find a gloomy side even to something as bright as an autumn day. There are people who seem to discover bitterness in every cup they drink. Some black cloud always gets between them and the sunshine. The sweetest music always has an undertone of sadness.

Now, if this were something that could not be helped, we should feel nothing but pity for those who were unfortunate enough to take the gloomy view. But it is really a matter of habit. It is just as easy to train ourselves to look upon the bright side, to pick out sweetness, to hear the music that sounds underneath seeming discords. Drink in the brightness and gladness of the autumn, till the good cheer in your heart melts into thanksgiving.

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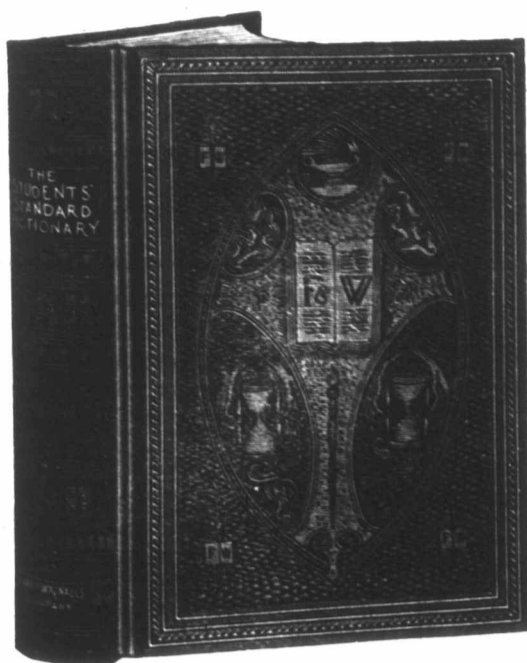
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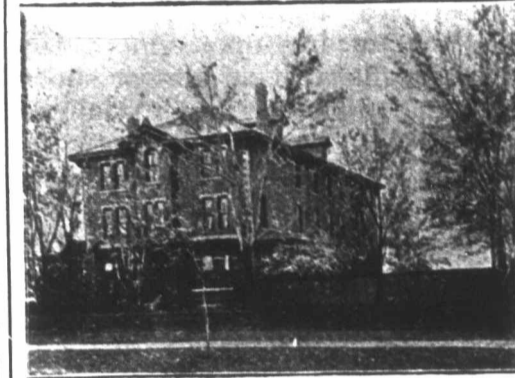
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