

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, NOVEMBER 8, 1894.

[No. 45

**PRESENTATION**

ADDRESSES . . .

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



Ornament your homes with **Grille or Fret Work**  
For Arches, Doors and Transoms.  
Circulars free.

**OTTERVILLE MFG. COMPANY, Ltd.**  
OTTERVILLE, ONT.

**ROBT. M. WILLIAMS**  
Engrosser and Illuminator

Addresses, Resolutions of Condolence, &c. Lodge Charters, Diplomas, Certificates &c. neatly and artistically completed.  
Inscriptions Engrossed or Illuminated in Presentation Bibles, Albums, &c.

Freehold Loan Bldg., Toronto, Ont.

WANTED—Position as managing housekeeper by middle-aged lady. References exchanged. Can take full charge. Address BOX 112, Post Office, St. Catherine Street, Centre Montreal.

Telephone 1206.  
**The Bassinette,**  
11 King St. West, Toronto.

Ferris Bros.' Good Sense Corset Waists, also Pt. Watchspring and French-woven Corsets in stock.  
Ladies' Under-clothing and Baby Linen in new and exclusive designs, and in all qualities.

**E. S. BURNHAM'S**  
**Clam Bouillon,**  
Especially adapted for invalids, can be obtained at

**HEREWARD SPENCER & CO.'S**  
TEA MERCHANTS  
63½ King St. West, Toronto.  
Telephone 1,807

**R. WOLFE,**  
The well-known Ladies' Tailor,  
is showing the largest stock of

**Ready-Made Mantles**

To be seen in the Dominion. Over 300 styles, all our own designs, and all made on the premises. Any lady can have a mantle made to order without extra charge; fit and finish guaranteed the best. We manufacture LADIES' FURS and remodel the same in any of the leading styles. Our tailor-made costumes are not to be equalled for fancy style and fit. Our millinery is the latest from Paris and New York, besides our own exclusive styles; and prices are moderate. We have an elegant stock of Capes, golf and military, with and without fur trimming, from \$8 up. Kindly favor us with a call. Mail orders receive careful attention.

**R. WOLFE,** The Leading Ladies' Tailor of the Dominion  
107 Yonge Street.  
Please mention this paper.

C. P. LENNOX, L.D.S. O. W. LENNOX, D.D.S.  
**Chas. P. Lennox & Son,**  
DENTISTS  
Rooms C & D, Confed'n Life Bdg.,  
Cor. Yonge & Richmond Sts.  
TORONTO. TELEPHONE 1846

**F. G. CALLENDER M.D.S.**  
Dental Preservation a Specialty.  
394 YONGE STREET,  
TORONTO.

**DR. E. A. PEAKER,**  
PARKDALE DENTIST.  
1949 Queen St. West, TORONTO.  
Office Hours—9 to 12 a.m. 1 to 6 p.m.  
Tel. phone 5150

**DR. EDWIN FORSTER,**  
DENTIST.  
OFFICE,  
Cor. Buchanan & Yonge Sts. Telephone 641.

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

**DR. R. J. LOUGHEED,**  
Dentist  
TELEPHONE 1943.  
Cor. Wilton Ave. and Parliament St., Toronto.  
Open at Night.

**DR. BALL,** Tel. 2138.  
DENTIST.  
Partnership being dissolved, remains in Dr. Hipkins' late office, cor. Yonge and Gerrard.

**DR. JENNIE GRAY,**  
263 Wellesley St., Telephone 4302. 231 Jarvis Street, Telephone 2578.  
TORONTO.

**A. M. ROSEBRUGH, M.D.**  
EYE AND EAR SURGEON,  
137 Church Street, TORONTO.

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

**MISS BURNETT,**  
117 Yonge St.

Retiring from  
Business  
Stock Must  
be Sold

Do you want a stylish, becoming Bonnet or Hat at a very low price? Call and see what we can show you.  
**Millinery** in the richest materials to be sold below cost.

**We Lead in Dress Goods AND MANTLES**

Always showing the newest make at the lowest possible prices for reliable goods. We give better value than any other house in Toronto. New Tweed Dress Goods from 25c. up. Beautiful Venetian Cloth from 65c. Covert Coating from 75 cents.

**Fur Lined Circulars**  
in great variety just opened. You make a mistake in buying before seeing our stock.

**H. A. STONE & CO.**  
212 Yonge St.

**SCHOOL FOR THE DEAF**  
Children and adults taught to speak and understand by watching the lips. Terms very reasonable. For particulars address or call on **BESSIE EDDY,** 107 Spadina Avenue.

**83, 85, 87, 89.**

The above are the numbers of our stores on King street east. Our fall and winter stock of boots and shoes constantly arriving. Do not purchase your footwear until you have seen our newest styles. Ladies', Misses' and Children's Leggings a specialty. Ladies' Overgaiters, perfect fitting, 50 cents.

**H. & C. BLACHFORD.**

**MISS PATON**  
Is now prepared to offer her friends and patrons artistic, fashionable Parisian Dinner and Evening Dresses at her Fashionable Dressmaking Parlors at  
**R. Walker & Sons, 33-43 King St. E.**

**Aim High**  
It has always been our aim to give perfect satisfaction. It requires ability and experience to make properly fitting Clerical Clothing.  
We would be pleased this fall to receive your order.

**Geo. Harcourt & Son,**  
MERCHANT TAILORS,  
57 King St. West, Toronto.

Visiting Cards  
At Home Cards  
Invitation Cards  
Engraved or Printed to order in the correct style.

Writing Papers  
in all the fashionable tints  
At **BAIN'S** Stationers  
53 King St. East, Toronto.

**Don't Hesitate**

about buying a new HAT. Go straight to Dineen's, where you will find a selection unparalleled in Toronto for style and quality and prices as moderate as can be made. We are agents for Stetson, Philadelphia; Dunlap, New York; Heath and Christy of London.  
We also carry the best Lightweight English-made Raincoats at from \$10 to \$8 and are offering a special line of Silk Umbrellas at a low figure. Open till 10.30 to-night.

**W. & D. Dineen,**  
Cor. King and Yonge.  
Branch, 254 Yonge St.

**Read, Mark Learn.** The principle we work upon is not how cheap but how well we can do your work. It makes no difference to us how small or how large your order. We endeavor to give satisfaction, and can do it too.

**R. PARKER & CO.,**  
Dyers and Cleaners  
Works and Head Office—787 to 791 Yonge St., Toronto, Ont. Telephone 3037 and 3640.  
Branches at Hamilton, Brantford, London, St. Catharines, Galt and Woodstock. Agents everywhere.

**CHINA HALL**  
FLOWER TUBES

In Rich Cut Glass  
Green and Gold  
Crystal and Gold  
All the new lines of WHITE FRENCH CHINA for decorating.  
**BANQUET LAMPS.**

**JUNOR & IRVING**  
49 King St. East, Toronto.

**Just Published!**  
449 pp. Demy 8vo. Cloth.  
Price, \$3.00.

**HISTORY, PROPHECY, —AND— THE MONUMENTS**  
—BY—

**JAMES FREDERICK McCURDY, Ph.D., LL.D.**  
Professor of Oriental Languages in University College, Toronto.

**VOLUME I**

**To the Downfall of Samaria.**

We beg to announce that we have arranged with the publishers for the Canadian market for the above important work, and that we are now prepared to fill orders.  
**Rowsell & Hutchison**  
76 King Street East, Toronto

and Sea Communion Case fitted; Catalogue on application. T. Church Furnishers, Tavistock London, W.C., England.  
from 3s 6d. 5s., 8s. 6d., 9s., 10s., always in stock. T. PRATT Church Providers, Tavistock London, Eng. Catalogues  
Windows, Memorial Brasses orations. Estimates free. T. Ecclesiastical Art Workers, Covent Gdn., London, Eng.  
Cruicifixes, Vases and Candelate use. Sketches with prices. PRATT & SONS, Complete Tavistock street, Covent V.C., Eng.  
Full size for church use, 8s.; communion, 10s. 6d.; Linen Altars, 6d. T. PRATT & SONS, Tavistock street, Coventing.

**LEAD GLASS**  
And Church Furnishings  
Castle & Son,  
10 University St., Montreal



**MENTAL IRON WORKS**  
St. W., Toronto.  
of St. Thomas.  
Financing and every Description Mental Iron Work.  
given to architect's work, by the hour. Special catalogues on application.  
SEPH LEA, Manager.

**BRASS WORK.**



**Pulpits**  
Lampstands, Ewers  
Lighting Fixtures, &c  
Prices and prices guaranteed  
Wm. G. Simons Co., Ltd.  
St. W., Toronto.

**PHOTOLOGY**  
from hand writing. Invisible & whole sheet printed; signature indispensible and stamped envelopes. Address, F. W. Qu'Appelle Station.

**DRIAL**  
LEAD GLASS  
WINDOWS  
TORONTO

**THE ST. DENIS**

Broadway and Eleventh Street,  
Opposite Grace Church. NEW YORK  
European Plan.

Rooms \$1 per day and upwards.  
"There is an atmosphere of home comfort and hospitable treatment at the St. Denis which is rarely met with in a public house, and which insensibly draws you there as often as you turn your face toward New York."

**Hooper's  
Liquorice  
Linseed and  
Chlorodyne  
Lozenges**

For a cough. The best possible combination for an irritating cough.

**HOOPER & CO.**

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

**Brass Memorial  
Emblems & Signs**  
**PATTERSON & HEWARD**  
40 WELLINGTON ST. W. TORONTO

**One New Subscriber**

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

FRANK WOOTTEN,  
"Canadian Churchman."

Offices—Cor. Court and Church  
Sts., Toronto.

**FOR SALE.**

A large handsome Reed Organ, suitable for good sized church or large school room, nearly new exceedingly fine tone, cost \$300 cash, will sell for \$200. Address **ORGAN, CANADIAN CHURCHMAN Office, Toronto.**

**Music**

All the latest at lowest prices. 15,000 pieces of 10c. music. Send for Catalogue. **Hutland's Music Store, 37 King St. West, Toronto.**

**PARK BROS.**

338 Yonge Street

Photographers

**\$20.00**

will buy the  
**ODELL TYPEWRITER.**

Will do the work of a large machine.  
Send for sample of work.

TYPEWRITERS RENTED.

**GEO. BENGOUGH,**

45 Adelaide St. E., TORONTO.

**Alcoholism**

Is a Disease

Patients are easily and thoroughly cured at the Gold Cure Institute, 253 Wellesley St.

For full particulars apply to  
**WM. HAY, Manager.**

Correspondence strictly confidential.

**MURPHY GOLD CURE CO., Ltd.**  
253 Wellesley St., Toronto.

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

**John Labatt's Ale and Stout**

Nine Gold, Silver and Bronze  
Medals, and Eleven  
Diplomas



GOLD MEDAL



JAMAICA 1891

The most wholesome of Beverages. Always the same, sound and palatable

**JAS. GOOD & CO.,** Brewery at  
Agents, Toronto. **London, Ont**

By the Thousand!  
By the Tens of Thousands!  
By the Hundreds of Thousands!  
By the Million!

Will be the Output this  
Fall of \_\_\_\_\_

**Cullen's Trees AND Plants**

We will make it decidedly interesting this Fall.  
There's sure economy here. See, see!

**Roses** Hybrid Perpetual, Climbing and Moss. Best varieties; grown in open field. They are strong two-year-old bushes, averaging two feet in height. Clean, vigorous, healthy, well branched and with good roots. They will bloom freely the first season. 30 cents each, two for 50 cents, ten for \$2.

**Vines** Hardy Creeping. Ampelopsis Veitchii (Japan Ivy), 2 years, 2 to 3 feet, 30c. each, two for 50c., ten for \$2.50. Honeysuckle, 3 years old, 30 cents each, two for 50c. Wistaria, purple and white, 3 years old, 40c. each, two for 75 cents.

**Clematis** Double Red, Double White, and Double Laveader, 40c. each, or the three for \$1. Single varieties, including Jackmanii, Henryii, Miss Bateman, Star of India, Ramona and all other single flowering Clematis, 25c. each, 10 for \$2. All our Clematis are two years old and will bloom the first season, and are guaranteed perfectly hardy

**Shrubs** Hardy Flowering. Choice sorts, strong, 2 to 3 feet, well branched, and heavy rooted plants; straight, smooth and symmetrical, 30 to 40c. each.

**Trees** Ornamental. Best varieties, 8 to 10 feet, 50 cents to 75 cents each; \$25 to \$50 a hundred. Also everything else in the nursery line at lowest wholesale price, no matter how small the order.

**FREE.** To all who send in their orders before the first of July, we will give free of charge a large Flowering Chrysanthemum, the World's Fair prize. Address all Canadian orders to

**CULLEN BROTHERS & COMPANY,**  
NURSERYMEN

298 Sherbourne St., Toronto.

We send plants by mail to all parts of the world.

**BURDOCK BLOOD BITTERS**

**THREE RUNNING SORES**  
PHYSICIANS FAILED  
**BUT B. B. B. CURED**

DEAR SIRS—After having used Burdock Blood Bitters for Scrofula in the blood, I feel it my duty to make known the results. I was treated by a skilled physician but he failed to cure me. I had three Running Sores on my neck which could not be healed until I tried B. B. B., which healed them completely, leaving the skin and flesh sound and whole. As long as I live I shall speak of the virtues of B. B. B., and I feel grateful to Providence that such a medicine is provided for sufferers.



MRS. W. BENNETT,  
Acton P. O.  
Ont.

**A SCALY ERUPTION**  
UNENDURABLE ITCHING  
Suffered Three Years—Now Perfectly Cured by B. B. B.

GENTLEMEN—I have used Burdock Blood Bitters for Skin Diseases, from which I have been a sufferer for three years. I have used six bottles and am now entirely cured. I tried other remedies, such as Donald Kennedy's Medical Discovery and the Cuticura Remedies, but all to no good. I doctored one year with the best physicians in the land; they pronounced my disease a Scaly Eruption, but could not remove it. It came on in red blotches and spread over my body; the skin became dry and formed hard dry scales. The itching was intolerable, but I was now completely cured, and I owe it all to B. B. B.



GEO. TRIBE,  
Stratfordville,  
Ont.

**PURIFIES THE BLOOD**



**DEMPSEY & CARROLL**

CORRECT STYLES  
**WEDDING INVITATIONS**  
AND  
**ANNOUNCEMENTS**

HIGH GRADE STATIONERY  
IMPORTED NOVELTIES  
LEATHER GOODS

**UNION SQUARE**  
36 EAST 14TH STREET NEW YORK

Wood, Marble, Opals or Stone, simple or elaborate. Send for Illustrated Hand-Book.

**MEMORIAL**

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

**FONTS**

**OUR OFFER OF  
Historical Pictures**

We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining what are considered on all hands to be excellent pictures of the Bishops, clergy, and laity, who were members of the First General Synod of the Church in the Dominion of Canada. One represents the Bishops in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good, sound Church teaching, and interesting Church news.

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

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

# Canadian Churchman.

TORONTO, THURSDAY, NOV. 8, 1894.

Subscription, - - - - Two Dollars per Year.  
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.  
Liberal discounts on continued insertions.

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

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

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

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

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

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

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

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

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

Address all communications.

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

FRANK WOOTTEN,  
Box 2640, TORONTO.

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

## Lessons for Sundays and Holy Days.

November 11—25 SUNDAY AFTER TRINITY.  
Morning—Micah 4 & 5. to v. 8. Heb. 4, v. 14 & 5.  
Evening—Micah 6 or 7. John 2.

APPROPRIATE HYMNS for the 25th and 26th Sunday after Trinity: compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### TWENTY-FIFTH SUNDAY AFTER TRINITY:

Holy Communion: 316, 319, 177.  
Processional: 176, 202, 231.  
Offertory: 167, 172, 186.  
Children's Hymns: 336, 343, 280.  
General Hymns: 164, 230, 238, 261, 453, 22.

### TWENTY-SIXTH SUNDAY AFTER TRINITY:

Holy Communion: 817, 323, 182.  
Processional: 197, 219, 260.  
Offertory: 227, 234, 271.  
Children's Hymns: 337, 341, 265.  
General Hymns: 170, 236, 256, 285, 24.

"THE MEN COME OUT and thoroughly enjoy the services"—so we read in the *Parish Magazine* of our old friend, Rev. Herbert E. Bowers, of St. Bartholomew's, Buffalo. A recent visit to his United States parish has taught us the secret of the above very rare record. We found a place "all alive" for the church—from rector down to the smallest choir-boy. As the famous organizing-secretary of the C.E.M.S. used to say, "they all feel they belong to the concern." The magazine itself is a model of what such things should be—a local spur to local activity, not a substitute for a general Church newspaper, which too many "parish magazines" vainly strive to be! Mr. Bowers gives his people eight large octavo pages of close local wrestling on behalf of the Church, and encloses them in a handsome cover with "Ecce Homo" for a frontispiece. We commend it to Canadian parsons.

PUSS ON HER HIGH-LEVEL "SOMERSAULT."—How curiously it reads in the solemn and important despatches from Europe, that the French Academy of Sciences had spent almost an entire day in "profoundly discussing the question why

cats fall on their feet." How complimented all the cats of Paris would have felt if they had known of that profound discussion—and the particular cat which helped to enlighten those savants by her execution of a special "high-level" somersault! One would think that an ordinary acrobat, making his usual somersault in mid-air, would have given them an idea or two on the subject of muscular exertion off terra-firma, without having recourse to "profound" theories about leverage and intestinal movements.

"ENGLISH CATHOLICS SUPPORTING THE CHURCH OF ENGLAND steadily on the school question hitherto." Will it be believed by an impartial and unprejudiced reader that the above phrase appeared in a recent leader of that eccentric (eccentric on the subject of "Queen's English") newspaper, the *Toronto Empire*? Yet prominent on the shelves of English literature are such books or works as the Church Prayer-Book, the 39 Articles, the Creed and other formularies of the aforesaid Church—all full of expressions of the Church's claim to be the "Catholic Church in England," all claims of the Church of Rome to the contrary notwithstanding. Why, in the name of common-sense, should it be thought necessary to inform the people of Toronto that the members of the Church of England (that is, "English Catholics,") support the Church of England? The *Empire* staff need a lecture from Prof. Clark.

"BRIGHT, BUT CONGREGATIONAL" services, is the way the *Rock* describes the harvest services instituted by a "newly appointed evangelical." It is not clear why that "but" should seem so appropriate. Why should "bright" services ever be anything else than "congregational?" The fact that an evening celebration of the Holy Communion was among the said services may account for the word "bright," but not in every case. Perhaps our contemporary has in mind some of those grand "functions" one reads about, where the music is so exquisitely "fine" that ordinary people cannot touch it—no, not with a ten-foot pole. Pity the Pope with all the Anglican aid he can get, and some from Protestant Dissenters, would not "sit on" this "high-class" Church music vigorously. It originates in his communion, and the poison spreads abroad. There are "credos" so elaborate that the unhappy celebrant looks as if he would like to retire to the sedilia for a quiet nap and get an acolyte to "call" him on at the proper time to proceed with his work.

STONEWALL JACKSON'S CHECK for foreign missions was once remembered and forwarded under very trying circumstances. It was just after the second battle of Bull Run; the wires were down, and people were in a fever of anxiety to hear the news. A letter addressed in Jackson's well-known hand at last arrived at his home, the town of Lexington. Crowds pressed to hear the contents of the precious missive. It read thus: "Dear Pastor,—I remember that this is the day for the collection for foreign missions; enclosed please find my check." One can easily imagine the effect of such a "remembrance" in such a quarter—how the lesson would sink into the hearts of hearers, and bring forth fruit among his imitators.

THE ROMAN DOCTRINE OF "INTENTION" comes in for a good deal of notice, chiefly in connection with Cardinal Vaughan's recent rather incautious rousing of the Anglican lion. He will probably soon wish he had not spoken! There is something very amusing in the way a writer in the *London Times* rubs this point into His Eminence until one can almost see him squirm under the operation. The dogma is certainly the most utterly foolish of all Roman additions to theology. Even the "Nun of Kenmare" dissects it unmercifully. No Romanist can ever be sure that he has ever once in his life received any sacrament or holy rite, so far as the spiritual benefits are concerned—the very essential part of their ceremonies, with all their elaborate adornments. Their Pope, Bishops, priests and sacraments may, under this dogma, all be a sham.

"OUR CATHOLIC ANCESTORS TAUGHT GENERATIONS of Popes that they would not submit to their dictation, but the unblushing claims of the papacy have been raised time after time, and the cry is the same to-day." Thus well writes the *Church Review*, and adds significantly, "Although Rome has lost her right to the title 'Semper eadem' (always the same) as regards the faith, she retains it in her Bourbon-like fatuity of never learning and never forgetting!" All this is apropos of Cardinal Vaughan's recent laboured and desperate assault on the Catholic position of the national Church of England. We fear that Romish seminaries teach or administer the medicine of history to their ignorant dupes only in very homoeopathic doses!

"OH, DON'T PREACH; JUST TALK TO US," was the request put forth to the Bishop of Wakefield by a miner travelling in his company, when the Bishop had informed him that he was the preacher appointed for a certain service which the miner was about to attend. The Bishop afterwards told the story to his clergy to their profit. Says *Church Bells*: "The advice might have a wider circulation. When clergymen have tried all other means and have failed to attract congregations, let them try the plan of 'talking' to their people, and see how that succeeds." Most preachers probably do not realize that they are firing a volley away over the heads of their hearers—which neither hurts them, nor heals them.

"BISHOPLESS" are three of the African dioceses—the Bishop of Zanzibar is dead (Smythies), and Bishops Hornby and Knight Bruce are "invalidated." Commenting on the fact *Church News* says: "The immense area covered by the three dioceses of Mashonaland, Nyasaland and Zanzibar is now waiting for the men who may be called to foster the growth of Christianity and civilization within its borders." From this it would appear that the return of the Bishops of the two first-named dioceses is regarded as hopeless. This fact more than ever emphasizes the idea that English lives are, to a great extent, thrown away in such unsuitable climates. We need a set of men who are either native or acclimatized. They may not be nearly so good—but a live dog is better than a dead lion.

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



**& CARROLL**  
CT STYLES  
INVITATIONS  
AND  
ENGAGEMENTS

DE STATIONERY  
AND NOVELTIES  
AND OTHER GOODS

**SQUARE**  
REENT NEW YORK

Wood, Marble, Opalite  
or Stone, simple or elaborate. Send for Illustrated Hand-Book.

**FONT**

OFFER OF  
al Pictures

Wh pleasure in offering friends and sub-rtunity of obtaining ed on all hands to be of the Bishops, clergy, ere members of the nod of the Church in f Canada. One repps in their Convoca- formed the Upper the prominent clergy ymen from all parts who formed the Low-

are large photographs artists in Toronto Bros.—and make a ramed 18x14 inches. ps are the only ones during the sitting of are controlled by us, cured from any other xcellent likenesses of ps, clergy and laity. hops is particularly background of Trin- ills and the cloister the Chapel, makes a The price of each, 2.

increase the cir- NADIAN CHURCHMAN, ing so we are intro- families good, sound and interesting

llowing offer: Any subscription to this nd of the year 1894 rscription in advance may have either of ) cents or both of v subscribers paying ance, can have the same terms.

CHURCHMAN,  
hurch and Court Sts.  
Entrance on Court St.

## A SHOREDITCH MISSION.

We use the term characteristically; for, although we intend to refer to work done at St. Agatha's, "Landport," the slums of that region have all the peculiar characteristics of "Shoreditchdom" in general. We make no apology for travelling so far afield: we do it on principle. The earnest workman, bent double over his work, is all the better for an occasional glance at the work being done by his fellows. He may learn something from that hurried inspection, however good a workman he may be himself. His work may be entirely different in many ways, and yet there will be points of similarity. So it is with churches and all other aggregations of individuals. There should be a limit to our absorption as members in the special local interests of our individual associations. We would do well—even as a body, if it were possible—to "take a good look" at the work going on under the charge of congenial spirits, though our separate spheres of activity may lie (literally) poles asunder! The great churches of the West may learn something from the "unchangeable East"—though, we know, "better 50 years of Europe than a cycle of Cathay," and *vice-versa*, or even "more so," as the Irishman says. The Far East and the Far West might mutually study one another with advantage.

## HOW MUCH MORE, OUR BROTHERS?

Even Shoreditch, with all its unsavoury—but interesting—associations, has been transplanted almost "bodily" across the Atlantic—and "*Celum non mutant qui trans mare currunt*,"—they are under the same sky, though they cross the sea! In such localities—whether in London or New York—human life is much the same—and sin, and church work. Only in those crowded hives of humanity the struggle is most intense, the fight most fierce, the various peculiarities intensified, the salient points distinctly emphasized. Hence these points are *easy* to study—they stand out like lantern pictures, enlarged and illuminated on a screen. It may do our most active, devoted and successful American Church workers, clerical and lay, some good to take "a good look" at the work going on in such a place as Shoreditch, even if the result be to cause the remark, "How like our own." Yet differences of a most important kind are pretty sure to be discovered. The closer we peer into the details of such work, the more shall we be convinced of this fact—just as the close and critical student of architecture or philology discovers exciting wonders of art or nature which other eyes do not see or even suspect. On a former occasion we took our readers on a visit to St. Alphege, Southwark; let us now swing round for a turn at another region. We may see some differences in the two pictures.

## SILVER CRUCIFIX, SCARLET CASSOCKS, SILKEN BANNERS.

These things may be all very nice—but they are *not essential*. They may be quite "correct," but we can imagine them absent. The newspaper reporters, in describing recent "functions" at St. Agatha, give much prominence to these "adjuncts," and say much about the picturesqueness of the processions, etc.—but these things, whether they be in good or bad taste, are only a *framing* for the picture—not the picture itself. This very picturesqueness, of course, has its value, if it be appropriate—but it may be so overdone as to become grotesque, and thus the picture is spoiled, instead of being improved. Their advocates tell us of the fact that "we cannot

afford to lose" any additional advantage of strength derived from these adjuncts, and that they are very striking and powerful lessons—"object lessons"—to the poorer classes, who value the sight and use of such things just in proportion as their own ordinary life is bereft of them. There is something in that; but we insist that the "framing" should be carefully selected, so as to correspond with the picture—harmonize, not overpower.

## RITUAL OR WORK?

This is a kindred subject, and had better be dealt with at once, so far as our present object is concerned. A certain "C.Y.S."—a sympathetic, but not blind, correspondent of the *Church Times*—uses the following remarkable language: "Those of the Catholic clergy who have been sounded admit that it is their *work* in the first instance, rather than their Ritual, that attracts—so far as they do attract—the working classes. But it cannot be too often reiterated that Ritual is the 'exponent' of something deeper than itself." "It is not Ritualism that succeeds, but the Ritualists," says the Rev. G. S. Reaney. Good; but behind the men there lies a system; the system produces the men. "The doctrine and discipline of the Catholic Church, always holding before its clergy a high ideal of self-sacrifice, nerving the arms and strengthening the hands of its priests in their conflict with sin and woe, may have something to do with it. It is a striking fact that in such parishes Dissent is powerless, and the Salvation Army drum unheard." This is a very striking statement of the case for the Ritualists. Hardly less so is the terse way the other side is represented by the same writer. "It is too comfortable a thing. The ideal which it holds before its clergy is too apt to be that which a well-known Protestant dean has been heard to eulogize in glowing terms to an audience of Exeter Hall young men, 'a snug little home of one's own.' It is unnecessary to expatiate in these columns on the baldness, coldness and narrowness of their system." So far the *C. T.* correspondent. We are not sure whether he has not over-stated the case on his own side; but we have lately read something in the *Rock* which is in substantial agreement—a confession of want of *devotion* among their clergy.

## THE PICTURE.

Well, a truce to argument; let us come to facts and study the scene before us. We might see much the same at St. Augustine's, in the Bowery, New York, and many other American cities; but the picture before us just now is a very graphic one and *briefly* outlined—therefore useful for these pages. The building round which all the parish work centres is a very remarkable one. First comes the basement, occupying ground where formerly 17 notorious cesspools had luxuriated. This is fitted up with trapeze and "horizontal bars" as a gymnasium for the parish boys. The ground floor overhead is used as a boxing saloon and club-room during the day, and a refuge and shelter for the destitute by night. On this floor also are two rooms appropriated to "Father Jay," the vicar, when he wants to "room" with the lowest of his people. The next storey—reached by a stair-case from the street—forms the sanctuary. The Bishop of London consecrated this third floor as such, though the boxing saloon and gymnasium are secular institutions and pay their rates and taxes as such. The floor and ceiling limit the consecration of this unique church.

## 100,000 CIRCULARS—\$100,000.

The place cost in money the above sum, and in obtaining it the untiring priest in charge wrote and posted to all parts of the world an average of one circular for every dollar he got—a very good return compared with the experience of such colonial experimenters as the late Rev. J. Stannage, of Ontario Diocese. If we remember rightly, he used to calculate on a return of *one shilling* per circular; but, then, even he was not as well-known in England as the Rev. Osborne Jay, of St. Catherine's College, Cambridge. They say that "a priest who builds a church, builds it with his own blood," says this particular priest; but he still lives—notwithstanding his share of "break-downs," and is enlarging the area of his "workshop" in the shape of a new church. Perhaps he makes a liberal use of the gymnasium to "keep up his muscle." At least, he looks like it; and may be seen daily inspecting the scientific "pummeling and pounding," cards and bagatelle, etc. He presides as umpire over all games, and "nips in the bud" every dispute among the players.

## THE PARISH GOES TO CHURCH!

He knows the heads of all houses in his parish personally (some 8,000), and there are few who do not set foot in the church some time or other in the year. "On special occasions they try to put 600 people in a room seated for 250." He has 150 communicants on the roll, 23 on an ordinary Sunday, 95 last Easter day. This does not seem a large proportion; but then, this is "an absolutely criminal locality." It is only a nucleus of a great work beginning; but a very solid nucleus. Evidently the people judge of the Church workers—vicar and all—by that popular test, "By their fruits ye shall know them."

## REVIEWS.

THE LAST OF THE PROPHETS. By the Rev. J. Feather. Price 2s. Edinburgh: T. & T. Clark; Toronto: Willard Tract Depository, 1894.

This is a most excellent and useful little volume, quite worthy of its place among the valuable hand books for Bible classes, of which so many volumes of high quality have been issued before. St. John the Baptist is a figure of great interest, as standing between the Old Testament and the New. Moreover the Church regards him as the type of the Christian ministry preparing the Church for the second Advent as he did for the first. From every point of view, therefore, his history is full of instruction, and the book before us will greatly help in this respect.

ST. PAUL'S CONCEPTION OF CHRISTIANITY. By Dr. A. B. Bruce. Price 7s. 6d. Edinburgh: T. & T. Clark; Toronto: Willard Tract Depository, 1894.

The historical method of studying theology is now so well established that it is not necessary to defend it or even to refer to it. Dr. Bruce is not the first to enter the field of Pauline theology. It has been cultivated by Baur, Pfeiderer, Reuss, Weiss, and multitudes besides; but he comes with ripe learning, with deep religious experience, with a strong grasp of his subjects and of theology generally, so that we may feel sure that we have a real addition to our possessions in his new volume; nor are we disappointed. These essays have already appeared in the *Expositor*, and we are glad to have them in this collected form.

STUDIES IN THE HISTORY OF CHRISTIAN APOLOGETICS. By Rev. J. Macgregor, D.D. Price 7s. 6d. Edinburgh: T. & T. Clark; Toronto: Willard Tract Depository, 1894.

In the two volumes to which the present is a sequel we have seen Dr. Macgregor doing valiant

service for the faith of Christ and for the doctrines of the Church. In the present volume the same conservative tendency appears, although it is not, perhaps, so conspicuous. Here his work is principally historical. He is showing the extent to which apologetics are present in the teaching of Christ and the Apostles, and also in past apostolic and in past reformation times, and this he does very fully and very effectively. The value of the book is enhanced by additions to the strictly historical portions in the shape of appendices of considerable importance, for example, one on the Apostles' Creed, and a series on the Higher Criticism. It seems to be assumed by some writers that the conservative view of the Old Testament must be immediately abandoned. This is not the opinion of Dr. Macgregor, and his authorities must not be overlooked. He has now completed a work of real value.

MAGAZINE.—*The Critical Review* for October is full of reviews of most important books, English, French and German, on theology chiefly, and also partially on philosophy. If scholars want to know what books to buy and read, they will here find safe guidance. If persons with less leisure want to have some general knowledge of such books, they will find it in these pages. We might refer to the notices of Sabatier's life of St. Francis of Assisi, of Fowler and Wilson's Principles of Morals, and of Fraser's standard edition of Locke's Essay, in illustration.

THE MISTAKES OF MODERN NONCONFORMITY.

Being a Paper read at the Grindelwald Conference, August 1, 1894.

By REV. CANON HAMMOND.

(Continued from last week.)

I pass to the next point, that secession was injurious to the seceders themselves. You may say, perhaps, that they would have violated their conscience, and so injured their character and their Christianity had they remained. But the answer to that is that they could not do so, had they made it clear, as they easily could do, and as the original Nonconformists did, that they repudiated these errors, and that they remained *inter alia* for the sake of reforming them. It is a fixed idea in many minds that they must withdraw from any and every community with which they are not in thorough accord, but it is a pure hallucination. Not a syllable can be cited from Scripture to support it. The result of acting on that principle may presently be that there is no communion good enough for you to remain in. No, these Dissenters might have protected their conscience by protesting and resisting, but they preferred to separate—it is always so much easier to do that—and in so doing they injured themselves. One thing they did was to teach others to separate from them on every pretext, or without any pretext at all. But another thing they did was to cramp their sympathies, and jeopardise their character. One cannot exchange Catholicity for Sectarianism—and all that Sectarianism means—without moral and spiritual hurt. I have only to remind you of the strifes and jealousies, the bickerings and animosities, yes, and the fierce and feminine hatreds which Dissent has engendered, both in Churchmen and in Dissenters, to show what an injury it has been to both.

But it is on the injury done to our religion, to Christ's holy and august religion, that I rest my case. Dissent has impaired its appearance, arrested its progress, weakened its authority, silenced its voice: it is doing all this to-day. It has made this gracious religion a laughing-stock, a scorn and derision to them that are round about us; it has taught its enemies to insult and to blaspheme; it has furnished them with an excuse for deriding its claims. "It is a matter of merriment," says a Hindoo, writing in the *Times*, "to see the different sects of Christians here keeping up an incessant warfare with each other." "My sons," said an old African chief, "want me to be baptized. I say to them, 'Christians here won't speak to Christians there.' When one of them has converted the other, it will be time to come to me." And from all parts of the mission field we hear the same complaint. "The Christianity of our outpost settlements," says Dr. Barry, late Primate of Australia, "is simply being destroyed by our divisions." "In our present divided state," says a venerable Presbyterian missionary, Dr. Williamson, "we will never Christianize China, never." "The world," writes Dr. Milligan, "will never be converted by a disunited Church." I think I could go on for hours piling up proofs of the infinite injury which secession has done to Christ's religion. I hope, however, that enough has been said to show you that Dissenters, however earnest they were, however

jealous for the truth of God, made a terrible mistake when they insisted on separating. Even if I allow that separation did some good, still the remedy has been ten times worse than the disease.

2. But I must now turn at once to a second mistake, which I must treat with great brevity. I submit to you, my friends, and especially to those of you who are Dissenters, that it is a further, though minor, mistake for those who, in their own persons or those of their forefathers, made the separation, to charge those who remained with schism. It is constantly done; it is only to save time that I forbear to give instances. Now, I am very far from affirming that the Church is innocent, that she has done nothing to provoke a separation, but I do say that Churchmen have not made one. We did not go out from them; it was they, as history shows, who went out from us. Yes, and let me say here, it is equally a mistake to reproach Churchmen, as you often do, and, as I understand, Dr. Glover virtually did last night, with *dichostasia*, or standing aloof; to resent it because, after you have left them and repudiated them, they will not forthwith come over to you and shake hands and say that we are all one. I only mention this, I may say here, because it is a "root of bitterness," because it tends to exasperate our present relations and to hinder Reunion. Unhappily, we are separated. Most happily, we who meet here want to bridge the gulf, to remove obstacles, to bring Christians together. It is largely misconception—misconception and temper—which keep us apart. And one misconception of yours, one which evolves temper, is that it is only pride or bigotry that now impels us to stand aloof from your pulpits and assemblies. For why should it be more pride and bigotry on our part than it was on yours? You said that you could not remain with us, could not worship in our churches, for conscientious reasons; you virtually said, by separating, that we were not fit for you to worship with, and you now say that conscience will not allow you to return to us. But is the "Nonconformist conscience" the only conscience in Christendom? Why may not Churchmen have similar reasons for abstaining from your chapels to those which constrained you to leave our churches? Believe me, they have similar reasons, or some of them have. I yield to no man in my affection for you: in my sincere esteem for your character, but I could not, I dare not, go to your chapels. I dare not, "because of the fear of God," because I believe, rightly or wrongly, that it is against His will that every chapel in the land exists. The ministers may be, and I doubt not are, far better men than I am, and every way worthier to be God's minister than I am: all the same, I cannot, I dare not, recognize their ministrations, because I believe in "One Holy Catholic and Apostolic Church:" I believe there are no more Churches than "Lords many" and "Gods many." Why, then, should you ascribe my attitude to superciliousness or bigotry? If those are not the reasons why you left us, why should they be the reasons which restrain us from going over to you? I say, then, that it is a mistake, and one which tends to embitter our relations, either that you should accuse us of having made the separation, or should ascribe it to pride of place that we do not now throw ourselves into your arms. God knows that some of us would only be too glad to do it, if we dared.

A third mistake, and one which, if persevered in, must bar Reunion, is that you demand impossible conditions as the preliminary basis for discussions on Reunion. I believe I am correct in saying that many Dissenters decline to discuss the subject except on what they call "equal terms." They say that they recognize the Church of England as a Church, and her pious clergy as Christ's ministers, and they therefore expect us to recognize their churches and their ministers. They refuse to allow that their Church status or their ordinations can be a matter of debate. But it is obvious that this is begging the very question in dispute. You call it arrogance on our part to question your Church state, but I think you forget that, being firmly convinced that there is no visible Church but one, Christ's Church, the visible Society founded by Him, the Society which has come down to us from Pentecost, we cannot do otherwise. We have had as yet no particle of proof, not a shred, alleged in favour of polychurchism. You all allow that nothing of the kind is to be found in the Bible; all you can say is that "the Bible was written so many centuries ago." You forget, too, that, although we deny that your religious bodies are "separate and independent" Churches, we allow that you—as many of you as have been duly baptized—are Churchmen, members of the one Society of God. We really assign you a higher place than you claim for yourselves. What you demand of us is that we should also allow that you are members of a "Wesleyan Church" or a "Baptist Church," and this, although you cannot tell us how we are to join this independent Church. I have asked again and again for information on this point—how a man becomes a member of the "Methodist Church." No one has been able to tell

me: I venture to think that you are not able. And the more so, when a few years ago all you claimed was that you belonged to the "Wesleyan Methodist Society," and when it is a matter of history that the founder of that society warned you against calling your societies "Churches" or a Church. You resent it, again, that we should question your orders, but you surely forget that some of your organs maintain that "there is no such thing as orders." You resent it partly because of the conspicuous ability and the undoubted success of many of your ministers, but you forget that we do not recognize either the one or the other as proof of a lawful appointment—such appointment as the deacons and presbyters of the New Testament had. We allow that you are ministers, and very worthy ministers, of the Baptist or Wesleyan denominations; what we hesitate to allow, without further proof, is that you are at the same time Bishops, priests, or deacons of the one Church of God. It is no question, I may say in passing, of mere episcopal appointment; if we allow the validity of Presbyterian ordination it will not help you; it is a question whether you are in the Christian succession, just as Wesleyan ministers must be in the Wesleyan succession. And I say you do us and yourselves an injustice when you decline to consider these points at all. We are in the same boat with yourselves—the Romanist denies our orders as we deny yours. But we do not resent his doing so, nor do we decline to discuss the question; we are constantly discussing it; we are doing it at this moment. We ask you, then, not to destroy all hope of reconciliation by persisting in this mistake.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

HANTSPORT.—Thursday evening of last week will long be remembered by the congregation of St. Andrew's Church, as the date of the consecration of their beautiful little church—a consummation for which the energetic little band, whose lack of numbers is more than counterbalanced by their zeal and willingness to work, have been earnestly striving, ever since the completion of the church, some four years ago. The church was crowded to the doors at 7.30, the hour fixed for the consecration. The service, which was a most impressive one, was conducted by His Lordship, Bishop Courtney, the following clergymen being present:—Rev. K. C. Hind, Wolfville, who acted as Bishop's chaplain; Rev. Canon Brock, Kentville; Rev. F. J. C. Axford, R.D., Cornwallis; Rev. Chas. Fullerton, Petitcodiac, N.B., the former rector of the parish; Ven. Archdeacon Weston-Jones, Windsor, and Rev. George Howcroft, rector of Falmouth. The sermon was preached by Rev. Rural Dean Axford, from the text, "This is none other but the House of God; this is the Gate of Heaven." At the close of the sermon, before the offertory was collected, a few words were spoken to the congregation by His Lordship the Bishop, in which he warmly congratulated them on the successful termination of their four years of hard work. Then came the confirmation service, when three candidates were presented, upon whom, after the example of the apostles, the Bishop laid his hands, that they might receive the gift of the Holy Spirit. The Bishop's address to the candidates was brief, but very appropriate and telling. Prayer, benediction and the singing of a hymn brought the service to a close.

WINDSOR FORKS.—On Wednesday morning, Oct. 17th, the Bishop administered the apostolic rite of confirmation in St. Michael's Church, when the rector, Rev. G. Howcroft, B.A., presented eighteen candidates, eight males and ten females. The Bishop addressed the candidates, and urged upon them the necessity of a knowledge of Holy Scripture, a knowledge of the contents and the meaning which should result in practice.

MILLBROOK.—In the afternoon the Bishop was driven to this place, where, in All Saints' Church, he confirmed seven more persons.

FALMOUTH.—On Thursday morning the Bishop returned to this parish, where he also had confirmation. The rector presented ten more candidates. The Bishop's address at this service was exceptionally good, urging the candidates (since they were certain of their being called in Christ) to walk worthy of their vocation. In the afternoon the Bishop confirmed a candidate privately, who was too sick to come to the church.

HALIFAX.—The anniversary service of the Church of England institute was held recently in St. Luke's Cathedral Church. The service was full choral. Evensong was sung by the rector, the Rev.

Mr. Crawford. Rev. Mr. Pittman and Rev. Mr. Abbott read the lessons. The anthem was Barnby's, "O Lord, how manifest are Thy works." The singing of the choir was especially good. The sermon was preached by the Archdeacon of Prince Edward Island, who took for his text the phrase, "the household of God," from Ephesians ii. and 19. The preacher opened by showing that the Church of God is a family with a common foe to combat, and a common object to achieve. He urged upon his hearers specially three points for their earnest consideration, in helping to promote the general good of the household. First, a thorough realization of what sort of spirit their mutual fellowship is—viz., the spirit of love; second, the realization of their individual responsibility for the general good of the whole body; and third, the realization of the wants of others. These two latter points were minutely put and graphically illustrated in an earnest and forcible manner. The reverend gentleman closed by urging the claims of the Church of England institute as a common meeting ground for Churchmen of all phases of thought, where they could rub off old and often injurious prejudices and where the dangers of parochialism may be to some extent guarded against by the realization of the true spirit of Catholicity so characteristic of the Church.

#### MONTREAL.

**MONTREAL.—M.D.T. College.**—At the last meeting of the governors of the Diocesan College, the Lord Bishop presiding, an application was received from the alumni for representation on the Board of Governors, and a new member was appointed on the Council of Instruction. The governors being asked by the governors of McGill to express an opinion with reference to the proposed extension of the arts course in the university, resolved in reply that they considered the course long enough. It was also decided to do away, at the end of the present session, with the preparatory course in the college, so that preparatory students will be required to attend classes in the university instead. The diocesan governors recognize the importance of having a well-educated clergy.

**A New Church Home.**—At the next session of the Provincial Legislature application will be made by the executors of the late Mr. Henry Ogden Andrews, Q.C., for an act incorporating a society to build and maintain in the Diocese of Montreal an institution to be known as the Andrews Home. The home will be under the control of the Bishop of the diocese, and will be devoted to the relief of persons belonging to the Church of England. Mr. Andrews was formerly a resident of Montreal, although latterly he lived at Leamington, Warwickshire, England.

**VERDUN.**—At a meeting of the governors of the Robert Jones Convalescent Hospital, in course of completion, Miss M. J. Tucker, the sister of the Rev. L. N. Tucker and Mr. John Tucker, was appointed matron. Miss Tucker is well qualified for the work by her experience in the Sabrevois Mission.

**Intercession Day for Sunday Schools.**—At St. Simon's Church, Sunday evening, 28th ult., Rev. S. Massey delivered a discourse to a large congregation, taking for his text Prov. iv. 5. "Get wisdom, get understanding." As His Lordship Bishop Boud had appointed the day as time to speak of and pray for Sunday schools throughout his diocese, Mr. Massey said he would confine himself to that subject. He spoke of the origin of the Sunday schools, telling the old story of how John Pounds, a cobbler, living in a certain English town, used to gather together poor, neglected children in his little workshop, where he taught them how to read and spell and figure while he was mending shoes; and traced their development from the "ragged schools," which were the outcome of this man's efforts, to the Sunday school of to-day, which no church could afford to be without, and which has fittingly been called "the nursery of the Church." "Well-taught children in the Sunday school," he said, "make the best, most consistent and most useful members of the Church. The most successful ministers in building up churches have been those who have given the most attention to the young in the schools. The present need in our city Sunday schools is for well-instructed, intelligent teachers. There is a work of great importance. The Sunday school teacher is a co-worker with God. The future character of the members of his class depends much upon his teaching. The minds of the young are easily impressed, the conscience is tender and the heart soft. Thousands of grown-up men, in every part of the world, will remember the impressions they received when young in the Sunday school, and these impressions have often been developed, when far away from the home of their youth, into Christian character. Many children get no religious instruction at home; the Sunday school supplies this lack on the part of

the parents, and by attending the Sunday school they are often led to attend the church, and are the means of bringing their fathers and mothers to church also." For upwards of 42 years Mr. Massey has been engaged in Sunday school work in the city. He has founded six or seven Sunday schools, several of which are large and doing good work, and others have developed into useful working churches. He said, in closing, "I look back upon my work in this department with some degree of satisfaction and pleasure. I would, therefore, say to each and every teacher, 'In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, whether this or that, or whether both shall be alike good.'"

#### ONTARIO.

**DEANERY OF STORMONT.**—The second conference of clergy, churchwardens, lay delegates to synod, and Sunday-school workers of the Deanery of Stormont was held at Wales on Wednesday, Oct. 3rd, and was very largely attended. Although the day was wet, the basement of St. David's Church was packed, and even in the early morning—when the rain was pouring down in torrents—there was a large gathering of communicants at the celebration of the Holy Eucharist, an unmistakable sign of earnestness and devotion. The chapter of the clergy met the day previous at the rectory for the transaction of deanery business. A celebration of the Holy Communion was held in connection therewith at 8 a.m. and an evening service at 7.30 p.m. At the latter service a scholarly lecture was delivered by the Rev. C. E. Sills, B.A., of South Mountain, on "The Continuity of the Church." The service was well attended and hearty, and the lecture much appreciated. On Wednesday the conference was preceded by a choral celebration of the Holy Communion at 8 a.m., the Rural Dean being the celebrant, and the Revs. R. W. Samwell and C. E. Sills Epistoller and Gospeller respectively. The music was of a high character and well rendered. There was a large number of communicants and the service was deeply impressive. The conference opened at 10 o'clock in the basement. The clergy present during the day were the Revs. Rural Dean Houston (chairman), Dr. Mountain, S. G. Poole, M. G. Poole, C. E. Sills, R. J. Dumbrille and R. W. Samwell (secretary), besides a large lay representation from the parish of Osnabruck and Moulinette. Delegates were present from Cornwall, Morrisburg, Newington, Avonmore, Northfield and Aultsville. The Rev. G. S. Anderson was unable to be present on account of sickness. After the hearty singing of a hymn, followed by the recital of the Apostles' Creed and prayer, the secretary read the minutes of the last conference. The Rural Dean, after a few words of welcome, read an address, in which he touched upon various matters affecting the welfare of the Church in the deanery. In particular he urged a closer bond of union and sympathy between Church people of the various parishes. He regretted that the returns of the contributions made by the deanery to the Mission Fund last year showed a slight falling off as compared with the previous year, but trusted that it would be more than made up this year. The contributions of the various parishes were as follows: Cornwall, \$117.98; Cornwall E., \$19.59; Iroquois, \$106.41; Morrisburg, \$57.56; Mountain, \$58.08; Newington and Crysler, \$88.40; Osnabruck and Moulinette, \$197.08; Williamsburg, \$79.30; Winchester, \$39.19. From this it would be seen that Osnabruck and Moulinette was the "Banner Parish" in offering to this most important work. He concluded by expressing the hope that their deliberations and discussions would promote the honour and glory of God and the welfare of His beloved Church. A discussion of the address was opened by the Rev. C. E. Sills, and continued by the Rev. R. W. Samwell. The latter deprecated the new departure made by the Mission Board in ordering the printing of the names of the contributors to the parochial collection for the Mission Fund. In this he was supported by Dr. Weagant, and a resolution to the same effect was unanimously passed. A resolution was also passed recommending the Mission Board to make a grant toward the support of a lay-reader for the combined missions of Crysler, Newington and Avonmore. A resolution of sympathy with the Rev. G. S. Anderson in his sickness, and expressing the hope for his speedy recovery, was carried by a standing vote. The conference adjourned at 12 o'clock, and the members were then most hospitably entertained at lunch by ladies of the parish. The afternoon session began at 2 o'clock, and the first subject for discussion was "Helps and Hindrances to Church Work." It was a fruitful topic, and led to a most interesting and profitable discussion, the Revs. C. E. Sills, R. W. Samwell and M. G. Poole, and Messrs. Dr. Weagant, Joseph Kerr and F. Carpenter taking part. The Rural Dean made some closing remarks, in which he spoke strongly against "social sets" in a parish

as being amongst the most serious hindrances to Church work.

"Some Aspects of Sunday-School Work" was the next subject for discussion. Messrs. Groves, of Newington, read an interesting paper on "The True Scope of the Sunday-School." "The Teacher's Personal Influence and Responsibility" was then discussed by the Rural Dean, the Revs. R. W. Samwell, C. E. Sills, S. G. Poole and Mr. Millar. "Home Influence" was the next topic introduced by the Rev. R. J. Dumbrille, and continued by Mr. A. Sumners and the Rev. C. E. Sills. The Rev. R. W. Samwell presented the report of the committee on the proposed formation of a Sunday-school association for the deanery, which, after discussion, was adopted. Rev. R. W. Samwell and Messrs. W. J. Ransom and G. Baker, jr., were re-appointed a committee to carry its recommendations into effect. On the invitation of the Rural Dean, it was decided to hold the next conference in Cornwall. After votes of thanks had been passed to the Rural Dean for his address, to the rector and parishioners for their kindly hospitality, and to the Rev. R. W. Samwell for his services as secretary, the conference was brought to a close with prayer. Tea was then served by the ladies. At 7.30 p.m. service was held in the church. The clergy robed in the basement and walked in procession to the church, entering by the north-west door, the processional hymn being "Holy, Holy, Holy, Lord God Almighty." The chancel was prettily decorated with banners, flowers and plants. The prayers were read by Rev. R. J. Dumbrille, and the lessons by Revs. Dr. Mountain and M. G. Poole. Capital addresses were given by Rev. S. G. Poole on "Some Uses of a Parish Church," and Rev. Rural Dean Houston on "Our Family Ways." The Magnificat and the Nunc Dimittis were Bennett's in F. The singing of the choir was remarkably good and the congregation joined in very heartily. The conference throughout, in its services and discussions, was most helpful and inspiring, and will doubtless be fruitful in increased earnestness in the Master's work.

**BROCKVILLE.—St. Peter's Church.**—A large and very handsome memorial plate of polished brass has been put up in this church, placed near the vestry door close to the pulpit. The workmanship reflects great credit on Messrs. Pritchard and Andrews, of Ottawa, and in itself is a work of art; it is a beautiful ornament to the church. It bears the following inscription: "Erected to the glory of God and in pious memory of Francis Lloyd Stephenson, M.A., B.D., priest, who died in the zealous discharge of his duties as rector of St. Peter's parish, Jan. 23, 1890, Et. 51. 'Be Thou Faithful Unto Death and I will Give Thee the Crown of Life,' Rev. ii. 10." It will be remembered that during the winter of 1889, Mr. Stephenson was recovering from a severe attack of the universal gripe, and notwithstanding many remonstrances left his room to conduct the services of St. Peter's. It was a bitterly cold and wet January Sunday that would have tried any constitution, much less that of a man barely convalescent. The same evening, after the church services, however, Mr. Stephenson paid a sick visit to one of the members of his congregation, who he heard was dangerously ill. From the relapse consequent on these acts of devotion he never recovered. There was a widespread sympathy with his widow and family at the time, and a munificent contribution was made up by the congregation of St. Peter's. No memorial, however, of his ministry was put in the church, though Mr. Stephenson was the only rector of the parish who absolutely died in harness. This omission has now been remedied. On Sunday morning, Oct. 28th, while all the congregation stood awaiting the invocation before the sermon, the Archdeacon of Kingston, standing in the pulpit, pointed to the memorial, and said; "Dear friends, it is with feelings of most sincere gratification that I am able to-day to direct your attention to this memorial brass. It briefly records that in the zealous, I might have said over-zealous, discharge of his sacred duties as a priest of the Church of God, my predecessor, the Rev. Francis Lloyd Stephenson, was taken from St. Peter's Parish to enter on higher and holier duties in the Better Land. Through the efforts of an estimable lady of the congregation, assisted by the Young People's Guild, an organization of which Mr. Stephenson warmly approved and whose proceedings he directed, the money for this tardy memorial has been raised. It is, I am quite sure, a great satisfaction to all those who knew and esteemed my lamented brother, that it has been put up; and its location, near the spot where he stood and preached, will ever remind future rectors of St. Peter's that there was one of their predecessors of whom it could be said with truth that he was indeed, 'Faithful unto death.'"

The largest bird in the world is the condor. Condors with a spread of wing of 18 to 20 feet have been shot in the Andes.

TORONTO.

Trinity University. — The Theological and Missionary Association opened the season of 1894-5 with a business meeting on Wednesday, Oct. 24th, at 2.30 p.m. The meeting was mainly devoted to the discussion of finances. The following members of the Association, duly matriculated students of Trinity, were engaged in mission work during the past summer:—Mr. Buckland, at Selkirk; Mr. Butler, at Perth; Mr. Burgess, at St. Jude's; Mr. Browne, at Dale; Mr. Card, at Roslyn; Mr. Chadwick, at Milton; Mr. Chappell, at St. George's Mission, Pucebe street; Mr. Cooper, at Humber Bay; Mr. Davidson, at Fairbank and St. Catharines; Mr. Dymond, at Millbrook; Mr. Francis, at Norval; Mr. Gurn, at Holland Landing; Mr. Lawrence, at Minden; Mr. Little, at St. John's, Toronto; Mr. Loche, at Claireville; Mr. Madill, at Norwood; Mr. McLennan, at Mono; Mr. Paine, at Ompah; Mr. Reed, at St. Mark's, West Toronto Junction; Mr. Rutherford, at Bradford; Mr. Seager, at Goderich; Mr. Sparling, at Scarborough; Mr. Starr, at Norway; Mr. Swayne, at Calabogie; Mr. Wright, at Westport. Several of the College clergy also took regular duty during the vacations. As the term has started, the Association is now able to supply any places needing students. Applications should be sent to the Rev. Professor Cayley.

St. Martin's Church in the Field.—The annual anniversary of the opening of St. Martin's Church and harvest home, was held in the church on the evening of Friday, Oct. 19th. The church was very tastefully decorated by the ladies and other friends of the congregation with grain, fruits and flowers. Through the influence of the esteemed rector, Rev. R. Seaborn, the choir of St. Matthias' Church were secured. The service was one of song, and was one of the most beautiful ever held in St. Martin's Church. The Rev. Mr. Plummer was the preacher, and took for his text, Phil. 4th chap. and 4th verse, "Rejoice in the Lord always: and again I say rejoice," from which he preached a most earnest and eloquent sermon. The desire of the congregation is that we may again, at no distant day, have the choir to assist at another service at St. Martin's. The offertory, which was very good, was placed at the disposal of the churchwardens, to assist towards paying off the debt on the church. After the service was ended, the choir, numbering about forty persons, were kindly entertained at her house, near the church, by Mrs. Needham, who provided for them a most sumptuous tea, after which all returned to their homes well satisfied with the evening's service.

Holy Trinity Church.—The 47th anniversary of this church was celebrated Sunday 28th ult., by appropriate sermons. Rev. T. W. Webber, of Milwaukee, preached in the morning, and Rev. Dr. Pearson in the evening. The music was exceedingly good, the services being fully choral. There were large congregations at both services.

NEWMARKET.—St. Paul's Church.—The parochial harvest festival, Sept. 27th, called forth more than ordinary enthusiasm. Rev. E. W. Sibbald was the preacher at the eucharistic service, when there was a good attendance. The usual parochial dinner was largely patronized. At evensong, when the church was crowded, Canon DuMoulin preached a powerful sermon, which was reported in glowing terms of praise by the "Newmarket Era." Some six or seven instruments accompanied the choir. Proceeds about \$75. On Sunday, Oct. 28th, the Rev. C. H. Shortt concluded a ten days' mission in the above church. The attendance was most satisfactory, including many who are not members of the church, and steadily increased as the powers of the missioner became more widely known. With an address at the daily eucharist, Bible reading, children's service instruction on doctrine, and mission sermon, Mr. Shortt had his hands full, but proved fully equal to the strain. His addresses were deeply interesting, and the doctrine of the Church was interwoven with the duties of Churchmen in a way that could not fail to impress the lessons of faith and practice on the minds of all who heard him. A hope is generally expressed that this, the first mission in the parish, may not be the last.

NIAGARA.

BARTONVILLE.—The Church people of this thriving suburb are to be congratulated upon having at last completed their long talked of parish hall. It was opened by a grand concert on Tuesday evening last. The building is a neat frame structure (50x80) and will accommodate about 800 comfortably. A large party of Hamilton people went out on the H. G. & B. Trolley, among whom were the Rev. O. E. Whitcombe and Rev. F. E. Howitt, former incumbents of the parish, also Rev. Canon Belt, Rev. Canon Bland, Rev. Rural Dean Massey, Rev. Thomas Geoghagan and others. Rev. C. E. Belt, the present incumbent, was chairman, and during the evening

congratulatory speeches were made by several of the visiting clergymen. A very attractive programme of vocal and instrumental music, with recitations, was presented, the following ladies and gentlemen kindly assisting:—Mrs. A. S. Foster, Mrs. Gordon, Miss Lorne; Messrs. C. Kilgour and Carl Wagner; the instrumentalists were Misses Lucy King and Gretta Bauer; readers, Misses Ada Waller and Rosa Winkler. The accompanists for the evening were Mrs. T. Kilgour and Miss E. Richter. During the evening it was explained that the hall would be available as a lecture and concert hall for the village, under the supervision of the incumbent and wardens of St. Mary's Parish.

HURON.

PORT BURWELL.—His Lordship the Bishop of Huron has appointed the Rev. Wm Shore, of Ailsa Craig, to the parish of Port Burwell.

LONDON.—The Rev. Mr. Armitage has entered upon his duties in connection with All Saints' Chapel, London.

LONDON SOUTH.—An interesting gathering took place last month at the house of Mrs. W. H. Whitehead, of South London, when a few members of St. James' congregation presented Archdeacon Davis with an address and a purse of gold. Most of the donors were present, together with the Bishop of Huron and Mrs. Baldwin. Miss Whitehead presented the purse, and Mr. Sutherland, churchwarden at St. James', read the following address:

"DEAR MR. DAVIS,—It is with feelings of the greatest pleasure that a few members of the congregation have learned of the well-merited appointment you have received at the hands of our much respected Bishop. We feel the honors have been deservedly bestowed and that you will grace them by a consistent Christian life. We also appreciate the compliment that has been paid to St. James' congregation, by selecting one to the high office of the Archdeaconry of London who for the last twenty years has laboured faithfully among us. As you will have to incur some expense in connection with the new appointment, we ask you to accept this purse as a token of the esteem and affection in which both you and Mrs. Davis are held by us. We pray that God will bless your work, and that He may grant to you long years and a happy, useful life."

The Archdeacon replied in a touching speech. He said he felt it was one of those occasions when words failed to express one's feelings. He had thought that he was merely asked to a social gathering and not to have a great honour conferred upon him; but he thanked his friends heartily for their kindness, and expressed a hope that by God's help he would ever so act that his Bishop and friends would never regret the confidence they had placed in him. The Bishop of Huron remarked that he had long watched Mr. Davis gradually rising to the sort of crescendo in which they now beheld him as Archdeacon. An Archdeacon ought to be the "Oculus Episcopi," or the "eye of the bishop." He had not chosen an old man of 90, but one who could make full use of the vigour and strength of life in the arduous duties he would be called upon to bear. He believed from his heart he had chosen the right man, for he was sure that Mr. Davis was a man of piety and one who lived close to God, and that he had done what was best for the advancement of the diocese of Huron. After all had heartily congratulated the Archdeacon, light refreshments were partaken of and a pleasant hour was spent.

PORT ALBERT & DUNGANNON.—It is sometimes said by Church people—too often indeed—in regard to items of Church news, "We don't know anything about such and such places or about such and such people; why should we concern ourselves about their parish doings? and why should we trouble to read about them?" This statement, together with the questions, shows plainly that the Church newspaper is the one thing which perhaps, as Church people, they are most in need of to enable them to realize what is most important to them individually, and to the whole Church, namely, the sense of their corporate connection with the entire body of the Church engaged in pastoral and missionary labours over all the wide world—that sense of love and sympathy which should permeate and animate all the members in one common faith, under one rule of discipline, under the one Divine and Apostolic ministry. To Churchmen and Churchwomen possessing this feeling, no item of Church news will be indifferent, for if there is any sign of spiritual life and energy anywhere, it ought to be manifested to the Church at large and awaken sympathetic chords in the hearts of all. The more we have of this active, practical, universal sympathy among Church people, the better. So although you receive this week only a few details concerning a mission but infrequently heard from, one may hope that these signs of life and interest in the Church may not be lightly esteemed, but

rather suggest prayers and general good wishes to your many readers. The united mission above designated deserves mention as having been the scene of the former labours of the Rev. Wm. Henderson, of Warton, of the Rev. Mr. Carry, now a retired clergyman in Goderich, and of the Rev. Mr. Bland, now the Very Rev. the Dean and rector of Christ Church Cathedral, Hamilton.

PORT ALBERT.—Christ Church is beautifully situated on the brow of the lofty plateau above the village, which nestles in a deep ravine through which a considerable stream flows to the harbour. The church is solidly built of white brick upon a good stone foundation and surmounted by a tall and graceful spire which can be seen for many miles on every side. The church was built during the incumbency of the Rev. Mr. Carry, and largely through his energetic efforts, at a cost of about \$8,000, upon which but an insignificant debt remains, to be liquidated shortly. The church has the distinction of having been furnished with an excellent bell by the Hon. J. C. Patterson, the present Minister of Militia. The architecture of the building is simple but somewhat unique. It is neatly ceiled between the rafters in narrow tongue and groove work extending in lines parallel to the rafter plates as far as the east wall of the chancel, where it is curiously continued down to the hood of the chancel window. A space on either side of the chancel is closed in up to the roof, forming an ample store-room on one side and vestry on the other. The choir was correctly seated antiphonally, but the voices feeling cramped for space, unfortunately felt obliged to face the congregation. The wood work is well finished. The church will seat about 180 people and the services are well attended—the ministrations of the present incumbent, the Rev. H. W. Jeanes, being well appreciated. A good Sunday school is conducted each Lord's Day by Mr. Geo. Thurlow, one of the churchwardens, whose colleague as churchwarden is Mr. J. Tigert; they are both indefatigable workers. The incumbent conducts the Bible class and morning services throughout the year, and evening services during the summer months. An excellent spirit prevails in the congregation and hearty co-operation is extended in all Church work. "It is a good and joyful thing to see brethren dwell together in unity."

DUNGANNON.—St. Paul's.—This church is now undergoing a course of thorough repairs, and therefore the regular services are unavoidably suspended for a Sunday or two. These circumstances have, by changing the Port Albert service to the afternoon, on last Sunday enabled the incumbent, the Rev. H. W. Jeanes, to supply the place of the Rev. M. Turnbull, rector of Goderich, who lately met with a painful accident on alighting from his carriage, which has quite disabled him for the time being. In addition to repairing and painting the interior of the church, the congregation has made considerable alterations and improvements in the parsonage, all of which betrays the commendable interest and energy of the people in the work of their church. A Social Guild for the promotion of Church work, and more thoroughly engaging the interest of both young and old, has been successfully carried on during the past year, assembling fortnightly at the parsonage. The charge of the musical portion of the services has been kindly undertaken by Mrs. Jeanes, who labours zealously to promote efficiency in the choir. The regular Sunday services are held weekly at 8 p.m., and week-day services are also provided throughout the winter months. The prospects in this part of the mission are encouraging and all concerned deserve to be congratulated; and one may sincerely hope that those who have hitherto been active workers, will never be weary in well-doing, but continue to aid in strengthening the faint-hearted, in gathering in the wanderers, and in converting the unfaithful and restless sheep who are forever longing for strange pastures.

HESPELER.—St. James'.—On Sunday, Oct. 28th, the anniversary services were held. Mr. J. Woods, of Galt, officiated in the morning, and the Bishop of Huron in the afternoon and evening. The church was crowded to the doors. Confirmation was administered to sixteen persons. The offertory for the day amounted to \$118.69.

PRESTON.—St. John's.—The Bishop of Huron preached at the anniversary of this church, on Sunday, Oct. 28th, and administered confirmation to nine persons (adults). The church was filled to overflowing. The sermon was on "The Silence and Speech of God," and was delivered with the Bishop's wonted power and eloquence. The offertory at the morning service amounted to \$152.46.

CHATHAM.—Last week witnessed the beautiful and impressive ceremony of the consecration of Holy Trinity Church, North Chatham, which sacred edifice has recently been placed, thanks to the indefatigable rector, in a position absolutely free from

serious hindrances to

School Work" was the Miss Groves, of Newinger on "The True Scope of The Teacher's Personality" was then discussed by the Rev. R. J. y Mr. A. Summers and a committee on the pro-school association for discussion, was adopted. srs. W. J. Ransom and dnted a committee to into effect. On the it was decided to hold nwall. After votes of the Rural Dean for his parishioners for their e Rev. R. W. Samwell y, the conference was rayer. Tea was then )p.m. service was held robed in the basement he church, entering by occasional hymn being God Almighty." The rated with banners, yers were read by Rev. essages by Revs. Dr. apital addresses were on "Some Uses of a ural Dean Houston on e Magificat and the ; in F. The singing of d and the congrega- ly. The conference discussions, was most h doubtless be fruitful e Master's work.

Church.—A large and e of polished brass has laced near the vestry workmanship reflects ard and Andrews, of : of art; it is a beauti- It bears the following glory of God and in d Stephenson, M.A., alous discharge of his parish, Jan. 28, 1890, to Death and I will Rev. ii. 10." It will e winter of 1889, Mr. m a severe attack of ithstanding many re- duct the services of old and wet January ny constitution, much alascant. The same ices, however, Mr. to one of the mem- e heard was danger- sequent on these acts There was a wide- w and family at the tion was made up by No memorial, how- the church, thou h rector of the parish This omission has y morning, Oct. 28th, awaiting the invo- Archdeacon of King- ited to the memorial, with feelings of most ble to-day to direct al brass. It briefly ight have said over- duties as a priest of sor, the Rev. Francis om St. Peter's Par- duties in the Bet- of an estimable lady the Young People's ch Mr. Stephenson oceedings he direct- memorial has been great satisfaction omed my lamented p; and its location, preached, will ever er's that there was m it could be said ed, 'Faithful unto

world is the condor. g of 18 to 20 feet

debt. In this respect the church is alone among the places of worship in this city. The balance of debt, amounting to more than \$3,000, was fully discharged, and the mortgage cancelled. The retiring rector, the Rev. Arthur Murphy, signalized the last day of his incumbency of the parish by the ceremony of which the handsome church was the scene. His Lordship the Bishop of Huron conducted the beautiful and imposing rites in accordance with the prescribed form. He was assisted by a number of clergy of the diocese. There was a crowded congregation. A noteworthy feature of the proceedings was a special musical service conducted by the choir-master, Mr. Horstead. In four years the congregation of Holy Trinity has raised a revenue of more than \$17,000. The Rev. Mr. Murphy has gone to take charge of Ingersoll parish, and is succeeded by the Rev. R. Sims, of Forest.

**BERLIN.**—The new Church of St. John the Evangelist was opened on the 20th Sunday after Trinity, by the Lord Bishop of Huron, who celebrated Holy Communion, and also preached morning and evening to large congregations. The preachers on the following Sundays were the Revs. D. Williams, of Stratford, and Rural Dean Ridley, of Galt. The collections were liberal. The new church is built of red brick, and is English Gothic in architecture, externally resembling St. John's, Toronto. It has a noble interior, owing to its great height, half its extreme length, and to the ample dimensions of the choir. With the two transepts it will seat three hundred. Unfortunately, however, it is not properly orientated. The handsome stained windows that adorned the old church have appropriate places in the new. The basement gives ample accommodation for the Sunday school and for week-day services. The cost of building and furniture is over \$10,000, but the debt will not be large, though no indirect ways of raising money have been resorted to. The architect, Mr. Eden Smith, of Toronto, has done his part well, and the Building Committee, the Rev. F. J. Steen, Dr. Bowlby, and Messrs. Cook and Fennell, deserve much credit for the good taste and energy they have shown. The old church on the same site was built in 1862 while the Rev. E. R. Stimson was incumbent. Under the Rev. Dr. Beaumont, the parish became self-supporting, and attained the rank of a rectory in 1886. It is to be hoped that the spiritual advancement of the parish may keep pace with the improvement in its outward conditions.

**THAMESVILLE.**—The annual meeting of the Ruridical Chapter of Kent was held in St. Stephen's Church. There was celebration of the Holy Communion at 9.30 a.m., when the Rev. Wm. Johnston, Rev. G. M. Franklin, and Rev. Horace E. Bray, incumbents of the parish, officiated. The Chapter was called to order by the Rural Dean, Rev. S. L. Smith, of Morpeth, who outlined the work to be done, as expressed in a letter from the Bishop of the Diocese, and a communication from a sub-committee of the executive committee. The election of missions committee was then taken up and resulted in the following gentlemen composing the committee for this year:—The Rev. Rural Dean Smith, of Morpeth, ex-officio and chairman; the Rev. G. M. Franklin, of Wallaceburg; the Rev. F. M. Holmes, of Dresden; Mr. Henry Stewart, of Morpeth, and Mr. Thomas Barnside, of Bothwell. On motion the Rev. Wm. Johnston, of Wardsville, was tendered the freedom of the meeting, which was neatly responded to. The matter of missionary meetings was then taken up, and it was decided to leave the arrangement of each parish with the incumbent. The Chapter then adjourned for dinner, which was provided most lavishly at the rectory by the ladies of the congregation. On reassembling at 2 p.m., the Rural Dean introduced the matter of expenses incurred in connection with the newly-formed missions committee, and it was decided to have the secretary notify each congregation of the amount of their share. It was also decided that the Chapter meet twice in each year, in May and September. The convention of Church workers was then held, under the presidency of Rural Dean Smith, and the litany was said by the Rev. F. M. Holmes. A paper on "Church Extension" was presented by the Rev. G. M. Franklin. "Child Life and how to train it for God" was the subject of an exhaustive and elaborate essay by Mrs. Gahan, London. This paper was listened to with the greatest attention, for it was not only most thoroughly prepared, but also beautifully read. It created a profound impression upon the large number of hearers present. Mrs. Gahan was requested by a unanimous vote to allow her paper to be published. Mr. Thomas Barnside next read a paper on the subject of "The duties of the clergyman to his people," which was followed by his Honor Judge Woods on "Temperance." The next meeting of the Chapter and Convention will be held at Morpeth in May, and the meeting was dismissed by his Lordship the Bishop, who was in attendance a portion of the time. A meeting of the ladies was held in the rectory under the presidency of Rev. W. Johnston, and Mrs.

Gahan read a paper. There was a good attendance and warm interest manifested throughout. The Thamesville people loyally supported their clergyman and Mrs. Bray, and the gathering was a pronounced success. Fifty sat down to dinner, and fully more than that number to supper. At 7 p.m. a thanksgiving service was held, at which the Bishop preached from the words: "How much owest thou unto my Lord?" St. Luke xvi. 5. The Revs. Rural Dean Smith, Wm. Johnston, G. M. Franklin, and H. E. Bray, the incumbent, took portions of the service. The congregation crowded the edifice, and the offertory amounted to \$60, which will be applied to the repair of the church building and the erection of horse sheds.

**COURTSHIP.**—*In Memoriam.*—On Thursday, the 25th Oct., as the bell tolled forth its solemn tones, the funeral of the late Mrs. Stukdale wound its way slowly to Trinity Church, where it was met by Rev. Mr. Howard, who led the way into the church, saying the well-known words, "I am the resurrection and the life." The hymn, "When Our Heads are Bowed with Woe," was sung, part of the service read, and, as the corpse was being carried out, the *Nunc Dimittis* was chanted. The service was concluded at the grave, where the body was laid beside the remains of her husband, who had gone before many years ago, and all that was mortal of the departed saint was lost to view in sure and certain hope of a glorious resurrection through Christ. The deceased came to this country from England in company with her husband about the year 1833, and settled on the banks of the River St. Clair, where she has ever since lived, and in common with all early settlers endured the hardships and privations of pioneer life. She was kind and gentle to all living in her family, ready to help the poor and needy and shelter the houseless traveller. During her long and tedious illness, inflammatory rheumatism, she was an example of patience to all, and her bright smile and loving glance will be missed by all who came in contact with her. She was a staunch Churchwoman, regularly attending the services, and a devout communicant when possible, and willing to assist with her means both the church and Sunday-school. Her death on 22nd Oct., in her 81st year, although expected, was deeply felt by all who had the pleasure of her acquaintance. *Requiescat in pace.*

**KINCARDINE.**—The annual harvest thanksgiving services were held in the Church of the Messiah, Sunday, Oct. 28th. It has been usual to decorate the church for this service, but this year the decorations were omitted. The rector, Rev. J. Thompson, preached at both services. The offerings of the day amounted to \$161.

#### ALGOMA.

**LAKE TEMISCAMINGUE MISSION.**—Those who have taken an active and helpful interest in this mission of the far north, will, no doubt, be pleased to learn that here, of all the Protestant Churches, the Church of England leads the van. Five years ago a stirring appeal was made to the Bishop of Algoma, by Mr. C. G. Farr, of Haileybury, the pioneer of Ontario's great heritage on Lake Temiscamingue, urging that the Church of his forefathers be represented in this new land and that steps should be taken to establish her in advance of all other denominations, so that the reproach of "luke-warmness" might not be laid at her door. The result of this was the immediate appointment of a Wycliffe student to reside on Temiscamingue during the summer months, the Woman's Auxiliary of Toronto contributing sufficient to defray expenses. As this mission extended to both sides of the lake, which is the boundary line between the provinces of Ontario and Quebec, the Bishop of Montreal was communicated with on the subject, and it was agreed that the diocese of Montreal should contribute towards the maintenance of a missionary for these parts, provided that an ordained clergyman could be found to take charge of the mission. For five years only a student was sent, whose ministrations of necessity ceased every fall at the close of the summer vacation. Last spring, however, an ordained clergyman, in the person of the Rev. D. A. Johnston, stepped into the breach and has inaugurated a new era in the history of the Church of England on Temiscamingue. His energy and administrative capacity have already made themselves felt to a degree that is both creditable to himself and the Church to which he belongs. He is just made for a pioneer and the development of a mission of this kind, where ingenuity and a masterful activity mean so much, and the Bishop is to be congratulated on his selection of the right man for the right place. Owing to the contributions of friends of the Church in this country and in England, funds have been raised through the untiring energy of Mr. Farr for the purpose of erecting a church at Haileybury, the basis or stronghold of the whole movement. At first it was proposed to build it of

wood, but more ambitious councils prevailed, and finally it was decided that stone would be more lasting, more beautiful, and in every way more suitable; consequently there is to be seen this day the commencement of as pretty a little stone church as the heart could desire; a church which, if completed as it has been begun, will vie in beauty with any church of its size in Canada. It is proposed, now that a commencement has been made, and the walls have risen a few feet above the ground, to abandon the work until next spring, for the cold winter comes on apace, and it would be a pity to mar such a pretty piece of work by any of the disastrous possibilities of frost, therefore it will be next summer before the Bishop is once more called upon to visit this northern portion of his diocese, this time for the purpose of consecrating the church, whose site he selected last spring. In conclusion I might say that Temiscamingue feels much beholden to the Woman's Auxiliary of Toronto. To them belongs the honour of establishing here a mission that is bound to prosper with the prosperity of a country that already is being recognized as one of the most important new colonies of the Dominion, and let them take comfort in the thought that many, who but for them, would have been debarred from the comfort of joining in the services of their beloved Church from one year's end to another, can now, if so minded, join in them twice every Sunday.

**HUNTSVILLE.**—The Rev. Rural Dean Llwyd desires to acknowledge with most grateful thanks the receipt of the following donations to the church building fund: A Friend, Blakeney, \$2; J. Metcalf, Blyth, \$2; St. James' Sunday-school, Toronto, \$49.10, making \$126.10 towards the \$1,000 asked for by the Bishop in his recent appeal.

**WARREN MISSION, STURGEON FALLS.**—Harvest festival was celebrated in the English Church here last Sunday evening. The service was well attended. The church was artistically decorated with rare house plants, fruit, grain and vegetables, giving our trim little church an appearance of plenty, and put us in mind of what we were gathered together for, and, judging from the healthy appearance of the vegetables and grain, we should say that the farmer and gardener had not toiled and laboured in vain; and that the Almighty Lord had blessed his labours, giving the seed life and abundant growth. The choir rendered the beautiful harvest hymns specially for the service. Rev. Edward Lawlor, M.A., preached a very able sermon in his usual brilliant manner, taking his text from John, chap. i., verse 41, showing how necessary it was for us to give bountiful thanks to Him who gives life to all. The service was brought to a close by the choir singing that glorious and well-known hymn, "Sun of my soul, thou Saviour dear." The members extend hearty thanks for the flowers, etc., kindly sent by friends.

#### THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The new Bishop of Olympia has been elected by the House of Bishops. The choice of the Episcopate has fallen upon the Right Rev. William M. Barker, D.D., Bishop of Western Colorado. There can be no doubt that the selection of the right rev. prelate is a most excellent appointment, and will be satisfactory as far as Dr. Barker is concerned; but the great question is this—is it canonical to translate a Bishop from one missionary jurisdiction to another? This is a most doubtful matter.

It appears now that the already famous Cabrera, Protestant Bishop of Madrid, might have obtained consecration at the hands of the Bishop of Holland. The Archbishop of Dublin, however, got him to sign papers bringing him into line with the Irish Church; and, as a consequence, the "Old Catholic" Bishops would have nothing more to do with him. It is very doubtful whether the English, Scottish, American and colonial Bishops will consider themselves in communion with Bishop Cabrera.

An English Sunday-school scholar thus defined a diocese to Bishop Talbot recently: "A diocese is a geographical area with priests at the bottom and a Bishop on top."

Canon XXX. states that the sign of the Cross was used by the early Christians in all their actions.

This is the comment which *The Rock* (the English Low Church paper) makes on the recent disgraceful event in Massachusetts: "One of the two rejected candidates for Holy orders in the Diocese of Massachusetts withdrew his papers; the other accepted the chaplaincy on the Massachusetts State School ship 'Enterprise,' now visiting European ports. Unfit for orders, and yet accepted as a chaplain for religious oversight and instruction of the young sailors!"

The following eight Bishops took their seats for the first time in the House of Bishops at its recent meeting in New York City: Vermont, Massachusetts, North Carolina, Spokane, Southern Florida, Western



Colorado, and the Assistant-Bishops of South Carolina and Virginia.

The Reformed Episcopal Church in Boston is likely to be given up. The preacher has resigned, and no one can be found to fill his place. In Allston, Mass., they are no better off, as the sheriff has sold their church property. There is no room in this country for such a hair-splitting, puny little sect as the Reformed Episcopal.

Nashotah Theological Seminary has 40 students this term. This augurs well for the future, as their men all come forth as champions of the Catholic faith. The faculty of Nashotah is everything that can be desired.

The Bishop of Delaware (Dr. Coleman), the Rev. Mr. Yen, of China, and the Rev. J. L. Prevost, of Alaska, addressed the children's mass meeting at the recent Mission council.

The right of a priest to celebrate the Blessed Eucharist at a funeral, or wedding, or churching, does not admit of controversy.

The English Church—as a church—has never once discouraged non-communicating attendance at the Holy Eucharist. Neither does the American Church.

PREFERMENTS AND APPOINTMENTS.

The Rev. A. H. Hord, rector of Emmanuel Church, Holmesburg, Philadelphia.

The Rev. V. C. Lacey, rector of St. Luke's, Milwaukee, Wis.

The Rev. S. Beckwith, rector of Trinity Church, Marshall, Mich.

The Rev. A. A. Abbott, rector of St. Paul's, Laporte, Ind.

The Rev. R. W. Rhames, rector of Calvary, Louisiana, Mo.

The Rev. J. B. Hubbs, secretary Board of Missions for Western Michigan.

The Rev. A. H. Stubbs, warden Theological College, Asheville, N. C.

The Rev. A. G. E. Jenner, secretary Men's Help Society for Central New York.

Correspondence.

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

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

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

Sunday School Examinations.

SIR,—Arrangements having been now completed by which the delegates from the diocese of Niagara will conduct the examination of S. S. teachers and scholars—intending candidates are requested to communicate with Rev. Canon Bland, Hamilton, instead of H. Pollard, Ottawa. H. P.

Men's Help Society.

SIR,—If the Canadian clergy are seeking an admirable society for men, let me commend to them the "Men's Help Society" of the Church of England. I introduced it into America a few months ago, and it is rapidly spreading through the country. I will gladly forward the constitution, etc., of the society, to your clergy upon application.

REV. PERCY T. FENN.

Boonton, New Jersey, U.S.A.

Loyalty to the Canadian Church.

SIR,—“A Priest and Oxford M.A.” has discovered a “mare's nest!” Nothing could be farther from my thoughts than to make a charge of disloyalty against the CANADIAN CHURCHMAN. But as your correspondent of the above nom de plume thought he saw in its innocent sentences a charge of that character, I honour him for his eagerness in rushing to your defence. I would have done the same myself. But he is mistaken. The loyalty of the CANADIAN CHURCHMAN is not in question at all. It was my very belief in the steadfast loyalty of the CHURCHMAN, of which I have been a warm friend for years, that made me feel surprised that anything in its columns should seem—it is, after all, only seeming—to further an acknowledged cause of weakness to our beloved Church in Canada. The leakage we lament is serious enough without any enticing paragraphs from “our own special correspondent.” However, as my letter has been so misconstrued, and has led to such a fearful expenditure of italics on the part of “A Priest and Oxford M.A.” who might wisely have reserved his heavy artillery for a more needful occasion, I think it well to write this disclaimer and resolve henceforth to hide my diminished head.

R. W. S., Ontario.

Young People's Society.

SIR,—I trust your worthy correspondent from Nananee does not consider his letter of 18th inst. a general expression of opinion from the Church in Canada upon the very important subject of Young People's Societies; and I hope no one will be misled by his manifestly crude experience in these things. It is becoming more and more felt, by all who have the Church's future at heart, that our not having a united general society for our young people is a great loss to us, and there are very many earnest Church-workers among us who would not at all object to the “formation of a new society to include both sexes,” nor fear the dire results your correspondent anticipates. Experience has shown the falsity of such fears. From many years observation of the working of such Church societies in city, town and country, I unhesitatingly say that, if carefully supervised, there is no danger whatever of such degeneration as your worthy correspondent suggests; and that such a united general society for our young people is the great want of our Canadian Church to-day.

EXPERIENCE.

The Seal of Confession.

SIR,—In an editorial item of Oct. 25th, under this heading, and commenting on an editorial in the Church Times, you seem to confine your view to the question, “Whether a sinner is at liberty to go to his spiritual adviser and reveal his faults to him for the purpose of ultimately receiving from him wholesome and useful advice,” as a question, “which concerns everybody.” Surely you have missed the crux of the question, which I take to be, that confession is made to a spiritual adviser for the purpose primarily of receiving God's promised pardon to the penitent, assured by authority and through the effective ministration of the Church of God, speaking by the voice of her ordained priest, the minister of reconciliation. Is not this pardon and absolution the very essence of the Christian doctrine of confession? Is not the ministration by the Church of this absolution the direct and blessed end of the commission bestowed by our Blessed Lord? That commission was given immediately to His first priests, when priest and bishop were convertible terms, and mediately to their successors in the solemn ordination. “Receive ye the Holy Ghost; whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain they are retained.” That commission has descended, unimpaired in force, unaltered in language, in the Church of England. Perhaps in your comment, you mean by the expression, “ultimately receiving from him wholesome advice, etc.,” that the wholesome advice or direction follows the pronouncement of absolution; nevertheless it seems to me a pity that in view of an ultimate object you obscure the proximate and immediate effect of confession, namely, absolution.

CHAS. E. WHITCOMBE.

Scripture Interpretations.

SIR,—I regret that Mr. Hammon should have thought me unjust to the letters on Scripture Interpretation—as the fatal sequel of the allegory of the knights before the golden and silver image was extraneous to the object of the illustration. Archbishop Trench says, in his Notes on the Parables, “It is true, indeed, that for them who have not merely to live upon the truth themselves, but to guard it for others; for them it is well that they should be conscious, and the more conscious the better, of the wonderful thing which language is, of the power and mystery, of the truth and falsehood of words, etc.” . . . . . Again, “There are those who expect to trace only the most general correspondence between the sign and the thing signified, while others aim at running out the interpretation into the minutest detail, with those who occupy every intermediate stage between these extremes.” . . . . . “They have often used the illustration of the knife which is not all edge, of the harp which is not all strings, urging that much in the knife which does not cut, the handle, for example, is of prime necessity,” etc.; so with the application of the knights and the image, “persecution to the death” was not in the writer's thoughts. My letter, by the way, was in reply to one with the superscription “Is it Heresy?” in which I tried to show that regeneration might be expounded in more ways than one, as Bishop Lightfoot says, in his thesis on the Christian ministry: “Some definition of terms is necessary. On no subject has more serious error arisen from the confusion of language.” And Trench has well said, “For a while all language is and must be figurative, yet long familiar use is continually wearing out the freshness of the stamp, so that language is ever needing to be recalled, minted, and issued anew, cast into novel forms, as was done by Him of whom it is said that without a parable spake He nothing.” L. S. T.

P.S.—With reference to the interesting point mentioned by Mr. Hammon, as to which Mary saw the

risen Lord first: I remember, the late Rev. Dr. Collins, of the Scotch Church, told me that the same point was the subject of a very lively discussion among some of his circle of friends; some were for Mary, the mother of our Lord, and others for the Magdalen. Nor is the indefiniteness of the Gospel as to the identity of the Mary without its lesson, as saith the Master, “Who is My mother? and who are My brethren?” Practically, I think, the case stands, it may have been either Mary, so far as our knowledge goes, so that none need despair, not even a Magdalen, as on the cross it was the dying malefactor who first felt the pardoning power of the precious blood of “the Lamb of God, which taketh away the sin of the world.”

Church History.

SIR,—Notwithstanding the increased interest manifested in the study of Church history, by Church people of late, there is surely much yet to be done in this direction. It is a study which certainly possesses a great attraction for one when once interested in it, but I am afraid that its pursuit among laymen is confined largely to the middle-aged men, and that few young men take the trouble to educate themselves in it as they might do. It is to be regretted that more is not done in city parishes to endeavour to interest the young men of the Church in its study, and, having done that, to direct and systematize their research. If this was done the young men of some of our congregations would begin to take a more active interest in Church work generally, and the movement would probably be the cause of fewer evenings being spent by young men in very doubtful places of amusement and entertainment. This would alone be of immense benefit, not only to the youths, but also to the Church generally; besides disseminating sound information about her, the lack of which so many are deploring. In our parish, which some people call “the High Church” of Montreal, there is not a really live society for men. There exists one in connection with the finances of the parish, which gives its members the privilege of either paying or collecting \$20 per annum in quarterly instalments, and then voting it away *en bloc* once a year. It certainly has helped with the finances, but that is all. Our parish magazine is defunct and we were not even notified of the funeral; what there was of it was very good, but it came in such small doses. It seems a pity that it could not have been handed to a committee of laymen to edit, under the supervision of the clergy, or otherwise. It might have proved a success had this been done and the committee proved good financiers. However, this is a digression. Our Roman friends have a society here called the (Roman) “Catholic Association of Canada,” which meets in the Jesuits' Church, and has, I am informed, access to a library of three thousand volumes, belonging to St. Mary's (Jesuit) College. This society holds debates and the Jesuit Fathers take an active interest in it. It has also attempted to defend what it is pleased to call “The Catholic Church” in the daily press, but with limited success. It is some such society as this that the Church needs; a society which will hold debates on Church doctrine and history, and systematically study the same, being ready, if necessary, to charitably correct mis-statements of the secular papers, but above all to interest the young men in the study of their Church. There ought to be a branch of such a society in every parish.

L. STONE.

One Holy Catholic Church.

SIR,—Thus “A Priest and Oxford M.A.” writes in a recent issue of your paper: “Any man who would ever leave Canada to work in the States, certainly has no reason to speak on the matter of loyalty to our Church, and any man who has once left us should be looked upon with ‘suspicion’ if he ever returns.” Why he expresses himself in such a strain I, for one, cannot understand. At any rate, I totally differ from his views. I had thought we, as priests, believed in One Holy Catholic Church, and that mere geographical boundaries or limitations could not prevent inter-communication. The kingdom wherever found is one, and the more we can do to break down these restraints which prevent priests from passing from one diocese to another, or from one section to another, the better. Many a man, from various reasons—ill-health among them—is forced to seek a milder climate than Canada offers, and should such an one, in the Providence of God, be restored and then wish to give the remainder of his days in the Canadian Church, I, for one, believe—instead of looking upon him with suspicion—he should be most heartily welcomed. There are instances frequently occurring showing the absurdity of such a statement as this M.A. makes. Surely his knowledge of the Canadian Church is very imperfect. Has he forgotten one circumstance which reflects credit on a “returning” priest and those who honoured him? For eleven

years the present Bishop of Algoma laboured in Chicago, after having had experience of Canada. He was the recipient of a salary double of that which Montreal could offer, but he gave it up freely that he might again work in the old Dominion. The Church, happily, did not look on him "with suspicion"; but considered him worthy of her highest honours, and his past career attests the wisdom of their choice. Nor is this a solitary instance. Many a priest learns by experience that, notwithstanding the greater pecuniary advantages which the United States may offer, there are compensations in Canada, notably the improved moral tone of the people, the absence of vestries in their worst aspect, and the greater readiness of Canadians to receive with due respect the ministrations of those who labour for them in the Lord. When one learns such lessons and wishes to begin again to work in Canada, he is more than likely to be free from that illiberality and suspicion which marks your correspondent's last communication.

Nov., 1894.

JUSTICE.

#### The Athanasian Creed.

SIR.—Yesterday tens of thousands of persons reeled millions of their fellow-creatures into damnation, "with a light heart"—or, at least, without much reflection. If those who go through the Athanasian Creed ever realized even the meaning of some of the words they were uttering, there would surely be such a protest against such Pharasaic bigotry that it would be swept away. How can anyone with a heart, a mind or a soul, hear the lesson from the New Testament read, often with Christ's words of pity, love and mercy, and then listen with patience, or anything but shame, to this tirade—the device of man? Archbishop Usher, Bishop Pearson, and other learned writers, are of opinion that this creed was composed, not by Athanasius, but by a later and a Latin writer, whom some identify as Vigilius Tapsensis, an African Bishop, who lived at the end of the fifth century. As the Rev. Prebendary Waddington, in his "History of the Church," says, "There can be no doubt this exposition of faith was composed in the West and in Latin. The very definite terms in which it expresses the Church doctrine of the Incarnation are sufficient to prove it posterior to the councils of Ephesus and Chalcedon, or later than the middle of the fifth century. Again, if we are to consider the doctrine of the *Double* procession of the Holy Spirit as being expressly declared in it, since that mystery was scarcely made matter of public controversy until the eighth century, it might seem difficult to refer a creed, positively asserting the more recent doctrine, to an earlier age. But the historical monuments of the Church do not quite support this supposition. The creed—much, probably, as it now exists—is mentioned by the council of Autun in 670, and its faithful repetition by the clergy enjoined; and we find the same injunction repeated in the beginning of the ninth age. Thus it gradually gained ground; nevertheless, there seems to be great reason for the opinion that it was not universally received—even in the Western Church—until nearly two centuries afterwards. Considered as an exposition of doctrine, the Athanasian Creed contains a faithful summary of the high mysteries of Christianity as interpreted by the Church of Rome. Considered as a rule of necessary faith, enforced by the penalty of eternal condemnation, the same creed again expresses one of the most rigid principles of the same Church. . . . It would be irrelevant and wholly unprofitable to enquire how far any temporary circumstances may have justified the introduction of the Athanasian Creed into the liturgy of our Church—constructed, as that Church is, on the very opposite principle of universal charity. But we cannot forbear one remark, naturally suggested by the character and history of this creed—that if at any future time it should be judged expedient to expunge it, there is no reason—there is scarcely any prejudice—which could be offended by such measure. . . . It cannot plead any sanctity from high authority, or even traditional authority, since it was composed many centuries after the time of the Apostles, in a very corrupt age in a corrupt Church, and composed in so much obscurity that the very pen from which it proceeded is not certainly known to us. The inventions of men, when they have been associated for ages with the exercise of religion, should indeed be touched with respect and discretion; but it is a dangerous error to treat them as inviolable; and it is something worse than error to confound them in holiness and reverence with the words and things of God." Bishop Tomline, a very eminent Bishop in the English Church, says, "We know that different persons have deduced different, and even opposite, doctrines from the words of Scripture; and, consequently, there must be many errors among Christians; but since the Gospel nowhere informs us what degree of error will exclude from eternal happiness, I am

ready to acknowledge that, in my judgment—notwithstanding the authority of former times—our Church would have acted more wisely and more consistently with its general principles of mildness and toleration if it had not adopted the damnatory clauses of the Athanasian Creed. Though I firmly believe that the doctrines themselves are all founded on Scripture, I cannot but conceive it both unnecessary and presumptuous to say that 'except everyone do keep them whole and undefiled, without doubt he shall perish everlastingly.' Those words express the opinions of hundreds of the laity in the present day, and will have, before long, to be taken into account by our Bishops and clergy if they wish to retain that influence over their people to which their office entitles them. The day has gone by forever when the laity, through lack of knowledge, humbly and blindly accepted whatever they were taught. Education has become so widely diffused, and a spirit of enquiry is so universal, that the dogmas which were formerly swallowed unhesitatingly, are in the present day dissected—or rejected altogether—in proportion as they conform to the opinions of the educated portion of the community.

A. BISSET THOM.

Galt, Oct. 22, 1894.

#### St. Margaret's Home, Montreal—Dedication.

SIR.—On St. Luke's Day, in Montreal, I had the good fortune to be present at what in this country is an unusual ceremonial. A brief account may interest the readers of the CHURCHMAN. Staying over for a day or so on my return from the meeting of the Board of D. and F. Missions in Quebec, I received an invitation to attend the dedication of the new Home for Incurables in Sherbrooke street. This fine building is immediately in the rear of a handsome stone mansion on the north side of the street, and with which it is connected by a covered passage, and has been erected at the sole expense of a benevolent Montreal gentleman, formerly a Presbyterian, and now a devout member of the Church of St. John the Evangelist. The Home is under the charge of the St. Margaret Sisters, whose headquarters on this side of the Atlantic are in Boston. The Home itself is a lofty and spacious brick building with great wards for the poorer patients, and private rooms for those who can afford the small fee charged for this privilege. All the rooms are furnished handsomely and fitted with every comfort that Christian love and thought could devise. In the old mansion-house, where the Sisters are to reside, is a large and lofty room arranged as a chapel, with a beautiful carved altar and accommodation for, I suppose, some fifty or sixty persons. I hasten to describe the ceremonial, in itself a most delightful surprise, for it was a proof that we are all happily passing away from the days of prejudice, and learning to see that Christ's work can be done by those with whom we may not quite agree in matters that are not essential, as well as by ourselves. The Home is under the spiritual direction of the clergy of St. John the Evangelist, and all being in readiness and a number of patients admitted, the rector, the Rev. Edmund Wood, wrote to the Bishop of Montreal expressing the pleasure it would give everybody connected with the Institution if his Lordship would undertake the dedication. Mr. Wood fully explained the nature of the proceedings: the processional cross and the surplined choir, the vested clergy following with the Sisters and friends, singing appropriate hymns; while in each room or ward the Bishop was to offer solemn prayers for the blessing of God, and finally say a few words of encouragement and comfort before giving his episcopal benediction. Very graciously and promptly the good Bishop replied, stating his willingness to officiate. Accordingly on Thursday, Oct. 18th, his Lordship came (alas! unattended) and, having fully robed, the procession was marshalled in the hall of the mansion, the Rev. Arthur French acting as cross-bearer and Mr. Wood as chaplain. There was a goodly throng of ladies and friends, who readily took up the hymns led by Mr. Wood and a select number of his choir boys. There was no instrument, but the singing was hearty and excellent, I might almost say enthusiastic. Arrived in the chapel, the Bishop, in his fine, rich and equally reverent voice, said the appointed prayers at the altar, and then another hymn was given out, and along the connecting corridor, lined on both sides with exquisite plants and flowers as in a conservatory, the procession moved into the Home itself. On the different flats in each of the eastern and western wards, there was a short office of prayer most impressively offered by the Bishop, followed by a stirring hymn. Mr. Wood informed me that it was precisely the same form and order as was used recently on a similar occasion in an English institution. At last the large eastern ward at the top was reached—a lofty alcoved chamber—in which were many poor infirm women in various stages of disease and unable to leave their beds or chairs. Here Bishop Bond delivered an admirable address. I wish every word of it could be reproduced. It could scarcely be more

appropriate, and was a fitting climax to the whole of the interesting proceedings, taking as a suggestive text for his few words, Rom. i. 16., "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." The Bishop touched first on the wretched cowardice of Christians, their lack of courage to avow themselves disciples of the Cross, and this when there was every possible reason for the contrary. Not only was there an infidel world at our doors that scorned the Gospel of Christ and never would be conquered or converted by Christian soldiers ashamed of their colours and their great Captain, but the history of all past ages should make every true servant of God proud of His cause and ready to be its champion. Briefly noticing a few the Old Testament heroes, the Bishop passed to St. Paul as an illustrious instance of outspoken courage on behalf of the Gospel, and then to the Divine Author of the Gospel Himself. Our Lord was the "Power of God unto Salvation" in His own Person. This was felt by all with whom He came in contact, especially by the sick and suffering. That powerful Presence had never left His Church. It had blessed to salvation multitudes in all centuries past. It was here still to-day. It gave them this building. Turning to the Sisters the Bishop asked, "What is it, my sisters, that has drawn you to this life, that has made you sacrifice self and renounce the ease and pleasures of the world to devote yourselves to the ministration of the sick and needy brethren of Christ. Is it not the Power of God? Were you asked, each one of you, what it was that first led you to undertake this holy Christ-like work, would you not at once say that it was the Power of God and the Gospel of Christ? This Divine Power should indeed actuate all Christians and give its evidence not only in their name and profession, but in their daily life. The fruits of their regeneration or new birth should be clearly manifested to the world, and thus they would bear testimony to the presence of the Christ within them, and they would be a blessing and a light to all around. In some such words the Bishop spoke earnestly, and closed his address with a fervent prayer that the Divine Blessing would ever rest on the Institution and on all who enjoyed its comforts and ministrations, temporal and spiritual. The procession was then reformed and retired, while the visitors remained admiring, in detail, the arrangements of this most beneficent charity, conversing with one or another of the invalids, and all echoing the good Bishop's words that it was only the Gospel of Christ and the Power of God that brought about such a result. I must not forget that the last thing I heard and saw before leaving the Home, was one of Montreal's most talented vocalists, a worthy daughter of the Church, seated at a fine piano in one of the broad corridors at the entrance of the great ward, surrounded by a group of the poor female patients, some old, some young—all incurable; and delighting them all as much by her loving kindness as by her charming music. I shall just add that the walls of staircase and rooms are covered with exquisite pictures and engravings; flowers were everywhere. A large reading-room for men had an abundance of papers, books and magazines, as well as cosy arm-chairs. Every pains have been taken to brighten the house and make it as home-like as possible. "They all seem very happy," said a lady to one of the sisters, in my hearing. "Yes," was the smiling reply; "they none of them think they are incurable, and we try to make them forget it." I hope, if your readers visit Montreal, they will manage a visit to the St. Margaret's Home on Sherbrooke street. It will repay them.

T. BEDFORD-JONES.

Brockville, Oct. 24, 1894.

Pure blood is absolutely necessary in order to enjoy perfect health. Hood's Sarsaparilla purifies the blood and strengthens the system.

#### BRIEF MENTION.

The practice of burials in churches was commonly discontinued in France about 1777.

A memorial plate of brass has been put in St. Peter's Church, Brockville, in remembrance of Rev. F. L. Stephenson, M.A., B.D., who died while rector.

"Death is an eternal sleep" is the favourite epitaph above the doors of Russian tombs.

The ancients entertained the idea that the dew was distilled upon the earth by the moon and stars.

The crows of Ceylon are protected by the people because they purify the atmosphere by acting as scavengers.

Bishop Scott, of North China, and Bishop Dunn, of Quebec, sailed from Liverpool Thursday, Oct. 25th, for Quebec.

A marble statue with natural eyelashes adorns the Vatican at Rome. It represents Ariadne asleep at the moment she was deserted by Theseus.

Capital punishment has been restored to the statute books in Switzerland. For 20 years it had been abolished, and it was found that murders had increased.

The infant sea-otter, when removed from parental care, dies of either grief or starvation. So far it has been impossible to raise it to maturity by human hands.

Rev. J. S. Baker, rector of St. Mark's Church, Port Hope, died recently, aged 70 years. He has been a priest since 1864, and in Port Hope since 1878.

Emperor William can use only one arm in handling a gun, but he shot 385 rabbits in two hours recently.

The Emperor of China has always mistrusted Li Hung Chang, but he does not see his way clear to cast him down from his high estate.

The Rev. C. J. Hutton, Sharbot Lake, has been offered the rectorship of Christ Church, Belleville, vacated by the Rev. S. Daw.

Take K.D.C. for sourstomach and sick headache.

In 1658 the winter in North Europe was so cold that Charles X. of Sweden crossed the Little Belt from Holstein to Denmark with his whole army, including cavalry, artillery and baggage train.

In 1771 an unprecedented drouth prevailed throughout India. Scarcely any rain fell for a year, and hundreds of thousands died of famine, whole districts being depopulated.

The Rev. S. Daw, late of Christ Church, Belleville, sailed last month for England, where he will spend the winter for the benefit of his health.

The consumption of horseflesh is increasing in Vienna. Last year the residents of that city ate 18,207 horses.

The Rev. A. E. Vesey, lately incumbent of Sault Ste. Marie, is reported as about to begin work at Harriston, in the Diocese of Niagara.

A railroad between Coalzacoalcos and Salina Cruz, Mexico, which opens a new means of transportation between the Gulf of Mexico and the Pacific Coast, has been completed recently.

The Rev. John C. H. Mockridge, B.A., recently ordained (son of the Rev. Dr. Mockridge), has been appointed to the curacy of St. Luke's Church, Toronto.

The largest egg is that of the ostrich. It weighs three pounds, and is considered equal in amount to 24 hens' eggs.

The largest book ever known is owned by Queen Victoria. It is 18 inches thick and weighs 63 pounds, and contains the addresses of congratulation on the occasion of her jubilee.

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

The Japanese some time ago adopted burial of the dead, but they have reverted to their old custom of burning the dead on account of its sanitary recommendations.

A disease peculiar to Japan is known as kakke, which is thought to be the result of a rice diet. The disease is a slow degeneration of the nervous system and steadily increasing weakness of the patient.

We regret to learn of the death of the Rev. J. E. Graham, of Brooke. Mr. Graham was Huron College missionary in the North-West for a time, but contracted serious lung troubles there and was obliged to return last spring, when he was given charge of Brooke Church, near Owen Sound.

A cablegram has been received in Toronto announcing the death of Mr. Charles Carpmal, M.A., F.R.S.C., F.R.A.S., late Fellow of St. John's College, Cambridge, director of the Magnetic Observatory, Toronto, and director of the Meteorological Service of Canada.

Right Rev. C. P. Scott, D.D., Bishop of North China, will shortly pass through Toronto on his way west from England. The Bishop of Quebec was a fellow-traveller with him on the "Parisian" from Liverpool.

Last week Rev. Prof. Clark delivered a lecture on "Dante, His Life and Times," before the Literary Society of the west end Y.M.C.A., Toronto. This is a newly-formed literary society, and the subject of the lecture will be studied by its members during the season.

For nervous headache use K.D.C.

The Bishop of Winchester, England, laid the foundation stone of the new Church of St. Mary, Worcester Park, Cuddington, recently. The parish of Cuddington has been without a church since 1540, when the "Reformation under Henry VIII." was so complete as to reform the parish church off the face of the earth.

#### When Others Fail

Hood's Sarsaparilla builds up the shattered system by giving vigorous action to the digestive organs, creating an appetite and purifying the blood. It is prepared by modern methods, possesses the greatest curative powers, and has the most wonderful record of actual cures of any medicine in existence. Take only Hood's.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. 25c.

### British and Foreign.

The agitation against the cross at St. Bartholomew's Church, Dublin, continues, but the promoters do not appear to be very successful in exciting public feeling in regard to the matter.

At the annual meeting of the Truro Cathedral Buildings Committee recently, it was announced that Canon Wise, already one of the largest contributors to the building, had given £5000 towards the erection of the nave. Previously about £6000 were in hand, and it is estimated that the work, without towers or ornamentation, will cost from £15,000 to £20,000.

The ancient crypt of St. John's Church, Clerkenwell, was thrown open to the public, and visited by thousands. It was formerly the priory of the Church of the Knights of St. John's, Jerusalem.

The Bishop of Mashonaland (Dr. Knight Bruce) has, it is stated, decided to resign, owing to continued ill-health. He returned from South Africa some months ago and took up his residence at Lustleigh, Devonshire, with the hope that a short rest would sufficiently benefit him to enable him to return to his charge. Although much better, his medical advisers consider that the affection of his nervous system, resulting from fever poisoning, would be aggravated by again proceeding to Mashonaland.

The Bishop of Manchester, in speaking the other day on behalf of voluntary schools, pointed out that if the state should ever lay hands on the schools, the people would have to pay a lump sum of forty-seven millions, and to incur an additional annual expenditure of two millions for the maintenance of the work at present carried on by them.

Bishop Penick, of Kentucky, has recently set forth very forcibly the pressing needs of Church work among colored people in the United States. He makes some statements which call for thoughtful consideration. Thus he says that out of the 7,500,000 negroes in the United States, the Church now has only 7,000 communicants under its care. This is one of the results of past neglect.

At a meeting in Newcastle-on-Tyne last week, in connection with the Baptist Union annual meeting, the Rev. A. W. H. Streuli, of Manchester, in the course of his paper on "Heroism in Home Mission Work," said Nonconformists had to contend not only with the "alcoholism and assumed social superiority of the Church of England, but also with the boycotting by Church people of the poor tradesman who supported Nonconformity in villages."

The Episcopal Church of New York is making wondrous strides forward, and the sources of its

increasing strength are found in the multiplication of mission enterprises. Bishop Potter is showing rare skill and judgment in the pursuit of this policy. He believes in outposts which shall become recruiting centres for some church or churches nearest to them. Here Sunday schools are organized, and through these families are reached and brought into the public worship. By means of these multiplied missionary agencies this Church has made advances beyond all other religious organizations in the city.

The Church Printing Company of Burleigh Street, Strand, will shortly issue a work which will undoubtedly possess great interest for High Churchmen, being a complete "History of the English Church Union" from its foundation to the present time. The Rev. G. Bayfield Roberts, vicar of Elmstone, Gloucestershire, and a member of the Council of the Union, has compiled the work, and Lord Halifax, the president (who has accepted the dedication), is now writing the preface. The work is in an advanced stage, and the publishers hope to have it ready by the end of October.

A telegram from Victoria states that the Rev. W. H. Binney, Vicar of Witton, Cheshire, has been unanimously chosen as successor to the late Dr. Sillitoe, Bishop of New Westminster, British Columbia. The Bishop, who has acted as Commissary in England of the Bishop of Nova Scotia, graduated from New College, Oxford, in the second class of the Modern History School, and after spending a year at the Leeds Clergy School, was ordained in 1881 to Tarporley, Cheshire, becoming Vicar of Witton in 1886, and Rural Dean of Middlewich in 1888. He was Commissary to the late as well as the present Bishop of Nova Scotia.

The parishioners of Monkstown, County Dublin, presented their late rector, the Most Rev. Dr. Peacocke, now Lord Bishop of Meath, with a handsome token of the great esteem and affection with which he was ever regarded during twenty-four years of faithful service in their midst. The presentation consisted of a beautifully-worded address, a massive silver salver, two silver lamps, and a cheque, and over two hundred ladies and gentlemen were present during the ceremony, which took place in the vestry of the parish church. The Rev. J. C. Dowse, the present incumbent, presided. Short addresses were delivered by the churchwardens, Mr. F. Johnston and Mr. Guy Pilkington, the Bishop returning thanks for the gifts and kindly words of the address.

The Rev. Canon Iosa, from British Guiana, where the episcopal head is Bishop Swaby, formerly vicar of St. Mark's, Sunderland, recently preached at St. Hilda's Church in that town, and gave an account of a marvellous ingathering, when on one occasion a single missionary received into the church over 1,300 people. He added that Bishop Swaby was at that moment endeavoring to establish a mission nearer the confines of Brazil, and if that were done the work of evangelizing the Indians of Guiana would be accomplished. There are a number of Chinese in this colony, among whom a successful work is being conducted, 60 per cent. of the adults having been received into the Church, while nearly all the children were Christians.

—An Englishman, who, when she was a girl, Mrs. Frances Hodgson Burnett really looked upon as her enemy, turns out, upon mature reflection, to be the man who, of all others, most influenced the famous author's life. Mrs. Burnett has written out the story of her curious friendship for *The Ladies' Home Journal*, which periodical will publish it as the initial article in its series of "The Man Who Most Influenced Me," to which six of the most famous American and English women will contribute.

—It is said that the Archbishop of York recently wrote to the incumbent of a rural parish suggesting that a "Quiet Day" should be held there. The following was the reply: "My Lord—In this parish we have too many quiet days; what we want is an earthquake."

### Why Should They ?

Why should the week day services be regarded as intended for women, or for those who have nothing to do? Does the busy man never need rest for disturbed mind, or aching heart, or wearied brain? Will not the business of the day go more smoothly if "sanctified through the Word of God and prayer?" Is life to be nothing but one continuous round of money-getting, one ceaseless delirium of fever and of fret? Surely the call from worldly care and occupation to the worship of God and the contemplation of the Eternal, will come as a sea breeze or whiff of mountain air to the jaded dwellers in the crowded ranks of depressing toil.

Is the housewife never to find an oasis, with rest and refreshment in her pilgrimage, as, "anxious and troubled about many things," she faces, daily, the wearying round of domestic drudgery, with, oftentimes, unrequited love? The calm realization of the infinite stillness of God's presence in His House of Prayer, will act as balm to the troubled spirits of those who feel their need of a something or a someone, outside the limits of their daily life, to make the crosses lighter, and the burdens easier to bear.

And has the bell, *our Angelus*, no message for those who really cannot be present in the church? Is it not a whispered warning to the diligently occupied, "set your mind on the things that are above, not on the things that are upon the earth?" Is it not a solemn expostulation for the slothful, why stand ye here all the day idle; work out your own salvation? Has not the bell also a message of loving sympathy for the afflicted and distressed in mind, body, or estate? It tells them that, at least, the priest is there, praying for his people, "there, as their ambassador and first fruits, representing them before our Lord, pleading the causes of their absence, and their need of His presence."

### Bilious from Childhood.

Rev. Benjamin Hills, Pugwash, N.S., writes: "In a word I may say that K.D.C. has helped me more than anything else I have ever used. I had been bilious from childhood; for several years had rarely passed a week without a severe attack of bilious colic, with intense pain at the back of the head. These attacks usually followed my Sunday work. Since I began to use the K.D.C., I have scarcely had any return of biliousness and the attacks have been very light. I have had greater freedom from suffering since I began the use of K.D.C. than for years past. I believe that the occasional use of a bottle of K.D.C. will keep me comparatively free from the old trouble. I thank you for calling my attention to K.D.C. Had I tried it long ago it might have saved me years of suffering. I am glad to recommend it to fellow sufferers."

### Their Winter's Supply.

At the close of the fur-seal killing season the natives proceed to lay in their winter's supply of meat. A number of picked men go to Northeast point, steal down to the shore in the dead of the night and crawl along at the water's edge until a line of men is disposed between the sleeping herd and the water, says St. Nicholas. At a given signal the men all spring to their feet, yell, discharge pistols, and terribly frighten the sleeping sea lions.

Those that lie with their heads toward the water plunge forward and quickly disappear, but those headed landward naturally enough start forward away from the uproar. Being continually urged on, they soon find themselves fairly inland, with all chance of escape cut off.

The groups of from twenty to fifty caught thus each night are driven up on to the level ground and held until from three to five hundred have been taken, when the grand drive begins. Then the whole herd is actually driven ten miles overland to the village. According to the condition of the weather, the drive requires from six days to three weeks, but in the end every sea lion who does not die of heat or exhaustion on the road actually carries his own carcass to market.

This animal yields about the same class of products as does the walrus, and its flesh forms the principal food of all the natives of the fur-seal

islands. The skin is thickly covered with coarse, stiff hair of a brownish colour, but it is destitute of "fur" and hence is of no value in our market.

Steller's sea lion is about twice the size of the fur-seal, the old male being from ten to eleven feet in length, from eight to nine feet in girth, and it weighs on an average about 1,200 pounds. The females are not quite as large, in actual bulk, as the males. Although cowardly in their disposition toward man, the males are among themselves the fiercest fighters in the world. It is hard to obtain an old specimen whose neck is not criss-crossed all over by long, deep gashes, or old scars, made by the powerful teeth of jealous rivals.

K.D.C. Pills, the best all round family pills on the market.

### Ourselves in Little.

Their heads are a long way below us, those little people whose footsteps patter about the house; some of the "curly paws" scarcely reach our knees. The first of these human flowers that opens in our home-garden is a never-ending wonder to us, and, for the time, fills our thoughts. But when others spring up in rapid succession, we are apt to grow too much accustomed to their presence. We forget that wondrous thing, the individuality of each of these toddlers, whose clear questioning eyes are ever turned upon us. We forget that, meantime, we stand between these little white souls and their Father in heaven, who has entrusted them to our care. It is a solemn thought that should fill the most careless parent with awe. We find ourselves in the constant presence of the most faithful copyists man or woman can have. Not an action of our own, not a light word, but is echoed, at no distant date, by the children, in whose eyes whatever father and mother do must be an unwritten law. Think of it, whatever we do! The innocents who crowd the home have no power to distinguish our good points from our bad ones; either or both are carefully copied.

It is, then, on ours, the elder heads, the terrible responsibility rests when the echoes we are bound to hear, sooner or later, shame us; and if we would realize its importance, assuredly our thoughts, our words, our actions should be arrested. We should try our best to speak gently, to hush back words that hurt and stab, to make our own lives pure and upright, to restrain our selfish appetites—all for the sake of our dear innocent ones whom God has lent us.

Let us, then, fight with our lower, our worse selves, that we may never offend one of these little ones whose angels do always behold the face of their Father in heaven.

### What Shall We Teach the Children ?

Teach them to pray. Do we teach our children what is in a prayer, and what a prayer means, and how to use a prayer? Some Sunday morning read a prayer to your scholars, and then ask them what you prayed for, and you will see how the average prayer falls on a child's mind like water on a duck's back. Teach the life of Christ. The life of David is of no practical benefit to the child's mind, for you have to bring to bear so much spiritual insight that you haven't time to explain it. But the life of Christ you don't need to explain. It is human, it is true, and so it becomes instinctively a part of the child's life. We teach by the inductive method. Take the Gospels in your Prayer Book. There you have cut out a certain portion of the life of Christ. It is a picture in the child's mind. Let him read it before the class, close your book and begin a rational examination, drawing out of your child's mind what he has read or has heard read. Our school is divided into seven grades. At the end of every year I examine my child in every school. It is the only way thoroughly to supervise the work. The superintendent should sit in the class occasionally and hear the teacher teach. Our first grade is the infant class. In the second grade we teach the Catechism; in the next, the Prayer Book and how to use it. Then they are taught as to the Church building itself and the connection between the Prayer Book and the Church; then the life of Christ, then the study of the Holy Eucharist itself, and then regarding the Bible in general.

### Hints to Housekeepers.

SPICED CRANBERRIES.—Five pounds of cranberries, three and a half pounds of brown sugar; scant pint of vinegar; two tablespoons of cinnamon and allspice; one tablespoon of cloves. Cook slowly for two hours. Nice with meats.

CRANBERRY JELLY.—Three quarts of cranberries; two pounds of sugar; one quart of water. Cook till well done; then put through a fine sieve. Return the juice to the stove, let boil ten minutes, and pour into jelly glasses.

For sponge cake and pound cake have heat that will in five minutes turn a piece of white paper yellow.

For all kinds of cut cake use an oven that will in five minutes turn a piece of white paper dark yellow.

For bread and pastry have an oven that will in five minutes turn a piece of white paper dark brown.

When the oven is too hot at first a crust forms on bread or cake, which prevents its rising. It is better when baking bread and cake to have the oven a little slow at first and increase the heat gradually.

When baking puff paste the heat should be greatest first and decrease later. This is to keep the paste in shape.

When the oven is too hot the temperature may be reduced by putting in it a pan of cold water.

When baking in an oven that is too hot at the top, fill with cold water a dripping pan which is about an inch deep and place it on the top grate of the oven. Should the oven be too hot on the bottom put a grate under the article that is to be baked.

DOCTORS SAY IT IS THE BEST.—Gentlemen,—Last July I took Congestion of the Lungs and was in bed for four weeks. I was very weak and could not speak above a whisper. Dr. Lawson, of Hamiota, attended me and sent a bottle of Milburn's Emulsion. It soon restored my voice and health.

ALF. SMITH, Wheatlands, Man.

CRANBERRY SAUCE, STRAINED.—Stew one pound and a half of fruit in a pint of water for ten minutes; put through a fine sieve. Stir three-quarters of a pound of sugar into the pulp, and when cold it is ready for use. To serve with meats, the use of one-half pound of sugar, instead of three-quarters, is recommended. Too much sugar impairs the pleasant acidity of the berry, and the sauce should be tart for a relish.

GINGER PUDDING.—Take half a pound of flour, a quarter of a pound of finely chopped suet, a quarter of a pound of brown sugar, two teaspoonfuls of ginger. Mix all the ingredients together dry, put into a buttered basin and boil for three hours.

GRAPE JELLY.—This may be made from grapes of all degrees of ripeness, that from green grapes having a peculiarly fine flavour and colour. Stew as for marmalade, pour off the juice, strain through a flannel cloth, not pressing or squeezing. Cook equal measures of sugar and juice together twenty minutes.

ON THE INSIDE.—As a remedy for internal use Hagar's Yellow Oil is wonderful in its curative power. One or two doses cure Hoarseness and Sore Throat. Asthma, Bronchitis and Swelled Tonsils are quickly relieved. For Quinsy, Colds, etc., it is the best remedy.

PRESERVED GRAPES IN BUNCHES.—Take out the seed with a pin, breaking the bunches as little as possible. Boil clarified sugar until nearly ready "to candy." Add grapes to cover the bottom of the pan without laying bunches on each other, and boil five minutes to extract the juice. Lay in an earthen pan and pour over the syrup. Cover with paper. The next day boil the syrup five minutes and skim well. Lay in the grapes, let boil one minute and put them into pots.

ON THE PLATFORM.—Public speakers and singers are often troubled with sore throat and hoarseness and are liable to severe bronchial attacks which might be prevented and cured by the use of Hagar's Pectoral Balsam—the best throat and lung remedy in use.

Children's Department.

Bobby's Cake

"Do take us for a walk, Frau Wagner," pleaded little Margaret Wentworth and her brother, Robert.

"Gladly, dear children," replied the professor's kind wife, in whose house at Heidelberg the little ones were living.

Margaret longed to play in the woods, but Robert asked to go into the town, so she good-naturedly yielded to her brother's wish.

Walking along, they soon came to a pastry-cook's. In the window was a beautiful cake, which at once attracted attention. It was a round thick ring, baked in a mould with scalloped sides, all covered over with sifted white sugar, called in some parts of Germany a *Kugelhupf*.

"May we have that cake for supper, Frau Wagner?" asked Robert, looking greedily at it.

Margaret looked as if she would like it also, but she did not say so. Frau Wagner went into the shop and bought it, and from that moment Robert longed to get home to eat it.

When the party got in, Mrs. Wagner found a letter from their mamma, saying that their papa, who was captain of a ship, had come home to England for a fortnight, begging she would kindly let the children start for that country the next morning. They were to be placed under the care of the gaurd, who would see to their travelling safely by express train.

Of course Margaret and Robert were delighted at the thought of seeing their dear parents again. Frau Wagner hastened herself to pack their boxes for them, and all was finished by supper time.

"Oh dear!" exclaimed Mrs. Wagner, "I believe in my hurry I put that cake into your box!"

Robert was just about to cry. "Never mind," said Margaret. "It will be so nice to have it at home, and then mamma and papa can help us to eat it," but it was some little time before Bob became reconciled to this idea.

Next morning they left Heidelberg, and after a very long railway journey, and crossing the sea, their papa met them, and took them to their pretty country home, where they found their dear mamma waiting for them.

Robert was too tired to think about his cake that night, but the first thing in the morning he told his mamma of it, and begged that it might be taken out of his trunk.

It was a lovely day, and the children asked their parents to have lunch in the woods. Their request was gladly agreed to. They climbed a steep hill, and took their seats where they could see into the beautiful valley below. Both children had much to tell of all they had seen and learnt since they last saw their parents.

When lunch time came, they all thoroughly enjoyed the nice sandwiches and other things put up for them.

"Ha! now we are going to have a bit of Heidelberg cake," said papa, smiling, taking out the round parcel wrapped in silver paper, as he spoke.

"Oh, let me undo it, papa, please!" urged Bobby, eagerly holding out his hand.

His papa was sorry to see that his boy had not yet got rid of his greediness, which had characterized him from a little child. He handed him the cake, however.

Bob began delightedly to undo the folds of paper, but in his haste the cake slipped from his hands, and, almost before he could exclaim in bitter disappointment, he saw the *Kugelhupf* bounding down the hill at his feet.

He made a dash forward, but to no purpose. Away it went, now rolling on, and then leaping high in the air, where the brushwood checked its path, until it was suddenly lost to sight in the valley beneath them.

Little Margaret laughed heartily at the tricks it played, but to Bobby it was no laughing matter.

His parents were very sorry for him, but they trusted the sudden disappearance of the cake, when just within his grasp, might be a lesson to him not to set his heart upon what was really of so little consequence.

Headaches, Dizzy

Spells and faintness have been my afflictions for 22 years. Often I would fall in a sudden faint and several times narrowly escaped being burnt on the stove. No medicine gave me more than a few days relief, and I laughed when a friend urged me to try Hood's Sarsaparilla. But I took it and in six months I was free from all headache trouble, faintness or dizziness. I am now perfectly well. I cannot say too much in praise of Hood's Sarsaparilla. It is worth its weight in gold to me. MRS. R. H. HANES, Paris, Ont.



Mrs. R. H. Hanes. It is worth its weight in gold to me. MRS. R. H. HANES, Paris, Ont.

Hood's Sarsaparilla Cures

Hood's Pills are the best. 25c. per box.

BOOK AGENTS NOW IS YOUR TIME. Hundreds of men and women are now earning \$100. every month canvassing for the world famous fast selling new book.

Our Journey Around the World

By REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 220 beautiful engravings. 61st thousand. *The King of all subscription books.* One agent sold 200 in his own township; another, a lady, 58 in one Endeavor Society; another, 182 in 15 days. 5000 more agents wanted at once for Fall and Christmas work. Now is the time. *Distance no hindrance, for We Pay Freight, Give Credit, Premium Copies, Free Outfit, Extra Terms, and Exclusive Territory.* Write for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

fore Bob became reconciled to this idea.

Next morning they left Heidelberg, and after a very long railway journey, and crossing the sea, their papa met them, and took them to their pretty country home, where they found their dear mamma waiting for them.

Robert was too tired to think about his cake that night, but the first thing in the morning he told his mamma of it, and begged that it might be taken out of his trunk.

It was a lovely day, and the children asked their parents to have lunch in the woods. Their request was gladly agreed to. They climbed a steep hill, and took their seats where they could see into the beautiful valley below. Both children had much to tell of all they had seen and learnt since they last saw their parents.

When lunch time came, they all thoroughly enjoyed the nice sandwiches and other things put up for them.

"Ha! now we are going to have a bit of Heidelberg cake," said papa, smiling, taking out the round parcel wrapped in silver paper, as he spoke.

"Oh, let me undo it, papa, please!" urged Bobby, eagerly holding out his hand.

His papa was sorry to see that his boy had not yet got rid of his greediness, which had characterized him from a little child. He handed him the cake, however.

Bob began delightedly to undo the folds of paper, but in his haste the cake slipped from his hands, and, almost before he could exclaim in bitter disappointment, he saw the *Kugelhupf* bounding down the hill at his feet.

He made a dash forward, but to no purpose. Away it went, now rolling on, and then leaping high in the air, where the brushwood checked its path, until it was suddenly lost to sight in the valley beneath them.

Little Margaret laughed heartily at the tricks it played, but to Bobby it was no laughing matter.

His parents were very sorry for him, but they trusted the sudden disappearance of the cake, when just within his grasp, might be a lesson to him not to set his heart upon what was really of so little consequence.

And so it was. The first disappointment over, Bobby joined with his sister in a merry laugh.

He never again gave way to feelings of selfish greediness, and has more than once himself told the story of his bounding *Kugelhupf*.

MRS. HENRY CREWE.

A Terrible Tale.

When I was a little boy, which was ever so many years ago, I was very fond of listening to tales about fairies and robbers, brigands and ghosts. I did not read them, because I couldn't read words of more than one syllable, but I used to beg the servants and any children bigger than myself to tell me all the horrible tales they knew.

My mother used to wonder why I did not like to go into the dark room, and why I always seemed afraid to be alone, but I would not tell her the real reason. I dare say I should have been really ill, if something had not happened to stop my silly habit.

One day I was told that nurse had gone away suddenly to see her father who was ill. My own parents were spending the day with some friends who lived a long way off, and would not be back till long after I was in bed and asleep.

It happened that our housemaid was quite a new servant, and had only been in the house a few days, so I did not much care for being with her. Nurse may have thought of this, for as she kissed me she said, "Good-bye, dear, be a good boy, and let Lizzie put you to bed at seven. She will tell you some lovely tales."

This was very nice to look forward to, but I preferred roaming about the garden during the day by myself to being with Lizzie, so I spent the morning digging in my little patch of ground, which had not received so much care since it belonged to me.

The gardener was working near all the time, and he would say a few words now and then in his funny way, which always puzzled me; I never could make out whether he meant what he said or not.

"That's right, young master; you just come and work along with me, and watch the flowers grow as God makes them. It's a deal better for you than staying indoors and getting your cheeks white through listening to tales which never were, and never could be true."

Jacob was a very old man, and he had a son Jack who helped in the stables, and who used to do the hard work for him; and father used to say that with Jacob for head and Jack for hands, our garden was better kept than any he knew.

Looking round once to answer one of Jacob's queer speeches, I thought how much he was like one of the pictures in our dining-room, only of course that was a gentleman, and Jacob was only a gardener.

"Would you like to be a gentleman, Jacob?" I asked suddenly.

"God forbid!" said the old man, raising his hat reverently. "I know I've been a good gardener all my life, but I might have made a very bad gentleman. Be sure the Lord knows best, and He puts men and women as He puts the trees and flowers, just where's best for them."

Soon after this I went indoors and sat on the dining-room sofa opposite to the picture which reminded me of Jacob.

I stared and stared till I must have

fallen asleep. Then it seemed to me that everything changed. I was dressed in just the same style as the old painting, and I sat on the low wall which divided our garden from a copse which belonged to father. In front of me sat old Jacob, dressed up just as my great-grandfather was, frills, ruffles, cocked hat and all; and he told me a most terrible tale.

I stared at him in horror, and begged him to stop; but he went on, telling of murders, chains, cruel monsters and miserable children, till at last I shrieked and fell—fell into Lizzie's arms, who had come to fetch me for a walk.

"It's a mercy I came in just then," she said, "or you might have cut your head on the fender, falling off the sofa like that. You must have gone to sleep. Make haste and let me dress you, and I'll tell you a ghost story while we walk to Merton."

"No, no!" I said, shrinking from her. "Let me go to Jacob and stay with him till bed-time."

So I spent the rest of the day by Jacob's side, listening to tales of the love and care of God for His people, until, when bed-time came, I knelt and asked Jesus to watch over me, and for the first time for many a day felt peaceful and safe.

The Story of a Conquest.

Little May had been naughty—she knew she had grieved me; but, others being present, I had said nothing, and the sharp little speech which followed the slight act of rebellion had raised an applauding laugh, for May was a visitor and a favourite.

So I had left her, rather sadly, having an evening engagement, and on my return found she had gone to bed. "Auntie," said the childish voice as I passed the door, with a pretence of cheerfulness in it, and just a touch of don't-care.

I went in, but the request for her evening "text" came in the same tone, and I turned away gently, saying, "No, May, I think not to-night. Is there anything else you wish to say to me?"

"I want to go to sleep"; and with a stifled sob from the proud little heart her face was buried in the pillow.

But leaving her thus I could not be happy, for the child was very dear to me; so, after a few minutes, with a fresh thought and an earnest prayer, I went back to her again.

Weak Women

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

Scott's Emulsion

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

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

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

usekeepers.

Five pounds of cranberries, one pound of brown sugar, two tablespoons of cinnamon, one spoon of cloves. Cook with meats.

Three quarts of cranberries; one quart of water. Put through a fine sieve. Boil, let boil ten minutes.

and cake have heat that a piece of white paper

use an oven that will see of white paper dark

ive an oven that will in e of white paper dark

at first a crust forms events its rising. It is and cake to have the and increase the heat

e the heat should be later. This is to keep

t the temperature may a pan of cold water.

1 that is too hot at the dripping pan which is ace it on the top grate even be too hot on the he article that is to be

st.—Gentlemen,—Last he Lungs and was in very weak and could er. Dr. Lawson, of d sent a bottle of Mil- restored my voice and , Wheatlands, Man.

ED.—Stew one pound int of water for ten e sieve. Stir three- r into the pulp, and use. To serve with ound of sugar, instead amended. Too much acidity of the berry, for a relish.

half a pound of flour, rely chopped suet, a sugar, two teaspoon- ingredients together in and boil for three

be made from grapes at from green grapes ur and colour. Stew ff the juice, strain pressing or squeezing- r and juice together

edy for internal use derful in its curative ure Hoarseness and chitis and Swelled For Quinsy, Colds,

CHES.—Take out the bunches as little as r until nearly ready cover the bottom of es on each other, and e juice. Lay in an e syrup. Cover with e syrup five minutes grapes, let boil one ts.

speakers and singers throat and hoarseness chial attacks which red by the use of the best throat and

"May, I have a verse for you, a new verse."

"What is it, Auntie?" and tears, hidden by the darkness, were in the tone this time.

"As one whom his mother comforteth, so will I comfort you."

The sweet words worked like a spell. In a moment the self-will was broken down, and two little arms were flung round my neck, while our kisses and tears came together, and all was made right.

When May's mother heard about it she almost cried too. Is there anything so powerful to subdue as forgiveness and love.

### Upper Canada College.

FOUNDED 1829.

The Examination for the "W. H. Beatty Scholarship" will be held on October 2nd, 3rd and 4th.

Fifth Form Scholarship, cash value, \$150. Fourth Form Scholarship, cash value, \$100. These Scholarships are open to boys from any school. The examiners are unconnected with the college.

Autumn Term begins Sept. 4th. For circulars giving full information regarding scholarships, course of study, etc., apply to

THE PRINCIPAL, U.C. College, Dear Park, Toronto.



### People's

Massey Hall | Course

Opening Concert, Nov. 17.

### Torbett Concert Co.

Course Tickets for ten entertainments, \$1.00 and \$1.50. Reserved, \$2.50. Plan to Subscribers opens 9 a.m. Thursday, 8th November, at Massey Hall.

### THE D'ALESSANDRO ORCHESTRA

Music furnished for Balls, Receptions, Concerts, &c. Any number of musicians supplied on shortest notice. All the latest popular music. Also Mandolin Orchestra. Special for Concerts, At Homes, Receptions. Address 35 Agnes Street, Toronto.

### J. LEWIS BROWNE,

(Organist and Choir-master Bond st. Con. Ch.) Concert Organist

Pupils received in Organ, Piano, Harmony and Instrumentation. 130 Mutual Street.

**GET THE BUCKEYE CHURCH Bells, Peals and Chimes.**

Best Ingot Copper and E. India Tin only, and so warranted. Best Hangings and Workmanship in the Country. Highest Award at World's Fair and Gold Medal at Mid-Winter Fair.

BUCKEYE BELL FOUNDRY, E. W. Vanduzen Co., Cincinnati, Ohio.



### Shaving is a Luxury

when you use one of

### Dr. Scott's Electric Safety Razors.

A perfect device for shaving without the slightest danger of cutting the face; a safeguard against Barber's Itch, Pimples, and Blotches.

A novice can use it. Every Blade Guaranteed.

**Electric Lather Brush.** The only one in the world. Highly nicked handle, badger bristles. Will last a lifetime. Price, \$1.00.

**Our Special Offer.** Remit us \$2.25 and mention THE CANADIAN CHURCHMAN, and we will deliver to you, all charges paid, One Safety Razor and One Lather Brush (retail price of both \$3). This offer is made for a limited time only.

Agents Wanted. GEO. A. SCOTT, 842 Broadway, N.Y.



Price, \$2.00.

Diamond Hall, RYRIE BROS.

### The Feather of the "Marabon"

or African Stork, as also those of the "Ostrich," set on frames of Tortoise Shell, Pearl, Ivory and Ebony, produce some remarkably handsome effects as seen in our choice evening fans, recently received from Paris. They range in price from \$5 to \$60 each, and will prove the cause of envy in any drawing room.

### Ryrie Bros.

JEWELLERS

Cor. Yonge & Adelaide Sts.

Also a rare line of Opera Glasses, Lorgnettes, etc.



### E. J. EWENS, Glove Manufacturer.

Gloves made to order and Fur Gloves made and repaired.

306 Yonge St., Toron'o.

### A. A. RHEAUME, Pianist

Engagements and pupils received at

STUDIO No. 4 Nordheimer's Music Store,

15 King St. East.

Telephone 749.

### BANJO.

Thorough Instructor for Parlor and Stage.

RICHARDS' BANJO SCHOOL,

Cor. College & Spadina Ave

### Dent's Toothache Gum.

TOOTHACHE STOPS INSTANTLY.

ASK FOR DENT'S TOOTHACHE GUM. TAKE NO OTHER. SOLD EVERYWHERE.

DENT'S CORN GUM CURES CORNS.

### SEE THE Unconditional . . . NEW Accumulative Policy ISSUED BY THE

### Confederation Life Association

OF TORONTO.

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

IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years.

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

### OUR Monthly Offer

To Subscribers who Pay up Arrears.

The Origin and Religious Contents of the Psalter, in the light of Old Testament Criticism and the History of Religions. Baughton Lectures, 1889. Regular price, \$4.00; special price, pre-paid, \$2.00. Autumn Holidays of a Country Parson. Regular price, \$1.00; special price, pre-paid, 75 cents.

### Coupon No. 3 NOVEMBER

Canadian Churchman.

Remember:

1. Your subscription must be paid up.
2. Only one copy of the book may be had by any subscriber.
3. This offer is good only during the current month (Oct.)
4. This coupon must be sent with order.

Notice the Conditions in the Coupon

Address, CANADIAN CHURCHMAN

Box 2,640, Toronto, Ont.



OUR COMMUNION WINE

### "St. Augustine"

REGISTERED.

Chosen by the synods of Niagara and Ontario for use in both dioceses.

Cases of one dozen bottles.....\$4 50  
Cases of two dozen half bottles..... 5 50  
F.O.B. Brantford, Ont.

### J. S. HAMILTON & CO BRANTFORD.

- Sole General and Export Agents -

### THE OXFORD PRESS

### G. PARKER

Successor to Timms & Company.

The Old-Established Church Printing House.

Ecclesiastic and Music Printing a Specialty

33 Adelaide Street West

TORONTO, ONT.

Please note the new address

### Nothing Succeeds Like Success.

The fact of our doing a large business furnishes a hint as to our prices and service. We want you to feel that our interests are identical with your own, and that our desire is to serve you always. If you have not a copy of our catalogue, get one. Your address on a postal card directed to us, and we will mail free the finest illustrated book of Watches, Jewellery, Clocks, Silverware, Guns, and Bicycles ever published.

We send by registered mail this Diamond Ring



For \$12.00

Solid 14 Carat Gold Setting, Pure White Genuine Diamond, weighing 1/4 and 1/8 carats.

Address

Frank S. Taggart & Co.,

89 King St. West, Toronto.

### Meneely Bell Company

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

No

Whea Whea Whea Barle Oats. Peas Hay-grav straw

Dress Beef, Beef, Mutt, Veal, Beef, Beef, Lamb

Butte lb. Butte Butte Eggs Chiol Duck

Potal Onio Appl Turn Celer Carr Parsi Pear Tom

R

Dr.

The f

ous

Try Constative reme et.

D. I

TY

W

two

CAN

artis

Colo

Offic

G

Offic

M

ALL

The

Toronto Markets.

Grain.		
Wheat, white.....	\$0 00 to	\$0 53
Wheat, red winter.....	0 00 to	0 51
Wheat, goose.....	0 00 to	0 50
Barley.....	0 44 to	0 44½
Oats.....	0 30 to	0 31½
Peas.....	0 00 to	0 55
Hay.....	8 00 to	9 50
Straw.....	8 00 to	8 50
Straw, loose.....	5 00 to	6 00

Meats.		
Dressed hogs.....	\$5 75 to	\$6 00
Beef, fore.....	3 00 to	5 00
Beef, hind.....	6 30 to	7 50
Mutton.....	4 00 to	6 50
Veal.....	5 00 to	8 00
Beef, sirloin.....	0 14 to	0 17
Beef, round.....	0 10 to	0 12½
Lamb.....	5 00 to	7 00

Dairy Produce, Etc.		
Farmer's Prices		
Butter, pound rolls, per lb.....	\$0 17 to	\$0 18
Butter, tubs, store-pack'd.....	0 15 to	0 18
Butter, farmers' dairy.....	0 18 to	0 19
Eggs, fresh, per doz.....	0 18 to	0 19
Chickens, spring.....	0 35 to	0 45
Ducks.....	0 50 to	0 70

Vegetables, Retail.		
Potatoes, per bag.....	0 45 to	0 50
Onions, per bas.....	0 25 to	0 40
Apples, per barrel.....	1 50 to	2 25
Turnips, per bag.....	0 25 to	0 30
Celery, per doz.....	0 00 to	0 50
Carrots, per bag.....	0 30 to	0 40
Parsnips, per bag.....	0 50 to	0 60
Pears, per bask.....	0 35 to	0 50
Tomatoes, per bask.....	0 20 to	0 30

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

**Dr. Pearson's Hypophospherine**  
The great specific in La Grippe, Neuralgia, Nervous Debility, Lassitude, Loss of Appetite, &c.  
Try Golden Health Pellets in Indigestion, Constipation, Liver Complaint, and as a preventative in infectious diseases. Both invaluable remedies. Price 60 and 25 cts. Send for pamphlet.  
D. L. THOMPSON, Homeopathic Pharmacist, 394 Yonge St., Toronto

**Two New Subscribers.**  
We will mail to any person sending us two new yearly prepaid subscribers to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 65c.  
FRANK WOOTTEN,  
"Canadian Churchman."  
Offices—Cor. Church and Court Sts., Toronto.

**GEORGE EAKIN, ISSUER OF MARRIAGE LICENSES, COUNTY CLERK**  
Office—Court House, 51 Adelaide Street East.  
House—188 Carlton Street, Toronto

**MISS DALTON,**  
356½ YONGE STREET, TORONTO.  
ALL THE SEASON'S GOODS NOW ON VIEW.  
MILLINERY,  
DRESS AND MANTLE MAKING.  
The Latest Parisian, London and New York Styles.

**\$3 a Day Sure.**  
Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; send me your name and address to-day.  
Address: R. W. KNOWLES, Windsor, Ontario.

**A MARVELLOUS BOOK**  
— AT A —  
**MARVELLOUS PRICE!**



Our New Premium **STORY OF THE BIBLE**

We give this valuable book (which is sold by subscription only at \$3.75 per copy) and the CANADIAN CHURCHMAN, one year, to subscribers, for the small sum of **\$2.00.**

This offer is made to all subscribers renewing, as well as new subscribers. We want a reliable person in every parish in the Dominion to get subscribers for the CANADIAN CHURCHMAN.  
Size, 9x7 inches; weight, 4 lbs.  
Write at once for particulars, giving references. Address  
**FRANK WOOTTEN,**  
Canadian Churchman,  
TORONTO, - - ONT.

**Church Committees**

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

**Monetary Times**  
Printing Co., Ltd.  
N.-W. COR. CHURCH & COURT STS., TORONTO

THE LARGEST ESTABLISHMENT MANUFACTURING **CHIME BELL** & PEALS  
BEST BELL METAL, (COPPER AND TIN)  
Send for Price and Catalogue.  
McSHANE BELL FOUNDRY, BALTIMORE, MD

Unfermented Grape Juice  
75 Cents per Bottle  
**St. Augustine Wine**  
\$1.50 per Gal.  
For Sacramental purposes. **J. C. MOOR,**  
Telephone 625. 433 Yonge St., Toronto

**Mr. W. E. Fairclough, F.R.C.O.**  
(Organist and Choirmaster All Saints' Church), Solo Organist.  
Pupils received in Organ and Piano playing. Personal and correspondence lessons in Harmony and Counterpoint.  
Toronto Conservatory of Music, or 6 Glen Road

**D. McINTOSH & SONS**  
524 Yonge St. (Opp. Maitland)  
MANUFACTURERS AND IMPORTERS OF  
**GRANITE AND MARBLE MONUMENTS**  
MURAL TABLETS, FONTS, &c.

**FRUIT JARS**  
Pints, 90c. Quarts, \$1 ¼ Gallons, \$1.25 doz.

Lemonade and Water Sets, Berry Sets, Water Jugs, Tumblers, Wood Picnic Plates

**LEMON SQUEEZERS.**

**AMERICAN FAIR,**  
334 Yonge Street  
**MONUMENTS**

In every variety of Granite and Marble, Fonts, Tablets, etc., of latest designs. Best material and workmanship at lowest living price.  
**J. HASLETT**  
563 Yonge Street, Toronto.

**ALL THE BEST VARIETIES OF**  
**GRAPEVINES,**  
**HARDY ROSES,**  
**BOSTON IVY,**  
**CLEMATIS, etc.,**  
**FRUIT TREES.**  
**APPLE, PEAR,**  
**CHERRY, PLUMS, etc.,**  
All Fresh Dug, Healthy Roots, At Lowest Prices.  
**H. SLIGHT, City Nurseries,**  
411 Yonge St., TORONTO.

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

**Monuments** Crosses, Headstones Posts and Markers  
SELLING AT COST.  
Fonts and Tablets Made to Order.  
**F. B. GULLETT,** CORNER Church and Lombard St  
SCULPTOR. TORONTO

**TORONTO STEAM LAUNDRY**  
COLLARS AND CUFFS **25c.** PER DOZEN PIECES.  
York Street (2nd Door North of King),  
**G. F. SHARPE.**

**THE CINCINNATI BELL FOUNDRY**  
SOLE MANUFACTURERS OF THE **BYMYER BELL**  
FOR CHURCH SCHOOLS, FIRE ALARMS &c.  
Catalogue with 2500 illustrations. Prices and terms FREE.

**SUBSCRIBE**  
FOR THE  
**Canadian Churchman**

The Organ of the Church of England in Canada.

HIGHLY RECOMMENDED BY THE CLERGY AND LAITY AS THE

Most Interesting and Instructive Church of England Paper to introduce into the Home Circle.

Every Church family in the Dominion should subscribe for it at once.

Price, when not paid in advance .....\$2 00  
When paid strictly in advance, only..... 1 00  
Price to subscribers residing in Toronto ..... 2 00  
" " " (paying in advance) 1 50

**FRANK WOOTTEN.**  
TORONTO, CANADA.  
Box 2640.

**USE**  
**Alaska Cream**  
THE NEW AND ELEGANT COSMETIC for the cure of CHAPPED HANDS, FACE, LIPS  
And all roughness of the skin. It dries instantly it whitens the skin; it is not greasy or sticky.  
PRICE, - - - 25 CENTS.  
MADE BY  
**STUART W. JOHNSTON, Toronto, Ont**

**Bates & Dodds,**  
UNDERTAKERS,  
931 Queen St. west,  
Opposite Trinity College.  
SPECIAL.—We have no connection with the combination or Ring of Undertakers formed in this city. Telephone No 518.

**Life Insurance**  
UNDER THAT MOST POPULAR PLAN . . .  
**The COMPOUND INVESTMENT**

—OF THE—  
**North American**  
Life Assurance Co.  
Head Office, Toronto, Ont.

Pays the insurer handsomely should he survive the period selected, and in case of his death during the first ten years of the investment period, his beneficiary is paid the full face of the policy; if after that, and within the investment period, in addition a mortuary dividend of the 11th and subsequent premiums paid thereon is payable.  
**THE INVESTMENT ANNUITY POLICY**  
issued by the same company contains special advantageous features not found in any other form of policy contract.  
Write for particulars.  
**WILLIAM McCABE,**  
Managing Director.

**J. YOUNG,**  
THE LEADING  
UNDERTAKER AND EMBALMER  
Telephone 679. 347 YONGE ST.

INCORPORATED 1886 TORONTO HON. G. W. ALLAN PRESIDENT

# CONSERVATORY OF MUSIC

EDWARD FISHER, Musical Director  
NEW CALENDAR 32 pages, giving full information, mailed free  
Thorough Training in all Branches from the Rudiments to Graduation  
Scholarships, Diplomas, Certificates, Medals, etc.  
H. N. SHAW, B.A., Principal Elocution School, Elocution, Oratory, Voice Culture, De'sarte and Swedish Gymnastics, Literature, &c.

## Trinity College School, PORT HOPE.

Michaelmas Term will begin  
On THURSDAY SEPT. 6th, 1894.

Applications for admission and for a copy of the School Calendar may be made to the  
REV. C. J. S. BETHUNE, D.C.L., Head Master.

## Hellmuth Ladies College LONDON, ONTARIO.

Church School for Young Ladies and Girls Under the distinguished patronage of  
H. R. H. Princess Louise and Her Excellency The Countess of Aberdeen.  
Next Term begins Sept 12th.

Diplomas awarded in the following courses: Academic, Music, Art and Elocution.  
For circular and full information address  
REV. E. N. ENGLISH, M.A. Principal.

## DEPOT OF THE Church Extension Association,

418 QUEEN ST. WEST, TORONTO.  
Also at 135 James st. north, Hamilton, Ont.

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

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

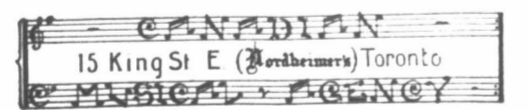
Also Books, Publications, Sacred Pictures and Photographs, Fancy Work, &c.

## GEO. F. SMEDLEY,

Banjo, Guitar and Mandolin Soloist.

Instructor University Banjo and Guitar Club and Mandolin Quartette. Teacher Toronto College of Music, Upper Canada College, Bishop Strachan's School.

Residence—98 Nassau St., or Toronto College of Music.



Has the management of all the leading  
**MUSICAL TALENT**

If you are giving a Concert or Entertainment

save time, money and annoyance by consulting them. Send for illustrated announcement containing portraits, &c., &c.

**CANADIAN MUSICAL AGENCY**  
15 King Street East (Nordheimer's) - TORONTO  
H. M. HIESCHBERG, Manager.

**Stained Glass Memorial Windows**  
WRITE FOR DESIGNS AND PRICES.

## Bishop Bethune College

OSHAWA, Ont.

UNDER THE CHARGE OF  
The Sisters of St. John the Divine.  
Visitor, the Lord Bishop of Toronto.

For terms and particulars apply to THE SISTER IN CHARGE, or to  
The Sisters of St. John the Divine,  
Major Street, TORONTO.

Next Term. November 10th, 1894.

## Bishop Strachan School FOR GIRLS.

ESTABLISHED 1867

PREPARES, if desired, for the Departmental Examinations. Fees for resident pupils from \$228 to \$252 per annum, with an entrance fee of \$12. Discount for sisters, daughters of clergymen, or pupils making yearly payments in advance.

School Re-opens (First Wednesday) in September.  
Apply for Calendar containing Course of Study, &c., &c. to  
MISS GRIER, Lady Principal.

## THE CHURCH OF ENGLAND DAY SCHOOLS FOR GIRLS,

53 Beverley Street, Toronto.

Under the management of the Sisters of the Church.

Next Term Commences Sept. 10th.  
Fees—In Ottawa and Hamilton, \$5 for English and French; ditto in Toronto, \$3.

Music, Dancing, and German or Latin extra.

## DANCING.

All Society Dances taught in one term. Classes forming for ladies or gentlemen. Satisfaction guaranteed. Private pupils per appointment. Call or send for prospectus. Special terms to schools and seminaries, &c.

C. F. DAVIS,  
Academy and Residence—206 Spadina ave.

**P. W. Newton,**  
Teacher of Guitar, Banjo and Mandolin. Private lessons, thorough instruction. Clubs conducted reasonably.  
Studio, Nordheimer's Music store, 15 King St. East. Telephone 749.  
Residence, 6 Irwin Avenue.

## Three New Subscribers

We will mail to any person sending us three new yearly prepaid subscribers to the CANADIAN CHURCHMAN, beautiful books artistically illustrated in Monotint and Colour, worth \$1.00.

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

## Elias Rogers & Co.



Coal - Wood

## JONES & WILLIS, Church Furniture Mfrs

ART WORKERS IN  
Metal, Wood, Stone and Textile Fabrics.

43 GREAT RUSSELL STREET,  
(Opposite the British Museum.)  
LONDON, W.O.  
AND EDMUND STREET,  
BIRMINGHAM, ENGLAND.  
Concert St., Bold St., LIVERPOOL.

## Church Brass Work.

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, &c. Chandeliers and Gas Fixtures.  
JOHN A. CHADWICK,  
MANUFACTURER,  
136 King St. East, Hamilton, Ont.

## HAMILTON STAINED GLASS WORKS

Church and Domestic Stained Glass  
Of Every Description.  
HENRY LONGHURST,  
14 John St. North, Hamilton.

## McCAUSLAND & SON Memorial Windows

Superior General Church Glass  
HIGHEST AWARD CHICAGO.  
76 King Street West, Toronto.

## 1894 Wall Paper.

Our Showroom at 156 Yonge St. is filled to the ceiling with all the  
Novelties for Interior Work,  
Kindly call and look at our goods, and get prices before purchasing.

Mullin & Muir, 156 Yonge St., TORONTO.



High Class Church Windows!

Hobbs Mfg. Co. London, Ont.  
Ask for Designs

## Insure in the Agricultural Insurance Co.

Capital, \$500,000.00 Assets, \$2,262,018.07  
Deposit with Dominion Govt., \$152,928.00  
GEO. H. MAURER, Manager.  
WILLIAMS & DICKSON, Toronto Agents.  
Head Office: Freehold Loan Bldgs., Toronto.

ALTAR BREADS—100 for Communicants, of 25 for Priests, plain or stamped. THOS. PRATT & SONS, Church Furnishers, Tavistock Street, Covent Gardens, London, England.

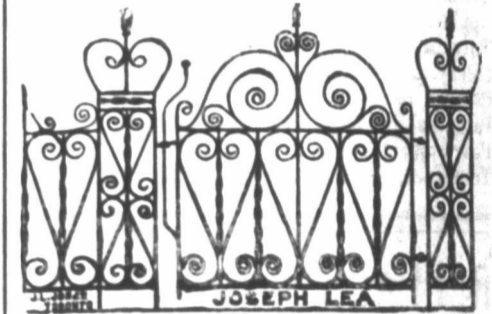
INCENSE of finest Gums, 1 lb. tins 1s. 1s. 6d., 2s. 6d., 3s. 6d., 5s., 7s. 6d., 10s., 15s. and 21s. THOS. PRATT & SONS, Church Furnishers, Tavistock Street, London, W.C., England.

BRASS Candlesticks, Vases, Alms-dishes, Crosses, and every description of church work can be seen at THOS. PRATT & SONS, Tavistock-street, Covent Garden, London, Eng.

PROFESSIONAL Banners in Oil Colours, painted on banner cloth or silk. Estimates free, and designs submitted by THOMAS PRATT & SONS, Covent Garden, London, W.C., Eng.

SHIPPING and Commission Agents to the Colonial Bishops and Clergy in every part of the world. THOS. PRATT & SONS, Tavistock-street, Covent Garden, London, W.C., England.

**STAINED GLASS**  
And Church Furnishings  
Castle & Son,  
20 University St., Montreal



## Fence & Ornamental Iron Works

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

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

## Church Brass Work.



## Memorial Pulpits Lecterns, Ewers Gas & Electric Lighting Fixtures, &c

Designs, workmanship and prices guaranteed satisfactory.

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

## GRAPHOLOGY

Character delineated from hand writing. Instructions—Send if possible a whole sheet ordinary writing, not studied; signature indispensable. Fee, 25 cents and stamped envelope. Proceeds for church purposes. Address, F. E. B., "Belatoo Bungalow," Qu'Appelle Station, Assa., N.W.T.

**MEMORIAL STAINED GLASS WINDOWS**  
N.T. LYON, TORONTO