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Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY, OCTOBER 15, 1896.

[No. 42.]

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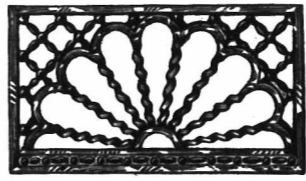
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Evening.—Ezekiel 37, or Dan. 1. Luke 13, v. 18.

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Holy Communion: 807, 809, 816, 538.
Processional: 165, 221, 601, 623.
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Children's Hymns: 298, 340, 391, 435.
General Hymns: 30, 214, 222, 433, 434, 448.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 138, 310, 322, 552.
Processional: 219, 270, 439, 542.
Offertory: 36, 178, 216, 304.
Children's Hymns: 180, 343, 346, 572.
General Hymns: 12, 170, 181, 229, 256, 441.

TWENTIETH SUNDAY AFTER TRINITY.

We have now been taught to live quietly and godly here on earth, under the rule and direction of God's Holy Spirit. Step by step, the Church has led us on, showing us how to add grace to grace, and virtue to virtue. Now she would carry us gradually onwards to wait for the coming of our Lord. Looking out, as it were, for the return of Advent, she would prepare our minds to meet it by gentle warnings of our Lord's approach. Thus does she conclude her holy round of practical teaching. Having thoroughly furnished us unto all good works, now she takes heed to warn us betimes, that at our Lord's return we may be found living in the constant practice of those good works which He would have us do. This, then, is the object which, from time to time, we may clearly trace in the course of her weekly services. In the Gospel for to-day the state of Christ's Church militant here on earth is described under the figure of a marriage feast. We are the guests

whom our heavenly Father has called or invited into it to share the blessings of His kingdom of grace. The more evil the times and circumstances in which we live, and the greater the temptations to which we are subject, the more careful should we be to avoid those things which most easily ensnare us, and watch against those sins by which we are most easily beset. Then, seeing that the time is short, and that the day of the Lord is at hand, we must be diligent to "redeem" or buy it back again. That which we have lost by idleness and folly, we must atone for by penitence and humiliation, and we must make up by increased diligence for that which we have wasted or misused. Moderation in all things is another part of Christian watchfulness. We who have been made temples of the Holy Ghost, and whose souls have been washed and made white in the Blood of the Lamb, must refrain from any kind of excess which might injure or defile them. Even though we may not be tempted to transgress by actual drunkenness, yet there are many ways in which the flesh or the body may gain such a hold over us as to soil the brightness of our baptismal "garment," and unfit us for the service of God. Thus, even in the youngest of Christ's members, selfishness, or greediness, or idleness, or the love of ease and pleasure, may defile the soul and mar the work which the Holy Spirit is there carrying on. Our aim, then, should be to restrain these inclinations, and keep ourselves always in a fit state to serve God; so, being "ready both in body and soul," the Holy Spirit dwelling within us may fill our mouths with His praise, and enable us "cheerfully to accomplish those things which God would have done." Thus clothed with the spiritual garment of purity and holiness, we may humbly trust to be fit to stand in the presence of our Lord. When the King shall "come in to see the guests," we shall be arrayed in fine linen, clean and white, which is the righteousness of the saints." We shall find ourselves not only to have been "called" into His kingdom of grace, but "chosen" also to live with Him in His "kingdom of glory."

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 General Synod of the Church in the Dominion of Canada, held in Winnipeg, Sept., 1896. One represents the bishops (eighteen in number) 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 excellent photographs and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come.

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. The price of each, if sold alone, is \$1.50.

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 have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures; the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due up to the end of the year 1896, and also the subscription in advance for the year 1897, 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. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

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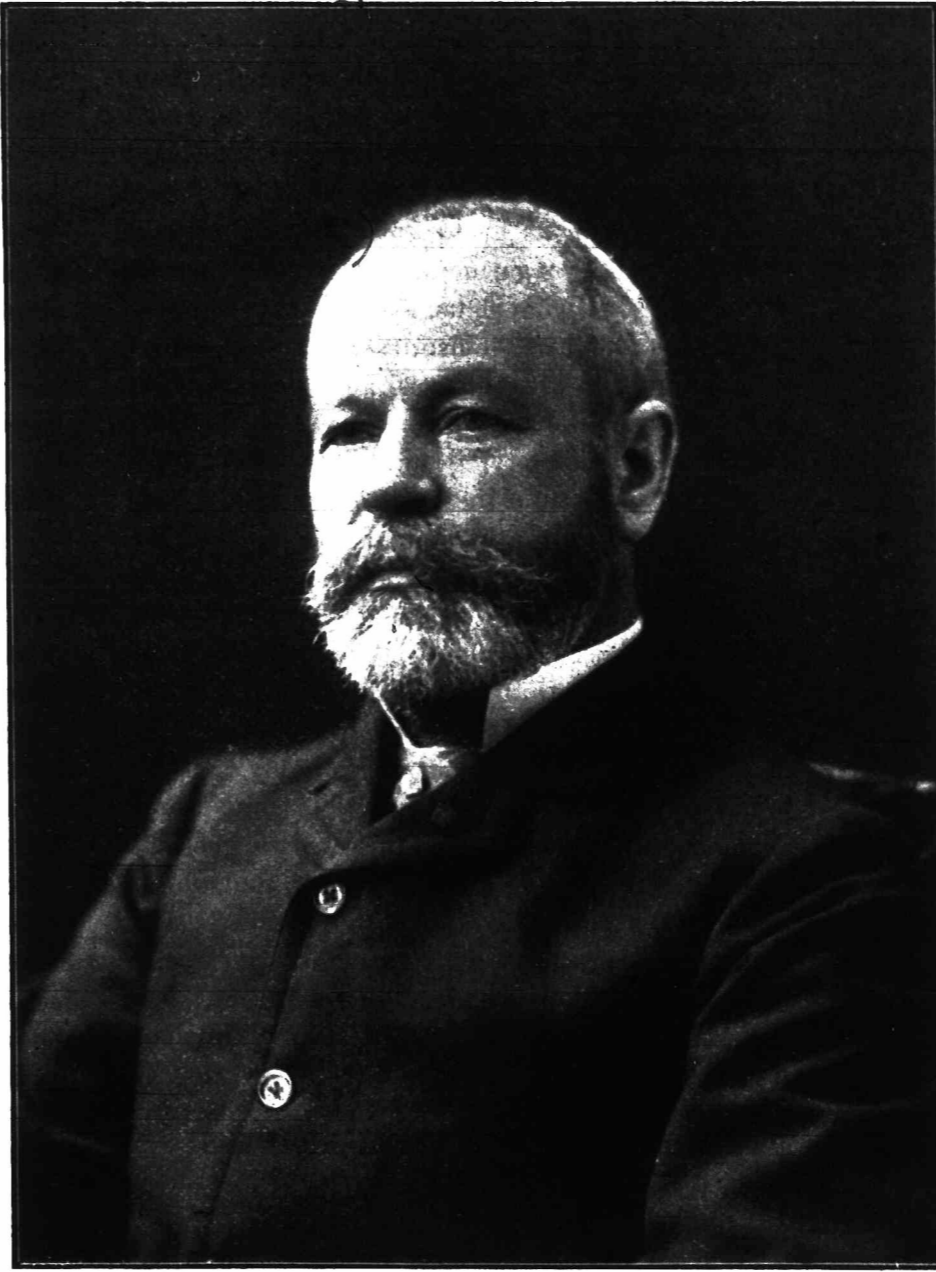
BY HIS HONOUR JUDGE M'DONALD, BROCKVILLE.

At the Toronto Conference, Sept. 23rd, 1896.

In the Century Dictionary and Cyclopaedia "Civic" is defined as "pertaining to a city or to citizenship; relating to civil life or affairs," and one of the definitions given of "secular" is "of or pertaining to the things of time or of this world, and dissociated from or having no concern with religious, spiritual, or sacred matters or uses; connected with or relating to the world or its affairs; concerned with mundane or temporal matters; temporal; worldly; profane; as secular affairs; the secular press; secular education; secular music." And as an illustration of the uses of the word in this sense is quoted the following from Bishop Atterbury's sermons (I. iii.): "When Christianity first appeared how weak and defenceless was it, how artless and undesigned; how utterly unsupported either by the secular arm or secular wisdom." In early—if not the earliest—days of Christianity in England, the work of the Church was not confined to the sphere within which it now has its action, and matters civic and secular were dealt with. Archbishop Thomas a Becket was Lord Chancellor of England, and it is to be feared that bishops and priests, abbots and monks were loth to restrict to spiritual matters their oversight of the flock of God which was among them. And yet well it was for England that at times—at critical times—in her history ecclesiastics made themselves heard and their influence felt in connection with matters pertaining to the welfare of the State. At this day—yes, now—every member of the Church of England has good reason to rejoice that Stephen Langton—Archbishop—took the part he did in communion with the Barons in wresting from King John the great charter of English liberties. As the centuries passed, the Church came to have less and less to do with things civic and secular, although

even in our own day, and until the recent establishment of county councils in England, there remained a connection between the Church and civic and secular affairs quite unknown to us in Ontario. And to some it may be a matter of surprise to learn that within a period of little more than a century the Church of England had here intimate relations with the civic and secular affairs of the State. By an Act of the first Parliament of Upper Canada, passed on the 9th July, 1793, about one hundred and three years ago, provision was made for the appointment of officials to be called town-wardens, but so soon as and when a church should be built for performance of divine service according to the use of the Church of England, with a parson or minister duly appointed thereto, then the inhabitant householders should choose or nominate one, and the parson or minister another, which persons should jointly serve this office of church-warden, and such town-wardens or church-wardens and their successors duly appointed should be a corporation to represent the whole inhabitants of the township or parish, and should have certain powers or duties as defined. By a statute passed in 1794, it was enacted that no certificate to obtain a license to keep an inn for vending wines etc., should be granted unless the applicant should produce to the justices, should they require it, a testimonial under the hands of the parson and church or town-wardens, or of four reputable and substantial householders and inhabitants. In the year 1831 was passed an Act which, after reciting that doubts had been suggested that the "tythe" of the produce of land might still be legally demanded by the incumbent duly instituted or rector of any parish, which doubts it was important to the well doing of the colony to remove, provided that no tithes should be claimed demanded, or received by any ecclesiastical parson, rector, or vicar, of the Protestant Church within this Province, any law, custom, or usage to the contrary notwithstanding. And as late as 1833 was enacted a statute to do away with the necessity of taking the Sacrament of the Lord's Supper according to the rites or usage of the Church of England, for the purpose of qualifying a person to hold office in Upper Canada, or for any other temporal purpose, privilege, or advantage whatsoever. But for years and years the Church as such has in Ontario ceased to have authority in civic or secular affairs, although indirectly her beneficent influence has been more and more felt, and to-day she stands as a power for good in regard to those matters which are not within her immediate control, but which we may reasonably hope shall by her availing herself—wisely and prudently—of the civic and secular agencies at hand, indirectly come within it. In the preparation of this paper I have found it somewhat difficult to decide as to the agencies with which one may properly deal, but as a careful perusal of the programme has failed to show that education is proposed to be dealt with as a subject for this conference, I think I may fairly consider myself in order in putting forward as one of these agen-

cies, our present school system. Speaking for myself, and at the same time voicing, I believe, the earnest convictions of many loyal and thoughtful Churchmen, I would say that the ideal system, and the one towards the attainment of which we should always aim, is that of the distinct Church school with distinct Church teaching. To use the words of an eloquent speaker, "God has established for man a supernatural end; and though He has not given him the power of reaching that end by his own aid, He has made him so that aided he may make the necessary supernatural progress. Since, then, it is the work of education to develop the very best that man can conceive above and beyond the natural, a development which takes no account of the supernatural cannot be truly called the education of men. But this is the same as to say that true education must be permeated by revealed religion, for only in revealed religion do we find any knowledge of



HIS HONOUR JUDGE M'DONALD, BROCKVILLE.

supernatural workings manifested. The communication of truths without reference to revealed religion may be instruction, but it can never be education; and instruction is not enough for man." Yes, we should aim towards the attainment of such a system as I have mentioned, but as this is at present—and perhaps ever will be—practically unattainable except in large urban centres, it is plainly our duty to avail ourselves of that which is at hand, viz., the public school system, and to make it as far as we can an agency of the Church. Some of us who are here to-night have but recently been engaged in an earnest consideration of the whole question at the great Council of the Church in Canada held at Winnipeg, and the utterance of that Council is, in effect, that it is essential both for the community and for the children that there should be religious

instructions in the primary schools; that a half hour each school day, and if possible the first half hour, should be given to such religious instruction; that reasonable arrangements should be made for such religious instruction being given by the clergy or by their deputies to the children of their own communion, or by the teacher in the case of communions agreeable to this; that when the above cannot be carried out we shall rejoice at the introduction into the school "course of studies" of such religious instructions as shall include the teaching of selections from the Old and New Testament, inclusive of the Lord's Prayer and the Ten Commandments, and, if practicable, of the Apostles' Creed. Now let this for which the Church is asking but be conceded by the State, and we have at once the secular agency—for such our present school system is—become so far an agency of the Church, and not only of the Church, but also of the many communions of our separated brethren which surround us. Another of the agencies of which it behooves the Church to make use is that of the various public institutions or associations for the protection and rescue of children. Here again, it would seem that the Church should herself do the work for which at present the State or the Municipality is making provision. Take for instance the homes for deserted or orphaned children. Now these little waifs, whose helplessness and innocence is but their least claim upon us—these little ones so precious to the dear loving Lord Christ—are in many communities treated, and that by so-called Christians, as was the man who on his way from Jerusalem to Jericho fell among thieves, by the priest and by the Levite. But let us be thankful that in this great city, and in some other centres, that which is peculiarly and especially the work of the Church has been done, and well done, through the secular agencies of the Children's Aid Societies and other like Associations, the machinery of and for which the State has provided—machinery which, however, would have rusted from want of use but for the loving zeal of individual Christians of all the communions. Think of the cruelty, rescue from which has been made—of the unhappiness which has been prevented, of the ruin of character and of life which has been averted, under God, through their instrumentalities, and let the Church until she shall have arisen to a sense of the responsibility which is upon her to do this work, use to the utmost those agencies of the State the existence of which is owed to the influence which the Christianity of individual men—yes, and of individual women—sometimes working in association, sometimes as units, has brought to bear upon the body politic. And as for homes for little ones, so with refuges or asylums for the infirm and for the aged. Would that the Church could provide such for her children "forlorn and shipwrecked," who have lost, or almost lost, hope, and who so much need that comfort, and consolation, and cheer, which it is the duty—yea, the privilege—of us who through the common Fatherhood of God and the common Brotherhood of Christ, are their brothers

and sisters, to give to them. Alas! in respect of the needed provision in this way the people have as yet done but little. I believe that east of Toronto, outside of the cities, there is but one County Poor House, and that, in the large majority of the counties of this Province, almost the sole provision made for the old and infirm whose care is thrown upon the public, is a home—pardon the use of the word in such a connection—a home in the common gaol. The State has given the legislation necessary to permit of homes being erected, but the people generally refuse to avail themselves of it, apparently from the fear of taxation. Let all Churchmen arise to a sense of their duty in this connection, and until the Church can herself provide for her own, let there be used the secular agencies which are at hand, and where such are not, let earnest effort be made to procure them. And so with agencies concerned with health and for the relief of the sick and the suffering. That the Church should provide, and equip, and maintain these, will be readily conceded by all, and in countries where there are among her members those possessed of wealth which will permit of it, I believe such institutions will be found to exist, and of these the great hospital in New York named after St. Luke the Beloved Physician, is an illustrious and a happy example. But in this land of ours, and in the meantime, let the Church avail herself of those hospitals, secular in character and as to control, which are to be found not alone in the cities, but in many of the towns. To God's suffering ones in these may be carried by the clergy and by the faithful laity—it may be members of the Brotherhood of St. Andrew, or members of a Sisterhood, or Deaconesses, or by those not of any of these—the story of the cross, of the Good Physician who came to seek and to save the sin-sick, and who, during His brief stay upon earth, exercised always the ministry of healing for them that were sick in body. In these hospitals, too, may be given the loving service of the little children of the Church trained to follow in His footsteps, and whose gifts of flowers, as well as their bright and happy faces, will serve to cheer those whom they visit. And let us Church-folk not forget that our free-will offerings on Hospital-Sunday are, in the case of many hospitals, one of the main sources of the income by which they are supported. The time would fail me to speak of those other agencies, secular as to organization and management, which exist for the training of the deaf and dumb, for the education of the blind, for the care of the incurable and the weak in mind, for the treatment of sick children, and for other purposes of a like character. The matter of secular agencies in connection with amusement and recreation, is so closely akin to the first subject on the programme for today, as announced, that it seems wise to pass it by. Doubtless it will have been fully discussed before this paper is read. And next, as to agencies, if such they may be called, and it is believed they may be, which have to do with the great question of capital, of labour, of thrift and of economics generally. The Church's message to the capitalist will have been dealt with before these words are read to you. Looking at the workman's side of the question, it is evident that by the formation of trade unions of various kinds, many of them inter-dependent, or, at any

rate, closely allied, there has been created in our day a secular agency of immense potency, and the influence of which cannot and will not be confined to mere questions of trade. Whether rightly or wrongly—and I say wrongly—the working man—I use the term in the trade union sense, for are we not all working men?—the working man has come to believe—has been so taught by frothy demagogues, that the Church is against him, and is, as against him, on the side of capital. Let him be persuaded, let it be proved to him, that she takes no sides, but is for that which makes for righteousness and justice. The Christian Social Union has probably done something to this end, but the Church ought to do, can do, much more. At the session of the Synod of the Diocese of Ontario held at Kingston in June, 1894, there was presented a memorial on behalf of a meeting composed chiefly of working men assembling in Kingston, and known as the Working Men's Meeting, in which were dealt with the question of the means of maintaining



RIGHT REV. EDWARD SULLIVAN, D.D., RECTOR OF ST. JAMES', TORONTO.

life, the disproportion between the wealth of some and the penury of others, the mode of tenure and the monopoly of land, and then occur these words: "Recognizing that in past centuries the Christian Church has borne a foremost part in maintaining the rights and liberties of the people, we respectfully ask that a committee be appointed by competent authority to consider the subject of this memorial and the ethics of the present system of land ownership, and to give to us and the community in general the benefit of your deliberations and conclusions." Well, such a request could not but be granted, and the committee was appointed. That the matter was one difficult to be dealt with, will readily be seen. The committee did not present its report until the next meeting of the Synod. To accede to all, or to even to many of the views as to land tenure put forward now-a-days, or to say how far the present system of tenure has been a means of bringing about the difficulties referred to in the memorial, was not possible, but this much the committee,

after expressing entire accord with the principles of the Church Social Union, did, *inter alia*, say: "We wish to urge upon all the faithful the fuller recognition of the inter-dependence of all men, as being members of the family of God, and the consequent duty of studying in the spirit of love and sympathy [the causes which lead to so much hopeless poverty—that, in our opinion, to provide opportunity to labour, especially in times of distress, is a work not merely of charity, but of social and Christian duty." And in fulfilling her mission, the Church may well avail herself of the opportunity afforded by trade unions, Working Men's Meetings, and other secular agencies, to set forth the eternal principles of right and truth, and to bring those who are members of these associations to realize the full brotherhood of man, by coming with them to our Elder Brother, the Carpenter's Son. Closely connected with the question of secular agencies is the position of the Church in regard to the Beneficiary Societies, of which so many are to-day in existence

It is hardly possible for one who is not a member of any such society to speak as to them with anything of authority, but so far as an observer from the outside may form an opinion, it may be said that many of them are of a most beneficent character, and that in our land are widows and orphans many who know of the blessings which have flowed from them. How far they may as to their principles, and systems, and modes, be of use in the encouragement of honest thrift and of prudent forethought for those who are of the households of the members of them, is, in the absence of a system of her own, or as an indirect but practical application of so much of her teaching, a matter worthy of the Church's consideration. There may be other agencies, civic or secular, as to which in their relation to the Church, or rather as to her relation to them, something might be said. But it is not expedient to enlarge upon the question further. And to conclude. Surely the relation of the Church to civic and secular agencies is to make them, when it can be done, hand-maidens in the great work unto which she is set. When St. Peter, apostle and fisherman, would sum up the character of his risen and ascended Lord, he said of Him—"Who went about doing good and healing all that were oppressed of the devil: for God

was with Him,"—and the work which He did when here upon earth, His Church—with which He always is—is charged to do until He shall return, and in the doing of it, and in the absence of agencies of her own, let her use them, be they civic or secular, which are at hand, so that they be of a kind which may be used without disloyalty—nay, in very loyalty—to her Lord and to His Gospel.

S. JAMES' RECTORY, TORONTO.

All speculation as to the appointment to the rectory of St. James', Toronto, has, for some time, come to an end. The parishioners have secured not merely a priest, but a bishop, and one of the best known in Canada, and, perhaps, the most eloquent and popular preacher—moreover, one of very large experience in the work of the Church. We may, therefore, anticipate the very best for the future of the parish and of the Church in this city. For we can not separate the two. St. James' is not only the mother of the Anglican

churches in this city; but its rector is, by prescription, Rector of Toronto. The influence of this great church must always be felt throughout the whole city, and therefore through the whole province, as a savour of life unto life, or a savour of death unto death. It may be well, therefore, that we should seriously consider what the Anglican communion have a right to expect of this parish, as a help and contribution to the spiritual life of the community. In making the following remarks, we are not forgetting that the new Rector has been partially invalided, and therefore may not be able personally to supervise all the necessary work of the parish. But the stipend of S. James' is large, and we understand that one curate is paid by the congregation, so that there can be no difficulty in having three curates as assistants. And we believe that three are required, and that it would be impossible to work the parish in any manner at all satisfactory without two. It will easily be remembered that Canon DuMoulin took charge of the parish in very peculiar circumstances. Here was a cathedral in which any attempt to do the work of a cathedral would have been met with fierce resistance on the part of the vestry! It is to the everlasting credit of Canon DuMoulin that he altered this state of things—not so much by argument or even by instruction, as by quiet and steady persistency in making necessary changes in the services, and by the widening and deepening affect of his preaching, which was free from all sectarian narrowness. By such means a great change has come over the spirit of the congregation—at least in a negative sense. Many prejudices have been got rid of, and we have every reason to believe that the present congregation of St. James', instead of resisting the attempt to give a thoroughly cathedral character to the great church, are eager that this should be done. In the first place, then, there should be double daily service at S. James'—say at 8 or 8.30 or 9 a.m., and at 5 p.m.; and the evening service should be choral. Whether those attending such services were many or few, they should be held. We believe the attendance at the daily choral Evensong would soon be very large. It is almost disgraceful that in a city with a population approaching 200,000, and with more than 30 Anglican churches, there should not be daily Mattins and Evensong. It will be a double disgrace if these services are not given in the great church of the city, which is abundantly endowed for such a purpose. The next requirement is that there should be at least one celebration of the Holy Communion on every Sunday and Holy Day. We are informed that there are Sundays on which the Epistle and Gospel are not even read in the Church of S. James. This can hardly be correct; but, at least, there must be some apparent ground for the statement. Some of the quite small churches in Toronto have two celebrations every Sunday. Is it too much to expect the great church to be equal to them in this respect? It would be interesting to know how many communicants are found at S. James', and whether their number should not be increased. One other thing needs to be done, namely, the thorough pastoral visitation of the parish by the clergy, aided by district visitors. The church, no doubt, in a certain sense, belongs to the city, and also to the congregation. Seat-holders, who are not parishioners, are proprietors of the pews which they occupy. The rights of such have to be respected until better arrangements can be made. But the pewholders who are most valiant in the defence of their rights, will not deny the claims of the parishioners; and these

should receive instant attention. We are sure it is not necessary to impress these things upon the new rector; and we write not so much for this purpose, as to impress it upon the parishioners and citizens at large that it is their study to uphold the rector and to strengthen his hands in carrying out these necessary works, and if need be to support him with money and with assistance of all kinds. If this can be done, we doubt not that S. James' will take the place that properly belongs to the mother church of Toronto.

We are exceedingly sorry to hear of the sudden death of the Archbishop of Canterbury. Full particulars will appear in our next issue.

MOOSONEE DIOCESE.

JOURNAL NOTES OF REV. J. LOFTHOUSE, CHURCHILL, HUDSON'S BAY—WINTER VISIT TO SPLIT LAKE, 1896—1,000 MILES ON SNOWSHOES AMID NORTHERN GALES.

Continued from last week.

Sunday, March 1st.—Mr. S. kindly placed his room at my disposal for service, and at 10.30 it was well filled with Indians. We had a hearty service and a splendid address from our catechist, Jos. Kichekeshik. In the afternoon I went to the other Post for service. Over 50 were crowded into a room about 14 feet square. After this we had a prayer or rather praise meeting, John K., the chief, leading, and praising God that at last they had the joy of seeing a minister of their own Church. It was a joyful time, and richly repaid me for all the toil and trials of the journey. Everything at the Post is Indian, the master speaking Cree as well as any of them. The day was beautifully fine and warm, a very great contrast to Churchill and the coast of Hudson's Bay.

Monday, March 2nd.—After breakfast, had prayers in the master's house, when about 20 people were present; afterwards I went about four miles to visit a sick woman, found her very weak and low (consumption), but simply trusting in the Saviour. She was very pleased to see me; in the evening quite a good number gathered together for prayers.

Tuesday, March 3rd.—This morning visited another sick woman about three miles away, and in the afternoon buried a young child that had died very suddenly; weather keeps delightfully fine and warm, so different to what we are accustomed to at Churchill at this time of the year.

Wednesday, March 4th.—This morning after a short service, we had a meeting with the chief and his counsellors, regarding the mission; they said they had been waiting for years for some one to visit them, and greatly desired me to send them a teacher; they would build a school-house, and do what they could to help; I promised to send Joseph Kichekeshik (the chief's brother) next August, though this will leave York Factory vacant, and I promised, if possible, to get an ordained man who would build a church and establish the mission. They were delighted at this, and again promised to build a school-house in readiness for Joseph in August. Mr. S., who speaks well of all the York Factory Indians, says he is sure they will do all they have promised, and he will urge them on and help them all he can.

Thursday, March 5th.—After morning prayers went about seven miles with an Indian to administer Communion to a sick woman; it was a lovely day, and I greatly enjoyed the 14 miles walk. There are Indian homes all round the lake, and any one stationed here could have pleasant daily walks in visiting; a very great contrast to Churchill, where, for days and weeks together, we can hardly go out of the house, as we have no shelter; here in the coldest, roughest weather one can travel in the woods.

Friday, March 6th.—Spent most of the day letter-writing in hopes of their being forwarded to Norway House, and so on to Winnipeg. In the evening I was called upon to settle a sort of breach of promise case, a young Indian having promised to marry two girls: of course he only

wished to marry one, but the father of the other says he will make him marry his daughter. I told the young man that as he was not going to marry the father, he was to take the girl he wanted; he seemed very pleased. There is very little love as a rule in an Indian marriage, though most of them are very happy and live peacefully together.

Saturday, March 7th.—Went off this morning for a 24 miles tramp to administer Communion to an aged Indian woman, one whom I had known well at Y. F., as a dear child of God. She was delighted at my visit; it was a beautiful day, and the track through lovely country; it was quite a joy to me. I am more and more struck with the contrast between this Post and the bay; one would almost think themselves in another country. On my way back I called to see the sick woman I visited on Monday, and gave Communion; she is sinking fast.

Sunday, March 8th.—A grand, joyous day; numbers of Indians came in yesterday; some came at least thirty miles: at morning service we had one hundred present; two infants were baptized, and after the service, thirty-three knelt with me to partake of the Lord's Supper. Most of these were well-known to me as communicants at York Factory. In the afternoon had a very large gathering at the trader's house, and a very hearty service, concluding with a prayer meeting. The people are really in earnest, and it is a great pity that they have been left so long without any means of grace. I find that there are about seventy-five families at or near the Post, and forty-five of these are from York Factory, and members of our own Church; thus we have nearly four hundred people left alone to keep up spiritual life as best they may. More than ever I fail to understand how Mr. Winter could leave this district.

Monday, March 9th.—This morning had four marriages at the Post, then went four miles to marry another couple, and to baptize a child. In the afternoon prepared for my journey to York Factory, as we hope to leave to-morrow. My visit has been a very pleasant one, every one most kind, and I trust great good may result from it.

Tuesday, March 10th, 1st day.—Started on the tramp this morning at 9.30, with my two men and five dogs, the latter having improved somewhat with their rest, but are not in a very good condition. As we had a good track, we got on fairly well, and about 5.30 reached the place where we camped on our way up.

Wednesday, March 11th, 2nd day.—We lost nearly half the day in getting a deer that had been shot by an Indian, and which I bought for our trip. They said that it was quite close to the track, but it took Joseph just four hours, hard walking, to get it. This is just like an Indian; they measure distance by days, and half a day's walk is considered quite close: day beautifully fine and warm.

Thursday, March 12th, 3rd day.—One of our dogs was taken sick during the day, and we were obliged to leave him on the track, hoping that he may come up to us when we camp.

Friday, March 13th, 4th day.—The sick dog did not come last night, and another was taken sick during the night; we put him in the traces, and he kept up until noon, when we were obliged to leave him. This will, I fear, make our trip both long and hard, as the three dogs left can hardly haul our sled, and we are not yet half way to York Factory. I trust that our remaining dogs will keep up, or I don't know how we shall get on.

Saturday, March 14th, 5th day.—This morning I put the men into the traces with the dogs whilst I managed the sled; travelling very slowly, made but little way all day.

(To be Continued.)

THE GENERAL SYNOD.

Concluded from last week.

Friday, Sept. 11th.—At 10 o'clock the House was opened with prayer by the Prolocutor.

On motion of Mr. Matthew Wilson, seconded by Mr. Charles Jenkins, a motion of which notice had been given by Mr. A. H. Dymond, relating to the enlargement of the diocesan representation in the General Synod, was referred to the joint committee

on constitution, order of proceedings and rules of order.

A resolution was passed on motion of Canon O'Meara, seconded by Judge Hanington, deploring the increase of the evils of gambling throughout the Dominion, in every way to discountenance this practice.

On motion of Mr. Thos. Gilroy, seconded by Archdeacon Fortin, it was resolved that the Synod urge upon the postmaster-general the early granting of the prayer of the memorial of the Provincial Synod of Rupert's Land adopted in August, 1896, asking for increased postal facilities in the northern Dioceses of Athabaska, Moosonee and Mackenzie River.

The Prolocutor appointed the following committees:

On lay help and organization.—Messrs. J. G. King, convener; Matthew Wilson, Chas. Jenkins, Dr. L. H. Davidson, Rev. J. C. Farthing, Rev. J. C. Roper, R.-v. Dr. Langtry and Dr. R. W. Henker.

On revision of the ordinal for deacons.—Rev. Dr. Clark, Dean Partridge, Archdeacon Roe, Rev. J. C. Farthing, Dr. L. H. Davidson, Mr. Matthew Wilson and Mr. Chas. Jenkins, convener.

A motion by Canon O'Meara, seconded by Dean Partridge, on the relations of substitutes to original delegates, was referred to the committee on constitution and rules of order.

Archdeacon Dixon, seconded by Archdeacon Houston, brought up a motion for the adoption of a statement included, showing the great advancement made by the Church of England in removing obstacles which had deterred their separated brethren from joining their communion. The mover referred particularly to declarations formerly required, of assent and consent to all that is in the Prayer-Book, and the thirty-nine articles. On motion of Canon Von Iffland, seconded by Chancellor Walkem, the matter was referred to the committee on union.

A resolution of congratulation to the Bishops of Niagara and Qu'Appelle, in their recent elevation to the Episcopate, was unanimously adopted on motion of Mr. Thomas Gilroy, seconded by Judge Senkler, of St. Catharines.

The House of Bishops sent down a resolution for a joint committee to carry into effect the scheme of a missionary society of the Church; their lordships named the Bishops of Nova Scotia and Ottawa as their members of the committee. The question was laid over, as the action on the scheme was not yet completed.

The House of Bishops announced its nomination of the following members of the Standing Committee on the education and training of candidates for holy orders: Eastern section, the Bishops of Montreal, Fredericton, Ottawa, Nova Scotia; central section, the Archbishop of Rupert's Land and the Bishop of Qu'Appelle; western section, the Bishops of Columbia and New Westminster.

The Upper House had also appointed on the Standing Committee on inter diocesan and provincial relations with respect to beneficiary funds: Eastern section, the Bishops of Fredericton, Niagara, Huron; central section, the Bishops of Athabaska and Qu'Appelle; western section, the Bishops of Columbia and New Westminster.

The Upper House concurred in the action on the educational work of the Church; advised that the committee be divided into three sections; and appointed as its members on the joint committee, eastern section, the Bishops of Toronto and Fredericton; central section, the Primate and the Bishop of Saskatchewan and Calgary; western section, the Bishops of Columbia and New Westminster.

Rev. Dr. Langtry withdrew the motion of which he had given notice relative to the organization of missionary centres for carrying the missionary and aggressive work of the Church in new fields and neglected districts in the older dioceses. His scheme was to have a priest in charge with two or more deacons or postulants for holy orders, and such lay readers as he may recommend. When possible, villages and small towns where the Church is established, and endowed parishes, were to be used as centres. The Mission Board was to be recommended to make grants towards pre-empting or renting and stocking farms to be cultivated by communities living under rule and devoting certain hours daily to manual labour, to study and to work in the mission, and so becoming, with the offerings of the people amongst whom they labour, self-sustaining missions.

Rev. J. C. Farthing moved the following motion: That, whereas the high standard of moral purity laid down by Christ is sadly lowered, and many in all classes of our land have defiled the sanctity of the body, which is the "Temple of the Holy Ghost"; and whereas, we realize the great danger to our social life of any lowering of the standard of purity required by men and women alike;

Be it therefore resolved, that a committee be hereby appointed to prepare a report to present to the next session of the Synod, which shall embody the mind of this Synod for the instruction of the

Church, the Upper House concurring; and that this committee be asked to especially consider the effect of co-education of the sexes in our public and collegiate schools upon the morality of the students.

Mr. Pense moved, seconded by Mr. Gilroy, that the latter part of the motion relating to co-operation in the public and high school, be struck out. From twenty-two years' experience the mover held the censure to be most unjust.

Judge Hanington also strongly pronounced the statements entirely unwarranted.

Rev. J. C. Roper agreed to second the motion if the mover would agree to strike out the latter part. Rev. Mr. Farthing accepted the suggestion and amended his motion accordingly.

Archdeacon Scriven opposed the whole resolution and hoped it would be withdrawn.

Rev. Dr. Alnatt regarded the motion as too sweeping and indefinite.

Rev. Mr. Farthing withdrew his motion, seeing that it was likely to take up time in discussion.

Rev. J. C. Farthing moved, seconded by Major Bond, that, whereas the excessive use of intoxicating liquors is a fruitful cause of poverty, suffering and degradation, be it therefore resolved that a standing committee on intemperance be appointed at once, and that the committee be instructed to report to the next session of this Synod, the Upper House concurring.

An animated discussion followed, in the course of which Chancellor Walkem bore tribute to the spirit of the clergy of the Church of England throughout the Dominion, and especially in his own diocese and his province, in regard to temperance, many of them having themselves adopted total abstinence.

Mr. Cundall moved an amendment, Canon Bland seconding, to add the words "to report upon the subject generally, and especially upon the best means of abating the evils complained of." Rev. Mr. Farthing accepted this addition, and the motion as thus amended was passed.

The amendments proposed by the House of Bishops to the scheme for a general board of missions, were then taken up. The following amendment gave rise to considerable discussion:

"The executive work of the board shall be entrusted to the Executive Committee composed of the bishops of the Upper House, and two clergymen and two laymen elected by each Diocesan Synod at each regular meeting thereof, and the officers of the society. Such committee shall meet at least twice a year at such place and time as the committee may determine. Ten shall be a quorum. The Executive Committee shall report to each Diocesan Synod and to each Provincial Synod, and the General Synod at their regular meetings."

Mr. Worrell moved the appointment of the following as a committee to confer at once with the Upper House in regard to the question: The Prolocutor, Archdeacon Cooper, Canon Bland, Archdeacon Mills, Canon Matheson, Messrs. Chas. Jenkins, J. H. Brock, Judge Harrison, John Hoodless, Dr. L. H. Davidson and the mover.

Rural Dean Bogert moved in amendment, seconded by Mr. J. A. Machray, that instead of the words "two clergymen and two laymen," "one clergyman and one layman" be substituted. After some further debating the mover withdrew this amendment, stating that he had learned that the proposition had already been considered by the House of Bishops.

An objection raised to the proposed constitution of the Executive, was that it would be nearly as large a body as the Synod itself, and that it would be called to meet twice a year.

The next clause was the subject of considerable discussion, but was carried with only a few dissenting voices. The two following clauses were also passed, but the next caused some discussion.

After passing all the clauses of section six the House adjourned until 2 o'clock.

Friday Afternoon.—The Lower House, on resuming business in the afternoon, passed motions of concurrence in a number of measures which had been sent down by the House of Bishops. Among these were a memorial to the Society for the Propagation of the Gospel in Foreign Parts, and a memorial to the Church Missionary Society, England, praying those societies to re-consider their proposed reductions of grants for the work in Canada.

Mr. Chas. Garth, treasurer of the Synod, brought up the case of Rev. Malcolm Scott, who had come all the way from Athabaska to attend the session of the Synod, but had been taken ill and compelled to go to the hospital for an operation, so that he had been unable to attend the Synod. Under the rule of the Synod requiring a certificate showing the number of days of actual attendance at the session, he would have no claim for payment of his travelling expenses. On motion of Mr. Garth, seconded by Archdeacon Brigstocke, an expression of sympathy with Rev. Mr. Scott was passed, and the finance committee was authorized to pay his expenses.

The Prolocutor appointed as the members from the Lower House of the joint committee on a scheme

for a missionary society of the Church, as adopted at this session, to act along with the Bishops of Nova Scotia and Ottawa, the Prolocutor, the Archdeacon of Kingston, Archdeacon Roe, Dr. Walkem and Mr. J. A. Worrell.

As the committee on temperance, the Prolocutor named Dean Carmichael, Archdeacon Weston-Jones, R. v. J. C. Roper, Rev. H. G. Fiennes-Clinton, Canon Matheson, Major E. L. Bond, Col. A. J. Matheson, Mr. N. W. Hoyles, Mr. Matthew Wilson, Mr. J. Hoodless, Mr. D. J. Goggin and Rev. J. C. Farthing, convener.

On motion of Mr. Matthew Wilson, Judge Macdonald and Mr. A. H. Campbell were appointed auditors under the scheme of a General Board of Missions.

The House concurred in a resolution of the House of Bishops expressive of thanks to the people of Winnipeg for their hospitality.

The warmest thanks of the House were extended, on motion of Archdeacon Weston-Jones, seconded by Archdeacon Houston, to the secretaries (Canon Spencer and Mr. J. A. Walkem) for their arduous services, both during the session and in the interval following the last meeting, and the admirable manner in which they had performed them.

On motion of Canon Matheson, seconded by Archdeacon Cooper, a standing vote was given thanking the Prolocutor for the dignified, able and impartial way in which he had presided. In a speech of acknowledgment, he said it was a marvellous thing that in a House of this description, gathered from all parts of Canada, throughout the whole session, not a word had been spoken which would lead any one to suppose that the members were anything else than unanimous brethren within the fold. Among the happiest memories of his life would remain the thought that he had been Prolocutor of this Synod.

On motion of Mr. J. H. Brock, seconded by Mr. F. H. Mathewson, a vote of thanks was passed to the Electric Street Railway Company and Mr. G. H. Campbell, the manager, for facilities afforded the Synod.

Rev. Prof. Clark moved, Archdeacon Bedford-Jones seconded, and the House passed a cordial vote of thanks to the Deputy Prolocutor, Archdeacon Brigstocke, and to the Prolocutor's assessors, Judge Hanington and Dr. L. H. Davidson. The archdeacon and Dr. Davidson spoke briefly in acknowledgment.

The amendments to the scheme for a General Board of Missions, adopted by the House of Bishops, was again taken up, and the remaining sections were adopted. The following were the most important provisions:

The Primate shall be ex-officio chairman of the Executive Committee. If no bishop shall be present, the committee shall elect a clergyman or layman to preside. The Executive Committee shall appoint an organizing secretary, and such other officers and committees, and make such by-laws as may be found necessary.

"The Executive Committee shall meet for the first time on the 2nd Wednesday in October, A.D. 1897, in Montreal.

The Executive Committee shall appoint an advisory committee, consisting of two bishops, two clergymen, and two laymen, and the officers of the society, who shall meet at least once in each month, excepting July and August, and promote the work and interests of the society in every way open to them, under the powers and instructions which may be given to them from time to time by the Executive Committee. The advisory committee shall meet in Toronto, on such days as they may determine, and shall report to the Executive Committee at each meeting.

The Prolocutor appointed the following committees:

On the relations of capital and labour: Rev. Dr. Langtry, Canon Matheson, Rural Dean Bogert, Archdeacon Evans, Messrs. Thos. Robinson, John Hoodless, E. J. B. Pense and G. J. King.

On the publication of a hymn book for the Canadian Church: Rev. H. G. Fiennes-Clinton, Canon Matheson, Archdeacon Weston-Jones, Messrs. J. Hamilton, N. W. Hoyles, Chas. Jenkins and Matthew Wilson, and Rev. Dr. Langtry, convener.

Joint committee to arrange and tabulate statistics sent in to the Primate: From the Upper House, the Primate; from the Lower House, the Prolocutor, Canon Matheson, Mr. J. H. Brock and Mr. Thos. Robinson.

The nominating committee reported the following, which were accepted:

Committee on doctrine, worship and discipline: Eastern division, Dean Carmichael, Dean Partridge, Archdeacon Lauder, Archdeacon Roe, Archdeacon Bedford-Jones, Rev. Prof. Clark, Messrs. Chas. Jenkins, Judge Hanington; central and western divisions, Archdeacon Scriven, Mr. Thos. Robinson, Judge Harrison, Judge Macdonald, Dr. L. H. Davidson and Canon Matheson.

Sub-missionary committee: Eastern division,

Archdeacon Brigstocke, Chancellor Heneker, Chancellor Walkem, Rev. W. A. Burman; central and western divisions, Hon. G. W. Allan, Archdeacon Cooper and Mr. H. J. Cundall.

Educational work of the Church: Eastern division, Rev. T. Simpson, Archdeacon Neales, Rural Dean Bogert, Dean Innes, Rev. J. C. Roper, Canon Bland, Mr. J. Hoodless, Dr. Johnson, Mr. Chas. Jenkins, Hon. G. W. Allan, Chancellor Heneker, Dean Smith; central division, Canon O'Meara, Rev. W. A. Burman, Mr. D. J. Goggin, and Mr. J. A. Machray; western section, Judge Harrison and Rev. H. G. Fiennes Clinton.

On inter-diocesan and Provincial relations, eastern division, Judge Savary, Dean Partridge, Mr. John Hamilton, Archdeacon Evans, Dr. L. H. Davidson, Judge Macdonald, Mr. A. H. Campbell, Archdeacon Houston, Archdeacon Davis and Archdeacon Llwyd; western division, Archdeacon Fortin, Mr. J. H. Brock, Archdeacon Mackay, Sheriff Inkster, Mr. Thos. Gilroy, Rev. J. P. Sargent, Mr. W. Myers-Grey and Archdeacon Scriven.

On transfer of clergy: Archdeacon Llwyd, Dean Partridge, Dean Innes, Archdeacon Evans, Archdeacon Dixon, Rev. Dr. Langtry; western division, Canon Matheson, Archdeacon Mackay and Rev. J. P. Sargent.

On the education and training of candidates for holy orders: Eastern division, Archdeacon Brigstocke, Rev. Dr. Allnatt, Dean Carmichael, Rev. Prof. Clark, Archdeacon Dixon, Archdeacon Lauder, Archdeacon Bedford Jones, Archdeacon Kaulbach, Archdeacon Roe, Rev. Dr. Bethune, Mr. Matthew Wilson, Chancellor Heneker, Dr. L. H. Davidson; western division: Archdeacon Cooper, Rev. H. G. Fiennes-Clinton, Mr. J. A. Machray, Canon Matheson and Archdeacon Mills.

The minutes of the concluding sittings were read and adopted, and the Prolocutor was asked to inform the Upper House that the Lower House was ready for prorogation.

The Primate and the bishops entered shortly afterwards, and when they had taken their places, the Bishop of Toronto read the following address to the Primate:

To His Grace the Lord Primate of all Canada, Archbishop and Metropolitan of Rupert's Land, and Prelate of the Most Noble Order of St. Michael and St. George.

May it please Your Grace,—We, the members of the Upper and Lower Houses of the General Synod of Canada, take the opportunity of our meeting in the metropolis of Your Grace's diocese and ecclesiastical Province, to offer to Your Grace our most heartfelt congratulations on the marvellous progress of the Church under your guidance in the Canadian North-West. Truly it is no ordinary experience in the history of a people, that within the limits of but three decades the mere trading post, the home of a few hundred souls to which you came, should have become at once a great and growing centre of enterprise and commerce, and a noble city—the Winnipeg of to day; while no less wonderful is the history of God's Church during the same period, which has seen your episcopal jurisdiction multiplied even seven-fold. We note, with gratitude to God, the exalted faith and statesmanlike ability displayed by Your Grace in the upbuilding of the system of dioceses composing the ecclesiastical Province of Rupert's Land, which has been a cause at once of admiration and thankfulness to the whole Canadian Church. We also note with supreme satisfaction the eminent position which Your Grace has taken in moulding the educational development of this part of our Dominion. To you, alike as Chancellor of the Provincial University of Manitoba, and as chairman of the Board of Education, bringing to bear, as you have done, upon the work of these positions, great wisdom, ripe scholarship and untiring zeal, not the North-West only, but the whole Dominion of Canada, is under a lasting debt of gratitude.

From a Church point of view, however, we feel that it is hard for us to speak too highly of what you have accomplished for religion in your fostering care of the Church College of St. John. Few will ever know and none can ever fully measure what the Church in the North-West owes to your devoted efforts in this direction. To your unflinching and unflinching advocacy of religious teaching in our public schools is largely due, under God, that improved tone of public thought on this great subject, which promises in the near future the achievement of the Church's wishes in this regard, as expressed by the unanimous action of this Synod at its present session.

We have heard with the greatest satisfaction of the encouraging results which in recent years has crowned the increasing efforts of Your Grace to develop the spirit of self-support among our Church people. The combined dignity and kindness which have characterized your episcopate have, we feel, contributed in no small degree to recommend the Church and her work to all classes of the community. We desire to add our congratulations upon

the high recognition of your eminent services to the cause of the colonial Church by her Most Gracious Majesty, the Queen, in your investiture as Prelate of the most noble order of St. Michael and St. George, the most distinguished honour conferred by the crown upon the colonial episcopate. With the devout prayer, that Your Grace may be long spared to fill the high position of influence and usefulness to which it hath pleased the Great Head of the Church to call you, we beg to subscribe ourselves on behalf of the General Synod.

The Primate in reply said:

Right Rev. Fathers, Rev. Brethren, and Brethren of the laity,—I desire to return to you my most grateful thanks for the too kind terms in which you have referred to my services in this country. It is not my purpose to enter upon the various matters on which you have dwelt in this address. I would simply desire to say that very much that has been done has simply arisen naturally out of the circumstances of the country; and that a great part of what has been done is simply owing to those I have been able, in God's providence, to have around me. There is only one part of my policy that I would like to put forward as having been carried out by myself, and as that to which I think most of the work that has been done in this country, is really owing; and that is this; that during three or four years that elapsed in this country before there was an entrance of immigration, I was enabled, through friends in England, and also some help in Canada, to have around me a number of fellow labourers at this centre. The work that has been done in this country is mainly owing to the centre I was able to establish about me. The growth of this country is indeed wonderful; and I cannot but think we are only at the commencement of it. (Hear! hear!) The country, as I believe, is all it has ever been painted by its most enthusiastic friends. The immigration has, indeed, been far under what has been expected; but the cause of that is simply owing to the low prices of agricultural produce: and I have no doubt if there was a larger value got from agricultural produce, we shall soon have a population in this country that would astonish people. In regard to St. John's College, I may say I have had loving work there; and I look upon it as the foundation of all our Church work. In a field like this the best men are those brought up in the country, and in sympathy with the people and all that is going on in it. I am thankful to say that I have now nearly fifty clergy in this diocese who were educated in St. John's College. I know I may be thought to have given work to St. John's College that interfered with some work more appropriate to my office; but the fact depends upon this, the University of Manitoba has grown very rapidly, and we have been obliged to make our staff suit the studies of the university. If our college had university powers alone, we could make the studies suit our staff; but, as we are only one college in a republic of colleges, then we are obliged to make our staff suit the college. The result is, I have forced upon me work delightful to myself, of which I should be only too glad to be in a measure relieved of. But we are passing difficulties experienced by all who have invested funds; our interest is only half of what it was when our endowments were made. The consequence is we have interests which still oblige me to carry on what I have been doing. In the mission state every one has to be what is best for the work of the Church, without considering what follows to his immediate feelings. Unfortunately we are hastening into the stage where every man has his own duties; we are driven into that stage while we are not yet out of the mission stage. I will not speak at any great length, but simply express to you again my gratitude for the kind feelings you have towards me. (Applause).

After reading the schedule of the acts of the Synod, twenty-five in number, the Primate gave the benediction. On rising from their knees the members joined in singing, "Lord, now lettest Thou Thy servant depart in peace." The Primate then declared the House prorogued, and retired, followed by the bishops; after which the Prolocutor formally closed the proceedings of the Lower House.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

HALIFAX.—The parish of St. Luke's is to be congratulated upon the completion of the church across the Northwest Arm, called St. Augustine's. For a long time this has been in contemplation, and the present handsome and solid structure is the result at last accomplished. Some twelve years ago, when Rev. F. R. Murray was rector of St. Luke's, a property was purchased and a building fitted up for use

as a church, to provide services for the people of Jolli-more village, so-called. Since that time more or less regularly, services have been held until the buildings used were no longer serviceable, and it became necessary to erect a permanent structure. The nucleus of a fund for this purpose was raised during the incumbency of Rev. W. B. King, to whom Dr. Sandford Flemming had offered a site, which a year ago was duly deeded to the corporation of the parish of St. Luke. The site is a pretty one, commanding a fine view up and down the arm. The building is of iron stone, 50 x 26, and gothic in design. It is surmounted by a small bell tower and cross. The east window is of simple design, but very pretty, the colors blending harmoniously, and the top portion is set in three circles, the top containing a representation of a cross and crown and the sides a lamb and flying dove. The west windows are also of appropriate design. The total cost of the building unfurnished and only partly finished inside has been \$1,850. The cash on hand and sale of old lot was \$1,050, so that a balance of \$800 remains to free the building of debt. The furnishings have all been donated by members of the congregation to the value of \$200. The offerings at the opening services were about \$150, which go to reduce the debt. The beautiful weather caused a large congregation to be present, very many being unable to gain admittance. The clergy and choir of St. Luke's formed in procession and entered the church singing "The Church's One Foundation." Mr. Gatward presided at the organ. The rector, Rev. E. P. Crawford, said several dedicatory prayers, after which Rev. F. Smith sang the service, the choir and congregation joining in the responses. The rector read the lessons and preached a very earnest and appropriate sermon from the text, "I was glad when they said unto me let us go into the house of the Lord. The committee who superintended the building consisted of the following gentlemen: Russell Twining, senior warden, upon whom the largest share of the work fell; E. C. Fairbanks, J. E. Morse, G. H. Davis. The mason work was superintended by Mr. Hutton, the carpenter work by Samuel Collings. Frank Reardon supplied the glass for the windows and David Roche did the painting. The furniture was made by Mr. Slaney, a member of St. Luke's, formerly of Gordon & Keith, whose designs are worthy of the highest praise.

ONTARIO.

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

GANANOQUE.—Christ Church harvest festival was held on Sunday, the accommodation at all services being taxed to the utmost. The church was very handsomely decorated with flowers, grains, vegetables, etc., giving the interior a very attractive appearance. A plow, bedecked with flowers, occupied a place in the chancel. A large cross, made up of lovely flowers by Mr. W. B. Haynes, was also much admired.

BROCKVILLE.—St. Peter's.—The Ven. Archdeacon Bedford Jones having returned from the General Synod, after a visit to Victoria, B.C., occupied his pulpit on Sunday, the 4th inst.

OTTAWA.

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

RURAL DEANERY OF LANARK.—Rev. C. F. Lowe, who had charge of Christ Church here during Rev. Mr. Auston's absence in England, has been appointed to the parish of Tennyson, between Smith's Falls and Perth.

EGANVILLE.—At the recent harvest thanksgiving service in St. John's Church, the offertory was \$180 for church improvement fund.

TORONTO.

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

Wycliffe College.—During the past week some exceedingly interesting meetings have been held at this college, and some excellent addresses were delivered by speakers from different parts of Canada. The Bishop of Toronto spoke very encouragingly of the work done by the college, and wished them God-speed. The missionary meeting was a great success.

St. James'.—A large attendance of the members of the Woman's Auxiliary Missions was held in the school-house last week, Mrs. Williamson presiding. Three new life members were enrolled, there being now 79 in all, only 75 having votes, however; four are under age. Miss Mabel Cartwright was unanimously elected recording secretary. The total amount of collections received for September was \$1,071.52. The extra-cent-a-day fund amounted to \$62.83, which was given to Rev. Mr. Eccleston

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Richards' Landing, to pay off a note on his church, which is now due. Applications for assistance were received from various clergymen. A fund has been started for Rev. Mr. Hartley, of South Burleigh, of the Diocese of Toronto, in answer to his appeal for money to purchase a horse, cutter and robes to enable him to reach outlying parishes where the Gospel is not preached. Offerings will be gratefully received in aid of this fund by Mrs. Broughall, St. Stephen's rectory. The quarterly meeting will be held at Barrie, on Oct. 27th, when the Bishop of Niagara will preach the opening sermon, and at which Mrs. Montizambert, Provincial secretary, will give an interesting account of her visit to the North West. The next monthly meeting will be held in St. Simon's school-house the 2nd Thursday in November.

St. Matthew.—Harvest festival services were held in this church last week. The church was beautifully decorated, a large quantity of grain in sheaf, fruit and roots, having been sent by Mr. Alex. Pingle, of Unienville, Mr. George Padget, of Buttonville, Mr. James Dimma, of Cedar Grove, and Mr. Ashcroft, of Chester. Ferns, foliage and flowers completed the decorations.

Holy Trinity Branch of the W. A.—At 10.30 on the a. m. of the 7th inst., that busy hive of workers, the W. A. Branch, gathered themselves together at the close of the holidays to arrange the winter's work. It was a well attended and enthusiastic assemblage of faithful workers, eager as ever to be up and doing as they would like to be done by. The president, Mrs. Thompson, in her usual amiable manner, presided, and was ably assisted by the energetic secretary, Mrs. Holmstead. On the afternoon of October 10th, that favourite and convenient place of meeting, the school-house of the Church of the Holy Trinity, was again alive with people—as recently at the Church of England Conference—this occasion being to hear an address from Mrs. Wood, president of the Girls' Friendly Society, to that Association; as well as to read to them and others the report of work accomplished by the National Council of Women during the past year. The meeting proved very interesting and was well attended.

Allandale.—St. George's.—On Sunday, September 27th, services of a most interesting character were held in this church on the occasion of the anniversary of the laying of the corner stone, at which also harvest thanksgiving services took place. The church was most artistically decorated under the direction of Mrs. Westney, Mrs. Lennon and Mrs. Muling, who were assisted in their labour of love by other members of the congregation, assisted by a young band of willing workers. The decorations consisted of flowers, fruits, grain, autumn leaves and vines. The Holy Communion was celebrated by the rector at 8.30 a. m.; at the 11 o'clock service he was assisted by the Rev. Mr. Cooper, of Shanty Bay, who preached a very appropriate sermon to a large and attentive congregation. During the offertory, which was large, Miss Bingham sang most pleasingly and unaffectedly, "Galilee." The choir acquitted themselves creditably while Dr. Arnall presided at the organ with his usual skill. At the evening service many additional seats had to be brought to the church to accommodate the large congregation who assembled to worship God on this joyous occasion. The rector conducted the service and preached an anniversary sermon on the text, "The Church of the living God," I. Tim. iii. 15. Miss Westney presided at the evening service as organist. A most gratifying event of this "day of good things" was the pleasure of listening to the musical tones of the new bell that rang out its first joyous call to worshippers to come to the Temple of the Lord. On the following Monday evening a musical and literary entertainment was held in the town hall, and refreshments most delicious in quality and abundant in quantity were served by the ladies of the congregation. Too much praise cannot be given to the young men of the congregation who subscribed largely towards the purchase of the new bell and solicited subscriptions from the friends of the church; through their exertion the money to pay for the bell was in the bank before it was ordered from the celebrated bell founders, McShane & Co., Baltimore, U.S.A.

NIAGARA.

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

NORVAL.—A new and handsome font has recently been placed in St. Paul's Church. It is the gift of Mrs. Mary Collins, and is in memory of her daughter. The bowl is octagonal, and on the side towards the aisle bears in gilt letters the simple inscription, "In memory of Mima Collins, died March 29th, 1889." On three sides there is inscribed the text, "One Lord, One Faith, One Baptism"; the remaining four sides are plain. The font stands just inside the

door on a slightly raised platform, and by its solid and massive appearance adds greatly to the beauty of the interior of this little church.

HURON.

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

HURON LAY WORKERS' AND S.S. CONVENTION.—The committee charged with the arrangements for the forthcoming Lay Workers' and S.S. Convention to be held at Clinton on the 28th and 29th of the current month, have now completed the programme, which is as follows: Wednesday afternoon will be devoted wholly to S.S. topics. In the first paper Mr. Thomas Scullard, of Chatham, will deal with some phase of S.S. work. Then will follow one by Rural Dean Sweeney, of Toronto, on "The Child in the Church." The balance of the session will be allotted to a full discussion of these papers. In the evening there will be divine service in St. Paul's Church, the bishop being the preacher, and laymen assisting at the lectern. On Thursday morning Holy Communion will be administered, and at 10 a.m. the annual meeting of the Lay Workers' Association will be held. At the same hour Mrs. A. J. Broughall, of St. Stephen's rectory, Toronto, will read a paper (to women only) on "A Higher Ideal of the Way of Life." The Convention having resumed, Mr. Chas. Jenkins, of Petrolia, will give an address on "The Absolute Need of Lay Help," followed by a full discussion. In the afternoon the proceedings will be opened with a paper on "Woman's Work," by Miss Sadlier, of Hamilton. The Rev. F. E. Howitt will then read a paper on "The Training of the Young," which will be a fitting introduction to an open conference on S.S. matters generally. At the evening session Mrs. A. J. Griffin will deal with "The Relations of the Clegyman's Wife to the Parish." The bishop will then speak on "Church Choirs," and this will bring the proceedings to a close. Care has been taken to limit the number of papers, so as to admit of the fullest interchange of views among the delegates. All will be welcome to the hospitality of the Church members and citizens of Clinton, on making their intention to be present known to Mr. John Ransford, the local secretary.

GODERICH.—Annual harvest thanksgiving services were held in St. George's on Sunday, Sept. 27th. Rev. M. Turnbull, the rector, took charge of the service, and the Rev. Canon Dann, M.A., assistant rector of St. Paul's Cathedral, London, delivered the sermons, which were eloquent and exceedingly appropriate to the occasion. The congregations were large and attentive, and appeared thoroughly to appreciate the striking and lucid manner in which the Rev. Canon drew numerous lessons from the passage selected for his text. In the morning, he dwelt on the blessedness of giving, showing its reflex action, and, in a very able manner, distinguished between mere happiness and "blessedness"—pointing out how much higher and nobler is the latter. In concluding his remarks, the canon earnestly appealed to the congregation to sustain the reputation for liberality they already enjoyed, by presenting unto God a worthy thank offering for His countless gifts and mercies. He heartily congratulated the rector and congregation on the admirable and Church-like manner in which the services were rendered, and referred to the good taste displayed by the guild in the decoration of the sacred edifice. The musical part of the services, under the skillful management of the organist, Mr. W. Cuff, was of a high order, and very efficiently rendered—notably the chanting of the Psalms, the pointing and articulation of which betokened very careful training—and also Hopkin's Te Deum, which was given with rare expression. At Evensong, the service was full choral, the anthem (Bridges' master-piece) "Great and Marvellous are Thy Works, O Lord," being rendered with exceptional correctness. The hymns, particularly "The Strain Upraise," to Troyte's chant No. 2, was well sung, the marks of expression and time being carefully kept. Stainer's "Seven-fold Amen" concluded a most impressive and beautiful service. The offertory, amounting to \$308.76, considerably exceeded the sum asked for by the rector.

LEAMINGTON.—The annual business meeting of the Deanery of Essex was held in St. John's Church, here, on Friday, Sept. 18th, 1896, the Rural Dean, Rev. D. Hind, in the chair. The meeting was opened with prayer by Rev. Mr. Holmes. The Rural Dean then appointed Rev. T. F. Whealen, sec. pro tem. The following clergy were present: Rev. Rural Dean Hind, Sandwich; Rev. J. Berry, Amherstburg; Rev. E. Softley, Kingsville; Rev. Ten Eyck, Comber; Rev. M. Holmes, Leamington; Rev. F. Whealen, Colchester. The laymen present were: Jasper Golden, Kingsville, and Mr. Ludlum, Leamington. An excuse for non-attendance was read from Rev. A. L. Beverly. The Rural Dean suggested a scheme for the re-arrangement of the

parishes by which he hoped to save some \$400 to the Mission Fund; but as some of the members thought the plan premature, it was dropped for the present. It was then moved by Rev. Mr. Softley, seconded by Mr. Golden, that the members of this deanery congratulate Rev. Mr. Hind on his appointment as rural dean, and assure him of their earnest desire to cooperate with him in all things pertaining to the welfare of the Church in this deanery. The motion was carried. Moved by Rev. M. Holmes, seconded by Rev. F. Whealen, that the members of this deanery express their sincere regret at the illness and consequent withdrawal from active service of Rev. Canon Matthew, and request the Rural Dean to convey their regret and sympathy to Canon Matthew. Carried. Moved by Rev. E. Softley, seconded by Rev. M. Holmes, that the missions committee be as follows: Rev. T. B. Smith, Rev. A. L. Beverly, Jasper Golden, Mr. Ludlum. Carried. Moved by Rev. E. Softley, seconded by Jasper Golden, that Rev. F. Whealen be secretary of the deanery for the ensuing year.—Carried. The subject of missionary meetings being brought up, the Rural Dean offered to visit each parish in the deanery personally and at his own expense, and together with one or more others selected by the incumbent, form a missionary delegation, which offer was gladly accepted. Business being finished, Jasper Golden moved, seconded by Rev. M. Holmes, that the meeting adjourn subject to the call of the Rural Dean.

Co. PERTH.—Sunday, Sept. 27th, was observed by three of the churches in this deanery as their harvest thanksgiving. At St. Mary's, Rural Dean Ridley was the special preacher. At Mitchell, Rev. J. H. Moorehouse, of London, was the special preacher, and at Millbank the incumbent, Mr. Wright, conducted his own services.

WILLMOT.—St. James'.—The harvest thanksgiving services in this church were held on Wednesday, Sept. 30th, at 3 p.m. Just now the farmers are very busy at fruit gathering and threshing and other farm work. Besides there was a heavy rain falling throughout almost the entire day. Yet a good congregation turned out notwithstanding these unfavourable circumstances, and the offertory was \$25, a good sum for the number present. The preacher was Rev. T. G. A. Wright, of Millbank. After evening prayer the Holy Communion was administered, the rector, Rev. James Ward, being celebrant. How beautifully appropriate the Holy Communion is to such an occasion. It is indeed a fit "sacrifice of praise and thanksgiving" to Almighty God. Then especially "we worship Him," glorify Him and give Him thanks.

MILLBANK.—Bishop Baldwin visited this parish on Tuesday, Sept. 29th, for Confirmation, when a class of 48 were presented. Some nine others were unable to attend on account of the rain that poured in torrents all afternoon. The church was well filled and the bishop gave very telling addresses. After Confirmation he instituted a new Chapter of the Brotherhood of St. Andrew.

RUPERT'S LAND.

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

WINNIPEG.—Clarendon Hotel.—This magnificent, comfortable and home like hotel, situated in a most convenient and healthy position, offers every comfort and accommodation for 300 guests. We had great pleasure in staying there two weeks during the General Synod, and quite a number of the prominent laity also. All speak in the highest terms of the fine airy rooms, spacious and cheerful dining-room, tasteful and bountiful "bill of fare," as well as the considerate and courteous attention of the proprietor for the welfare of his guests. We can strongly recommend our numerous readers to stay at the Clarendon Hotel if they ever visit Winnipeg. They will find home comforts and prices moderate.

Christ Church.—The annual harvest thanksgiving service was held on Thursday evening, Sept. 24th, the church being most prettily decorated. Owing to the inclemency of the weather the congregation was not very large, but the sacred edifice was well filled on the following Sunday, when the thanksgiving services were repeated, suitable sermons being preached in the morning by Rev. Canon Matheson, and in the evening by the rector. The Rev. J. B. Maul, who has been a great friend of and helper in the work of this parish during the past year, has returned to England, but it is thought will return to Canada in the spring, and likely spend some time amongst us. On Sunday, October 4th, the Rev. Clement Williams, of Moosomin, preached morning and evening, the rector, R. v. W. T. Mitton, spending a few days among his old friends at Moosomin.

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All Saints.—The annual harvest services were held in this parish on Tuesday, Sept. 29th, being the festival of St. Michael and All Angels. At the evening service the sermon was preached by the Ven. Archdeacon Fortin, of Holy Trinity. The church, though not profusely, was yet very tastefully decorated, specially the chancel. The services were continued on Sunday, Oct. 4th, in the afternoon of which His Grace the Primate held a Confirmation, when seven candidates were presented for this solemn rite. This is the second Confirmation service held in the parish this year.

St. George's.—On Sunday morning, Oct. 4th, His Grace the Archbishop and Primate held an ordination service, when Mr. Middleton, B.A., of St. John's College, was admitted to the diaconate.

Holy Trinity.—Harvest home services were held in this parish on Sunday, Oct. 4th. In the morning the sermon was preached by the Right Rev. the Bishop of Qu'Appelle (Dr. Grisdale), and in the evening by the rector. The church was appropriately decorated, a feature which is now becoming as general in all our parishes as at Christmastide. Harvest services were also held at the Mission, St. Luke's, Fort Rouge, the same day. It is thought that St. Luke's, where an excellent work is being done by the Rev. J. A. Richardson, will soon become a separate parish.

The Lord Bishop of Quebec and the Rev. F. A. Danne were in Winnipeg on Friday, Oct. 2nd, being on their way east, having enjoyed a pleasant trip to the coast after the meeting of the General Synod.

The Lord Bishop of Qu'Appelle, Mrs. and Miss Grisdale, held an "At Home" at the deanery on Wednesday, Sept. 30th, which was very largely attended by citizens wishing to take this opportunity of saying farewell and God-speed to the bishop, who leaves for England about the 14th inst., where he will likely remain for the winter, returning to his diocese about August.

"Temperance Sunday" in this diocese (Sept. 20th) was duly observed in Christ Church and All Saints', forcible sermons being preached morning and evening respectively by the Rev. A. Silva White, of St. Paul's parish, who is also diocesan secretary of the C.E.T.S.

On Friday evening, Oct. 2nd, a gathering of the ladies of St. John's parish was held in the school-house to bid farewell to Mrs. Grisdale on the occasion of her leaving to accompany the bishop to his new field of labour in Qu'Appelle. Mrs. Grisdale was presented with an address accompanied by a complete set of solid silver spoons and forks enclosed in a handsome oak case. The address bore testimony to the manner in which Mrs. Grisdale had endeared herself to all in the parish during her 23 years residence at St. John's, and her untiring efforts in all departments of Church work. Mrs. Grisdale made a suitable reply, while short addresses were also made by Mesdames O'Meara, Coombes, McFarlane, Gill and Lady Schultz. A pleasant social at which the gentlemen were allowed to be present brought the gathering to a close.

NEW WESTMINSTER.

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

VANCOUVER.—We have been inundated with a very agreeable flood: An archbishop, a bishop (Quebec), many archdeacons—among them Archdeacon Weston-Jones, Bedford-Jones, and Lauder; Revs. Bogert, Harris Simpson, and Roper. They nearly all have been doing something to help the clergy of Vancouver and Victoria.

St. James'.—On Sunday morning, 20th ult., the Lord Bishop of New Westminster held an ordination service in this church, when the Rev. F. A. Ford was admitted into the Order of Priesthood. Mr. Ford was resident in Vancouver, when the late Bishop Smythies, of the Universities' Mission, Central Africa, accepted him for work among the slaves. He left this city for England in 1890, and in February, 1891, arrived at Zanzibar. After three months' work in Zanzibar, the bishop sent him to the Central African mainland to work among the Bondei tribes at Magila, a group of mission stations in the Usambara country. After 18 months' work there, having in the meantime been twice carried to the coast fever-stricken, he was invalided home to England. When sufficiently recovered in health, he entered Warminster Theological College for a three years' course of study. In 1895 he passed the Universities' Preliminary Theological Examination, gaining a second class. Returning to this diocese, he was in December last ordained deacon by the Bishop of New Westminster in Holy Trinity Cathedral, New Westminster. Since then he has worked

in St. James' parish as curate, under the rector, Rev. H. G. F. Clinton, so that his diaconate has been of only nine months' duration, it having seemed good to the bishop to ordain him priest before the expiry of the customary 12 months. The priests present who laid on their hands with the bishop were the Ven. the Archdeacon and the Rev. H. G. Fiennes-Clinton. There was a large congregation, and the service was solemn and impressive. Although, of course, the occasion not being a festival one, there could be no decorations, the flowers above the altar were more than ordinarily beautiful, choice lilies predominating among these.

ATHABASCA.

RICHARD YOUNG, D.D., BISHOP, FORT CHIPEWYAN.

ATHABASCA LANDING.—September 18th.—The bishops of Athabasca and McKenzie River arrived on their return after attending the Provincial Synod of Rupert's Land, and the General Synod of the Church of England in Canada. Sunday, Sept. 20th.—Opening services were held in the new church of St. Matthew. The bishops, assisted by the Rev. W. G. White of St. Peter's Mission, Lesser Slave Lake, took Morning Prayer. The sermon from St. John iv. 23, was preached by the Rev. M. Scott, of St. Luke's Mission, Vermilion. The bishops of Athabasca and McKenzie River administered the Holy Communion. The offertory was given to the church building fund. The bishop of McKenzie River preached in the evening from Rom. i. 16. Monday, Sept. 21st.—Assisted by the bishop of McKenzie River, the bishop of Athabasca united in marriage Rev. W. G. White to Miss Louie Wooster of Winnipeg, Manitoba. Immediately after the festivities the bishop of McKenzie River started for his distant diocese. A few hours later the Rev. Malcolm Scott, Miss Julia Scott, and Osborne Scott, student of St. John's College, Winnipeg; the Rev. W. G. and Mrs. White and Miss MacKnight, sent out by the Holy Trinity Branch of the W. A. in Winnipeg, to take charge of the motherless children of the Rev. Henry Robinson, Christ Church Mission, started up stream for Lesser Slave Lake. Miss Sophie Weaver, of Toronto, awaits an opportunity of proceeding to Wapuskaw. She goes out to assist her brother, the Rev. Chas. Weaver, and Mrs. Weaver, in the Indian Home there.

Correspondence.

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.

From the Rev. E. J. Peck, Missionary to the Eskimos in the Diocese of Moosonee.

SIR.—This letter will be forwarded to you by the Ven. Archdeacon Smith, with whom I am now staying. I arrived here from Cumberland Sound on the 26th of this month. Lieut. Peary, with a large party of scientific gentlemen, arrived at Blacklead Island (our mission station in the above locality) in the "S.S. Hope," and a most unexpected and agreeable means was thus opened out to me of reaching England via Canada. I should mention here that it had been previously arranged for me to visit here this year, but the only other means open to me of carrying out this object, was to cross the vast Atlantic in a small trading vessel named the "Alert," a means of conveyance by no means to be desired in the boisterous months of October and November. Our two years' experience in the Arctic regions have, I think, been in some respects unique. I left Scotland in the "Alert" in the summer of 1894. For forty-two days myself and companion (Mr. Parker) were tossed about in a vessel of under a hundred tons register. For some ten days we were in the ice, but God in His mercy brought us to the place whither we desired to go, and gave us favour in the eyes of the poor Eskimos, the people to whom we brought God's message of peace and love. The house in which we lived was only eighteen feet long by twelve broad; this we divided into two compartments, one room about eleven feet square (inside measurement) being used for study, bed room and dining room combined, whilst the other portion was reserved for cooking purposes, and for the reception of Eskimo visitors, some of whom we entertained almost every day. Our church—but can I call it such?—was made chiefly of seal skins stretched on a frame, and was heated inside by a small stow combustion stove, the fuel for which (coal) we brought with us from home. Sad to say, this pecu-

liar church was almost devoured by starving dogs last winter, but we were able to patch it up with pieces of canvas, &c., and resume our daily work of teaching the Eskimos. In this peculiar edifice God has given us many tokens of His blessing, and I can truly say that some of the happiest seasons of my life—from a spiritual point of view—have been spent under its shelter. Some sixty of the people can now read portions of God's Word in their own tongue; three have expressed a desire to be baptized, and one man died in the faith of Christ, in June of this year. And now I come to the sad part of my letter. My friend and fellow labourer in the bonds of the Gospel is no longer with us. He was drowned near Blacklead Island on the 11th of August, 1896. On the morning of this sad day we rose early, and commended each other to God in prayer. I then went down to the boat to bid our brother farewell. The whole party who were bound to a river, some twenty miles from Black Island, for the purpose of catching salmon, numbered in all seven souls; three were Europeans, viz., Mr. Parker (my colleague), a Mr. Hall and a Captain Elishy, who were engaged in the whale fishery, and the remainder were Eskimos. Three days after their departure an Eskimo conveyed to me the awful tidings of his having found a boat with a dead body inside. I went to the boat with a crew of Eskimos, and found the very vessel in which our friend had left, with the corpse of Captain Elishy inside. The boat was towed to our now desolate home, and with the help of an Eskimo I made a coffin, and tried to do my best to give the remains of my friend, Captain Elishy, decent burial. Search parties were sent out in opposite directions, but nothing was seen on any of the adjacent islands, and, indeed, the water was so bitterly cold at the time, on account of the quantity of drift ice about, that no one, we think, could possibly have reached the land. I cannot say exactly how the accident happened, but we suppose a squall struck the boat after she passed out of our sight on the northern side of the island (Blacklead); the boom of the boat then probably caught in the water, and while the ill-fated vessel was, as it were, held down in this manner, the sea rushed in and swamped her. I feel that I have lost a real friend and brother in Mr. Parker. He was one who, I may truly say, poured out all his energies on the work which God had given him to do. I may, I feel sure, ask the prayers of my readers on behalf of dear Mr. Parker's mother. Most willingly did she give her beloved one up to the Lord, and we know that in the light of eternity such a sacrifice will never be regretted; still the cross of parting for a time with her loved one will be hard to bear, and each of us may help our bereaved sister by prayer and sympathy. Mr. Noble's vessel, the "Alert," arrived at Blacklead Island on August 22nd, of this year, from Peterhead, Scotland, bringing another labourer (Mr. Sampson) to help in the work. His arrival seemed to me a token from God, that He desires His work to be still prosecuted, and (D.V.) I shall return to Cumberland Sound in the summer of next year. I should also, perhaps, mention here the fact of our having made arrangements with Mr. Noble's other agent at Blacklead Island (a Captain Sheridan), a most kind man, that, if necessary, Mr. Sampson shall live with him during the winter, so that our brother may not be alone. In conclusion, I ask the prayers of our readers for all the labourers in the remote Diocese of Moosonee. Our brethren, the Revs. J. Lofthouse and W. G. Walton, labouring respectively on the eastern and western shores of Hudson Bay, seem to call for a double portion of our sympathy and prayer in their isolated positions. Believe me, dear sir, yours truly,
E. J. PECK.

Sydney, Sept. 28th, 1896.

A Canadian Bishop for Japan.

SIR.—It is now more than a year since a call came to the Church of England in Canada, which was surely a Macedonian cry, if ever there was one. The three Anglican bishops in Japan wrote an urgent appeal to the Church in Canada to send out a bishop to aid them in a work too great and too pressing for them to overtake. The Provincial Synod thought it a matter of so great importance to the whole Church, that they left it for the General Synod of the Dominion to deal with. Now the General Synod has met, and apparently nothing has been done. The opening sermon of the Synod was a most fitting and appropriate sermon on the "open doors" for the Church in Canada; here was a door wide open, but the Church has failed as yet to enter. What is the matter? We have the misfortune of only getting the most meagre reports of what was done at the General Synod, but whatever was done, no bishop was nominated, and, apparently, no provision made for sending a bishop to Japan. Has the Church in Canada so little faith

Mr. Noble, who lives in Aberdeen, Scotland, is the owner of the whaling station in Cumberland Sound.
—E. J. P.

that when a call like this comes to her, she will take no step until she has an assured income for such a bishop secured; or are we hampered still by fears of what the S.P.G. might do, if we were to take so rash and independent a step? Can we imagine the Apostolic Church hesitating for a moment to send an apostle? Are we an Apostolic Church, or only Presbyterian, that we are content to send two or three priests, but afraid to send a bishop? I confess to a deep sense of disappointment at the seeming apathy and want of faith exhibited by our ecclesiastical fathers. What will the bishops of Japan think of the Canadian Church? If our bishops require an assured income for a Canadian bishop in Japan before they will send one out, can we not pledge it now and redeem the Faith and the credit of the Canadian Church? I, for my part, will guarantee \$160 per annum towards the stipend of a bishop for Japan, so long as God is pleased to leave me in my present position. There is another suggestion which I would make, which might meet the difficulty. The Provincial Synod is called to meet in November to elect a bishop for Algoma. The Episcopal Endowment Fund of Algoma now amounts to a sufficient sum to yield a fitting income for the bishop. Why should we not vote the \$4,000 thus released towards the income of a bishop in Japan, and proceed then and there to elect such a bishop, or even vote \$2,000 or \$3,000 to that purpose? This money could never be voted for anything except a missionary bishop, and God seems to be pointing out this work for us to take up. There is no time to be lost in the work of Christianizing Japan, and when we are absolutely urged by the bishops there to take our part in it, it would be to our shame not to embrace the opportunity with joy and confidence. Trusting that some plan may be found, even if these suggestions are not considered feasible, for making this great advance in the Church's highest duty.

E. CRAWFORD.

Halifax, N.S., Sept. 21st, 1896.

The Late Rev. St. John Parry.

SIR,—I observe in the *Church Times* of Sept. 18th, a notice of the death on Sept. 12th, at Godalming, of the Rev. E. St. John Parry, at the age of seventy-one. This notice brings back to the writer the memories of more than forty years ago, when Mr. Parry was professor of classical literature and of logic in Trinity University. He was, I believe, a Balliol man with first-class honours, and came to this country at the same time as Provost Whittaker and Professor Irving. With these two worthy colleagues, Mr. Parry worked hard to overcome the difficulties of a new and untried institution, and with a considerable measure of success. The older men of Trinity, who still survive, will remember gratefully Mr. Parry's courteous and genial manner, and his readiness to take part in the amusements as well as his ability to direct the studies of the men. In the lecture room and on the cricket field he was admired and liked, and, perhaps, no man has left behind him in Trinity a better or more pleasing record. The Convocation of Trinity University will do itself credit, and gratify all of the remaining old men, by passing a resolution expressive of esteem for the first classical professor.

C. E. T.

We are compelled, through want of space, to omit a quantity of correspondence and diocesan news which should have appeared in this week's issue.

BRIEF MENTION.

The sum of \$180 was realized at the harvest home in Eganville last Wednesday. Rev. Mr. Mackay, of Ottawa, was the preacher.

The Very Reverend Archdeacon Angell, of Harrisburg, Pa., has been in Toronto, writing at Trinity University on his examinations for the degree of D.D. The archdeacon has had much pleasure in calling upon his old classmates, and is enthusiastic regarding the success of one of his old friends and Trinity man, Horatio Gilbert Parker, the novelist.

An old lady of Greens Norton, England, celebrated her hundredth birthday recently by presenting a stained-glass window as a thanks offering to the parish church.

Rev. W. H. French has resigned the incumbency of the Church of the Epiphany, Sudbury.

The Rev. Mr. Daykin, of Mattawa, will take charge of the mission of St. Margaret's, Janeville, in November.

Rev. Canon Henderson has been rector of Orangeville for twenty-five years. He was ordained in 1861 by Bishop Strachan.

Rev. A. C. Asch, late of the Diocese of Montreal, has gone out to work with Bishop Newnham in the Diocese of Moosonee.

Rev. Mr. Fleming, of Ashton, retires from the curatorship and settles at Shannonville.

Rev. R. and Mrs. McLennan, missionaries at Stanley, N.W.T., are en route to England.

Miss Eva Young, sister of the Bishop of Athabasca, who has been doing missionary work in Ceylon, has arrived on her way to assist the bishop at Athabasca Landing.

British and Foreign.

The Bishop of Nassau left England by the "Campania."

The Church Pastoral Aid Society has received a donation of £1,000 from "H.B.M."

Visitors to Buxton will be glad to learn that the vicar of Buxton has established a daily celebration of the Holy Eucharist.

The Rev. F. C. Kilner, vicar of Bingley, has accepted the archdeaconry of Craven, recently offered to him by the Bishop of Ripon.

Recently the Bishop of Chester dedicated the new Church of All Saints', Saughall, which is situated between Chester and Hawarden.

The Rev. W. M. Oliver, rector of Bovington, Essex, has given £500 towards the restoration of the parish church of Chart Sutton, Kent.

It is proposed to restore the chancel of Lacock Church, Wiltshire, as a memorial to Dr. W. H. Fox Talbot, F.R.S. A committee has been appointed to carry out the work.

Through the kindness of the Countess of Ravensworth, the parish churches of Woodhorn and Creswell are each to be enriched with an additional stained-glass window.

Prebendary Holland has announced his intention of resigning the rectory of Petworth, which he has held for twenty-seven years. The living is in the gift of Lord Leconfield.

The Bishop of Exeter consecrated a new church at Torquay. It has been erected at a cost of £12,000, and will have a small parish assigned to it. It was opened practically free of debt.

The Rev. George C. Grubb, who is widely known as a Church missionary, has been "immersed" at a Baptist chapel in Lambeth. It is understood that Mr. Grubb intends to become a Baptist minister.

At the Manchester Diocesan Registry recently, Archdeacon Anson was presented by his clerical and lay friends in the Archdeaconry of Manchester with an address and a cheque for two hundred guineas, as a recognition of the completion of the fiftieth year of his ministry in that city.

The Rev. George C. Bellewes, who has been instituted to the rectory of Blaby, a suburb of Leicester, by the Bishop of Peterborough, was vicar for a brief period of Bishop's Tawton, North Devon. Before that he was vicar of St. Mark's, Marylebone Road, in which parish he built church, vicarage, and schools, at a cost of nearly £20,000.

The list of missionaries who are leaving England this autumn in connection with the Church Missionary Society is an unusually large one. It comprises 47 clergymen, 7 doctors, 16 laymen, 26 wives, and 88 women-workers, making a total of 184, of whom 69 are going out for the first time. Most of the missions receive reinforcements, but India, China, and Africa absorb the greater number.

At the annual Synod of the Diocese of Elphin, held on the 26th ult., in the Chapel-of-Ease, Boyle, the Bishop of the United Diocese of Ardagh, Elphin and Kilmore (Dr. Shone) presiding, Archdeacon Kearney submitted the report of the Council, which was of a very satisfactory nature, and stated that the parochial assessments were

better paid in 1895 than during the previous year, and that they showed an increase of £384 9s. 6d. The Stipend Fund showed a substantial increase of £745 8s.

During a thunderstorm recently the ancient parish church at Lamberhurst, Kent, was struck by lightning. The spire was partially stripped of its shingles, the interior timbers split or displaced, the west window and door received serious damage, and two longitudinal cracks revealed themselves at the top of the south walls. The whole church has received a very serious shock, and but for the rain probably would have burned to the ground.

There was a curious scene in a Yorkshire church two Sundays ago when a baby lass was brought to be christened Noah. "But that is not a girl's name," said the divine. "Yes it is," said the father, "I opened the Bible to find a name and this was the first I saw." "And where is Noah given to a female?" asked the clergyman. The triumphant father pointed to Numbers xxvi. 88: The names of the daughters of Zelophehad were Noah, etc.

In connection with the Episcopal City Mission, in New York, Mrs. Robert Barrett Browning (daughter-in-law of the poet), holds mothers' meetings for Italian women at the mission, known as "God's Providence House," in Broome street, reading to them and addressing them in their own language. She has also translated into Italian useful instructions as to food and health, which are mounted on the walls of many Italian homes in the city.

The annual meeting of Brechin Diocesan Synod was held in St. Paul's Church, Dundee, recently. Holy Communion was celebrated by Bishop Jermyn, the Primus. The bishop in addressing the clergy, said there was at present under consideration the formation of a Junior Foreign Mission Association, consisting of the junior clergy, the object being not the raising of subscriptions so much as to stimulate an interest in foreign missions.

The restoration of Canterbury Cathedral is making satisfactory progress. The work in the crypt, which was commenced in the time of Dean Payne Smith, is now approaching completion. The bases of the columns, which have been covered with earth for centuries, have been uncovered, and by this means some of Ernulf's finest work is disclosed to view. With improved drainage, a concreted floor, and glazed windows all round, there will be no danger of the flooding which led to so stupid a disfigurement in the past.

An authorized translation of the Papal Bull on Anglican Orders, is published in London by Burns and Oates. It is entitled Letter Apostolic of His Holiness Leo XIII., by Divine Providence Pope, concerning Anglican Orders. It is headed by the usual formula of mock humility, Leo, Bishop, Servant of the Servants of God, in perpetual remembrance. This humility is shown in the Bull by the Pope throughout assuming a tone of Divine authority, and using a capital for all pronouns referring to himself, as we do to the Deity.

An effort is being made to obtain the restoration of Clonfert Cathedral, county Galway, founded by St. Brendan in the year 558. It has a very chequered history. It suffered greatly from the incursions of the Danes, who frequently sailed up the River Shannon from Limerick and attacked Clonfert. It was burned six times between the years 774-1179; and was plundered three times between the years 949-1065. In the year 1541 it was almost totally destroyed. Bishop Woolley repaired the cathedral in the year 1664. Since that time up to the present, a period of over 280 years, some alterations and improvements have been effected, but no general work of restoration has been done; consequently the building is in great need of repair.

Autumn.

Thou comest, Autumn, heralded by the rain,
With banners, by great gales incessant fanned,
Brighter than brightest silks of Samarcand,
And stately oxen harnessed to thy wain!
Thou standest, like imperial Charlemagne,
Upon thy bridge of gold: thy royal hand
Outstretched with benedictions o'er the land,
Blessing the farms through all thy vast domain!
Thy shield is the red harvest moon, suspended
So long beneath the heaven's o'er-hanging eaves;
Thy steps are by the farmer's prayers attended;
Like flames upon an altar shine the sheaves;
And, following thee, in thy ovation splendid,
Thine almoner, the wind, scatters the golden
leaves!

—Henry W. Longfellow.

The Angel of St. Jude's.

BY JANET ARMSTRONG.

PART III—CONTINUED.

"I am glad to see you, James," he said, as the cobbler entered; "but, my friend, you are looking badly! Have you been ill?"

Mr. James started. "My lord," he said, "you are the second person who has called me 'friend' within the last two weeks! It makes me feel like a man again. You have been so kind to me, my lord, that it grieves me very much to have to speak about that which may cause you pain and annoyance; but Mr. Saintsbury, who is the other one who called me 'friend,' tells me that it is my duty to do it."

"Ah, Saintsbury is a good man," Lord Stanhope said, smiling. "I like him immensely, and I hear he is doing a fine work at Braide. But what did Saintsbury tell you to do, James?"

"Mrs. Grier is my next-door neighbour," Mr. James began awkwardly, "and she has a little grandson who is lame."

Lord Stanhope's face had clouded, but he spoke very kindly still. "Is Mrs. Grier in distress of any kind, James? I offered her an allowance, but she would not take it. You know, of course, that I married her daughter Mabel, but my wife and child died together nine years ago. I am a lonely man, James—a lonely man! But I never knew Mrs. Grier had a grandchild. I understood that Margaret had died childless, and her husband had gone to Canada."

"Yes, my lord, but this child is not Margaret's son, he is—oh, how can I tell you! but he is your own little child, and he has never had any one to love him but James the convict!"

Lord Stanhope sprang from his chair, exclaiming, "Are you insane, James? Don't I tell you that my wife and child are lying in the same grave in Wingfield churchyard? What can you mean?"

Then Mr. James told Lord Stanhope the whole story just as he had told it to Mr. Saintsbury, and spoke of the marvellous likeness which was the best proof of the truth of the story. He softened Mrs. Grier's account of her daughter's illness and death as much as he could, stating that she had confessed to him herself that the doctor had said her daughter was delirious, but that she thought she knew better. And he gave her credit for the care she had taken of the boy's person, dressing him far better than other children in her class of life, and doing fine sewing solely that she might get him these clothes and other little luxuries that she thought his delicate health required, and which her narrow income was insufficient to procure.

They talked long into the night, for Lord Stanhope was eager to hear every little detail about the boy that the cobbler could remember from the time he first saw him five years ago; and he looked at the photograph of the child that Mr. James had brought with him, with big tears stealing down his cheeks.

Every now and then he would cry out, when the cobbler had made him smile at some of Arthur's childish sayings. "But you say he is lame, James—a cripple! And it must, somehow, have been my fault!"

Mr. James slept in a castle himself that night

and the next morning an early train took them both back to Braide.

Lord Stanhope did not see his son at once, as it was thought best to prepare Arthur for the change in his life. So he went to the rectory, and there Mr. Saintsbury told him many things that Mr. James had left unsaid. He described the cobbler's devotion to the little lad in glowing terms. Told how he had educated him, taught him good manners and corrected his English. How he had never let the boy forget that he was the son of a gentleman, and had made him despise coarseness and vulgarity; and finally, how it was owing to him, a convict, that this child had been brought up so that the greatest nobleman in all England might be proud to call him son.

I cannot describe this meeting of a father and a son restored, as it were, from the grave. Such things are better let alone. The heart, it has been well said, has no tongue, and mere words can never express the deepest emotions of our nature.

For hours these two were left alone, and then, with the boy's little hand clasped in his, and the boy's eyes looking up lovingly into the kind eyes that were gazing so tenderly in his, Lord Stanhope went to Mrs. Grier's house in St. Jude's Place.

He did not take Arthur in when he reached the door, but sending him into the cobbler's shop,



"The old grandmother was kneeling on the floor beside the cobbler's chair, sobbing convulsively."

prepared to face the grandmother's wrath alone. And she was angry, exceedingly angry! She had sacrificed so much to carry out what she believed to be her daughter's dying request. She had hated this fine son-in-law as only women of her temperament can hate. She looked upon him as the cause of her daughter's sudden death and her grandson's lameness, and now she knew that she was helpless against him: that he might even prosecute her if he wished.

To be Continued.

The Resurrection Body.

The resurrection body will be a body which we shall glory in, just as in this body we now are humiliated. So the one becomes in some sense a measure of the other; and such as is the degradation of the body now, so will be the exaltation of the body then. For it will be the memorial through all eternity, not of a fall, but of the grace which has raised us to an elevation higher than that from which we fell. Christ will be both admired and reflected in it before the universe. Continually, without cessation, it will be capable of worship and service; and, like Him it mirrors, it will express transparently the whole of the intel-

lect and the love breathed in it, and, like Him, it will never change. A beauty which we see each in the other will never fade away from before our eyes; the satisfaction which we never found in a creature we shall find absolutely and for ever in that new creation: and from the moment of our waking up in that blessed morning, on and on, for ever and ever, the gushing sense of light, and life, and power, and service, and purity, and humility and love will flow, ever full and ever fresh, out of the freeness of the fountain of the indwelling of God.—J. Vaughan.

Hints to Housekeepers.

MARMALADE PUDDING.—Five ounces of bread-crumbs, quarter pound of suet, one and a half ounces of candied peel, one lemon, one egg, three and a half tablespoonfuls of marmalade. Chop the suet finely, and the candied peel, grate the rind of the lemon, have ready the crumbs, and put all these ingredients into a basin, and mix in the marmalade and the egg well beaten. Grease a basin, put the mixture in, cover with a greased paper, and steam for two and a half hours.

COCOANUT CHEESE CAKES.—Take half a pound of grated cocoanut, two ounces of caster sugar, a gill of cream or milk, one egg. Simmer the cocoanut, sugar and milk for half an hour, take it off and let it cool, add the yoke and the well-whisked white of an egg. Line some patty pans with pastry, and fill the centres with the mixture. Bake till the pastry is cooked.

CHOCOLATE SHAPE.—Have in readiness one quart of milk, four tablespoonfuls of cornflour, four tablespoonfuls of sugar, an ounce and a half of chocolate, and some vanilla flavouring. Mix the cornflour with a little of the cold milk, boil the rest, stir in the cornflour, chocolate, sugar and vanilla. Boil for fifteen minutes, stirring well. Pour the mixture into a wet mould and leave it to set. Serve with custard.

APPLE FLOAT.—This is a nice relish for an invalid, or a person with little appetite. Stew two apples and strain them. Sweeten nicely, and when ready to serve add the whites of two eggs, beaten to a stiff froth.

LEMON TARTS.—Put into a double boiler the juice and grated rind of two large lemons, two eggs and two cupfuls of sugar. Let cook very slowly until it becomes of the consistency of jelly. When cold put it in shells of puff paste. This jelly is nice for a filling for cake or Washington pies.

MACCAROONS.—Blanch half a pound of sweet almonds, and rub them to a paste, adding a little rose-water. Beat the whites of three eggs to a stiff froth, and stir in gradually half a pound of fine granulated sugar. Add the almonds, mix thoroughly, and drop in spoonfuls on buttered plates.

MUSHROOM FRITTERS.—Prepare a quart of egg batter. Have a frying pan on the fire with boiling fat, put a ladleful of batter with a large mushroom in the centre in the frying pan and let fry brown. When done, take up, drain on brown paper and serve.

STEWED MUSHROOMS.—Peel fresh mushrooms, cut off the stalks, put them in a saucepan; to every pint add an ounce of butter mixed with half a tablespoonful of cornstarch. Set over the fire and let cook fifteen minutes. Season with salt and pepper and serve immediately.

ORANGE FROSTING.—Beat the white of an egg to a stiff froth, add the juice and grated rind of one orange (be careful to get out all the seeds), and beat in as much confectioner's sugar as possible. It is impossible to give any definite amount of sugar, as the size of oranges vary.

LEMON FROSTING.—Make in the same way as the orange, only do not use the rind of the lemon. Either of these frostings may be used for the fillings of cake or Washington pies.

WHITE FRUIT CAKE.—Two cups of sugar, two-thirds cup of butter, one cup of sweet milk, three cups of flour, two teaspoonfuls of baking powder, whites of four eggs, one cup of stoned raisins.

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Children's Department.

How Canaries are Taught to Fly.

That is to say, how my own little canaries were taught to fly, for I can only answer for those two dear little birds; but I think it will interest my readers to hear about them. I must tell you that when I found that there were really two funny, wide-mouthed, baby canaries in the nest in the breeding-cage, I was greatly delighted, and I at once did what must seem rather unkind, I fear, that is, I shut off the papa canary in another part of the cage, for I am sorry to say, on a former occasion, the cruel father had trampled the young birds to death. I was quite sure I was right in making Mr. Canary a prisoner, for the little mother-bird was evidently satisfied with the arrangement, and devoted herself with much cheerfulness to feeding and bringing up her two young ones. The cock canary was partitioned off with wire from the other part of the cage, and as the nests were above him, he never even saw his children, until one day I allowed him to have a little fly about the cage by withdrawing the wire partition. The mother was just then off her nest, feeding, so the gentleman, after flying round the cage, went to have a peep in the nest. Now, the two young birds thought, directly they saw a little yellow head appearing above the nest, that it must be their good mother come to feed them, and two long bare necks were immediately lifted up and two large wide-open beaks appeared, clamouring for food. I don't know what the little cock canary expected to see, but it certainly was not this, for he fell back with fright, and fluttered into the farthest corner of the cage, standing at his full height and craning up his neck, at the same time uttering little shrill chirps of complaint. He was so frightened at those ugly tiny children of his. But now I must tell you how Mrs Canary taught the children to fly. First you must know they had got all their pretty feathers,

and were really handsome birds, so she thought it was high time to make them leave the nest. Accordingly she took one at a time, the largest first, and made him stand on the edge of the nest; then she flew up and down for him to see how she did it; but the poor little fellow fluttered his wings and could not muster courage to fly, so what do you think his mother did? She just came behind him and gave him a little push, and over he went, and as he was quite strong enough to fly—which of course his wise little mother knew—he flew very comfortably and nicely to the bottom of the cage. But, oh, dear! the business it was to get him up again! He tried his mother's patience terribly, like some other little and big children too that I know of, for he would not try to do his best and help himself. So at last, in despair, fearing she should never get him up to bed at all, the mother bird let him get on her back and flew just a short way up, then she swooped away from under him, and he somehow managed to fly up quite well by himself. The second canary child, who had watched all this, did not give quite so much trouble.

Remedy for Low Spirits.

Take an ounce of the seeds of resolution, mix well with the oil of good conscience, infuse into it a large spoonful of the salts of patience; distil very carefully a composing plant called "Other people's woes," which you will find in every part of the garden of life, growing under the broad leaves of disguise; add a small quantity and it will greatly assist the salts of patience in their operation, gather a handful of the blossom of hope, then sweeten them properly with the balm of prudence; and if you can get any of the seed of true friendship, you will then have the most valuable medicine that can be administered. But you must be careful to get some of the seeds of true friendship, as there is a seed very much like it called "self-interest," which will spoil the whole composition. Make the ingredients into pills and take one night and morning.

Giving.

Whittier makes "Andrew Rykman" say:

"Scarcely have I asked in prayer That which others might not share,"

and, remembering the noble and generous spirit of the poet, we can well believe the same thing of himself. Our lives are given to us, not that we might gain knowledge and riches and happiness for ourselves, but that we may constantly share our possessions with others. Knowledge that we use only for our own ends is wasted. If we used it for others its effects would always live. Our great Example laid down His life for us, and we, if we would save our lives, must give all we have. Wise giving brings to the giver that which is gained in no other way—blessedness.

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"Believe Also in Me."

There is no journey of life but has its clouded days; and there are some days in which our eyes are so blinded with tears that we find it hard to see our way, or even read God's promises. Those days that have a bright sunrise, followed by sudden thunder claps and bursts of unlooked-for sorrows, are the ones that test certain of our graces the most severely. Yet the law of spiritual eyesight very closely resembles the law of physical optics.

When we suddenly come out of the daylight into a room even moderately darkened, we can discern nothing; but the pupil of our eye gradually enlarges, until unseen objects become visible. Even so the pupil of the eye of faith has the blessed faculty of enlarging in dark hours of bereavement, so that we discover that our loving Father's hand is holding the cup of trial, and by and by the cup becomes luminous with glory. The fourteenth chapter of John never falls with such music upon our ears as when we catch its sweet strains amid the pauses of some terrific storm. "Let not your hearts be troubled; ye believe in God, believe also in me. * * I will not leave you comfortless."

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Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25 cents.

The Poor in Spirit.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

"Who are they, mother? Must we live in small houses and wear poor clothes to be fit for heaven?"

"Let me tell you, Alice, what I saw while visiting last winter in one of our large cities. I was passing a beautiful church one Sunday, and hundreds of children were entering the Sunday school close by. I noticed a timid, thinly clad girl, perhaps nine years old, looking wistfully towards the door.

"Many children hurried past her and entered the building. Presently a well-dressed girl walked briskly by me. When she came near the child she hesitated, then said: 'You are a stranger here, are you not? Were

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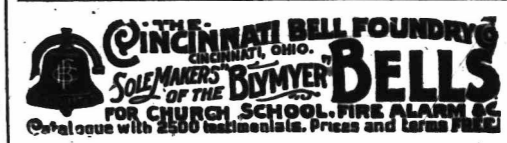
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you coming to our Sunday school? The child nodded 'Yes,' but seemed to shrink away from the well-clad speaker. 'Come with me, then. What is your name? Nellie? That

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is a lovely name. Would you mind carrying my muff? Put both hands in it. Now I can carry my books much better. Let's hurry in; the bell will ring very soon.

They hastened and I followed them. I saw her keeping close to the waif's side as they passed through the crowd of children, and heard her say, 'My name is Nettie Gray.' Then she introduced her charge to the teacher, who clasped the little cold hand lovingly and bid Nettie take her near the fire and acquaint her with the rules of the school.

"I noticed some little girls laugh and point at the stranger's thin print dress, plaid shawl, and summer hat, then draw their warm winter clothes away from her as she sat down near them. The lesson was about the love of Jesus for children. The stranger listened with parted lips to the—her—new story that their teacher explained in earnest, simple language.

"Pointing to the bright picture of Jesus blessing little children, she told them how He loved, when on earth, to teach children, as well as their elders, how to live aright; that He was in heaven to be their intercessor, and that every child's prayer was as dear to Him as a clergyman's, teacher's or any other grown-up person's. No matter how poor the garments, or poverty-stricken the home, He loves every little girl and boy just as He did while on earth, when the disciples wanted the children to go away, fearing they would trouble the Lord Jesus. He sees all they do, in the house and out of doors, or wherever they are, and how they act toward each other at school or in church, or in their homes. How careful they should be not to make the loving Christ sorry! Yes, He loves every child, but He loves best those who give Him their hearts.

"After the closing exercises, when all were dismissed, Nettie still cared for the stranger's comfort. She whispered to her to put both hands within the muff, and when they reached the street, drew her within the shelter of her warm cape, as she noticed the icy wind made the thinly clad child shiver.

"Then she questioned her about her home, and told her that her mother and she would come very soon to see her sick mother.

"When they parted near Nellie's home, the waif looked into the face of her friend very lovingly, and said: 'You look just like the angel in the church window, the one that is kneeling close to Jesus. I know you're a relation of His, you're that good and kind. I don't care if my clothes are poor, and some of the girls laugh at my old hat; I'm going to that Sunday school every Sunday 'cause you're there. I want to grow like you and then Jesus will take me in His arms some day, just like He did the children in the lesson picture.'

"Oh, mother, I see," said little Alice, "although Nettie had fine clothes, she had the Bible, 'poor in spirit' also. And if Nellie had poor clothes and not a very nice home, she will have that 'spirit' pretty soon, I think. Then they can both have the 'kingdom of heaven' for theirs some day."

—The imperfections of good people are a great comfort to us. We complain of them, to be sure, but how could we, who dwell in houses of clay, get on without them? How could we

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MARRIAGE.

On September 21st, at St. Matthew's Church, by the Right Rev. R. Young, D.D., Bishop of Athabasca, assisted by the Rt. Rev. Day Reeve, Bishop of Mackenzie River, the Rev. William Grove, eldest son of Col. White, Leominster, England, to Louie, second daughter of Joseph Lee Wooster, of Winnipeg, Manitoba.

endure to live in a world of perfect people? The fact would dishearten and crush us. The sense of our own deficiencies would be unendurable. We could never hope to enter the kingdom of heaven. But the situation is now quite otherwise. In our struggles against our own weaknesses and deficiencies, our haltings and slippings, we see other good people of like passions with ourselves, who may obtain divine favour, and pass, as we believe, to the skies. We are ready then to believe there is hope for ourselves. The Lord, who has saved so many poor specimens of humanity, will not forget us. If He is able to get on for a lifetime with such people, we ought to be able to tolerate them occasionally, especially when He keeps them on exhibition for our encouragement. Stop and think what a world this would be for us if we were the only imperfect people in it! We should want to get out of it as soon as possible. As it is, we come to like it and are in no hurry to get away. We have entered into some goodly fellowships, all of them with these defective people.

—Disease attacks the weak and debilitated. Keep yourself healthy and strong by taking Hood's Sarsaparilla.

The Owl that Wrote a Book.

The owl wrote a book to prove that the sun was not full of light; that the moon was in reality much more luminous; that past ages had been in a mistake about it, and the world was quite in the dark on the subject.

"What a wonderful book," cried all the night birds, "and it must be right; our lady the owl having such very large eyes, of course she can see through the mists of ignorance."

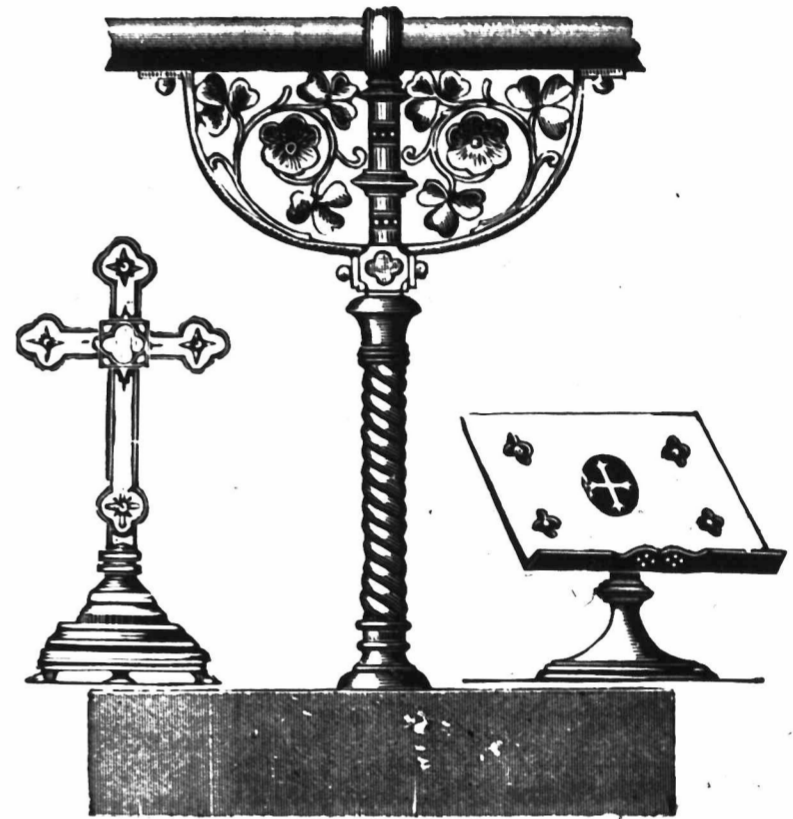
"Very true," cried all the bats, "she is right no doubt. As for us we cannot see a blink; the moon and the sun are alike to us, and for anything we know, there is no light in either; so we go over in a body to her opinion." And the matter was buzzed about till the eagle heard of it. He called the birds around him and looking down on them from his rocky throne, spoke thus:—

"Children of the light and of the day, beware of night birds. Their eyes may be large, but they are so formed they cannot receive the light, and what they cannot see they deny the existence of. Let them praise

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moonlight in their haunts; they have never known anything better; but let us who love the light, because our eyes can bear it, give glory to the great fountain of it, and make our boast of the sun, while we pity the ignorance of the poor moon-worshippers, and the sad lot of those who live in darkness."

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