

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 24]

TORONTO, CANADA, THURSDAY, DEC. 1, 1898.

[No. 47

Christmas Brass Work



Memorial Pulpits, Vases, Crosses, &c.

The Keith & Fitzsimons Co., Limited
111 King St. West, Toronto

An English Baker

We have secured the services of a first-class baker from the Old Country one who has served Whitley (the Universal Provider) and Buzzard. Anything you want that is thoroughly English he will make for you. Leave your orders.

A. J. STEWART
402 Yonge St., 28 & 410 Queen West

COWAN'S Healthful and Nutritious Hygienic Cocoa...
Sold in 1/4 lb., 1/2 lb. and 1 lb. Tins only. Absolutely Pure.

DALE'S BAKERY

Cor. Queen & Portland Sts.
Best quality of Bread. Brown Bread, White Bread. Full Weight. Moderate price. Delivered daily. Send us card.

Casavant Brothers (Established 1879)

Church Organ Builders

Organs built with all the latest improvements. Electric Organs a specialty. Builders of the organs in: Notre Dame Church (largest organ in Canada); St. James Cathedral and St. George's Church, Montreal. St. Hyacinthe, Ottawa and Pembroke Cathedrals; First Methodist Church, London, Ont., etc., etc.

St. Augustine Wine

\$1.50 per Gallon
Direct Importer of High Grade Foreign Wines, &c.
All goods guaranteed pure and genuine.
J. C. MOOR 433 Yonge Street, Toronto. Tel. 626

Foreign Stamps
Bought, Sold and Exchanged. Highest prices paid for old collections or rare loose stamps. We particularly want pence issues—Canada, Newfoundland, Nova Scotia, New Brunswick and old U.S. Selections of rare or medium stamps sent on approval to all parts on receipt of references. Special offer—1,000 all different; no post cards, envelopes, fiscals or reprints. Every stamp guaranteed genuine and original. Price 20/- post free. H. A. KENNEDY & CO., 39 Hart Street, New Oxford St., London, W.C.

High Class Dentistry

DR. CHAS. W. LENNOX
Rooms C and D Confederation Life Building, Yonge & Richmond Sts. Tel. 1846.

Albion Hotel

Accommodation for 300 Guests
Heated by steam; electric bells and lights; baths and all modern conveniences. Rates from \$1.00 up. Take Parliament Street cars to E. Market Square, Toronto, Ont.
JOHN HOLDERNESS, Prop.

Clarendon Hotel

WINNIPEG
A first-class Family and Commercial Hotel with every modern comfort and convenience. Accommodation for 300 guests. Rates from \$1.50 a Day and upwards.
C. F. BUNNEL, Proprietor

Eyeglasses and Spectacles

Only the most modern and up-to-date styles kept, and all our goods are sold at very reasonable prices. Our opticians give your eyes a thorough examination free of charge. Come and consult them.

Headaches are in most cases caused by perhaps only a slight defect of the eyes.

Nervousness can in many cases be cured by wearing glasses. No charge to consult our expert opticians.

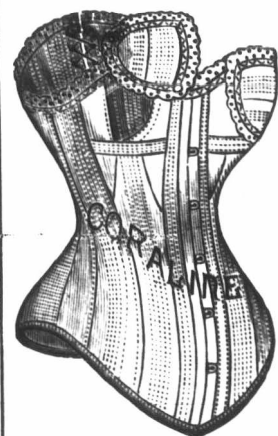
New York Optical Co.

Corner Yonge and Richmond Streets, Toronto

Free Grants of Theological Books

Are made by the Church of England Book Society, 11 Adam St., London, England, to the poorer clergy whose incomes do not enable them to procure such. Applications to be addressed to C. R. RAY, Esq., Secretary.

Yatisi Nursing



"The Acme of Comfort."

Is what many mothers have pronounced the Yatisi Nursing Corset to be. Perfect in equipment. Sold in all the stores. Manufactured by

The Crompton
CORSET CO., Limited
Toronto



Many a clerical suit is spoilt in appearance by the Hat.

Why not get a proper Clerical Hat? See our correct English Styles.

Geo. Harcourt & Son,
Clerical Outfitters.
57 King-street W., Toronto

The York County

LOAN & SAVINGS CO.
Plans suitable for those desiring to own their homes instead of continuing to pay rent. Literature free.
Head Office—Confederation Life Building, Toronto.
JOSEPH PHILLIPS, President

Our Full Dress Suit

AT \$25.00
Cannot be equalled in the city—made of fine finished worsted and chevrot cloth, lined throughout with satin—excellent goods.
NOBBY, LIGHTWEIGHT OVERCOATS
to order, \$15.00 and \$16.00

BERKINSHAW & GAIN
348 Yonge St., Toronto.

OUR STORE

"Our Catalogue is yours for the asking."

is intended for everybody. Our invitation is universal—everyone who will come will be welcome

Holiday Stock

Now Complete
And what you buy at 156 Yonge Street will be worth what you pay for it.

Trade Mark.
AMBROSE KENT & SONS
JEWELERS
156 Yonge Street, Toronto

"Sans Gene" ALASKA SEAL JACKETS

FOR YOUNG LADIES

A beautiful style, giving a trim, dressy effect to the figure, and made of the very choicest Alaska Seal, at \$150. The same style in Persian Lamb, \$100. Combination trimmings cost \$25 to \$35 extra. A number of these Jackets in different effects are shown at the store.

W. & D. DINEEN
Dineen's New Building,
140 Yonge Street, Cor. Temperance.
TORONTO

Think of the Fire-proof Advantages

as well as the economy and handsome durability, to be gained by using our

Metallic Cornices, Sheet Metal Fronts, etc.

They can be quickly and easily applied—are the best thing possible for new buildings, and will work wonders at slight expense in fixing up old ones.

Why not send for our Catalogue and read the interesting building information it will give you.

Metallic Roofing Co'y,
Limited,
1194 King St. West, Toronto.

THANKSGIVING DAY

A Form of Thanksgiving For the Blessing of Harvest!

As set forth by the LORD BISHOP OF THE DIOCESE.
Price, 60c. per 100 by mail.

ROWSELL & HUTCHISON
76 King Street East,
TORONTO

The Best COMPANY for the Best Risks is what
THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY

Claims to be. Its record justifies this claim. Its paper entitled **Our Advocate** is sent to any address free on request.
HON. G. W. ROSS, President.
H. SUTHERLAND, Man. Director.
 Head Office, Globe Building, Toronto.

Western Assurance and Marine Co'y
 Assets, over \$2,300,000
 Annual Income, over \$2,400,000
 HEAD OFFICE,
 Cor. Scott & Wellington Streets, TORONTO

GEORGE A. COX, President. **J. J. KENNY, Managing Dir.**
C. C. FOSTER, Secretary.

GEO. W. COOLEY
 Importer of 567 Yonge St
High-Class Wines & Spirits for Medicinal use.
 Telephone 3089. **Sacramental Wine**

We know how



Our celebrated Finish on Linen has made us the **Leading Launderers in Canada.**
OUR MOTTO:
GOOD WORK PROMPT DELIVERY

The PARISIAN
 Steam Laundry Co. of Ontario, Limited
 67 Adelaide St. West, Toronto
 Phone 11 E. M. MOFFATT, Manager



Toronto, April 5th, 1898.
MESSRS. JOHN HILLOCK & CO.,
 Toronto, Ont.
 Dear Sirs, The two Arctic Refrigerators purchased from you we find to be the dryest and coldest, with the least amount of ice, of any Refrigerator we know of.
 Yours respectfully,
JOHN MALLON & CO.,
 St. Lawrence Mkt., Toronto

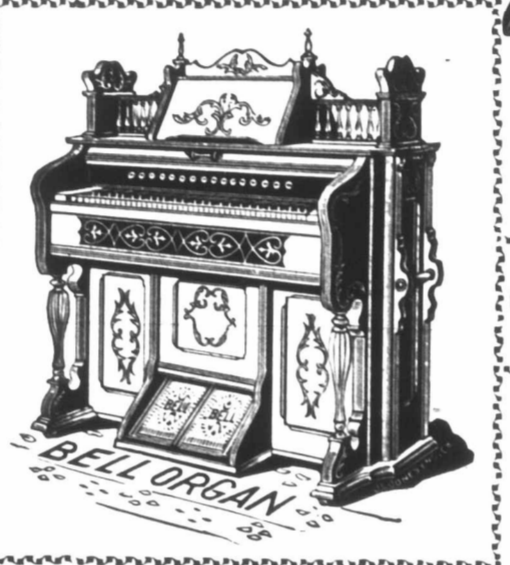
Labatt's India Pale Ale

Is an excellent nutrient tonic. Physicians desiring to prescribe will hardly find anything superior to this.—*Health Journal.*
 "We find that the Ale uniformly well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste likewise was always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—*Superintendent of large United States hospital.*

Order it from your Merchant and see that you get it
JOHN LABATT, BREWER, LONDON
 Toronto—James Good & Co., corner Yonge and Shuter Sts.
 Montreal—P. L. N. Beaudry, 127 De Lorimier Ave. Quebec—N. Y. Montreuil, 277 St. Paul St

J. YOUNG
 THE LEADING Undertaker and Embalmer
 359 YONGE ST. Telephone 679

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



BELL ORGANS
 Are Supreme

Style 500, Cathedral Model
 Is the finest example of Organ for Church or Chapel use ever produced. Special Discount to Church Committees
THE BELL ORGAN AND PIANO CO.
 GUELPH, ONTARIO

PRESENTS FOR SMOKERS

A fine B.B.B. or G.B.D. Sterling Mounted French Briar Pipe from \$1 up; a box of Fine Imported Havana Cigars—Henry Clay, La Antiguada and other leading brands, from \$2.50 up; a box of Fine Manilla Cigars from \$2 up; Cigar Cases—Morocco, Russian Leather, Alligator, Gun Metal, Aluminum and other lines, from \$1 up; a fine genuine Vienna Hand-cut Meerschaum Pipe, guaranteed to color, from \$2.50 up; we carry the largest assortment in Canada. A Turkish Hookah Pipe, 1, 2, 3 and 4 month piece, from \$3 up; a fine Sterling Mounted Cane in every style of wood and mounting, from \$1 up; Cigarette Holders; Cigarette Cases, Leather, all kinds, Gun Metal, &c., from 50c. up; a Peterson Patent Pipe, the coolest and dryest smoking pipe made, small size, \$1.25, large size, \$1.50, including cleaner; Pipe Racks from 50c. up; Tobacco Jars, Pouches, &c.; a pound of Chubb Celebrated Mixture, guaranteed not to bite the tongue, \$1; Smokers' Sundries, &c.
 If you cannot visit our store, specify what you want, and how much you want to pay, and we will select same to the best of our ability. Your money back if not satisfactory. **A. CLUBB & SONS, Direct Importers, 49 King St. West, Toronto.** Established 1878.

Office and Yard, FRONT ST., NEAR BATHURST. Telephone No. 132. Established 1856.
 Office and Yard, PRINCESS STREET DOCK Telephone No. 190

P. BURNS & CO.
 Wholesale and Retail Dealers in **Coal and Wood**
 Head Office, 38 King St. East, Toronto. Telephone 131
 BRANCH OFFICES
 338 1/2 Yonge st.—Telephone 151
 446 Queen st. west—Telephone 139
 99 Wellesly st.—Telephone 4483
 04 Queen st east—Telephone 134

Meneely Bell Company,
 CLINTON H MENEELY, Gen. Man.
 TROY, N. Y. and NEW YORK CITY.
 Manufacture superior Church Bells

BUCKEYE BELL FOUNDRY
 E. W. VANUZEN CO., Cincinnati, O., U. S.
 Only High Class, Best Grade Copper and Tin Full, Sweet Tone
 Cheapest for Price Fully Guaranteed
 and Chimes. No Common Grades. The Best Only.

Brass and Iron Bedsteads Tiles Grates Hearths Mantels

RICE LEWIS & SON LIMITED
 Cor. King and Victoria Sts., Toronto

Time Widens the Distance between success and failure and has isolated
 The **KARN PIANO**

giving to it increasing prominence as the circle of competition gradually recedes.
KARN IS KING
 Sole Canadian Agents for Regina Musical Boxes.
The D. W. Karn Co.
 Limited, Piano & Organ Mfrs.
 Woodstock, Ont.

ATTO DRY GOODS ONLY
BLANKETS

A big lot of fine English Blankets, slightly soiled, to be cleared out much below regular prices.
EIDER DOWN QUILTS
 A special assorted collection of about fifty handsome Sateen Coverings, filled with pure down, at \$6.00, \$8.00, \$10.00—regular price \$7.00 to \$13.00.
LACE CURTAINS
 A sample lot, slightly soiled, in good patterns, will be sold at very close prices to clear.
LINEN DAMASK
 Table Cloths from 2 to 6 yds long. Table Napkins to match in 1/2 and 3 sizes. Also in same sizes a large collection, slightly damaged, selling at one-third below regular prices.
MAIL ORDERS
 Are given special care at all times.
JOHN CATTO & SON
 King St., opposite the Post Office, TORONTO

Don't Rub painful or itching eyes perhaps glasses are required. Go at once to 8 College st., Toronto, and ascertain accurately.
 Examination free. **I. B. ROUSE, Refracting Optician.**

The Upper Canada Tract Society
 Offers for sale a large, carefully selected stock of **Undenominational Religious Literature**
Sunday-School Libraries
 A Specialty.
 Catalogues free on application to
JOHN YOUNG, Depository
 102 Yonge-st., Toronto

ADVERT...
 Church J...
 BIRTHS...
 Deaths, e...
 THE PA...
 a Family...
 Canada, a...
 CHANGE...
 not only...
 also the o...
 DISCON...
 received...
 time the...
 dollars pe...
 RECEIP...
 tion is pa...
 postage s...
 or four w...
 CHECKS...
 cents.
 CORRES...
 of the Ca...
 than Frid...
 AGEN...
 travellin...
 DIAN CH...
 Address...
 E. Offices...
 NOTIC...
 Toronto...
 trictly i...
 LES!
 Morn...
 Evenin...
 App...
 Sunda...
 Ham...
 choir...
 numbe...
 Moder...
 other...
 SE...
 Holy...
 Proce...
 Offert...
 Childr...
 Gener...
 T...
 Holy...
 Proce...
 Offert...
 Childr...
 Gener...
 OUT...
 BY RE...
 Isai...
 day, I...
 Him...
 On...
 ever...
 pensat...
 the N...
 for ju...
 earth...
 the n...

Iron
ds

tes

tels

SON

Toronto

ss and
as

re-

nts for Re-

n Co.
Mfrs.
ck, Ont.

ONLY
ETS

nkets, slightly
below regular

TS
of about fifty
lled with pure
ular price \$7.00

good patterns,
to clear.

Table Nap-
Also in same
damaged, sel-
prices.

& SON
the
NTO

Rub

r itching eyes
lasses are re-
o at once to
Toronto, and
accurately.
ISE, Refract-

nada
iety

ge, lock of
religious

braries

to
pository
-st., Toront

Canadian Churchman.

TORONTO, THURSDAY, DEC. 1, 1898.

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

ADVERTISING RATES PER LINE - - 10 CENTS

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

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

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

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

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

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

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

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

AGENT.—The Rev. J. Dagg Scott is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,

FRANK WOOTTEN

Box 2640, TORONTO.

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

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

LESSONS FOR SUNDAYS AND HOLY DAYS.

December 4—2nd SUNDAY IN ADVENT.

Morning—Isaiah 5. 2 Pet. 1.

Evening—Isaiah 11 to 11 or 24. John 13, 21.

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

SECOND SUNDAY IN ADVENT.

Holy Communion: 304, 311, 314, 521, 559.

Processional: 7, 30, 33, 233, 393, 529.

Offertory: 213, 358, 359, 360, 526.

Children's Hymns: 215, 330, 346, 473, 550.

General Hymns: 4, 12, 206, 227, 438, 534.

THIRD SUNDAY IN ADVENT.

Holy Communion: 178, 192, 316, 319, 320.

Processional: 47, 48, 232, 355, 362, 588.

Offertory: 186, 272, 293, 352, 354.

Children's Hymns: 180, 188, 336, 566, 568.

General Hymns: 191, 193, 353, 518, 587.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Third Sunday in Advent.

Lesson i., a.m.

Isaiah xxv., 9. "It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us."

One event to which the people of God ever looking forward in the Old dispensation and in the New—the Revelation of the Most High. Sometimes it is a longing for judgment on those that "dwell on the earth," sometimes it is a looking forward to the moment of deliverance, to the day of

glory. In the O. T. it was specially to the coming of the Messiah; in the N. T. it is to the Advent of Christ in glory.

i. Who is coming? "Our God."

1. This the supreme need of man—to know God. "Show us the Father, and it sufficeth us." So long as we are ignorant of Him, His mind, His will, it cannot be well with us. It is life eternal to know Him.

2. The Hebrew looked forward to a special revelation of God in the Messiah. All the meaning of the Prophet's words might not be known to him. Yet he had a deep conviction that God was coming to him—even if he had not conceived the idea of the Incarnation.

3. With ourselves, as believers in Jesus Christ—very God and very man—there can be no question as to the meaning of these words. We are waiting for the revelation of the God-man in glory. "Whom having not seen, we love." We are "waiting for the coming of our Lord Jesus Christ." And He is Alpha and Omega. He is coming to take to Him His great power and to reign. "Behold I come quickly."

ii. Who is coming? Our Saviour. "He will save us."

1. It is the need of mankind. We are sinners. We are condemned. We are lost. And we need one to save us. Intimated in O. T. Announced by Jesus Christ. "The Son of Man is come to seek and to save." To pardon, to redeem, to regenerate, to sanctify. This His work. Name called Jesus.

2. It is the hope of His Church now. True, He has come. He has brought us into fellowship with God. He has given us a sacred Brotherhood in which to live. He has endued us with the grace and with the gifts of His Holy Spirit. Yet we are not perfect. Even we ourselves, who have the first fruits of the Spirit—are waiting for the adoption, even the redemption of the Body.

iii. What is our attitude? "We have waited for Him."

1. It is a remarkable utterance, the fulfilment of a Divine command: Wait, Watch, Expect. Many kings and prophets desired to see the day our Father Abraham desired—and saw—and was glad. Age after age the pious Israelite expected, and at last: "Unto you is born this day," etc.

2. The same is the attitude of the Christian Church. We are waiting. Such is the Lord's command: "Let your loins be girded." Such is the Apostle's declaration: "Waiting for the Coming." Such is the cry of the Church. "Even so, come, Lord Jesus." The happiness of God's people waiting and expecting His coming to save.

LIBERTY AND LAW IN CANADA.

With this heading the English "Spectator" gives us an interesting paper on our recent Plebiscite. It is hardly necessary to inform

our readers of the high place in English journalism held by the Spectator. It would hardly be too much to say that no paper holds a higher place. For this reason alone it would generally be worth while to make oneself acquainted with the opinions of the Spectator—and to ourselves they have the increased interest of largely coinciding with those which we have already expressed. After stating some facts in connection with the voting—such as the smallness of the whole vote and the like—the article goes on: "In these circumstances, we have some difficulty in understanding the satisfaction which the result of the Canadian plebiscite was reported to have produced among adherents of the United Kingdom Alliance. If the leaders of that organization would be prepared to enact universal prohibition for England under conditions at all similar to those which now prevail in Canada, they are—well, even less practical politicians than we had always supposed. . . . They must, we think, be thankful for small mercies. Such a Plebiscite as that just taken in Canada would be likely to register the high-water mark of Prohibition sentiment, but by no means that of the opposite type of feeling." This is a point to which we have already drawn attention, and it is one of great importance. It is by no means safe to assume that the votes recorded represent the ratio of opinion in the Dominion. The Prohibitionists were full of zeal and activity. The anti-prohibitionists were largely indifferent, because they did not believe in the genuineness of the proposal, and had not the least expectation of seeing it take any practical form. As we have already noted, it was the same with the Scott Act. In many places it was carried through the indifference of the opponents. When its inconveniences and evil consequences became apparent, it was speedily got rid of. The explanation of the considerable vote for Prohibition in this country is given in a very amusing manner by the Spectator. We don't need to drink, says the writer, as people do in England, because of our climate, which operates in two ways. First, it is "so remarkably fine and bracing," that the excuse for drinking, which prevails in climates like that of England, "where the air is very often damp, heavy, and gloomy, does not exist." In Canada, on the contrary, "there is such a sense of exhilaration arising from the ordinary facts of bodily life, that a stimulant to counteract depression of spirits due to physical causes is rarely called for." This is a little funny. We Canadians have such high spirits that we have no need of another kind of spirits to produce them. Yet we consume a good deal of that "seductive fluid," which contains a large percentage of alcohol, and we are not sure that the ordinary man on the street is more hilarious in this country than in England. Of course, we all know from Froissart that the English take their pleasures

sadly, and the Scotch are not very different, except on special occasions. But, the Spectator goes on, for all this—"none the less do we hold that there is no adequate justification for the Propaganda of Prohibition. The great force of the Anglo-Saxon races lies in the high average strength of individual character among them, and there can be no doubt that it is by daily self-control and self-denial and not through legally-secured immunity from temptation that individual character is built up." Here, after all, is the point. It is by liberty, not by restraint, that men are made strong and great. The celebrated saying of Bishop Magee is referred to and approved of—and Quebec is commended as having given us "a decided lead in the right direction."

THE GROWTH OF METHODISM IN CANADA.

By a Layman.

The growth of Methodism in Canada has been more rapid than that of any other religious body, outside the Roman Catholic Church. This expansion has greatly exceeded the enlargement from natural causes, such as increase in the numbers of all sections, when population is growing from the excess of births over deaths, or immigration. It follows, therefore, that such increase has been at the expense of other religious bodies, or from the ranks of those unattached to any of them. In so far as Methodism has grown from its success in bringing those of irreligious lives into its fold, there will be few who will regard this cause of increase with dissatisfaction, though other bodies may find it profitable to study why their efforts in this direction have been less successful. Some years ago each one of the so-called churches had its operations almost confined to the families attached to them. Aggressive proselytizing was little known. The Methodist Society, as the original name was, was founded when the whole population was already parcelled out amongst the other religious bodies. It could only grow by drawing away those attached, at least nominally, to some older organization. In England, in the early days of Methodism, the Church of England was asleep, its members were most indifferent about their religious duties. Large churches were attended by a few dozen worshippers, and the sacrament was only observed by the wardens and a few elderly ladies, with, occasionally, an old-fashioned Methodist, who stood loyal to the teachings of Mr. Wesley. The idea that work-people ought to attend Divine service was extinct. Such a field provided a happy hunting ground for Methodism and the nonconformist bodies. Some of the latter were as fast asleep as the Church, but the Methodist Society was wide awake, it was intensely aggressive, earnest, and by adapting its ordinances and customs to the existing conditions of the sphere in which it worked, it succeeded in acquiring a very large membership, and the nominal attachment of the great bulk of the middle classes. It failed utterly to secure the upper class and the lowest class, and this feature it still retains. Unhappily for the Church of

England, the drawing away of the middle class to Methodism, and clerical neglect of the artisan class, resulted in a feeling arising that the Church was for the aristocracy and the more refined, while Methodism and non-conformity in general were especially adapted to and the proper religious spheres of the middle class. This feeling was transplanted to Canada, and is far from being extinct. There are many Churchpeople who would be greatly shocked at the working-classes venturing to attend Divine service in their company, as fellow-worshippers, as can be seen at Mass and Vespers, and Benediction, in Roman Catholic churches. There are many other Churchpeople who also would be greatly shocked were they invited to assist at such social functions as those which for many years have been very attractive to Methodist congregations. We said that Methodist ordinances and customs were adapted to the sphere in which that body worked. To this we attribute much of the growth and the popularity of Methodism. Its services are much shorter than those of the Church, they are more sensational, they put less strain upon the attention, they imply a far lower stage of devotional feeling, they indeed call for no expression of it by the congregation, and the prayers of the officiant are very brief, and partake much of the character of an interesting series of pious remarks, to which the people listen, and go away to criticize as they do, a sermon. "Divine worship made entertaining," might truthfully be said of the usual Methodist service. There is nothing in it to bring each worshipper into direct personal relation with the Supreme, as is the case, and as is the glory of the Church liturgy. As the people generally respect religion sufficiently to attend religious services, but prefer to do so with as little strain as possible, and as little disturbance of their apathy as possible, they very naturally much prefer the Methodist service to that of the Church, which aims at the very opposite results, as throughout it strains attention, and seeks to shake the worshipper out of his indolence and indifference. In a Methodist service, the worship is done for the people by the minister, in the Church service the worship is by the people, each one being called upon to be an officiant. As compared with the solemn dignity of the Church forms of Common Prayer, the Methodist service may be compared to the entertainment provided in a modern theatre, as contrasted with a Shakespearian drama, and, for the same reason that modern audiences prefer the former to the latter, they prefer a form of worship which is neither solemn nor dignified, which, indeed, to persons of culture and refinement, is quite repulsive from its touches of levity, and pandering to the irreverent tastes prevalent in Methodist circles. Our services can never be as "popular" as those of Methodism, but they might be made less lengthy and less tedious, but that question is not before us, though it would make an incomparably more useful subject for our synods than some of the mere academic ones they waste time in discussing. Besides their

more popular services, the Methodists have customs, which, in my judgment, are their great strength in Canada. The members of a Wesleyan congregation are continually associated together in social functions. Every week almost, they have some form of social gathering, and the more earnest members have some engagement of a "church" character, several nights in each week. A prominent Wesleyan once told me that his wife and daughters were never at home after tea, as they were at the church parlor or school-room. The Methodist Society is an organization for providing a large element of our population with social enjoyment, quite as much as it is for higher purposes. I have heard it said that, "the power of Methodism once was the pulpit, but to-day it is the cooking stove in the basement." That is too severe, but it has in it an element of truth if the "cooking stove" is regarded as a symbol of social attraction. A politician of eminence told me years ago that before going into politics he studied the respective strength of the religious bodies to see which offered him the best opportunities, as he was a practical agnostic. He became a Methodist in name and found the support he desired, which he still enjoys, for this body is very "clannish." A large body, which lets it be known that it stands by, patronizes, supports its adherents in business and in politics, has a great "pull" over such a body as the Church of England, which is far too indifferent about the mutual obligations of its members. A religious society, too, which assiduously provides for the social wants of its members, has in this an attraction which is infinitely stronger than "our glorious liturgy," and other boasts of the Church, which the mass of people care little about. Methodism can never be anything but a class religion, but as it has been adapted to the middle class, which constitutes the largest section in Canada, and courts the support of that class most assiduously and skilfully, it reaps its rewards in the popularity of which it boasts. The Y.M.C.A. movement has added much strength to Methodism, as it has been most effectual in destroying all respect for the Apostolic order of the Church, and all reverence for its glorious history and services to the British race. The Y.M.C.A. principle is religious radicalism of the levelling type. Hence it has given to a modern society, which has not produced, no great sacred or secular author, no great artist, no illustrious theologian or scholar, no historic character in any of the higher walks of life, a position of equal eminence to that ancient and sublime Church whose roll of members includes almost every name that is glorious in England's history. It is vain to point to Wesley, for were he to return he would be heart-broken at the proceedings of those who wear his name, while they reject his teaching, debase his methods, and subvert his discipline. Imagine Wesley at "a pork-pie social," or a concert by "Ye olde folkes," or any of the semi-dramatic and wholly theatrical entertainments now so regularly given by Methodist congregations! To our certain knowledge, the late Dr. Bunt-

ing, who transformed "The Society of People called Methodists," into the Methodist Church, told a Wesleyan congregation in an English town that it would be wise to close their chapel and throw in their lot with the Church of England, which was doing a work they ought to assist, and not obstruct, as they were doing, at a great waste of money and labour. What would he say, what would Wesley say, to the open, and very commonly, most uncharitable efforts made by the Methodists in rural places to damage the Church? Whether the true work of a Christian body is best carried on under such conditions is a very doubtful question. Numbers are no test at all of spiritual power or progress. There is in churches such a thing as "quality" as well as "quantity." Our conviction is that in this respect the Church of England in Canada as far outshines Methodism as the Wesleyans outnumber Churchmen. Indeed, we are satisfied that the Methodist body is almost wholly destitute of that high-toned spirituality which was its glory in early days. It has grown in size like a tree which begins to be hollow at the heart, as its girth expands. It has a new code of ten commandments for the restraint of members, which is a demonstration of the weakness of its spiritual vitality, for the Christian, whose soul is in a sound state, who is in Christ, and in whom Christ lives, does not need such elaborate harness as the Methodist rules to keep him upright and in the right path. Let, then, Methodism boast of numbers, like a friendly society, which it resembles more than a Church, or a political party, whose tactics it adopts; such a boast of mere numerical strength is intensely worldly, and only impresses those whose ideas as to the glory of a Church are debased.

REVIEWS.

The Battle of the Strong. By Gilbert Parker. Price, \$1.25. Toronto: Copp, Clark Co. 1898.

Another story by Mr. Gilbert Parker, which his numerous admirers will place in the same high position which they have assigned to his former works, and which new readers will recognize as giving him a claim to be numbered among the comparatively small number of writers who can tell a good story and tell it well. The chief scene of the story is in the Island of Jersey, during the time of the French Revolution. The heroine is a young lady of noble extraction, but of scanty means, who is loved by several, and herself loves the one who is least worthy of her. This man, of fine manly qualities, although also having grave defects, induces her to marry him privately, so as not to interfere with his promotion in the English navy. Soon afterwards, he is adopted by a remote relative whose estate he inherits and to whose duchy he expects to succeed. Keeping his marriage secret, he is induced to marry a noble lady, whom his adopter thinks suitable to his new position. One can see the complications in which the characters are thus involved; and the treatment of the situations is skillful and effective. It is, in some ways, a sad story, but in the end poetical justice is done all round. Incidentally we are shown the deep-rooted attachment of the Jersey people to Great Britain. They are Normans, and

they say quite truly that they conquered England—England did not conquer them.

Theologia Pectoris. Outlines of Religion, Faith and Doctrine, Founded on Intuition and Experience. By J. M. Hodgson, D.D., etc. Price, 3s. 6d. Edinburgh: T. & T. Clark; Toronto: Revell Co. 1898.

The ordinary way of building up a system of Theology is to lay the foundation in the Being, Nature, and Character of God; and we have no doubt that this will continue to be the form of Christian Theology. But there is room for attempts like that of Dr. Hodgson, who begins the Nature of man and from the demands of the human soul advances to the consideration of God, revelation, and the miraculous. There is a great deal that is good in the author's remarks on sin, its nature, penalty, and healing; and the various subjects, for example, forgiveness, faith, mediation, are treated thoughtfully, reverently, and scripturally. We have only two remarks to make in the way of criticism. In starting with man's nature it seems to be assumed that this nature is independent of the religious influences under which it takes the form which is here assumed. This is certainly not the case. Man, as we know him, is the result of a protracted education in which religion has borne a large part. We cannot, therefore, consider man apart from God any more than we can consider God apart from man. On the other hand we think that Dr. Hodgson, although right enough in appealing to the witness of man's heart and conscience, somewhat exaggerates this kind of evidence to the disparagement of the evidence from miracles. Granting that too much has been made of the latter, it is yet possible to make too little. These are points to which we draw attention. The book, as a whole, is, as we have said, very suggestive and useful.

Primeval Religion: Studies in Genesis i.-viii. By J. Cyndyllan Jones, D.D. Price, \$2 London: Hodder & Stoughton; Toronto: Revell. 1897.

This volume belongs to a series of which we have not hitherto heard—the "Davies Lectures," a series on the same plan as the Bampton, the Baldwin, etc., only in this case they were established for the benefit of the "Welsh Calvinistic Methods." The founder, Mr. Thomas Davies, of Bootle, near Liverpool, "being deeply interested in the success and prosperity of the religious denomination known as the Welsh Calvinistic Methodists, and being actuated by a desire to perpetuate the memory of his late father, David Davies, who was for many years a faithful and consistent member of the said denomination," paid over to the trustees the sum of £2,000, to produce annually the sum of £50, to be paid to a lecturer, who is to deliver a series of discourses on Religion, its Nature, Origin, Growth, Philosophy, etc., etc. The first edition is dated February, 1897, and the next, the one before us, appeared in the same year. On the whole, Dr. Jones adopts the conservative view of the Old Testament, beginning with (1) The Pentateuch and Criticism, (2) The Creator and the Creation, (3) Creation and Geology, (4) Creation and Astronomy, (5) Creation and Evolution. He then takes up the Creation of Man, quoting some of the disciples of Darwin as testifying that there is no evidence whatever of any transition from the ape to the man, examining carefully the Scriptural account of the Creation of Adam and Eve, and endeavouring to show that some middle ground, on which we might accept some modified form of evolution and yet preserve the creative agency of God. Here and elsewhere the writer's main contention is

for the historical trustworthiness of the Bible, and he makes out a strong case for his position. The book appeared at first as lectures, and they must have served their purpose well, for they are thoughtful, illuminate, and eloquent. They will not convert everyone. Perhaps they will convert no one. But they will arrest attention and perhaps prevent some from going too fast and too far.

Magazines.—Magazine readers will find much that will interest them in the varied contents of the Christmas number of "Harper's Magazine." There are several stories within its pages dealing with incidents of the late war, as well as others which will be of interest to the general reader. A story written by Mr. Frederic Remington will appeal strongly to all Canadians, for the writer depicts the adventures of some Americans in the province of Quebec, during the winter. This story is entitled "The White Forest." In addition to the above, there are several pieces of poetry, and a few short stories.

The Christmas number of the Pall Mall Magazine is a very good one in every respect. As is to be expected, several of the stories and poems, which it contains, are peculiarly appropriate to the season. Of the latter, one written by E. Nesbitt, and entitled "The New Christmas," is, perhaps, the best. The magazine also contains a powerful Ghetto tale entitled "They that Walk in Darkness," an article on Charles Meryon, a number of hitherto unpublished poems and drawings by the late Dante Rossetti, a short story entitled "A Cliefdon Christmase Tale," "The Childhood of Napoleon," "An Adventure in the New Hebrides," Chapters XII.-XIII. of Mr. Crockett's story of adventure, "The Silver Skull," etc. The frontispiece contained in this number representing the Virgin and Child, is a beautiful work of art. It is now published for the first time. This number of the magazine brings Volume XVI. to an end.

ROBERT HAMILTON, D.C.L.

The announcement in the newspapers that the life and life-work of our great Churchman, Robert Hamilton, was closed, came upon all who knew him as a deep sorrow, and evoked from all quarters, both civil and religious, expressions of appreciation evidently genuine of the priceless value to the Church of his devotion to her as the truest of sons; and of the value, equally real though on different lines, to the country, of his high and honorable character maintained through a long life as a man of business and a citizen. To the Church, to which his heart and life were given with quiet, steady devotion for some two generations of men, the loss of his presence—his personal influence and his good example is, of course, beyond expression. The Provincial Synod was then in session in Montreal, and nothing could more evidence the esteem and grateful love in which Mr. Hamilton was held throughout the Canadian Church than the effect produced by the announcement of his death upon that august body. The business of the Synod was at once suspended; a message of warm-hearted sympathy was despatched to the bereaved family; and a deputation of distinguished men was appointed to represent the Synod at the funeral. It will be readily understood how impossible it is in a short article such as this to say anything worthy of so noble a life in all its manifold activities. The writer can but call attention to the most important points in so distinguished a career.

1. Robert Hamilton was born at New Liverpool on the 1st September 1822. His father was Lieut.-Colonel the Hon. George Hamilton, one of the Hamiltons of Hamwood, in the county of Meath, Ireland, who came to Canada in the early part of the century, and became the founder of the great lumber establishment at Hawksbury, on the Ottawa River. Colonel Hamilton in his early busi-

ness ventures met with many reverses, but with courage and persistency overcame them all; and had placed his extensive operations in a safe and sure condition when he was suddenly called to leave them to other hands. Colonel Hamilton was a devoted loyalist, and took an active part in putting down the rebellion of 1837. To his loyalty his life was sacrificed. While attending to his duties as Colonel of Militia he contracted a cold which in a few days carried him to his grave. His son Robert was always intended to be in due time the head of his father's business, but when this crisis came he was only a youth of seventeen. He was at once however placed in a position to prove and develop his powers, and showing the same capacity for business which so greatly distinguished his father he took charge in 1843, when only twenty-one years of age, of the business at New Liverpool, and there built up in time the great fortune he now bequeaths to his children.

2. In this memoir, however, it is not with Mr. Hamilton's success in business that we are concerned, but with the religious side of his character, and with the use he made of his great business capacity and great wealth in helping to build up in this young country the Church of the Living God. How the subject of this sketch—by what influences and in what ways—became the sincere but undemonstrative religious man that he was, the writer is not informed. His school-master was the Rev. Dr. Urquhart, of Cornwall, an able teacher. His pastor for many years was one who always left deep impressions upon every sincere soul that came under his influence—the saintly Bishop Mountain. The writer remembers how he was impressed when he came to work under Bishop Mountain as a young priest in the city of Quebec, the Bishop's own parish, with the way in which the Bishop had unconsciously stamped on so many of his old parishioners in Quebec his own religious character of profound seriousness in religion, and of deep but unobtrusive devotion. However this may be, it is certain that from an early period in his career, Mr. Hamilton took a practical interest in the Church and her work. He had not attained his majority when our great organization the Church Society was founded, and yet we soon find his name appearing on all the more important committees charged with the different sections of the society's work: On the Lay Committee in 1848, the Central Board in 1851, the Clergy Trust Committee in 1856; and so early as 1858, he had the honor (and it was accounted a very distinguished and coveted honor in those days) of being enrolled among the vice-presidents of the society. These appointments and his acceptance of them are the best assurance of his sincere devotion to the work they involved. And so from the first he came to be more and more confided in as one of that noble band of laymen whom Bishop Mountain gathered around him and to whom the Church in the Diocese of Quebec is so deeply indebted for her financial position to-day.

3. Indeed, the Church society was the Church in the diocese itself in its financial aspect, and was organized to bring help and comfort to every department of the Church's work. It has been greatly blessed and has greatly prospered. And it is safe to say that there is no division of its work which has not been generously subvented by Mr. Hamilton from the first. Among all these however he took a special interest in two—in the promotion of Local Endowments, and in the education of the children of the clergy. For the latter object, Mr. Hamilton, now many years ago, engaged to the Church society that he would add an equal amount to whatever sum the society would vote year by year. I find that in 1897, the sum granted in this way to the clergy amounted to \$860. These contributions have been going on at least since 1880, and the aggregate of them amounts to a large sum. They have quite changed the status of the children of the Clergy, whose parents are now able, not without much self-sacrifice, to secure for their children the benefit of being educated in the best schools and in the university. The importance of this provision can scarcely be exaggerated. England owes much of

her high tone as a nation in religion and morality to the wholesome influence of the home life of so large a body of her sons and daughters in the parsonages of her national church and to the sacrifices made by her clergy to give their sons a university education. There are few things in our diocesan life more truly matter of congratulation than to see how generally our clergy avail themselves of these grants. Among all his good and charitable projects Mr. Hamilton never did a better thing than the stimulus he supplied to the clergy to make the great efforts they are everywhere making to secure these benefits for their children.

4. The local endowments of our diocese form one of the most valuable features in its financial system. These were begun thirty-two years ago as a means of providing against the reduction and final withdrawal of the S.P.G. grants. Great anxiety was felt as to the result of this policy on the part of the venerable society and much despondency. At this juncture Mr. Hamilton came forward with the offer of a large and generous premium upon every local endowment that should now be founded under the trust of the Church society. He selected a certain number of missions to begin with, and offered to each \$200 provided an equal amount were raised for local endowment. This list was enlarged from time to time until it practically covered the whole diocese outside the city of Quebec. In a number of cases a second and third conditional gift was offered to and secured by the same mission; while to reach the case of the poorest missions, the amounts offered were enlarged, and the amounts required reduced. The result is that all our parishes and missions, with the exception of two or three of the latest founded, are in possession of these endowments—endowments not sufficient indeed to provide unaided stipends for the clergy, but of material help towards that result. The money invested for this purpose now amounts to about \$140,000, and this sum total is steadily growing at the rate of about \$7,000 a year, and provides an income increasing in some degree in proportion to our needs. It was a wise foresight on the part of Mr. Hamilton to embark so largely as he did in the project, and to him, it may fairly be said, is the splendid success of the movement due.

5. Another line of his benefactions, perhaps quite as costly to him and beneficial to the Church, has been his generous contributions toward the building of our churches and parsonages. In 1892 our diocese possessed one hundred and thirteen churches and forty-three parsonages, and many have since been added to the number. Practically all of these buildings have been erected within the period we are reviewing, and to all of them Mr. Hamilton has contributed at least \$100 to each church and \$50 to each parsonage. It has been an immense strength and comfort to the clergy in entering upon these necessary but arduous tasks to know that they could depend upon so large a donation to begin with. And all these moneys were given with such wise conditions as to stimulate the liberality of others, and to insure in each case freedom from debt. 6. To pass away now from the Church Society, there is another institution which has profited at least equally by Mr. Hamilton's generosity—the University of Bishop's College and Bishop's College school. These are great and noble institutions, entrusted with that which is most precious in the life of the church and of the country—its choicest sons at their most critical age. To such institutions, endowments are simple necessities; they cannot live without them. Almost if not quite from the inception of the college, Mr. Hamilton was appointed one of its trustees, and until the weight of years rendered the journey to Lennoxville too great a burden he was constant in his attendance, and showed the deepest interest in all its affairs. Thirty years ago the college was in great financial straits. Its endowment was only sufficient to maintain one professor. Now it is endowed handsomely if not adequately. All the four professorships are endowed, as is also the office of principal. This happy change is largely due to Mr. Hamilton's sense of the value of the education and training there given,

and to his generous gifts. 7. It is evident that Mr. Hamilton felt that these two great organizations, the Church Society and the Church University, were the main buttresses of the Church in the Diocese of Quebec. His confidence in them and desire for their safety and progress he made clear by his large donations extending over so long a series of years, but most of all by the noble legacy he left to each. In these legacies he still lives; their revenue, especially in the case of the Church Society, in a large measure taking the place of his own personal donations year by year. Indeed, Mr. Hamilton's devotion to the Church Society partook of the nature of a personal affection, and his name will live in connection with it, especially through this last gift, we may surely believe to the end of time. 8. It must be remembered, too, that Mr. Hamilton did not content himself with giving money to help on these great and noble works. He devoted in each case the best of his ability, his great business capacity, his large experience gathered through a long life dealing with men, and above all, what could never be given to business merely of this world, the warm devotion of a faithful, religious and loving heart. 9. But now to come nearer home.—Down to the early seventies Mr. Hamilton was a member of the Cathedral congregation. On his brother, the Bishop of Ottawa, succeeding to the charge of St. Matthew's in 1868, he naturally was led by the attractiveness of so devoted a ministry more perhaps even than by the ties of kindred and affection, gradually to attend upon the services of that church, and finally to cast in his lot with St. Matthew's altogether. One result of this change of allegiance was the early substitution for the old St. Matthew's chapel of the present handsome and costly church. There can be no doubt that, while others were liberal to their power, yea and beyond their power, in promoting the development of St. Matthew's, the important and costly works which have done so much to make the Divine Service there to be in "the beauty of holiness" could not have been carried out without the knowledge that Mr. Hamilton's ability and willingness to give largely could be relied on. The building itself, the internal decorations, the costly pulpit, the maintenance of the surpliced choir, the school-house—all these and much more which have had so important a share in developing reverence and devotion on sound principles must be traced back, beyond the zeal of the clergy and the loyalty of the people, to the calm good sense, the sound judgment, and the large and liberal heart of this noble Churchman.

10. And the same holds good of the religious work done at Cacouna. In nothing perhaps did Mr. Robert Hamilton's religious character and loyal churchmanship come out more strikingly than in the provision made at Cacouna for the religious wants of its summer visitors. Of course we know how much credit is due to the Bishop of Ottawa for the religious influence which attaches to the Church at Cacouna. And the writer does not forget the leading part Mr. H. S. Scott took in providing means for the building of the church. But without the cordial co-operation, the strong, steady support, and the earnest consistent life of the great merchant, the religious work done at Cacouna could hardly have been compassed. All through life indeed the two brothers worked as Churchmen hand in hand and shoulder to shoulder—but this is not the time or place to record the life-work of the Bishop of Ottawa. But what an object lesson it was to see the subject of this memoir morning by morning at the appointed hour of prayer in his place in the House of Prayer, and how must his quiet cheerfulness, his reverence, his enjoyment of those religious services have impressed many and helped them in their religious life! How much good the modest church at Cacouna has done, with its quiet religious services every day and every Sunday, in drawing to the Saviour hearts which all other influences perhaps are tending to draw away from Him; in how many young and loving souls it has strengthened and deepened the Divine life;

how many have there learnt that the Church was their true Mother, and that she is One, will never be known till the Great Day.

11. At the Synod of 1877, the Bishop and clergy presented an address to Mr. Hamilton full of gratitude and affection, in acknowledgment of all that he had done and was doing to build up the church. The address, which is now before the writer, first speaks generally of "the many benefits which, during a long series of years, Mr. Hamilton had been the honored instrument of conferring upon the Church," and then goes on to specify most of those mentioned above, laying special stress upon "his promotion of local endowments," and adding, "the providing of parish libraries, the education of the clergy, the extension of church missions in destitute places." The address makes specially grateful mention of his "munificent donations to the clergy of the newest and freshest theological works, which their limited means would not allow them to provide for themselves," and in particular his putting it within the reach of every clergyman in the diocese to procure, at one-fourth of the original cost, a copy of Wodsworth's invaluable commentary upon the entire Old and New Testament. The address emphasizes the fact, also brought out above, that Mr. Hamilton gave not money only, but the best of his "time and personal attention to the promotion of these objects," and closes with the words, "best of all, the gift of your own first-born son to the ministry of the Church in this diocese."

12. Mr. Hamilton was deeply touched by this address and returned a beautiful answer, which I wish the space at my disposal could allow me to give in full. But one clause in the answer I may extract, specially valuable as revealing how he came to be able and willing to give so largely and cheerfully to every worthy object that was brought before him. After modestly deprecating as quite beyond his deserts the high praise which the Bishop and clergy had awarded him in their address, Mr. Hamilton goes on to say: "If I have been able to do anything in any degree useful to this diocese, it is due in a large degree to a book called *Gold and the Gospel*, the perusal of a portion of which, many years ago, satisfied me of the propriety, I would say the duty, of a man's adopting a principle for his guidance in giving. I mean, the principle of giving a certain proportion of his income to the service of God and the good of his fellow-men. I do not venture to name any proportion, nor to limit the giving to that proportion."

13. The writer of this notice has a distinct remembrance that a copy of the book Mr. Hamilton mentions as having had so important an influence on his life, was sent anonymously to every clergyman in the diocese of Quebec in the early fifties. Who the donor was the writer never heard, but it is evidently probable that Mr. Hamilton, having learnt from it a great duty to which is attached a great blessing, desired to put the same blessing within the reach of others. It is understood that under the provisions of Mr. Hamilton's will, the undistributed balance at the credit of his Tithes Fund, amounting to some \$12,000, is to be added to the legacy of \$45,000 bequeathed to the Mission Fund of the Church Society. 14. The reference made in the address to Mr. Hamilton's first-born son brings us to the great sorrow of his life—the loss of three of his children as they grew up to years of maturity. Especially did he take to heart the death of the amiable and excellent young clergyman who is referred to in the address. The Rev. George Hamilton was a man of great promise, from whose many attractive qualities the diocese expected much. But God said otherwise. After six years of devoted service under the training of his uncle the Bishop of Ottawa, a service in which he gained the affection of all who knew him, he was called away. And finally the great Churchman's own end came.

With little if any pain or distress, the good, kind, helpful man, "the pride and the boast of his diocese," who had done so much to build up the Church's work, to repair her breaches and to strengthen her battlements; who had shown through a long life, not so much by words, for his

words were always few, as by good example what even one true-hearted layman might effect, sank gently and quietly to his rest. "Blessed is he that considereth the poor; the Lord shall deliver him in the time of trouble." It was fitting that he who had never seen a distress or heard of a misery without the desire and effort to relieve them should himself pass away in childlike peace. On Sunday evening, the 11th September, the stroke came. And yet it could hardly be called a stroke, it was scarcely a touch. Coming down stairs at Hamwood, on his way to church, he felt a little dizziness, and a slight trembling in his limbs. This he at first made light of, and after standing still for a few moments expressed his intention of still going to church. But the attempt to move showed that this could not be. Tender loving hands helped him to bed. For a time his mind was clear as ever, and his speech perfect; but soon he sank into insensibility, and on Monday, the 19th, without so much as a sigh, he passed away. "Mark the godly man, and behold the upright, for the end of that man is peace." "They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the Repairer of the breach, the Restorer of paths to dwell in."

By Venerable Archdeacon Roe, D.D.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Bridgeville.—A concert was given recently at this place by the members of the parish church choir at Stellarton in aid of the funds of St. Stephen's church. This beautiful little church is the outcome of the labours of the Rev. Morris Taylor, who holds fortnightly services. A choir of young people is being trained by Mr. Smythe of Stellarton. Valuable assistance is being rendered by the parish church congregation in paying off the debt. The Rev. W. Dritheld, rector of Pugwash, preached recently at Bridgeville in aid of the Board of Home Missions.

New Germany.—The Rev. C. P. Mellor preached a farewell sermon here previous to his departure for England, where he will undergo treatment for his throat. During his incumbency, from July 1st, 1897, to the date of his leaving, he baptized and buried 69 and 13 persons respectively, held 55 week-day services, 192 Sunday services; made 502 visits, presented 40 candidates for confirmation and traveled 2,833 miles. The Rev. Richard Johnstone, late of Liscombe, succeeds Mr. Mellor. The parish comprises the following stations: New Germany, North River, Newburn, New Cornwall, West and Lower Northfield, Ohio, Nineveh, Pleasant River and Molega. Many improvements in the rectory and various church fabrics have also been made. The best wishes and prayers for a happy recovery and speedy return will follow Mr. Mellor, from his late parishioners and numerous clerical brethren.

Amherst.—The Rev. S. J. Woodroffe, of New Glasgow, preached here on 30th October on behalf of B.H.M. His sermon was much appreciated. All Saints' Day was duly celebrated here by an early celebration at 7.30 and Mattins and Evensong. The Sunday school teachers recently gave a tea in the parish house in aid of the school. A splendid work on thorough Church lines is being done in this important town by the Rev. V. E. Harris, the catholic minded and devoted rector.

Port Greville.—Holy Trinity.—The annual harvest festival was held in this church on the 19th ult. The church was beautifully decorated and a very able sermon was preached by the Rev. R.

Johnston, of Parrsboro. A new rectory is shortly to be built in this parish.

Halifax.—The deputations for the Board of Home Missions are now at work throughout the diocese.

The Bishop is now in Prince Edward Island.

St. Paul's.—The Committee on the Religious Work of the Church of England Institute has arranged for the following Advent lectures on Sunday afternoon in this church: "The Bible in Relation to Modern Thought," Rev. W. J. Armitage; "Inspiration of the Bible," the Rev. D. Neish; "Higher Criticism of the Bible," Canon Vroom; "Credibility of Bible," the Bishop.

Pictou.—This parish, it is rumoured, will shortly become vacant.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

Woodstock.—The Lord Bishop of the diocese lately visited several parishes in the rural deanery of Woodstock for the purpose of "laying on of hands" in the Apostolic rite of Confirmation. He spent Sunday, Nov. 20th, in this place and took part in the several services. A committee has been appointed in Woodstock to arrange for and carry into effect a series of social meetings which are to be held during the winter months. This is a move in the direction of practical Church work. It is proposed to have all the Church people of the parish meet together in this way, that they may become acquainted with one another, and with the different objects which the Church has in hand in this diocese.

Fredericton.—The church hall in this cathedral city has been moved and extensively repaired. The Church people here are now making an earnest effort to defray to the full extent the debt raised.

MONTREAL.

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

Montreal.—St. Jude's.—The Rev. H. C. Dixon, whom the Bishop of Toronto has appointed his diocesan missionary, will conduct a series of mission services in this church from December 2 to 11, both inclusive.

Montreal.—St. George's.—The annual public meeting of the Y.M.C.A. was held on Monday evening, 21st ult., when the Lord Bishop presided, a large congregation being present in the spacious schoolroom. Addresses were given by the Bishop, Principal Hackett, and the Dean. The report was read by the secretary and was commented upon by Mr. Tippet. Reference was made by some of the speakers, especially by His Lordship, to the numerous churches that had been founded by the labours of the St. George's Y.M.C.A., and a hope was expressed that ere long the debt on Maison-neuve mission would be paid off. In speaking of their recent loss by the removal of the Rev. C. J. James to Hamilton, the dean stated that St. George's had never had a better assistant minister, but His Lordship reminded the dean that once he had had the best assistant minister, when he was rector of St. George's and Dean Carmichael was associated with him in the work of the parish. Principal Hackett gave a most interesting account of life in India, especially in connection with education; and the audience was thoroughly interested throughout the evening.

Westmount.—St. Matthew's.—Owing to the interesting fact that this parish entirely supports a missionary in Uganda, the rector, Rev. E. Bushell, M.A., had the privilege to ask Miss Bird—a medical missionary from Persia—to address the congregation last Wednesday evening, when a very good attendance was attracted by her visit. A

special service, used by the Gleaner's Union, preceded Miss Bird's address, in the course of which she stated that Christianity alone is the religion which brings peace and happiness to the people. The three great religions of the heathen world, viz.: Of the false prophets, Mahomet, Buddha and Confucius, were all reviewed, and condemned as producing unhappiness, injustice, vice, crime and cruelty. In Persia bribes were constantly exacted by the judges; persecution and death was the fate of the Christian converts; and the Gospel story of the Saviour keeping a rich man waiting that he might cure a poor woman who had nothing to pay, excites the wonder and admiration of the Persian women. The population of Persia is 9,000,000, and there are not many more than one Christian worker at present per million. "Pray ye, therefore, the Lord of the harvest that He will send forth more labourers into His harvest."

OTTAWA.

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

North Gower.—The Rev. J. L. Christie, rector of this place, has been transferred by the bishop of the diocese to the parish of Hintonburgh.

ONTARIO.

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

Ameliasburg.—The Rev. B. F. Byers has been appointed rector of this parish.

Kingston.—The Archbishop of Ontario and Mrs. Lewis left last week for England, where it is understood they will in future reside.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. James'.—The choir of this cathedral church were entertained at dinner by Dr. Albert Ham, the organist and choir-master, at the Albion Hotel on Friday evening, the 25th ult. The affair was a very successful and enjoyable one throughout. Dr. Ham presided and amongst those who were present at the festive board were Bishop Sullivan and the Revs. J. C. Wallis and R. Ashcroft, his two curates; Dr. Ogden Jones, Ald. Scott, E. Wylie Grier, C. Wikie, R. W. Campbell, O. Wenbourne, Dr. Cobban, R. Clarke, W. A. Heekes, J. R. Meredith, etc. During the evening solos were contributed by Dr. Cobban, Mr. Oscar Wenbourne and others. The affair is to be an annual event.

Church of the Redeemer.—The Rev. Dyson Hague, of Wycliffe College, has been appointed rector-assistant of this church, and will enter upon his new duties at the commencement of next month.

Port Hope.—St. Mark's.—The Rev. C. B. Kenrick, who has been absent from his parish since the beginning of August, has returned to Port Hope. During his absence the work of the parish has been carried on by the Rev. C. B. Beck. Mr. Beck being only in deacon's orders, the weekly celebration has been taken by various priests of the neighbourhood, but in this emergency, as always, it has been Trinity College school which has been the chief mainstay of the church. The continued kindness and unselfishness of Rev. G. H. Broughall can never be forgotten. Mr. Kenrick, whose last holiday was over four years ago, was compelled, on account of his health, to visit Europe. A considerable part of his vacation was spent at health resorts in Switzerland and Germany, where he received daily medical treatment. Although his health has not been fully restored, it is hoped that he may be strong enough to continue the work of the parish. The night after his return he was given a public reception by his congregation in the Town Hall, when an address of welcome was presented to him, speeches were made, and a pleasant social evening enjoyed. The parish has been most faithfully ministered to by Mr. Beck during the rector's absence.

Ashburnham.—St. Luke's.—During the Advent season special sermons will be preached in this church. On Advent Sunday the Rev. R. Bateman, of the Punjab, India, will preach both morning and evening. During the remainder of the Advent season, Rev. H. Symonds, the incumbent, will preach in the mornings on "The Holy Communion," and in the evenings on "Christianity and Politics," "What is Absolution," and "Religious Instruction in the Common Schools."

NIAGARA.

JOHN PHILLIP DU MOULIN, D.D., BISHOP, HAMILTON

Georgetown.—The Rev. E. A. Vesey, late of Harriston, and formerly of the Pro-Cathedral at Sault Ste. Marie, has been appointed to the vacant rectory of this parish by the Lord Bishop of the diocese, the Rev. Rural Dean Fennell having resigned the charge.

Barton.—Holy Trinity.—The Lord Bishop held a confirmation at this church on Thursday, when seven candidates were admitted into the full membership of the Church, and on Friday evening the Rev. S. Bennett presented eleven more at St. Paul's church, Glanford. Slowly but surely the church in this parish is forging ahead and regaining her lost ground.

Hamilton.—All Saints' had their annual parish gathering on Tuesday evening, when a most enjoyable reunion was happily spent.

St. George's.—This church has been presented with a handsome memorial window in memory of his wife, by H. Bull, Esq.

St. Luke's.—Mr. Napier Burns continues to take this service, and his efforts are much appreciated by the congregation, who look forward to his ordination in the hope of his appointment by his Lordship to this parish.

St. John's.—The parishioners have just completed paying off the debt on our handsome organ, and are to be congratulated on the success crowning the efforts of the faithful few.

Church of the Ascension.—The Rev. J. Waller, missionary from Japan, took the services here most acceptably last Sunday.

St. Thomas.—The new rector, the Rev. C. J. James, late of St. George's, Montreal, preached on the evening of Sunday the 6th ult., and his sermon created a most favourable impression. There was a large congregation present in the church to hear him, and the sacred edifice was prettily decorated with white chrysanthemums and other beautiful flowers. On Monday evening an informal reception was given to the new rector in the parish school-room, which was beautifully decorated with flags, wreaths of smilax, large bowls of lovely cut flowers, etc. A good musical programme was carried out and the refreshments were most daintily and prettily served by the young ladies. Several city clergymen and their wives were present also to welcome Mr. and Mrs. James. Among them being Canon and Mrs. Bland, Canon and Mrs. Sutherland, Canon and Mrs. Forneret, Rev. J. J. and Mrs. Morton, Rev. T. Flett, Burlington, and others.

The Rev. Georgius Zegeer from Damascus has been preaching of late in several of the city churches

Welland.—Fallen on sleep. At 11 p.m. on Friday, the 28th October, Miss Eliza Ann Raymond passed away in the 85th year of her age. Miss Raymond was born in Old Niagara and spent her young days in that historic town. She remembered many incidents of pleasing interest connected with the society of that place in the bygone days, and in her old age she spoke of them with a spirit which gave to them a peculiar charm. The latter years of her life Miss Raymond spent in the family of Mrs.

Lorenzo C. Raymond, the widow of the late Lorenzo C. Raymond, the County Crown Attorney of Welland county. Like her brother Miss Raymond was a devout Christian and a zealous member of the Church of England. She received the Holy Sacrament of the Lord's Supper a few hours before she died, and fell asleep feeling that the Everlasting Arms were beneath her.

MOOSONEE.

Chapleau.—St. John's.—On the 14th inst. a meeting of the members of the above church was called to consider the appointment of a new pastor to succeed the Rev. R. Warrington, who we much regret to say has resigned his charge. The meeting having been opened with prayer the pastor stated that the Bishop of Montreal had offered him, and he had accepted, the cure of Portage du Fort, Que. He then read a letter from a Montreal clergyman strongly recommending to the parish the Rev. H. E. Wright. After some discussion it was unanimously decided that a call be extended to Mr. Wright asking him to accept the charge. The minister's warden, Mr. C. Murphy, then spoke in feeling terms of the happy relations which have existed between minister and people ever since the Rev. R. Warrington assumed the charge of the parish, and deeply regretted his removal from their midst. His work during the past two years, assisted by his amiable wife, has been and is greatly appreciated by every member of the congregation, and it will long remain as a memorial of his untiring efforts for the well-being of the Church to which he belongs. His earnest and impressive sermons, his zealous interest for the spiritual welfare of each individual member of his flock, his kindly and thoughtful counsel, and his heartfelt sympathy in all their joys and sorrows will never, he said, be erased from their memories. While deeply deploring the approaching departure of Mr. and Mrs. Warrington, he hoped that the Divine blessing would attend their labours wherever their lot might be cast, as they had been in Chapleau. Mr. Warrington, in reply, thanked the congregation for their kind expressions to himself and Mrs. Warrington, and assured them that he would carry away many happy recollections of his sojourn amongst them. The meeting then closed with prayer.

British and Foreign.

The Rev. E. W. Yates, curate of West Hackney, has been appointed vicar of St. Paul's, Tottenham, Middlesex.

The Rev. E. H. Elwyn, M.A., has been appointed Principal of Fourah Bay College in the diocese of Sierra Leone.

The Craven Scholarship, at Oxford University, has been awarded to Mr. F. B. Welch, B.A., of Magdalen College.

The death is announced of the Right Rev. T. N. Staley, D.D., formerly Bishop of Honolulu, aged 75. He died at Bournemouth.

There is every likelihood of there being a cathedral built in Belfast in the near future, the estimated cost of which will be £50,000.

The Bishop of London has appointed the Rev. J. J. Glendenning Nash, M.A., to the Prebendal stall of Reculverland in St. Paul's Cathedral.

Mr. Richard Claverhouse Jebb, Regius Professor of Greek in the University of Cambridge, has been appointed Romanes Lecturer for the year 1899.

The University of Cambridge conferred the degree of LL.D., honoris causa, upon Lord Kitchener, of Khartoum, on November 24th last.

On "Great Paul" the big bell of St. Paul's Cathedral, are these words of the great Apostle to the Gentiles: "Woe is me if I preach not the Gospel."

A memorial brass to the late Chancellor Casenove, D.D., will shortly be placed in the side chapel of Edinburgh cathedral on the wall of the southeast choir aisle.

The Rev. A. B. Evans, curate of St. Stephen's, East Twickenham, has been appointed to the assistant secretaryship of the British and Foreign Bible Society.

There is a chorister in the choir of Wells Cathedral who is 78 years old. He has been a member of the choir for the very long period of sixty-three years.

The degree of D.D., honoris causa, was conferred upon the Hon. and Rev. A. T. Lytton, and the Rev. J. E. C. Weldon, by Cambridge University on the 10th November.

The restoration of the Parish Church, Axminster, has just been completed at a cost of £2,000. The church was reopened for public worship by the Lord Bishop of Exeter.

A further portion of the extensive Mosaic work which is being carried out in St. Paul's Cathedral under Sir William Richmond, has been completed and was recently unveiled.

The Archbishop of Canterbury has made a grant of £1,500, from the Marriot bequest, to the Missions to Seamen, towards the endowment of its efforts within the diocese of Canterbury.

The death is announced of the Rev. Canon C. D. Bell, D.D., honorary Canon of Carlisle, and for many years rector of Cheltenham. His views were of a pronouncedly evangelical character.

The Rev. H. E. Winnington-Ingram, rector of Ross, has been appointed by the Bishop of Hereford to a prebendal stall in Hereford Cathedral. He is a younger brother of the Bishop of Stepney.

The Harrow memorial to Dean Vaughan is rapidly approaching completion. It consists of two additions to the beautiful chancel, which Dr. Vaughan gave to the chapel in 1855, and comprises a reredos and a medallion portrait in relief.

The Rev. Canon Eden, vicar of Wymondham, who was one of the oldest clergymen in the Church of England, is dead. He was born in the year 1803, and was ordained deacon in 1827, being priested the following year. He was vicar of Wymondham, in the County of Norfolk, for 43 years.

A new organ and six stained-glass windows have been placed in the church of St. John the Evangelist, New Pitsligo, in memory of the late Dean Webster and the late Canon Bridges, of Fedderate, respectively. The former clergyman was incumbent of the church over half a century, which was built at a cost of £4,000, entirely by his own effort.

The C.M.S. mission to Khartoum is practically an accomplished fact. Dr. Harpur, of Cairo, the Rev. R. Sterling, (who has also the full qualifications of a doctor), and the famous worker in the Student Volunteer Mission Union, the Rev. Douglas Thornton (just ordained by the Bishop of London), are the three Europeans designated for the work.

It is not given to many clergymen to complete fifty years' service in one and the same diocese. The Bishop of Clogher, however, recently completed the fiftieth year of his ministry in the diocese of Clogher, and the clergy and laity of the diocese

have fitly offered their congratulations to his lordship on this happy event in the form of a presentation and address.

The General Committee of the C.P.A.S. have elected the Rev. R. G. Fowell, M.A., secretary of the society, in the place of the Rev. John Barton, resigned. Mr. Fowell has filled the position of assistant-secretary for the past four years. From 1884 to 1890 Mr. Fowell was the Principal and Divinity Professor of Huron College, London, Ont., and for a short while was the rector of St. John's church, in that city.

The resolution carried at the late meeting of the Representative Church Council held at Dundee, was in effect that all clergymen, married or single, who receive equal dividend from the Council, must contribute to the Widows' and Orphans' Fund of the Episcopal Church in Scotland, not that such a fund should be established, as was recently stated in these columns, the fund in question having been in existence for more than a century.

A Lancashire vicar recently stated, in the course of a brief speech at one of the meals on Church Army Day, at the Church Congress, that a man who, when drunk, had pitched a companion through a public-house window, was now a devout and valued sidesman, and another who had been over sixty times before the magistrates for drunkenness, was now one of his best helpers and communicants. These two cases were, he said, examples of the work which had been done in his parish by the officers of the Church Army.

The oldest as well as the smallest church in East Anglia is that of St. Peter-on-the-Hill, near the site of the old castle at Cambridge. St. Peter's is not only noted for its antiquity and very diminutive size, but it has among its equipments a heathenish-looking font—a square stone basin, with dragon-like figures at its four corners. There is nothing in its appearance to discredit the idea that it may have been part of an old garden fountain. The church, as a matter of fact, stands within the precincts of the Roman military station of Comboritum; the make-up of its massive walls contains fragments of Roman tiles and masonry, which some take to be fragments of a Roman altar. This tiny little church is about 25 feet in length inside, from which a space of some 10 feet is railed off as a chancel. The width is rather under 16 feet; about 20 people would crowd the space allotted for seating. At the west end is a tower which is open to the church internally; its area is about 10 feet by 8 feet, and here stand the font and vestry screen, behind which the clergyman dons his surplice. This church is old enough and small enough to warrant the conjecture that it originally served as the private chapel of the Norman governor of the then adjacent fortress of old Cambridge Castle.

Correspondence.

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

WILL MR. KER STATE WHAT SHOULD BE DONE?

Sir,—In common with many of your readers, I have followed your letters and comments on the State of the Anglican Church in Canada with the greatest interest, and quite recently the valuable letter from the rector of St. Catharines, the Rev. Mr. Ker. It would be doing a great service to your readers if Mr. Ker would state still more explicitly all that is in his mind. He speaks of the depressed condition of our communion, which

seems to be generally acknowledged, and he points in the direction of some things which may account for the acknowledged facts. But just when he comes to a point at which we hope to hear more definitely what is amiss, what is lacking, what should be done, he seems to pause as if he had almost gone too far. I may be wrong in thus interpreting his letter, but we should like to hear more from him.

PRESBYTER.

DEPARTMENTAL STORES.

Sir,—In your report, Nov. 17th, of the recent Archidiaconal Conference, I am credited with a depreciatory reference to the Departmental Store as the source of some evils in business. Now, I am aware that departmental stores and their custom of having bargain days were dealt with in the subsequent discussion, but I have no recollection of having made any mention of the Departmental Store in my address on Christian Socialism. In point of fact, the Departmental Store and its bargains were not in my thoughts until they were suggested by the criticisms of Judge Benson. What I referred to, as one of the evils of business, was the desire of the purchaser to get everything as cheaply as possible; a desire which often carries the purchaser beyond the border-line of fair dealing, and robs the producer and middleman of their just remuneration. Into the merits or demerits of the "offer" of bargains, I did not enter; my quarrel was with the "desire for" bargains.

G. WARREN.

THE CHURCH IN COUNTRY PARTS.

Sir,—The writer conceives that one phase of the question is to be found amongst our divinity students in Canadian colleges. They do not foster amongst themselves the true missionary spirit with regard to their prospective work. (The writer pleads guilty). The main themes are, a nice parish, and how shall we escape from country work as soon as possible, if we be so unfortunate as to be therein stationed? Another phase is touched upon by Mr. Ker's leader, but let us with all humility bring it before the attention of our "spiritual masters." The bishops and men in authority do not hold up the hands of clergymen, who here and there are brave enough to proclaim the doctrines of the Church. If such a clergyman involves himself in difficulty, because of his conscientious contentions, his neighbouring brothers assail the ears of the Bishop to the detriment of the very work of rescuing the Church. Depend upon it, sir, if the clergy in the country do not inculcate the Catholic position of the Church of England, they will soon literally have no congregations.

COUNTRY PARSON.

DR. HALL'S BOOK ON THE KENOSIS.

Sir,—In your interesting and kindly review this week of Dr. Hall's book on the Kenosis, there occurs what appears an unfortunate concession. "All Christians," it is said, "hold that, in some sense, the Eternal Word placed Himself under limitations, when He assumed the nature of man." But all Christians, Mr. Editor, hold nothing of the kind. It is quite impossible for the mind to conceive how the infinite Word of God could have been subject to a single limitation whatever, or how the unchangeable Word of God could have altered His nature in any way whatever. We do not understand that the Eternal Word of God was changed into a man; but rather that He assumed the nature of man, with its essential limitations, undoubtedly, into union with Himself. One, not by conversion of the Godhead into flesh, but by taking of the manhood into God." The limitations in our Saviour, then, belonged all to His Manhood, and in no sense appertained to His Godhead. Homo factus mansit quod erat Deus (made

man. He continued as God, just what He was before. We can conceive of the Son of God as uniting to Himself a human soul and body, but in no case can we understand Him as changing the nature of God, in order to "convert it into flesh." You will pardon me this trespass on your columns, but this is emphatically one of those instances when "ce n'est que le premier pas qui coûte." If we admit any limitation in the Godhead, even the very slightest, we might just as well admit all limitations; and if we allow that the Divine Nature suffered even the very smallest change, we might just as well grant any change. The great reproach that we have to bring against this new Kenotic heresy, is that it not only perverts the truth of our Saviour's incarnation, but it tampers with our fundamental conceptions of the Deity Himself, viz., His infinity and unchangeableness.

M. O. SMITH.

Nashotah, Wis.

A LETTER FROM JAPAN.

Sir,—In your issue of September 8th, I came across a letter written by J. H. M., under the heading "Hasten Slowly." I rather admire the dash with which he writes, and the jolly way he sails in to everybody and everything, especially missionary organizers. A salaried agent, whose duty it is to collect for other people's work, is bound to be an expense and a failure, and I think J. H. M. hits the nail on the head, when he says that the great want is lack of ardent zeal on the part of those whose duty and interest it is to have the meetings as they should be, namely, the people on the tip-toe of expectation, sure that when they come to the missionary meetings, facts connected with the Church and its administration, will be put before them, that will make them come again. Missionary meetings are too dry, and the faithful few are tired hearing the same thing hashed and rehashed every time they come out to hear what they should get—facts. Now, J. H. M.'s zeal is not "hastening slowly," when he speaks about Japan as he does. He calls the people "Japs," and their country "a land of dolls, kites, and puzzles." He will pardon me, I am sure, when I say that Japan is no longer such, since she is considered worthy to be admitted into the community of nations, and that our workers, many of whom speak English, read the Canadian Church papers, and object to being styled "Japs." His remarks remind me very much of those made by my brother clergy, just before I left Canada to become a missionary to these people. "We envy you going to such a paradise—a land of sunshine, a land of flowers; everything will be so interesting, so novel," they said. Far off fields look green—things were novel for a time, but the novelty soon wore off. A missionary is a missionary wherever he goes, and is called upon to bear a missionary's cross, which never is a light one. I will not write about the hardships which one is called upon to endure in the interior of Japan, for it would only take up space which I wish to use in writing down facts for J. H. M.'s next missionary meeting, and I feel confident that if his brother clergy are half as zealous and energetic as his letter shows him to be, the Canadian mission in Japan, during the coming year, as far as finances are concerned, will be in a flourishing condition. In the province of Shinshu, where the Canadian Church has begun work, there are over 3,000,000 people, whose souls are precious in the sight of God. Before long, the adjoining province of Echigo will pass under our care, and our responsibility will be increased by 4,000,000 more. The thought of this almost takes our breath away, and if it were not for the sure promises of Christ, we should give up in despair, and return home. Work is being carried on energetically at the capital, Nagano, where a beautiful little church has been just built, and money is being collected to build a hospital, in which a thorough training can be given to young Christian girls, who desire to become nurses. At present, a dispensary, on a small scale, is doing a

good work, and the Christian doctor and nurses are doing wonders in breaking down prejudice against Christianity. I have long wished for a dispensary in Matsumoto, where we have over 30,000 people, whose indifference to religion of any sort keeps them from becoming Christians. The small sum of two hundred dollars a year, for a few years, would make a nice beginning and would strengthen the hands of the workers here amazingly. Oh that God would open the hearts of some of His people to give liberally! If they could only stand with me at my window and see, day after day, the bodies of those who have died in sin and unbelief, carried to the Buddhist temple, behind my house, to be buried, the awful truth would dawn upon them. These might have been saved if the Church had only awakened to her duty sooner. One is rather inclined to ask the questions, Is the Church really and truly awake? What is she doing to teach these 7,000,000 souls that have been given into her keeping? Is she caring for this holy trust? I would ask your readers to judge for themselves from the following facts. There are two missionaries and one native priest, one native deacon, five catechists, and two lady missionary workers in the field—that means a little over half a million people for each worker to look after. To pay the missionaries their salaries is not the only thing to be done—money is needed for running the mission. There are preaching stations to rent, catechists' salaries to pay, tracts and other literature to buy, travelling expenses, etc. The Christians do not all live in the large towns, but some in mountain villages—often a day's journey distant, the missionary walks every step of the way in order to save expense—but at the end of the journey the hotel bill has to be paid. Then we need proper places to worship in—Matsumoto, especially, is in great want of a church. The teachers and students of St. Mary's Bible Home, together with the other Christians, make a nice congregation, and it is so difficult to teach them to behave reverently at the services, when they are held in the preaching-house. We have been trying to gather together sufficient money to purchase a church site, but are still short of the amount wanted, by about two hundred dollars. Will not some good Churchman collect this for us, and interest others, to build the church right away? The Christians who have given all they can, are getting discouraged, and when they look round and see all the money contributed by earnest Methodists and Presbyterians in Canada, to build places of worship for their Japanese brethren, in their hearts they doubt the sincerity and earnestness of Church Christians at home. Then a preaching-house is needed badly at a place called Inariyama, near Nagano. This place was visited by a flood lately, and the water rose four feet in the building. We have tried for a long time to secure a better and more suitable place for holding preachings, but have failed. Will not some one build for us? One hundred and fifty dollars is all that is asked. Are we asking too much? Would that the people of Canada could see for themselves! They would not only give all we ask, but double—treble, yes ten times the amount. It is a bad investment to send out badly equipped missionaries, it not only wastes the time and lives of the men sent, but it wastes money, for the missionary draws his salary, but, as his hands are tied, he accomplishes little. The love we have for our children helps us in a measure to realize the infinite love of God for the souls of His people. We would never cease to be grateful to those who, in time of danger, stretched out a helping hand to protect or to guide our little ones. Is it possible to estimate the blessings that God will shower down upon those who help to save perishing souls for whom He shed His life's blood? Help! help! is the wailing cry. Does the Church hear it? Does she heed it?

F. W. KENNEDY.

Japan, Shinshu,
Matsumoto, October 26th, 1898.

P.S.—Anyone desiring to send subscriptions to

my work can send by P. O. order. Address Rev. F. W. Kennedy, Matsumoto, Shinshu, Japan.

THE HURON EXECUTIVE.

Sir, The letter of Mr. A. Bisset Thom denotes a practical business mind. There is a growing conviction that more men of his type are required on the Executive Committee. His strictures are not without reason, although the committee who sent out the appeal for clerical relief carried out their instructions. There was a consensus of opinion in the Executive Committee that something should be done, but there was a difference of opinion as to the method of doing it. The action of the committee arose from a memorial which I had sent, and of which the following memorial is a verbatim copy. The Bishop had previously expressed himself favourable to setting apart a Sunday for a special collection, and issuing a pastoral to be read in all the churches the previous Sunday. I moved and Canon Davis seconded, that such a course be pursued, but an amendment carried that a sub-committee be appointed to make an appeal, a copy of which Mr. Thom and others received. Whilst hoping it will be successful, my mind has not changed that a general appeal would have been more consistent, and have attained a better result. I understand there are some 32,000 members of the church in the diocese, and an average contribution of 10 cents each would have sufficed. The memorial defines my position, and the reasons set forth, I adjudge sufficient to justify the course I pursued:

To the Right Reverend the Bishop, and Members of the Executive Committee of the Synod of the Diocese of Huron.

The memorial of the undersigned in behalf of the senior clergy of the diocese, who have been deprived of their appropriations under the Mission Fund Canon by the so-called 100 per cent. reduction sheweth:

1. That the said reduction was illegal because it took away the corpus of the appropriation, which could not be done without an alteration of the canon, which alteration was not made.
2. That the deprivation is oppressive, causing distress, because the provision set forth in the canon is the minimum stipend considered necessary for the proper support of the senior clergy, who are affected thereby.
3. That the deprivation is unjust, because the provision made for them arose from a surplus of the Commutation Fund, which surplus does exist to the amount of \$3,000 or more. Also unjust, because they are singled out from the other clergy and made to bear the burden arising from a deficiency in other funds, and for which deficiency they are not responsible.
4. That the deprivation is anti-Scriptural and opposed to the teaching of the clergy of the Church that Christ's law should be obeyed, viz.: "Bear ye one another's burdens, and so fulfil the law of Christ."
5. That the said senior clergy need immediate relief, and are deserving thereof.
6. The undersigned asks that, for the purpose of affording such relief, his Lordship the Bishop be respectfully requested to appoint a Sunday at an early date, for a special collection to be taken up in all the churches of the diocese, in the same manner that a special collection was taken up for the sufferers by the famine in India, and is taken up for Foreign and Domestic Missions. That the proceeds arising therefrom be appropriated to the said senior clergy, according to the scale laid down in the Mission Fund Canon, under the direction of the Bishop of the diocese.

All of which is respectfully submitted.

J. T. WRIGHT.

SUNDAY SCHOOL LESSON SYSTEM.

Sir,—In the discussion on our Sunday School Lesson System at the late meeting of the Provincial Synod, one of the clergy from a Maritime

Family Reading.

VIGIL OF THE NEW YEAR.

(Advent).
 Lead! gentle Saviour, lead!
 It is night!
 The darkness deepens fast,
 Which hides my way;
 Hard doubts arise at last,
 My will will not obey;
 It is night!
 Lead! gentle Saviour, lead!
 Speak! loving Shepherd, speak!
 One word.
 My soul looks up to Thee—
 Looks up for grace,
 Disperse the shadows, see!
 Oh! look upon my face,
 Good Lord.
 Speak! loving Shepherd, speak!
 Yea! Thou art here, oh Christ,
 My all.
 I do not fear the way;
 Nor ask to see.
 My faith inspires, to say
 Thou, Christ Divine, shalt be
 My all
 In all, eternally.

—Ernest W. Simonson.

ENGLAND, AND WHAT WE SAW THERE.

Written for The Canadian Churchman by Mrs. E. Newman.

(Continued from last issue).

As I sat in my room one extremely wet Sunday evening, listening to the chiming of the bells from the many church steeples, I shall say something of one or more of the churches we attended while in town. Having been to St. Paul's Cathedral in the morning, it was too foggy and disagreeable to venture, as we had intended, to St. Margaret's or the Abbey for the evening service. St. Pancras' bells on the opposite side of the street are trying to ring "Abide with me" in a key for which it was never intended, and in spite of "Pope's" assertion to the contrary I find the discord sadly at variance with the harmony of the various peals as their music comes to me through the open window. I like what is called "firing the bells," a sort of "feu de joie" upon occasions of public rejoicing; every bell in every tower and steeple clangs out simultaneously, and in unison, a single note; the effect produced is grand in the extreme. "Extremes" sometimes "meet," but from the Foundling Hospital in Guildford street to St. Cuthbert's, Philbeach gardens, at Earl's Court, the way is long. The former, founded in 1739 for the purpose of feeding, clothing and educating destitute children, is one of the most interesting charities in London; attached is a beautiful chapel, with a service "low" enough to suit the most captious low Churchman. We were admitted to the service by the payment of a small offering at the chapel door. Strange to relate, the vicar opened his discourse thus: "The British Association is now meeting in Toronto, and as doubtless every one knows, Toronto is a long way off." We certainly did, and pricked up our ears to hear if he had anything more to say about Toronto. Not as amusing, however, as a remark made one evening in our hearing by an English-woman, who had just returned from Canada, unaware of the presence of "natives." "Toronto is a very nice place, but I much prefer living in the centre of civilization." But to return. After the service, visitors are invited to walk through the suite of rooms, containing some valuable paintings and portraits of Hogart and Handel, who contributed largely to this great public charity, and afterwards to the dining halls, to watch the poor little foundlings feed. An imposing parade from the chapel, to the music of a tiny band, preceded

the singing of "Grace before meat." Poor little mites; I should have felt inclined to pity them for the cooling of their dinners, during those rather lengthy performances, had it been possible they could have been colder; thick slices of dry, cold beef with lukewarm potatoes; nothing more. How they must have wished for another jubilee, when, for one day at least, their dinners were enriched by cakes and puddings. I must not omit a mention of the beautiful singing at the Foundling chapel service by the children; the girls on one side of the organ in the gallery, the boys upon the other, and assisted by professionals, it was truly delightful. In the Marylebone parish church we enjoyed a hearty, bright service. The charity children from the schools opposite marched in, looking happy and clean in their brown dresses, yellow gloves and stockings, white muslin neckerchiefs and mob caps; some of them decorated with bows of blue ribbon, marks of distinction evidently, possibly of good conduct. Another Sunday we went to St. Cuthbert's, Earl's Court, in ritual much the same as St. Alban's, Holborn, and St. Barnabas', Pimlico. Not until we had joined in these latter services could we realize the advancement of the Anglican Church in this land. I would there were everywhere the same devotional spirit, the true heart worship, and holy reverence for sacred things as in the so-called "High" churches of England. And now, Mr. Editor, with many thanks for the space so kindly afforded me in your paper during the past ten months, I feel compelled, owing to the press of business in the ranks of the Women's Auxiliary, for a time to cast anchor. May I, however, claim the privilege of sending you an occasional paper as time and space permit during the winter months, with a short account of a delightful two weeks' spent in Paris and the quaint little Normandy town of Rouen, with possibly a little more yet of lovely old England? In connection with the casting of my anchor comes a feeling of sincere regret for the sad fate of our faithful Capt. Griffiths, who perished in the Mohegan disaster, and who so carefully piloted us to England and return in the good ship "Manitoba;" a faithful officer in the discharge of duty, at his post in calm, or storm, and fog. The day before we sailed it was our delightful privilege to spend a pleasant hour chatting over the afternoon tea-cup with our late revered Bishop Hellmuth and Mrs. Hellmuth in Queen's Gate Gardens. The cordial welcome as of old; the old cheery greeting and keen interest in the affairs of the diocese of Huron, and at parting, the hearty "God bless you." Our last good-bye in England; as a benediction, seemed a fitting close to our happy visit, and the pleasant memories we were carrying back with us to our Canadian home from our Motherland.

GODLY SORROW AND HOLY JOY.

There is a time, as Ezra taught, to be cast down with godly sorrow, and there is a time to be uplifted with holy joy, and the second of these is always the fruit of the first. No heart was really ever moved with godly sorrow that did not in God's good time come to holy joy, and no heart ever came to holy joy that had not first been moved with godly sorrow. We cannot tell what God's time is in dealing with individual souls. Sometimes the clouds hang long over the believer's heart, and he is tempted to doubt whether the day of joy will ever dawn upon him at all, but at such a time let him remember God's word by His prophet—"Heaviness may endure for a night, but joy cometh in the morning." The joy is sure if the sorrow is real. If the heart is truly moved with the thought of its own offence against God, not only moved because it has injured itself or lost its good name in the sight of its neighbours, but because it has offended against a holy God, it will come to holy joy in God's time. We cannot tell what that time is, for His thoughts are not as our thoughts, nor His ways as our ways. It may be that the night of sorrow will endure until the dawn of the perfect day, and that the morning which brings the truefulness of joy will be the morning of the resurrection.

quocese said that he used in his school the "St. Paul's Manual of Christian Doctrine." In a copy of that book now before me, page 152, I find the following question and answer: "Can we explain how the consecrated elements become the Body and Blood of Christ?" "No, this is a mystery known only to God, and a reverent faith will be content to accept the blessing without attempting to explain or argue about a thing so deep and sacred." To the plain lay mind, this seems directly contrary to the second clause or paragraph of Article XXVIII.; and to the words of the rubric, which says that "the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored, for that were idolatry." According to the doctrine of the Church, as here authoritatively laid down, the bread and wine do not "become" anything, but remain bread and wine, after their consecration. Is a presbyter of the Church of England to be considered loyal to his Church when he introduces or permits the use in his Sunday school of such a manual?

A LAY DELEGATE.

THE CHURCH IN A CRISIS.

Sir,—Will you kindly allow me space to say that my good friend, the Rev. Robert Ker, rector of St. Catharines, in common, I fear, with a good many other people, has been misled by newspaper reports and comments, as to the real character of what they call a very pessimistic speech in the late Provincial Synod. What I said was in support of a motion on the aggressive work of the Church. In advocacy of that motion, I pointed out, first, that previous Provincial Synods had almost wholly occupied themselves in making, amending and un-making canons, and in passing resolutions, which did not in the least affect the vital interests of the Church or make it more efficient in its work. The series of resolutions, which were adopted by the Lower House, pledged the Synod to devote itself in several ways suggested, to active, aggressive work. To impress upon the House the need of such work, I pointed to facts well-known to many members of the Synod. As, first, that no systematic plan of extension had been adopted or acted upon in the early days of the country's settlement. That parishes and missions had been established here and there at random, and that wide inter-spaces of country, with incipient towns and villages had been left without the Church ministrations, until the bulk of the people had been gathered into some alien fold. I gave descriptions of two or three such neighborhoods known to myself. I stated that as a result of this unwisdom, we had to a great extent lost the country. That the Methodists alone, outnumbered us three to one, in their ministers and places of assembly; and that we could not hope to recover the land until we put a sufficient force into the field to occupy every available spot, and by multiplied services, teaching, preaching, and the constant circulation of the Church's didactic, devotional and defensive literature, change, if possible, the alienated, if not hostile, sentiment that now existed. My speech was not an indictment of the clergy or the Church of England. It was not an attack upon the Bishop, as has been charged. It was a call to arms and was no more pessimistic than the reputed speech of Wellington on the field of Waterloo was pessimistic, when he said to his guards, "There is the enemy. Up, boys, and at them."

JOHN LANGTRY.

—Honesty is the best policy, but be not honest for policy's sake.

—God had one Son on earth without sin, but He never had one without sorrow.

—The world never tires of Jesus. It is soon weary of speculations about Him, it outgrows men's conceptions of Him, it turns restlessly from each age's interpretation of His sayings, but for Himself there is abiding affection and reverence.

Address Rev. Japan.

IVE.

Thom denotes is a growing e are required strictures are committee who et carried out ensus of opinat something difference of it. The action norial which I ving memorial previously ex- g apart a Sun- ing a pastoral previous Sun- seconded, that mendment car- dnted to make om and others successful, my d appeal would ave attained a re some 32,000 iocese, and an ch would have y position, and icient to justify

and Members ie Synod of the

in behalf of the have been de- er the Mission per cent. reduc-

legal because it opriation, which iteration of the ade.

ive, causing dis- th in the canon d necessary for clergy, who are

st, because the om a surplus of rplus does exist Also unjust, be- the other clergy sing from a de- which deficiency

riptural and op- y of the Church l, viz.: "Bear ye ulfil the law of

need immediate

for the purpose lship the Bishop it a Sunday at an i to be taken up in the same man- taken up for the and is taken up is. That the pro- riated to the said e laid down in the direction of

mitted. T. WRIGHT.

ON SYSTEM.

Sunday School ng of the Provin- from a Maritime

LOVEST THOU ME

"Lovest thou Me?" I heard my Saviour say.
Would that my heart had power to answer, "Yea,
Thou knowest all things, Lord, in heaven above
And earth beneath; Thou knowest that I love.
But 'tis not so, in word, in deed, in thought;
I do not, cannot love Thee as I ought.
Thy love must give the power, Thy love alone,
There's nothing worthy of Thee but Thine own,
Lord, with the love wherewith Thou lovest me,
Reflected on Thyself, I would love Thee."

—Montgomery.

HOW TO BE REMEMBERED.

Thousands of men breathe, move and live,
pass off the stage of life, and are heard of
no more. Why? They did not a particle of
good in the world, and none were blessed by
them; none could point to them as the in-
strument of their redemption; not a line they
wrote, not a word they spoke, could be re-
called, and so they perished—their light went
out in darkness, and they were not remem-
bered more than the insects of yesterday.
Will you thus live and die? Live for some-
thing. Do good, and leave behind you a
monument of virtue that the storms of time
can never destroy. Write your name, by
kindness, love, and mercy, on the hearts of
the thousands you come in contact with, year
by year, and you will never be forgotten.
No, your name, your deeds, will be as legible
on the hearts you leave behind as the stars
on the brow of evening. Good deeds will
shine as bright on the earth as the stars of
heaven.—Dr. Chalmers.

JAPAN

Japan's population, including Formosa, is
forty-five millions. This, according to a sta-
tistician, places Japan sixth in the list of
countries, according to population, in the
world. The five that surpass her, named in
order of number, are China, India, Russia,
the United States, and Germany. From
every point of view Japan is worthy the in-
creased attention of universal Christendom.

INTERCESSORY PRAYER.

There are some duties, amongst those
assigned to each individual, which seem chiefly
to fall under the head of our duty to God;
others—and these a very numerous class—re-
late more especially to our neighbour; and, yet
again, there are a few which principally con-
cern ourselves. Many of our duties have more
than one side, and there are some which puzzle
us, because one appears to clash with another,
and we know not to which we should give our
first attention.

But there is one duty of paramount impor-
tance, imposed upon us as members of the great
human family, which links together God, our
neighbour, and ourselves. This duty there is
never any doubt about; it never causes per-
plexity or clashes with any other.

It is the duty of Intercessory Prayer.

By its means we (as it were) stretch forth
one hand to God, and the other to our neigh-
bour; and as we make use of this mysterious
spiritual force, the blessings which we crave for
others overflow into our own hearts, and enrich
our own lives.

It is a truism—though one which few of us
realize as we should—that the very first word
of the Lord's prayer teaches us to be unselfish
in our devotions; for selfishness is, alas! such a
subtle enemy that it strives to force itself, dis-
guised as an "angel of light," into the very
presence of God. Hence, we must be constant-
ly on the watch to overcome and crush it out.

Yes! It is possible to be selfish even in our
prayers, unless our eyes are constantly fixed
upon our Great Example, unless we are con-
stantly learning from Him to pray continually
and perseveringly for others.

ON A FOGGY NIGHT.

Sometimes on a foggy evening we wonder
at the path of light that streams from a
street lamp out into the darkness. Every
drop of moisture has become a mirror to re-
flect the rays which seem so feeble on a
night when the earth is flooded with moon-
light. And so the Christian, whose influ-
ence is hardly noticed when all is serene and
bright, shines with strange radiance when
storms and darkness come. Every trial and
temptation does something toward reflecting
and magnifying the rays of faith and love
which stream from his trusting heart. Shine
most steadily, then, when the world seems
darkest. The clouds and the rain will give
your light new lustre.

"THE FORMER THINGS ARE PASSED
AWAY."

There shall be no more death,
In that bright world of day,
Driven by the Spirit's mighty breath
Eternally away;
Within those city walls
The ransom'd walk in white,
And death's cold shadow never falls
On their glad home of light.

There shall be no more grief,
Nor cry of sore distress;
The last sad fading of the leaf,
Was in the wilderness;
The springs of grief are dried;
All fountains run with joy,
And swell the calm transparent tide
Of heaven's serene employ.

There shall be no more pain,
No weary feet or hands,
No careworn brow, no wilder'd brain,
No counting the last sands,
A body like the Lord's,
A crystal mind like His,
A spirit tuned to sweep the chords,
Of undecaying bliss.

O, blessed home of love,
Secure from storm and strife;
The haunt of the Eternal Dove,
The fatherland of life!
My spirit thither flies,
And surely it is well
With Jesus thus in Paradise,
A little while to dwell.

—Bishop Bickersteth.

THE GOLDEN LINK.

The first man was made "for a little while
lower than the angels" for a little while!
God's ultimate purpose for man was that he
should take princely rank. In the second
paradise he has taken it. He does not sit at
the angels' feet in the Book of Revelation;
he has climbed on to their throne. There is
a wonderful rank of dignity about men per-
fected in Jesus Christ. If you were not grand
creatures at the bottom, Jesus Christ would
never have been born into this world to save
you. There is a wonderful magnificence in
men somewhere, or the Son of God would
never have died for us, and rose again for us.
Under this dying shape there is a mysterious
grandeur, you may be sure of that. Only in
our generation we have been looking at the
other side a great deal. Ever since I can
recollect, scientific men have been looking
for what they call the missing link. What is
the missing link that they look for? They
say that they think there is somewhere an
organism that will link you with the beast,

with the newt, with the worm. Now, it is not
for us to say whether they will find that link.
They may find it. It is not the business of
the Church to pronounce on such a question,
it is for intellectual men to solve that accord-
ing to the facts that they discover, and I
neither know nor care whether they will find
the link that binds us to the under world. I
am not concerned about that, but why don't
you lift your eyes and look at the other end
of the chain and see the glorified Jesus? You
cannot find the link although you are grop-
ing for it in the dirt that binds you to the
world of dust and darkness, but at the other
end of the chain there is a golden link that
binds you to God, to immortality, to heaven,
to eternity.—Rev. W. L. Watkinson.

HINTS TO HOUSEKEEPERS.

Christmas Pudding.—One pound and a
half of chopped suet, two pounds of raisins,
stoned, two pounds of currants, half a cup of
brown sugar, half a pound of mixed peel
(lemon, orange and citron), ten eggs, less
than half a cup of molasses, a teaspoonful of
ground cinnamon, a quarter of a teaspoon-
ful of mace, a quarter of a teaspoonful of nut-
meg, two ounces of shelled and blanched al-
monds. Separate the yolks and whites of eggs,
chop suet fine, add yolks of eggs, well
beaten, then add the other ingredients, then
whites of eggs, and flour enough to thicken;
last thing, half a cup of hot milk with one
teaspoonful of baking soda and two teaspoon-
fuls of cream of tartar. To be put in a cloth
and boiled for three or four hours; when
wanted for use, boil again for three or four
hours.

Lemon Sponge.—Ten sheets of gelatine,
one and a half cups of water; heat water until
gelatine is dissolved, then add one and a half
cups of sugar and the juice of three lemons;
when all is dissolved, take off stove and let
cool, but not set, then add whites of five
eggs, beaten to a froth, then beat the whole
till quite stiff, put in mould and place on ice
to set; make a boiled custard with the five
yolks and serve with the sponge. Use a little
more gelatine in hot weather.

Bird-Nest Pudding.—Peel and core six or
seven apples, leaving the apples whole, and
put into a buttered pudding dish. Mix five
teaspoonfuls of flour and a little salt, wet it
to a smooth paste with a little milk, and add
the yolks of three eggs well beaten, then the
whites, and more milk, using one pint in all.
Pour it over the apples and bake one hour.
Serve with hard or creamy sauce.

Cocoanut Cream Bonbons.—Grate some
cocoanut fine. Mix it with as much of the
boiled cream as will bind it into a paste,
flavour with lemon or vanilla, make into
small balls, part of which drop into white
cream. The other part may be dipped into
cream mixed with chocolate. To do this, melt
a piece of unsweetened chocolate in a cup
with a teaspoonful of water. Mix this with
enough cream to sweeten it, and use it for
coating the rest of the cocoanut balls.

Vanilla Cream Stick.—Boil three pounds
of granulated sugar with half a pint of water;
let it dissolve slowly on a cool part of the
range; then add a large tablespoonful of vin-
egar and a teaspoonful of gum arabic dis-
solved in very little water. Boil till it is brit-
tle, then remove from the fire, and flavour
with vanilla, peppermint, cinnamon or what-
ever you wish, only remembering that all
work must be quick. Rub the hands with
sweet oil or butter, and pull vigorously till the
candy is white; then twist or braid it, or pull
it out into long thin strips, and cut it off.

Children's Department.

A GENTLEMAN.

I knew him for a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale—
A lad who had his way to make,
With little time for play;
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street;
Off came his little hat.
My door was shut; he waited there
Until I heard him rap.
He took the bundle from my hand,
And when I dropped my pen,
He sprang to pick it up for me—
This gentleman of ten.

He does not push and crowd along;
His voice is gently pitched;
He does not fling his books about
As if he were bewitched.
He stands aside to let you pass;
He always shuts the door;
He runs on errands willingly
To forge and mill and store.

He thinks of you before himself,
He serves you if he can;
For, in whatever company,
The manners make the man.
At ten or forty, 'tis the same;
The manner tells the tale,
And I discern the gentleman
By signs that never fail.

THE MONKEY AND THE SUGAR.

On one occasion a monkey was given a lump of sugar in a corked glass bottle. The monkey was fond of sugar, and the sight of this lump excited him. He tried every way that he could to get at it, twisting himself around the bottle, watching it slyly for a long time, then jumping on it suddenly, as if he thought he could catch it unawares, snapping at it through the glass as if he must reach it, but all to no purpose. He would sit and look at it for hours at a time, as if he were trying to think of some way to reach it, and at such times his face would express the greatest sadness, as if there was no use trying to be happy as long as that lump of sugar couldn't be had. Sometimes he would tilt the bottle up to drink out the sugar, and then make a quick spring to catch it as it fell back to the bottom. But he couldn't get it till one day a jar of bananas that stood on the table was knocked over and broken, the fruit rolling in all directions. This seemed to be a sufficient hint, for almost at once he seized the teasing bottle,

DYSPEPSIA

Horsford's Acid Phosphate reaches various forms of Dyspepsia that no other medicine seems to touch. It assists the weakened stomach, and makes the process of digestion natural and easy.

Pleasant to take.

For Sale by all Druggists

CHAINS OF GOLD

We now have on hand a regular Christmas line of Gold Watch Chains—a liberal stock, choice patterns and splendid values.

The Men's Chains include everything desirable in Curt, Fetter and Cable Links, and cost from \$10 to \$40.
For Ladies' wear, the long gold guards are as popular as ever, and cost from \$9 to \$50.

Our Illustrated Catalogue shows many of these, and also several thousand other lines just as appropriate to the gift season.

Ryrie Bros.

Cor. Yonge and Adelaide
Sts., Toronto

lifted it high, and threw it to the floor with great force. Of course it broke, and of course the monkey seized the lump and munched it with great satisfaction.

A LOW IDEAL.

Two young men who will graduate next year were lately overheard discussing their plans for the future.

"Have you made up your mind what you will go into when you leave school?" asked one of them.

"No, not definitely. I'm thinking some of trying to study medicine."

"Well, I'm going into the real estate business. I tell you, Harry, there's a pile of money in real estate, and I'm going in for the thing that promises the biggest money in the shortest time."

And there came instantly to mind something I had read that very day. It was this: "It is an utterly low view of business which regards it as only a means of getting a living. A man's business is his part of the world's work, his share of the great activities which render society possible." A man's business is his opportunity of living Christ. If his only motive is to make "big money" to be spent in personal enjoyment, his idea of his business is low indeed.

THE CAT IN ANCIENT TIMES.

The cat was very highly regarded in England at one time, both as a rat and mouse catcher, and as an ornament to society. The ancient Egyptians treated cats with great distinction. It was a crime to kill them. The most prominent cats were, upon death, embalmed in drugs and spices, and cat mummies have been found side by side with those of kings. When Cambyses, the Persian, attacked the Egyptian city of Pelusis, he cunningly provided his soldiers with cats instead

of shields. When the host advanced, the Egyptians retired in confusion upon discovering that they would be unable to do damage to their enemy without seriously imperilling the lives of vast numbers of cats. And so the city was taken easily. It cannot be disputed that the ancient Egyptian cats must have enjoyed life very much.

WHY THE BOYS CHANGED THEIR MINDS.

"Where are you going, Ned?"
"Down to the orchard to look for a bird's nest."

"What for?"
"Why, you know our teacher, Miss Graham? She has a collection of nests. She was showing them to my sister and me the day we went there on an errand. I thought that maybe I could find something down in our orchard that she hasn't. So many birds build there. Will you come along, Jack?"

"Why, yes, of course. I'll help you look."

Ned was hurrying along in the direction of the orchard, and Jack soon caught up with him. In a few moments they were among the trees, looking first at one, and then at another, in the hope of finding something very unusual.

"There's a beauty, Ned; let's take that."

"That's so; it is a beauty, and no mistake."

The boys were now standing under the wide spreading branches of a low tree. Their attention had been taken by a delicate little structure woven of thin blades of dried grass, shaped somewhat like a basket, and fastened securely to two of the outer branches. The sunlight resting on it made it look almost as yellow as gold. Its fragile contents, light grayish eggs with curiously shaped spots of brown, added to the beauty of the picture. The nest was so low as to be easily examined.

"It's tight enough. How shall we get it without spoiling it?" Jack inquired.

"Wait!" and Ned lifted a warning finger.

The boys drew back just as a yellowish bird darted out from among the branches and took up a position in a tree close by. It was followed by another, a lovely creature in chestnut and black. Both seemed greatly alarmed, but the former only fidgeted about on the tree while the latter gave expression to its feelings in notes that were decided, but not unmusical.

"I know that bird—that one in

Sunday School Teachers AND Scholars

Want the Best

When it is cheapest,

and the Cheapest

When it is best.

If your Sunday-school is using the International Series of Graded Lesson Helps and the Weekly Papers issued by the DAVID C. COOK PUBLISHING CO., then you may rest assured that you have the best and cheapest in the world.

Why Not Have the Best

When it is also cheapest?

If your Sunday-school does not use the DAVID C. COOK publications, you should write at once for sample copies, which will be sent free. You will be surprised and delighted at the great improvements made during the year. A careful and unprejudiced comparison of these with all other publications will convince you of their superiority.

You should see the great Comprehensive Quarterly, containing five pages of explanatory notes on each lesson (64 pages in all), numerous elegant half-tone engravings (many printed in colors), and other special features found in no other publication. You should see the whole line of Graded Lesson Helps, which have no equal in the world.

You should see YOUNG PEOPLE'S WEEKLY, the largest and best Sunday-school paper published; the WEEKLY MAGNET and DEW DROPS (all with beautiful colored pictures), and other papers for the little folks. Sample copies free.

No man living has done so much to improve and cheapen Sunday-school literature as has DAVID C. COOK. His publications lead, and will continue to do so. The children prefer them, and so do teachers, wherever used. Write for samples.

DAVID C. COOK PUBLISHING CO.
36 Washington St., CHICAGO.

chestnut and black," whispered Ned; "it's an orchard oriole."

"What's the light one?" asked Jack.

"Why, that must be the female oriole, and that is their nest."

"But ain't the 'same kinds of birds alike?" Jack inquired wonderingly.

"O, no, father says they seldom are, that is, the male and the female. The male bird in most cases is prettier. Just see how we have frightened them. Let's hide where they can't see us, and watch what they do."

"Yes, perhaps they'll go to the nest."

The boys stepped softly behind a large tree near by. There they could see the nest without being seen by the birds. But it was several minutes before the timid creatures recovered from their alarm. They hopped

GET THE GENUINE ARTICLE!

Walter Baker & Co.'s Breakfast COCOA

Pure, Delicious, Nutritious.

Costs Less than ONE CENT a cup.

Be sure that the package bears our Trade-Mark.



Trade-Mark.

(Established 1780.)

Walter Baker & Co. Limited,

Dorchester, Mass.

about uneasily from branch to branch, looking this way and then that, as if to make sure that no enemy was near. Then the female oriole quietly slipped into the nest, and her mate went as near to it as he possibly could. Every little while he would glance at her and seemed to say: "Don't you be afraid. I'm here, and I'll protect you."

"Doesn't he seem proud of the nest?" whispered Ned.

"Yes, and see how contented she is sitting there on those eggs."

"Say, Ned," went on Jack, after a moment's thoughtful pause, "it seems to me it would be a kind of a shame to take that nest away from them."

"Just what I was thinking. They'd feel awful. I suppose. Let's don't. I never thought much about how they'd feel."

"Neither did I. All right, we'll let them keep it."

The boys watched a while longer, and then started for home.

"I wonder that Miss Graham would take the nests," Jack remarked on the way.

"Well, I was just thinking that she probably takes them after the birds are done with them. I remember now, too, that she spoke of getting them late in the fall, and I'm sure she wouldn't do anything to hurt the birds, because she loves them so."

"But don't you suppose they want the nests another year after all the trouble they take to build them?"

"I hardly think they do. Besides, Jack, the nests are blown about so, and so much spoiled by the storms of winter, that they can't be worth much the following spring. They mostly blow down, too, so I think it

"It's a Great Tea," SO RICH, SO PURE,
SO DELICIOUS.

"SALADA"

CEYLON TEA

Have you tried it?

AN ESSENTIAL IN ALL HOMES.

SIMPLE STRONG



SILENT SPEEDY

14 Millions Made and Sold

Always improving.
Never better than now.
See the Latest Model.

THE SINGER MANUFACTURING CO.
OFFICES IN EVERY CITY IN THE WORLD.

is all right to take the deserted ones."

"Then we can watch that orchard oriole's nest and take it for Miss Graham after the birds leave it."

"Yes. It won't be so pretty then, I suppose, but she'll appreciate it. I wonder now that I ever could take a nest while the birds were using it, but I didn't think. I won't any more, though."

BOOK AGENTS WANTED FOR
the only Official and superbly illustrated **HISTORY OF OUR WAR WITH SPAIN**
ITS CAUSES, INCIDENTS, AND RESULTS. A reliable and exhaustive story of the war, Civil, Military, and Naval, from its beginning to the close. With many fine steel plates, maps, and choice engravings. By Hon. HENRY B. RUSSELL, assisted by SENATOR PROCTOR (Vt.) and SENATOR THURSTON (Neb.). One Agent cleared \$200.00 in first two weeks, another \$400.00 in three weeks. 1,000 more Agents wanted. Distance no hindrance for we pay freight, give credit, extra terms, and exclusive Territory. Write for terms to the exclusive publishers, A. D. WORTHINGTON & CO., Hartford, Conn.

"Neither will I," Jack said decidedly.

Boys & Girls

We are giving away watches, cameras, solid gold rings, sporting goods, musical instruments & many other valuable premiums to boys and girls for selling 18 packages of Royal English Ink Powder at 10c each. Every package makes 50c worth of fine ink. We ask no money—send your name and address, and we will forward you 18 packages with premium list and full instructions. When you sell the Ink Powder send the money to us and select your premium. This is an honest offer. We trust you. Don't lose this grand opportunity. Write for the outfit today. Address all orders to Imperial Ink Concern, 56 Adams St. Oak Park, Ill.



Tenders for Supplies, 1899.

The undersigned will receive tenders for supplies up to noon on Monday, December 5th, 1898, for the supply of butchers' meat, butter, dairy and creamery, giving price of each, flour, oatmeal, potatoes, cordwood, etc., for the following institutions during the year 1899, viz.:

At the Asylum for the Insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetanguishene; the Institutions for the Deaf and Dumb, Belleville, and the Blind at Brantford.

Two sufficient sureties will be required for the due fulfillment of each contract.

Specifications and forms of tender can only be had by making application to the Bursars of the respective institutions.

N.B.—Tenders are not required for the supply of meat to the Asylum in Toronto, London, Kingston, Hamilton and Mimico, nor to the Central Prison and Mercer Reformatory, Toronto.

The lowest or any tender not necessarily accepted.

Newspapers inserting this advertisement without authority from the department will not be paid for it.

(Signed), R. CHRISTIE,
T. F. CHAMBERLAIN,
JAMES NOXON,

Inspectors of Prisons and Public Charities.

Parliament Buildings, Toronto,
November 21, 1898.

NEW BOOKS

specially suitable for the

HOLIDAY TRADE

Ian McLaren's New Book

AFTERWARDS, and other sketches, 12mo, cloth, \$1.25.

These sketches are in English except two and are equal to anything McLaren has written.

Hugh Black, M. A.

FRIENDSHIP; with marginal and other decorations by F. Berkeley Smith. Printed in two colors, 12mo, decorated cloth, gilt top, boxed, \$1.25.

Dr. W. Robertson Nicol, says: "Mr. Hugh Black, of Free St. George's, Edinburgh, is now—we suppose—the most popular preacher in Scotland. His wise and charming book, 'Friendship,' is full of good things winningly expressed, and though very simply written, is the result of real thought and experience."

Dr. J. R. Miller's New Book

THE MASTER'S BLESSED. A Devotional Study of the Beatitudes. Decorated margin, 16mo, cloth, gilt top, boxed, \$1.00.

In its mechanical details—deckled-edged paper, ample margins with artistic illuminations, ornamental chapter headings and title page—decorated covers—the book is worthy of a subject and author.

Two Booklets by Dr. J. R. Miller.

Beside the Still Waters. A meditation on the 23rd Psalm, beautifully illustrated—small 4to, artistic paper cover, 35c.

The Secret of Gladness. Same size and style as *Beside the Still Waters*. 35c.

Write for our Holiday List of Books, Booklets, Cards and Calendars for 1899, and see our special offer.

Fleming H. Revell Company

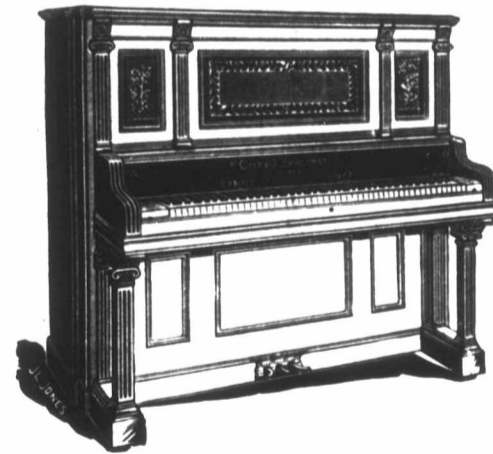
154 Yonge St., Toronto

NEW YORK

CHICAGO

Gourlay, Winter & Leeming

188 YONGE STREET



About * * * * *

Pianos, Organs and Music Boxes

An Instrument is a necessity.
It is no longer a luxury.
If you need one call on us.
We have sold instruments for over 25 years.
You can have the benefit of our experience for nothing.

All questions answered promptly and truthfully.
Low prices, marked in plain figures—easy payments.

Large stocks—best makes.
Used Piano at bargain prices—\$50 upwards.
Used Organs at \$25 upwards.
Stella Music Boxes, sweetest and best.

Favor us with a call, or correspond.
You will receive courteous treatment.

Gourlay, Winter & Leeming

188 Yonge Street, Toronto

A GIRL'S OPPORTUNITIES.

One of the things which should stimulate you girls in your work at home is the fact that your opportunities are not transferable. If the daughter of the house refuses to do her part, no one else can make up for her neglect. Provided you are not trying to be something different from what God meant you to be, if you do not attempt to shoulder responsibilities too heavy for you, if you are content to be loving, tender, helpful girls, you can accomplish a task that would daunt the bravest general, and puzzle the wisest statesman.

Did you ever think, girls, that there was a real missionary power in simply looking sweet? On the other hand, there is danger of giving too much thought to the question, "Wherewithal shall we be clothed?" But it has been my observation that the girl who spends an undue amount of energy on dress "for company" is quite likely to think that a soiled shirt-waist is "good enough for morning," and to make her appearance at breakfast with untidy hair and trailing shoe-strings. I have in mind one young daughter who begins each day bright and fresh and sweet as a June rose-bud. Father carries her picture with him to the office, framed somewhere in his heart, the boys take it with them to their work or play, and each one has the impression that the morning has begun with sunshine.

Then there is the matter of adorning a home which seems to belong especially to girls. The flowers here and there, the pot of vines in the window, the dainty draperies over the mantel, things for which mother can hardly find time, but which lend completeness to the whole like the icing on a cake. Yet I have known girls whose own rooms were perfect little bowers, and who were constantly bestowing pretty bits of fancy-work on their friends, who never thought of making the most trifling ornament to relieve the bareness of the family living-rooms.

There is not a girl who reads this who will not at once think of a dozen chances of helpfulness in the home, which perhaps have never occurred to me. But the thought I wish to leave with you is this: God has a mission for our country. He means her to be a light in the world, a refuge, a centre of Christian life and liberty. It is through her Christian homes that she can carry out His plans. The girl who makes her home attractive and happy, so that her father forgets his business cares the moment he enters the door, so that her brothers are not anxious to be away in the evening, so that purity and joy and helpfulness radiate from it as light streams from a candle, is doing for her country what armies and legislatures could not do, the highest work of patriotism.

Great blessings that are won with prayer are worn with thankfulness.

STAMMERING CURED TO STAY CURED!

Linton Orthophonic Institute, Brockville, Canada. Established 1891. High-class. Fully endorsed. Open always. Larger regular attendance than all other schools of its kind in Canada combined. Permanent cures. No advance fees. Prospectuses.

The Electropoise.

Its Value and Uses as Told by Testimonials.

One of the effects of the Electropoise treatment is to stimulate the nerve centres to increased activity, thus building up the nervous system. This is proven by the letter given below from Rev. Mr. Bell, the well-known evangelist:—

We have had an Electropoise in our family for almost two years. I can highly recommend it for all nervous troubles. I believe it a success. REV. H. H. BELL. Monmouth, Ill.

Another equally important result is the building up in flesh and tissue resulting in additional strength and vitality, and furnishing a reserve to fall back on in time of need. The letter from Mr. Rockwell, a successful merchant, gives his experience; it follows:—

I am doing considerable talking for the Electropoise as it has put fifteen pounds of flesh on me since July. Yours truly, H. H. ROCKWELL. Wellsville, N.Y.

Unless a person enjoys sound and restful sleep, there is some weakness, which in time is sure to be followed by a well-defined form of disease. Almost the first beneficial effects noticeable from this treatment is a feeling of exhilaration and strength experienced after a sound night's rest. Mr. Pritchard, editor of a prominent religious weekly, gives his experience in the editorial that follows:—

But I hold up before you the power of the Electropoise to put a person quickly and naturally asleep, and keep him asleep until satisfied nature awakes refreshed. In my own family, in this one respect alone, it has been an incalculable blessing. In this way the Electropoise is a preventer of sickness, and prevention is better than cure. JOHN W. PRITCHARD, New York City. Editor Christian Nation.

Persons suffering from poor circulation will find in the Electropoise a remedy sure and simple. Quick and lasting results follow. Oftentimes by the use of this little instrument cold feet can be warmed quicker than by an open fire. The experience of Miss Wright is given in a grateful letter:—

I have taken two courses of treatment with the Electropoise and have been marvellously benefited. My circulation is so invigorated that I feel a glow and warmth in my veins to which I have been a stranger. I have suffered much from cold feet and hands all my life, but now I am troubled no longer, and an inward trouble of many years' standing seems to have vanished also. I believe in the Electropoise. JENNIE WRIGHT. 17 Preston St., Philadelphia, Pa.

As a rule physicians look with scepticism on all patent and advertised remedies. This is as it should be, as many concoctions—the benefits from which are only temporary—injure the linings of the stomach permanently. That the Electropoise can not be classed among such remedies is clearly and convincingly proven by the following paragraph taken from an article written by Dr. C. Colgrove, of Holland, N.Y., a graduate of the medical department of the University of Buffalo; he says:—

My prayer is that the time may quickly come when the spectacle of thousands dying needlessly may no longer be witnessed, and when the heart, keenly sensitive to the suffering of others, and filled with bitter anguish upon the loss of loved ones, shall cease to be wrung with unavailable and unspeakable grief. Without a doubt the Electropoise has the gift and power to cure multitudes who without it must surely die, and that, too, in early life or in the very maturity of strength, when their loss is most severely felt and the mystery of their untimely death is most terribly difficult of solution. C. COLGROVE, M.D. Holland, N.Y.

We all know that drugs kill more people than disease, that the best doctors no longer give powerful medicines in the quantities they once did, but rely more upon good nursing and pure wholesome food. The Electropoise cures without medicine, lasts a lifetime, can be used on every member of the family, and for any disease.

Send your own and sick friends' addresses for our 112-page illustrated booklet, mailed free upon request. Instruments delivered free of duty. Agents wanted. Address Electropoise Co., Room 200, 1,122 Broadway, N. Y. City, U.S.



To-morrow will be like to-day. Life wastes itself whilst we are preparing to live.

JOHN KAY, SON & CO., 34 King St. West.

COSY COMFORT

Is there anything more suggestive of cosy comfort than a well-upholstered piece of furniture covered with a warm looking and pretty furniture covering?

Upholstering and re-upholstering furniture of all kinds, the making of cosy corners, and other specialties that give taste and finish to the home, is a particular department of this large business. We employ only the most skilled workpeople, giving you the assurance that the work will be well done.

At the Christmas season you are more than likely to want some article made up, upholstered and covered. Consult us.

We have laid out for special selling all our short lengths in furniture coverings—some very beautiful goods that will fit in nicely for special making up of particular articles at this season of the year.

News here of special clearing in Taprak Squares, size 6 ft. x 3 ft., and Dagmar or fine Wilton Squares, 6 ft. x 3 ft. These goods had been sold at \$9.00 and \$9.50. Our clearing price \$5.00.

John Kay, Son & Co.

34 King St. West, Toronto



FREE! A Solid Gold Shell Ring or Curb Chain Bracelet

DON'T send money. Just your name and address on a POST CARD, and we will send you 20 packages of AROMATIC CACHOUS, a delicious confection to perfume the breath, to sell for us, if you can, at 5 cents per package. When sold send us our money, \$1.00, and we will send you FREE your choice of the beautiful prizes illustrated. Goods returnable if not sold. Mention this paper. SNOWDON CHAMBERS TISDALL SUPPLY CO., TORONTO, ONT.

STAMMERERS!

Address Church's Auto-Voice Institute 9 Pembroke Street, Toronto. Established 1890. Only institution in Canada for the cure of every phase of defective speech. Open continually. Prospectus free.

CHURCH & BYRNE, Principals

Windsor Salt

For Table and Dairy, Purest and Best

Wedding... Cakes from Webb's

are made for people who want the best. For fifty years they have delighted Canadian brides and have been the chief ornament at fashionable weddings. We ship them by express to all parts of the Dominion. Catalogue and price on application.

The Harry Webb Co., Limited TORONTO

OFFER NO. 3
Special \$10 Cash offer

For the next thirty days, and with a view of helping Sunday Schools to a good library of Church Story Books, we make the third liberal offer of \$20 worth of Books, all in first class order, for \$10, cash with order.

COMPRISING THE FOLLOWING:

- Five Books, at \$1 each \$5 00
- Five Books, at 90c. " 4 50
- Five Books, at 75c. " 3 75
- Ten Books, at 50c. " 5 00
- Five Books, at 35c. " 1 75

DO NOT DELAY. ORDER AT ONCE WHILE STOCK IS COMPLETE.

Books at \$1.00 Each

- 1 Perils of the Deep. By Edward N Hoare.
- 2 What's Mine is Mine. By Geo. Macdonald
- 3 Sir Gibbie. By Geo. Macdonald.
- 4 Donald Grant. By Geo. Macdonald
- 5 Mysterious Island. By Jules Verne.
- 6 Michael Strogoff. By Jules Verne.
- 7 A Child's History of England. By Dickens
- 8 Fifteen Decisive Battles. By Creasy.
- 9 Count Funnibos and Baron Stilklin: Their Travels and Adventures. By W. H. G. Kingston.
- 10 Elfin Hollow. By Scarlett Porter.

90 Cents

- Sweet Girl Graduate. By Meade.
- The Palace Beautiful. By Meade
- Dove in the Eagle's Nest. By Charlotte M. Yonge.
- The Water Babies. By Kingsley.
- A World of Girls. By Meade.
- Six to Sixteen. By Ewing.
- Story of a Short Life. By Ewing.
- Jan of the Windmill. By Ewing.
- Alice in Wonderland. By Carroll.
- Polly. By Meade.

75 Cents

- Ben Hur, a Tale of Christ. By Lew Wallace.
- Exiled for the Faith. By Kingston.
- Swiss Family Robinson.
- The Pilgrim's Progress. By John Bunyan.
- Romance of Natural History. By P. H. Gosse.
- Mother's Recompense. By Grace Aguilar.
- Home Influence. By Grace Aguilar.
- Little Women and Good Wives. By Louisa M. Alcott.
- The Days of Bruce. By Grace Aguilar.
- A True Hero. By Kingston.

50 Cents

- The Young Buglers. By Henty.
- The Young Colonist. " "
- The Boy Knight. " "
- In Times of Peril. " "
- The Coronet of Horse. " "
- The Bride's Home. By Mrs. Marshall.
- Three Little Brothers. " "
- Three Little Sisters. " "
- Master Martin. " "
- Michael Treasure. " "
- Two Years Before the Mast. Dana.
- A Thousand Miles up the Nile. Edwards.
- Crown of Wild Olives. Ruskin.
- The Pathfinder. Cooper.
- The Pilgrim's Progress. Bunyan.
- When I was Young. Mrs. Marshall.
- My Lady Beautiful. " "
- Story of My Duty Towards My Neighbour. S. P. C. K.
- Story of My Duty Towards God. Peter Biddulph. Kingston.

35 Cents

- Little Peat Cutters. By Ballantyne.
- Chip of the Old Block. By Mrs. Marshall.
- Light on the Lily. By Mrs. Marshall.
- Violet in the Shade. " "
- Sam's Mission. By Beatrice Marshall.
- Heathercliff. By Emma Marshall.
- Primrose. By Mrs. Marshall.
- Up in the Clouds. By Ballantyne.
- Fast in the Ice. " "
- Away in the Wilderness. By Ballantyne.

Bookbinding in all its branches. Choir Books, Library Books, &c., &c. rebound in every style. Gold Lettering on Pocket Books, &c. Write for prices.

It will be well to give number of a substitute at each price, in case any of the list should be sold out. Address

Church of England Publishing Co. LIMITED.
17 Richmond St. W., Toronto.

INCORPORATED TORONTO MON. G. W. ALLAN
1880 PRESIDENT
CONSERVATORY OF MUSIC
College St. & Queen's Ave.

EDWARD FISHER, Musical Director
Affiliated with the University of Toronto, and Trinity University.
Largest Music School and Strongest Faculty in Canada. Attendance 922 last year.
Artists' and Teachers' Graduating Courses. Scholarships, Diplomas, Certificates, etc.

CALENDAR and Syllabus mailed free.

Conservatory School of Elocution
H. N. Shaw, B.A., Principal
Oratory, Recitation, Reading, Acting, Voice Culture, Orthoepy, Delsarte and Swedish Gymnastics, Greek Art, Statue Posing, Literature, Class and Private Lessons

Edgehill, Church School for Girls

WINDSOR, NOVA SCOTIA
Incorporated 1891.

Rt. Rev. Bishop Courtney, D. D., Chairman Board of Trustees.
Miss Lefroy, of Cheltenham Ladies' College, England, Principal.
Eight Resident Experienced Governesses from England. Housekeeper, Matron & Trained Nurse.

Board and Tuition Fees, including French, Latin or German or Greek, Daily Callisthenics, Class Singing and Needlework, \$225 per annum.
Music, Singing, Painting, Drawing, &c. are extras. Preparation for the Universities. Michaelmas Term begins Sept. 14th, 1898. For Calendar apply to DR. HIND.

Church - - Extension Association

341 Spadina Avenue, Toronto.
Open daily from 2 p.m. to 6.00 p.m. Saturdays 9.00 to 9.30. Surpluses made to order from \$3 up. Garments for Men, Women and Children, new and second-hand, at low prices. Also Books, Publications, Sacred Pictures.

Trinity College School PORT HOPE, ONT.

Michaelmas Term begins on Wednesday, September 14th.
The handsome new buildings are unsurpassed in the Dominion, and are provided with all modern appliances for the health and comfort of the boys. Two entrance Scholarships open for competition in September. A preparatory Form for little boys. For admission or further information address
REV. DR. BETHUNE, Head Master

Miss Dalton Dress and Mantle Making **Millinery**

All the season's goods now on view. The latest Parisian, London and New York styles.
356 Yonge St., Toronto

The Oxford Press

THE OLD-ESTABLISHED CHURCH PRINTING HOUSE.
Illuminated Confirmation, Baptismal, and Marriage Certificates

Choir Programmes, 25c. per 100
G. PARKER (Successor to Timms & Co.)
33 Adelaide St. W., Toronto, Ont.

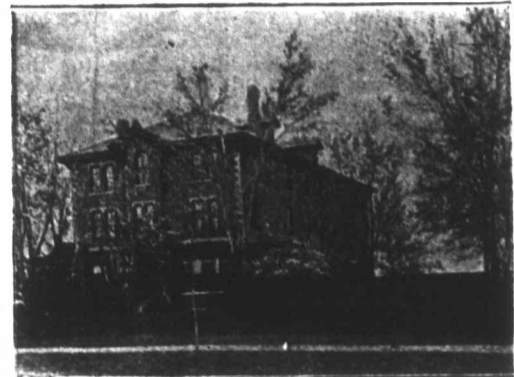
CURED TO STAY CURED. HAY FEVER
Dr. HAYES, Buffalo, N.Y.

Bishop Strachan School for Girls

President—The Lord Bishop of Toronto
Preparation for the Universities and all elementary work. Re-open Sept. 7th.
Apply for Calendar to
MISS GRIER, Lady Principal,
Wykeham Hall, Toronto.

The Church of England Day School 69 Baldwin Street Toronto.

This School provides the usual course of instruction in English subjects, together with the higher Mathematics, French, Physical Culture and Class Singing. Extras: Music, German, Latin and Dancing. Terms moderate. For particulars apply to the Sister-in-charge. Next term begins September 12th, 1898.



"Elen Mawr," MISS VEALS' SCHOOL
Cor. Spadina Ave. & Morris St., Toronto
PUPILS PREPARED FOR THE UNIVERSITIES.

Bishop Bethune College, Oshawa, Ontario

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

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

The Sisters of St. John the Divine
MAJOR STREET, TORONTO.

Michaelmas Term begins 7th Sept., 1898.

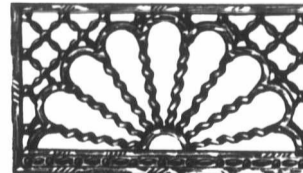
Hellmuth Ladies' College LONDON, ONT. CIRCULARS.

The London Society for Promoting Christianity among the Jews. Established A.D. 1809

Patron—The Archbishop of Canterbury.
Vice-Patron—The Archbishop of Ontario.
The Missionaries, including their wives, their assistants, the missionary physicians and the teachers, number altogether about 185; and are located in the chief centres of Jewish population and commerce in Europe, Asia and Africa

J. W. BEAUMONT, D.D.
London, Ont.
Sec'y for Canada.

To Make Home Pretty and Attractive



Is the wish of every lady. Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms. We make here in Moorish fret work, Japanese fret work, Scroll or Grille work, all combinations of the different styles and makes, finished in any kind of wood desired. For further particulars address

Otterville, Mfg. Co., Limited
Otterville Ont.

Presentation Addresses

Designed and Engraved by
A. H. HOWARD, R. C. A.
53 King St. East, Toronto

JONES & WILLIS

Church Furniture Manufacturers
ART WORKERS IN

Metal, Wood, Stone and Textile Fabrics

43 Great Russell Street, LONDON, W.C. (Opposite the British Museum)

And Edmund St., BIRMINGHAM, Eng. Concert St., Bold St., LIVERPOOL

The Morley Ladies' College, Conservatory of Music and School of Art.

Sneinton Manor, HUNTSVILLE, Ont.
Visitor—The Ven. Archdeacon Liwyd, Algoma. Principal—Miss Morley, L.L.C.M., A. Mus. L. C.M., Representative of the London College of Music, Eng.; Silver Medalist for Painting. Head Teacher—Miss Jean Davidson, M.L.A., Gold Medalist of Provincial Normal School, Medalist in Mathematics, Prize Essayist, etc. Assistant Teachers—Miss D. Chown, Miss V. Goulding, Miss L. Hunter. Professor of Greek and Latin—A. Morley, Esq., Graduate of Taunton College, Eng.

A resident and day school for young ladies. Students prepared for Primary, Junior Leaving and Senior Matriculation for Toronto University and Trinity College. A thorough English course with Languages will be given to those who do not wish to take certificates. French conversation every day. Special advantages in Music, Art and Modern Languages. FALL TERM commences Sept. 14th. To fill vacancies six pupils will be received at reduced terms. Calendars and further particulars on application to the Principal.

CHURCH BRASS WORK

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, etc. Chandeliers and Gas Fixtures.

CHADWICK BROTHERS (Successors to J. A. Chadwick)

MANUFACTURERS
182 to 190 King William St., HAMILTON, Ont.



THERE IS A NEW STYLE OF VISITING CARD

It is the neatest, daintiest, and most correct that which is printed in the "Brandon Series" of type. Write for samples—free to any address.

The Monetary Times Printing Co. of Canada, Limited, Toronto
Department "Three."

The Yorkville Laundry

45 ELM STREET
H. D. PALSER, Proprietor
Telephone 1580!
ALL HAND WORK