

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY, DECEMBER 3, 1896.

[No. 49.]

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Child's Companion, 50 cents.  
Child's Own Magazine, 35 cents.  
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Girl's Own Annual, \$1.75.  
Sunday at Home, \$1.75.  
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November, 1896.

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OF THE

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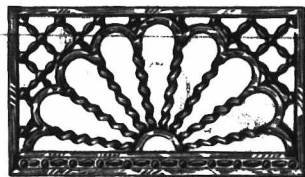
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History, Prophecy and the Monuments, or Israel and the Nations. By James F. McCurdy, Ph.D., LL.D., Professor of Oriental Languages in the University of Toronto. Volume II. to the Fall of Nineveh (just published). \$3.

Christian Ethics. By Thomas B. Strong, M.A., Examining Chaplain to the Lord Bishop of Durham (being the Bampton Lectures for 1895). \$4.50.

English Seamen in the Sixteenth Century; Lectures delivered at Oxford. By James Anthony Froude. \$1.90.

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IN 1897

**FICTION:** The Martian, the new novel by DuMaurier, the eagerly expected successor to "Tribby," begun in October Number, 1896 with illustrations from the author's drawings. A new novel by Frank R. Stockton—developing a Twentieth Century Renaissance—full of humorous situations and characteristically illustrated. A Pair of Patient Lovers, by William Dean Howells. Other striking novelettes by American authors. Short stories by Mark Twain, Thomas Nelson Page, Richard Harding Davis, Owen Wister, John Kendrick Bangs, Ruth McEnery Stuart, Octave Thanet, Mary E. Wilkins and other popular writers.

**SCIENCE:** Story of the Progress of Science during the Nineteenth Century a series of papers by Dr. Henry Smith Williams, supplemented by contributions on special subjects by expert scientists. Articles on the relations of curious psychological manifestations to physiology by Dr. Andrew Wilson.

**AMERICAN FEATURES:** The Mexico of To-Day, a series by Charles F. Lummis, splendidly illustrated—the result of a recent visit to Mexico undertaken for HARPER'S MAGAZINE. Mexico is pre-eminently a silver-producing country, and its monetary operations rest entirely on a silver basis. Owing to the keen discussion of certain economic problems in connection with issue of our import duties in American politics, these papers will command general attention. American Historical Papers by Woodrow Wilson, John Bach MacMaster, and James Barnes. The true story of Sheridan's Ride, by Gen. G. A. Forsyth. Continuation of Howells' Personal Reminiscences of eminent literary Americans.

**AFRICA AND THE EAST:** White Man's Africa, a fully illustrated series of papers by Poutney Bigelow, the result of personal observations during a recent trip to Africa, covering the whole field of European exploitation of that country. Illustrated articles by Stephen Bonsal on the transformations going on in Eastern Siberia, recently visited by the author. Hungarian Sketches, written and drawn by F. Hopkinson Smith. The full story of the recent Coronation of the Czar, by Richard Harding Davis, illustrated by R. Caton Woodville, who was commissioned by Queen Victoria to paint a picture of the ceremony. Newspapers are not to copy this advertisement without the express order of Harper & Brothers.

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**Canadian Churchman**

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Offices 18 Court St. TORONTO

# Canadian Churchman.

TORONTO, THURSDAY, DEC. 3, 1896

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

Address all communications.

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

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## Lessons for Sundays and Holy Days.

December 6th.—SECOND SUNDAY IN ADVENT.

Morning.—Isaiah 49, 2 Peter 3.  
Evening.—Isaiah 11, to v. 11 or 24. John 15.

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

### SECOND SUNDAY IN ADVENT.

Holy Communion: 182, 310, 317, 320.  
Processional: 53, 265, 268, 463.  
Offertory: 52, 205, 226, 288.  
Children's Hymns: 48, 330, 332, 564.  
General Hymns: 45, 51, 54, 243, 452, 531.

### THIRD SUNDAY IN ADVENT.

Holy Communion: 192, 312, 318, 559.  
Processional: 47, 217, 280, 463.  
Offertory: 49, 203, 287, 537.  
Children's Hymns: 50, 334, 346, 568.  
General Hymns: 46, 206, 354, 398, 456, 479.

### SECOND SUNDAY IN ADVENT.

The services of this solemn season having told us of Christ's first coming, and warned us of His second approach, now lead us directly to the means by which we are to prepare for it. They tell us how He who once came to dwell visibly amongst His people, now dwells invisibly though no less surely among them by His holy Word and Sacraments; that by His "still small voice" speaking to us in them, He might prepare us for the day when the sound of His terrible voice, calling us to judgment, shall shake "not the earth only, but also heaven." To-day, therefore, we have the warnings and promises of Holy Scripture plainly set before us, accompanied with directions for their use, and prayers for their right application. Let us then "see that we refuse not Him that speaketh," but now "while the day of salvation lasteth," so read and profit by His holy Word, that at the awful day of His second appearing, we may be found "wise unto salvation," through Jesus

Christ. To make the study of God's Word profitable, it must be accompanied by devout and earnest meditation. The collect teaches us the necessity of this duty, and shows us the steps by which to arrive at its performance. First, by "marking" what we "hear" or "read:" with our minds disengaged from every other thought, we must observe every circumstance which the Spirit of God has recorded for our profit, turning it over in our minds, and seeking how best to apply it to our own case. By this means we shall not fail to "learn" our duty—but even then we must not be satisfied until this knowledge of our duty has been carried out into decided resolutions and active obedience; for these, like the health and strength of our natural bodies, are the only proofs by which we know that the food has been "inwardly digested" in our souls. Diligent and devout study of the Bible, such as this, will produce in us that patience and blessed "hope" which the epistle describes; for he who reads the Holy Scriptures, not as a mere history, but remembering that "whatsoever things were written aforetime were written for our learning," will see in all God's dealings something which may be taken home to himself, and so be to him like God's voice teaching him and telling him what he ought to do. In the deliverance of God's saints, he will find encouragement and comfort, and the warnings and judgments of the Almighty will cause him to watch and fear. The prophecies of the Old Testament he will look upon not as empty words and figures suited only to the Jewish people, but he will see in them the promise of a Saviour, who was to "confirm to the Gentiles all the promises made unto the fathers," and for whose coming we at this time rejoice and glorify God.

### S. JAMES' RECTORY, TORONTO.

Recent doings in reference to the income of the rector of S. James' rectory suggest the reflection that there is among us a profound and astonishing ignorance of ecclesiastical law; and it may be well, at this moment, to state some simple and undoubted principles and rules of the same. In doing so, we intend no reflections on any party concerned. The simple rule, then, is that the moment the incumbent of a benefice resigns that benefice, or accepts another which cannot be held with it, at that moment his interest in his former benefice ceases, and the interest of his successor, although not yet appointed, begins. To take the particular case, Bishop DuMoulin's interest in S. James' rectory terminated on the day in which he was instituted or enthroned as Bishop of Niagara, and Bishop Sullivan's interest began on the same day, just as Bishop Sullivan's interest in the Diocese of Algoma ceased on the day of his institution to S. James', and Bishop-elect Thornloe's interest in it began. Of this there is no doubt at all. But Bishop DuMoulin made himself responsible for S. James' from midsummer to the end of September. Very well. The churchwardens are bound to pay him and others for any services rendered during the interregnum, and to deduct that amount from the income of the new rector. It is the duty of the churchwardens, when there is no rector, to see that the duty is taken, and to pay those who take it out of the income of the benefice. From

all this we hope it is apparent that the rectors of Toronto have no more to do with the 1250 dollars in question than the man in the moon; and that, when they graciously consented to this sum being made over to Bishop DuMoulin, they were giving away what was not their own. If Bishop Sullivan chooses to give it to Bishop DuMoulin, he has a perfect right to do so, but no one else has the slightest claim to make any suggestion in connection with the subject. All that Bishop Sullivan is legally bound to pay out of the income of the rectory from midsummer to the end of September, is the expense of taking the services during that interval. We hope that this is all quite clear, and if it is so, then all talk of litigation is as much out of place as the amiable decision of the rectors of Toronto. One very simple and obvious solution of the difficulty may be mentioned. It would be quite easy for half a dozen of the seat-holders at S. James' to subscribe twice the amount in question as a parting gift to the late rector.

### THE FOUNDATION OF LIFE.

The close relation between integrity and success is too lightly regarded. In business life, professional, social and home life, success depends on the foundation of truth which underlies each effort. "Electricity cannot follow a broken wire, nor success a lying life." The artist moves men to higher thoughts, nobler emotions, truer aspirations, as his own life is lived on the plane of truth. The home sends out equipped men and women as it has expressed truth; as there has been harmony between the inner life of the home and the life the world sees. Pretence of feeling may seem real to the world, but men and women who live in a home where it exists carry the mark in their own souls of the falseness of their lives; truth is valuable as it is lived, not as it is believed. Truth is the foundation of friendship—truth in its highest sense; and there can be no friendship that is worth the name where truth is a matter of expediency. Truth is the foundation of life, and it is its crown. Without it men live over a volcano. The dual life is for the stage. In real life singleness of aim and purpose is the surety of success. A picture is great as the artist made it true, and it is true as he is true. The false life cannot hide itself in any act it seeks to express. Its falseness leaves its tone, and men see it though they may not recognize it; it falls just so far short of full expression. Nor must truth be the chance result of freedom from temptation. That is highest which is the result of effort, of endeavour. Not freedom from temptation, but mastery of it, makes a man truest to the divinity in himself. It was the "thou shalt not" of the temptation on the mount that marked the mastery. It is the allegiance to an ideal divinely conceived that brings success.

### CANON SPENCER'S SERMON.

It is unfortunate that so much notice is taken of the short abstracts of sermons which appear in the daily press. These are generally written on the spur of the moment by men with a very imperfect knowledge of the subject. To such a report we owe the unfortunate sermon of Bishop Sullivan, which, we believe, has been as badly reported as Canon Spencer's. Canon Spencer's

very thoughtful and scholarly analysis of the Christian priesthood earned the preacher the warmly expressed commendation not only of the clergy, but also of several bishops, and not a few prominent laymen. It is easy to arouse prejudice, but we propose to submit a few facts with the view of enabling our readers to estimate the sermon's correspondence with the teaching of the Church of England. In the first place, then, it is not true that "the word priest, as used by the Church of England, is the word presbyter writ large." Indeed that assertion, if Dr. Sullivan really made it in that form, partakes strongly of the *genus bull, species Irish*. The word "priest" in the Book of Common Prayer is, as a matter of fact, the translation of the word *sacerdos* in the old office books. For example, *Hic elevet sacerdos manus, ita dicendo* becomes, after which the priest shall proceed, saying the *sursum corda*. Or again at the consecration, the direction *Hic erigat sacerdos manus . . . dicens*, is in our Prayer-Book, when the priest . . . hath so ordered the bread and wine . . . he shall say the prayer of consecration. And so throughout the liturgy, wherever the *sacerdos* is directed to do anything in the old office books, the "priest" is to do the same thing (if it is retained at all) in the new. Moreover, so thoroughly was this understood at the time that in every translation of the Prayer-Book into Latin, from Alexander Ales, 1548, down to Bright and Medd, 1865, the word "priest" has been re-translated into *sacerdos*. In the Articles, indeed, the word "presbyter" appears once as the equivalent of "priest," but even here the title reads, *De conjugio sacerdotum*. This evidence proves conclusively that the English Church uses the word "priest" as the equivalent of *sacerdos*, not as a short form of "presbyter." Nor is the English Church alone in claiming that her ministers are *sacerdotes*. In the liturgies of the Primitive Church we find the word *hieruus*, the Greek equivalent of *sacerdos*, used freely to express the second order of the ministry, sometimes to the absolute exclusion of "presbyter," sometimes indifferently with it; and it is plain that Christians of the first few centuries believed that their "presbuteroi" were also *hieruus* or *sacerdotes* or "priests." No priest that we have heard of ever taught in the English Church that the sacrifice offered once for all on Calvary was "offered again" in the Holy Eucharist. We have heard of such a doctrine in the Roman Church, though we doubt if even that Church teaches to day that Christ is indeed "crucified afresh" in the Mass. But the Church of England has sufficiently expressed her horror of such teaching in the 31st Article, where it is branded as a "blasphemous fable and dangerous deceit," or in other words, "pernicious imposture." This language is, however, far from denying that doctrine preached before the Provincial Synod, which we may summarize as being that our Lord having offered "one sacrifice for sins for ever," has entered into the heavens, and there, after the analogy of the high priest presenting the blood of the vicim in the Holy of Holies, continually presents before the Father His own blood as the perpetual memorial of his never to be repeated sacrifice of Himself on earth. That presentation of the sacrifice, the preacher intimated, our Lord taught His Church to join in, giving them a rite in which, by presenting His Body and Blood before the Father under the forms of bread and wine, they might join in this memorial, and so plead before Him the merits of the all-atoning sacrifice offered once for all. We need hardly

say that the imagery of the old Jewish sacrifice used so graphically in the Epistle to the Hebrews can only be satisfied and shown to be fulfilled by such an action on the part of our Lord; "by His own blood He entered in once into the holy place," while the corresponding action of His Church on earth is also probably referred to in the exhortation "to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh." But, however this may be, it is certain that the early Fathers continually wrote and spoke of the Holy Eucharist as a sacrifice, using indeed at times such language as if used now, would be justly condemned as heretical, but which was natural enough before false teaching had forced men to guard their words against misinterpretation. Nor did the English Reformers scruple to use similar language, even while repelling the false teachings of mediæval Romanism. Thus Cranmer says, "I say that there is a sacrifice;" Jewell, "We have abandoned neither the priesthood nor the sacrifice that Christ appointed;" Andrews, "The Eucharist ever was and by us is considered both as a sacrament and a sacrifice;" Bilson (warden of Winchester), "The Fathers with one consent call the Lord's Supper a sacrifice, which we both willingly grant and openly teach."

#### ORDER AND LIBERTY IN THE SERVICES OF THE CHURCH.

BY J. C. MORGAN, M.A., BARRIE.

*Concluded from last week.*

It is sometimes objected that the power of speaking successfully to children is a gift which few men possess. This may be so, yet any one who makes an honest endeavour will soon reach a degree of proficiency no less pleasant to his hearers than to himself. But at any rate there still exist several alternatives. (a) Printed sermons may profitably be read, provided always (and this is almost a necessity with children) they have been partially memorized by the preacher. (b) The public catechising as provided for by the Church may be used. It cannot, I think, be claimed that even adults are nowadays as familiar as they should be with the essentials and "principles of the doctrine of Christ" the "foundations" of our most holy faith. (c) But valuable an institution as preaching undoubtedly is, I cannot think that it is an essential part of public worship. Every one must acknowledge regretfully that we in this nineteenth century are too much like the Athenians of old, ever anxious "to tell or to hear some new thing," an outcome of which is the sensational preaching and bizarre sermon subjects now so common. To me the natural order of importance seems to be praise, prayer and preaching, whereas the popular idea seems to be "and now abideth praise, prayer and preaching, these three, but the greatest of these is preaching." But if the sermon be sometimes omitted, I should very often during children's services restore to the position which its importance warrants, a service which grown-up people hear all too seldom, and which should be very familiar to children. We teach them that there are two sacraments generally necessary to salvation, but whilst the Eucharist is invested with every solemnity which belongs to it and our few church-going children (once a month at least) have its existence and its importance forcibly brought before them, baptism is usually nothing more to them than a notice published in church. It is not easy to over-estimate the effect produced on chil-

dren of all ages by attending the service of baptism reverently performed, particularly if they are encouraged to take their part in it, and if the full meaning and nature of the sacrament is carefully explained to them. Nor would these children's services be enjoyed by themselves alone. Grown-up people have assured me that children's services appealed to them more directly than their own. They touch memories long sleeping and awake them to the full tide of life as by the wand of a magician. Parents who rarely or never go to church will sometimes accompany their children to their services and kneel with them before their common Saviour and Lord, for "a little child shall lead them." My brethren of the clergy, the tender touch of a child's hand will lead many a father where neither your persuasion, nor the fear of hell, nor, alas, the hope of heaven will take him. The most unerring path to a father's heart is through his little ones. But if any clergyman be doubtful of his capacity to address or to catechise children, can he not find in his congregation for enlistment in the good work one or more laymen who could be of material assistance to him? Would it be hopeless heterodoxy to allow such a man to address the children—of course under his direction—from the chancel steps? And this brings me to one more topic on which I shall touch—all too briefly, as my time is short—although its supreme importance would warrant its being made the subject of a full day's discussion, with the frankest interchange of honest opinion, in order to determine the direction and extent to which lay help should be employed. The change which the responsibilities of office makes is well known, and many a parishioner who now is a veritable and ceaseless thorn in the flesh to his clergyman, would be transmuted—were he made to feel the legitimate pride of usefulness—into the pure gold of an efficient and reliable lay helper. To the clergy I would ask, are there not many ways in which you could utilize the men of your congregations? Could you not succeed in making them as useful as they are now too often irritating? Many of your troubles arise from having in your parish men of active minds whose energies and abilities (which might have been utilized and so controlled) have been diverted into the channels of hostile and carping criticism, if not of active opposition, with the more hopeless alternative of a Laodicean lukewarmness—the dreadful *vis inertia*. One great reason why other religious bodies are making more rapid progress than we are is that they make use of the particular gifts and powers of the different members of their congregations. Nor will the Church make the strides in Canada which she should until the problem of lay help is solved and the laity take their proper place in the economy of the Church, a place entirely subordinate to and under the direction of their teachers, the clergy, yet none the less important, but rather the more so on that account. In any army the non-commissioned officer is as necessary as his superior; the principle obtains equally in the Church, with another argument derived from a consideration of the "diversity of gifts." To illustrate this meaning: In a large congregation one layman or more might with advantage be often commissioned to read the lessons and other parts of the service. At the risk of being considered hypocritical or absolutely wrong, I must either be deficient in the perfect frankness which should characterize a conference of this sort, or I must give utterance to the general verdict of the pew that most of the clergy of the Church of England in Canada, despite their acknowledged,

position socially and intellectually, either have very mistaken ideas as to the style of reading which is best calculated to bring out the meaning of a passage and to arrest and hold the attention of their hearers, or they have in the multiplicity of their studies neglected to cultivate the art of simple but expressive reading. But if lay helpers could do nothing else, they might often act as a buffer between minister and people in the little disputes which so often arise. Reasoning from analogy, the use of such an advisory parish board must be apparent to any one, though the full measure of its importance and usefulness can be appreciated only by those who have fairly tried the experiment in some form. One most useful function they could perform, the consideration and settlement—under the clergyman—of all the unimportant trifles which a difference of opinion or habit commonly brings into undue prominence and not seldom converts into a *casus belli*. In all matters of absolute right or wrong, in matters of faith and doctrine, let our clergy set their faces as flint, and unyieldingly do their duty as stewards of the mysteries of God, to whom alone they are responsible. But in unimportant matters, the priest of a parish who wishes to make his ministry wise, long and beneficent, will largely subordinate himself, will meet the views not alone of the majority of his congregation, but sometimes also of the opposing minority, that each may recognize that the other may be equally, or at least partially right, and, learning the lesson that truth, though one, is many-sided, may adopt as their final rule and guide the principle which would lull into peace and harmony the most widely differing and discordant elements within a parish. "In necessariis unitas, in non-necessariis libertas, in omnibus caritas"—the charity that is not puffed up, that suffereth long and is kind, that thinketh no evil, the feeble human echo and reflection of Him who is Himself love eternal, to preach and teach whom is the sacred mission of His Bride, our most holy Church.]

#### CHURCH SOCIAL GATHERINGS.

BY R. M. DENNISTOUN, ESQ., PETERBOROUGH.

Man is a gregarious animal and social gatherings are natural to him. Association with his fellow man cheers, stimulates, encourages and entertains him. The world would be a sorry place if all men lived like hermits, and the Church would resemble a Trappist Monastery if each did his allotted task without reference to his neighbour. The subject "Church Social Gatherings" has been thoroughly discussed of late. Papers were read at the recent Conference in Toronto which leave little to be said. The able and eloquent address of the Bishop of Huron is still in our memories, and the practical reasons which he gave for the gathering together of Christian people in a social way cannot be gainsaid. It is a good thing, he remarked, "for the man going up in the world to meet occasionally the man coming down." It is a good thing, we may add, for the rich and poor to mingle together as members of one family, and to feel that the shallow distinctions which separate them are for time only and not for eternity. It is anomalous that we hope and pray to spend eternity with people whom we do not care to notice in this world. Class distinctions are, I take it, the greatest hindrance which the clergy have to deal with, especially in the towns and cities. It seems impossible to overcome them. There is a certain amount of dignified condescension on the part of one-half the congregation towards the other half when they meet in the school-house, but the greatest indifference when they meet in the street. And such things as social gatherings in the home are confined to certain carefully restricted circles or sets which are abso-

lutely fixed, and as unbending as the laws of the Medes and Persians. There is much to justify this. In the first place the ordinary head of a family cannot open his house to more than a limited number of persons. He naturally seeks people of congenial tastes and habits. Education and good manners have more to do with the adjustment of social classes in Canada than either birth or wealth. People thus know some of their fellow Churchmen well, others indifferently, and many not at all. The result is that when brought together at some Church social gathering we find the customs of the world outside all tend to emphasize the absence of that theoretical equality which should exist at the present day. There is but one remedy for this. It lies not in forcing the people together, or expecting a very great deal of cordiality in mixed crowds. It is in causing them to realize their common destiny and brotherhood in Christ which alone brings all men to their true level. Let those who have anything to give help and sustain the poor by liberal offerings for the alleviation of distress and want, and let the poor recognize in their more fortunate brethren the kindly Christian charity which shows itself in tangible form when necessity demands it. When the spirit of co-operation and mutual assistance is abroad in a congregation, the heaviest danger is removed from our Church social gatherings. We need not aim to ignore social distinctions where they really exist, but to eradicate pride and selfishness on the one hand, and envy and jealousy on the other hand, so that the people may feel that down underneath there is a substantial foundation on which all may firmly stand. That as in the material structure of the church there is foundation stone and lofty pillar, crypt, nave, choir and dome, so in the spiritual Church there is a place for every man, each differing in honour or degree, but all necessary to a perfect building. The form which our Church social gatherings may be permitted to take is a much debated problem. There is great diversity of opinion. It seems that the clergy of each parish are a law unto themselves on this point, just as the laymen on their part seem to be a law unto themselves as to what they may, can or ought to do, under all conceivable circumstances. With all due respect, I submit there is too much deference paid to individual conscience in our Church of England. It is the court of last resort from which there is no appeal in practice, if not in theory. While we have avoided the slavery of Rome, with its one will, one voice, one action, we have set up a far more dangerous tribunal—the absolute independence of the individual—and the result has not been conducive to uniformity or harmony. The disciplinary powers which are the prerogatives of our bishops and clergy are rarely if ever called into operation. Every man may conduct himself as he chooses, criticize his bishop or his clergy, decline to observe this or that mandate just as he pleases, and no consequences follow. This digression may appear at first to have nothing to do with the subject in hand. It, however, deals with a weakness which affects all our parish affairs. Our bishops, nay, even our archdeacons, are seen but seldom, and then only to exercise those episcopal or archidiaconal functions which pertain to the spiritual side of their offices, and not to supervise or direct more temporal affairs. The point which I wish to make is this: There should be certain well defined lines on which all Church social gatherings should be conducted, promulgated by authority and unquestionable; this would simplify the problem usually. To my mind the ordinary social gathering, which is only a replica of those to which the world is accustomed, is a failure. The world is an adept at social gatherings. If amusement is the thing sought for, our people will find it for themselves without the assistance of the Church. What, then, has the Church to offer? In contemplating this point do we not too frequently begin at the wrong end? I read papers upon how much a man may bet at cards and yet be a Christian, how much he may drink and yet be a Christian, what bazaars or lotteries, or theatrical performances are lawful, how near we may sail to the wind in this or that particular without imperiling salvation. This seems to me a very fruitless discussion. If these things are to be regulated, let it be done by the House of

Bishops or the General Synod, and not bandied here and there by every stump speaker, with the result that the ordinary layman is given to understand that there is no line drawn anywhere, and that he may do as he likes. Let us agree, if possible, to contemplate that which is high and not that which is low. There are some things we are sure about; let us hold them fast and we cannot fall into error. Without fear of contradiction, I say that the best form of a Christian social gathering is the assembling together in the church or in the home for prayer, praise, thanksgiving and almsgiving. The common worship of Almighty God brings men near together, levels pride, stimulates to kindly acts, loosens the purse strings and elevates true and humble merit more completely than any other gathering can possibly do. Objects such as these must be the central motive round which our gatherings are to revolve. It is of little use to bring the people together for the sole purpose of allowing them to entertain each other. They can do that better in other places. Disappointment and want of progress are the result. Our Young People's societies founded on this basis have been a failure. Do not seek to hold the people by coaxing them and catering to their capacity for amusement. Give them work to do of a distinctly Church character. Our Women's Auxiliaries, Chancel Guilds, Brotherhoods of St. Andrew, Kings' Daughters, Building Committees, have been grand successes, because each has taken up a definite line of action into which the workers can plunge with their whole souls, feeling that their labours and prayers are joined for a common purpose. Would it not be better to give to every Church social gathering as its immediate and direct object the pushing forward of the active work of the Church in some special department. As far as possible let these meetings be of a devotional character in whole or in part. Fear not to offend any casual visitor by doing what would certainly be done if only our own people were present. When the people come together let them feel that the meeting is for a definite purpose; and when they disperse let them realize that some progress has been made. While our subject apparently restricts us to the shadow of the sacred edifice itself, nevertheless it seems to me most advisable to bring the influence of the Church to bear directly upon the outside gatherings of the people. This may only be done by the closer association of the clergy with their congregations. There should be no entertainments to which the clergy are not invited—nay more, there are many entertainments to which they are now invited, but which it is well understood they will not attend. I know the multifarious duties which now fall upon the hard worked clergyman, and his disinclination to add to the many peremptory calls upon his time which now press upon him. I do not advocate that he should become a society man in the sense in which the term is generally applied, but with great respect I suggest that what he cannot occasionally commend by his presence he should be prepared to denounce as either harmful or inexpedient. I have heard it argued that a clergyman is out of place at a dance or a smoking concert—that it shows a want of seriousness, a lack of conviction, a want of sympathy—that the duties of a priest which bring him into contact with the sick and dying, which mark him as a man set apart for holy things, cannot consistently lead him into paths trodden by the gay butterflies of fashion or pleasure. I am not so sure of this. I do not advocate that the priest should either dance at the ball, or sing, or even smoke at the concert. He need but be present occasionally to give a kindly word or look, or an approving smile to those of his flock by whom he is surrounded. His presence will check that which might be unseemly—will restrain all tendency to excess, and will purify and render harmless many things which might be dangerous in his absence. I have known two of our clergy attend a ball in an hotel, and though the fact provoked criticism at the time, it was universally conceded that their presence entirely removed the danger to some of our young men from such questionable surroundings. By abstaining from participating in many gatherings, harmless in themselves, the clergy widen the breach between Church and people. While the clergy strive to draw the peo-

ple into the Church, let them not be afraid to mingle freely with the people in the world, so that in the time to come when the Catholic Church shall spread herself over the four corners of the earth, there will be no need to define or distinguish one social gathering from another, for all will be animated by the single desire to glorify God and to press forward the work that remains to be done. In conclusion let me summarize as follows: 1. There should be authoritative pronouncement on the subject. 2. Congregations should be stimulated to co-operation and self help. 3. Church social gatherings should have some definite object to forward. 4. There should be a distinctly religious under-current running through them. 5. The clergy should take a more active part in the social gatherings of the people.

#### THE MISSIONARY FIELD.

The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule.—*The Secretary of State for India.*

The daughter of a Siamese pastor was married recently to Dr. Toy's medical assistant, says *Woman's Work for Woman*. The event took place by moonlight, on the lawn in front of the girls' school at Bangkok, under a beautiful canopy erected by the bride's father. Prince Nara, the king's brother, was a guest. In a speech during the supper he congratulated the missionaries on the good they are doing in training his people for the higher and important relations of life.

There is no feature of the Christian life in which we come nearer to the mind and spirit of Christ than in giving our substance for His sake. It was not merely a pious exhortation that the apostle gave when he wrote, "Let this mind be in you which was also in the Lord Jesus, who, though rich, for our sakes became poor, that through His poverty we might be made rich." How many Christians believe and realize the result of their belief that it is more blessed to give than to receive? There is a development of character and a depth of Christian joy which comes from consecration of our possessions to the cause and kingdom of God, which can come in no other way.—*Rev. W. D. Seaton.*

The Burmese write prayers on slips of paper and fasten them into slits made in wands of bamboo. These wands, with the prayers at the end of them, are then held up before the idols in the Buddhist temples and waved to and fro. In some parts of Africa they make marks, signifying prayers, with a burned stick on a board. The marks are then washed off, and the water with which the board is washed is given to the sick, who are supposed to get the good of the prayers. In Thibet they have round boxes which revolve by means of a string. Into these cylinders they put written prayers, and whenever they feel disposed, take them up and spin them, imagining they are praying. Even on a journey, on foot or on camel-back, Thibetans are often to be seen, it is said, with such a whirling in one hand, vigorously pulling the string with the other.

*The Church Missionary Gleaner* has the following deeply interesting and important statement: "Rarely have we had so unlooked-for a token of the gracious favour of our prayer-hearing God as, through His goodness, we have to announce this month. In the original manifesto of the Three Years' Enterprise, the committee recommended the adoption, more wildly than hitherto, of the plan lately followed by many friends, of raising additional contributions for the support of individual missionaries, either as personal substitutes for service, or as 'our own missionaries' for individual parishes or branches of the Gleaners' Union or other bodies." Last month we mentioned that nine of the new missionaries sailing (D.V.) this year were already provided for in this way, and asked, 'Cannot all the rest be taken up at once?' But we little thought what a response

to these suggestions we should have to announce in our very next number. Of the whole expected number of 80, 43 have been adopted by parishes or unions or families or individuals; and if we add 5 belonging to the Colonial Associations, and 7 who are honorary, we have a total already of 55, leaving only 25 yet to be taken up."

#### REVIEWS.

MAGAZINES.—*The Expository Times* (November) has several noteworthy articles, such as Professor Banks on "Back to St. Paul," the continuation of Professor Sayce's *Archæological Commentary* on Genesis, and Dr. Kennedy's paper (also a continuation) on Jean Astruc. The notices or new books are well done, and we have an additional feature this week in an article on Recent Foreign Theology. We would particularly recommend to the notice of German scholars the review of the new edition of Herzog. It will make altogether about 20 volumes at \$3 a volume, and will appear at the rate of two volumes a year, so that it will impose no great burden even upon slender purses, whilst it will contain a mass of the most valuable information on every subject in Theology. The Notes of Recent Exposition are always a pleasant and interesting feature of this magazine, and this month they are excellent.

DR. HAMLYN HILL'S Dissertation on the Gospel Commentary of Ephraem Syrus. Edinburgh: T. & T. Clark. Toronto: Revell Co. 1896.

Some time ago we brought under the notice of our readers the importance of the discovery of the contents of the Diatessaron compiled by Tatian. This writer was known to have composed a digest of four Gospels, as the name of his book indicated. So much could not be denied. But the author of "Supernatural Religion" suggested that, although certainly his book was made out of four Gospels, there was no evidence that they were our four, or that, if they were, they were in the state in which we now possess them. For a time there was no means of answering this objection or meeting this difficulty. But relief was not far off. There was discovered, first of all, a commentary of Ephraem the Syrian, on the Diatessaron, and the fragments quoted in the Commentary corresponded with our Gospels. But some years later a still more valuable discovery was made in a Latin translation of the Diatessaron of Tatian which corresponded almost verbally from beginning to end with our four Gospels. For an excellent English version of this work we are indebted to Dr. Hamlyn Hill, and now he has increased our debt by a very useful and complete Commentary on St. Ephraem's work. The volume gives first an historical and biographical introduction, then parallelisms between the Commentary and other writings of Ephraem; next the fragments themselves with notes, and finally a Scriptural index. The volume is a suitable appendix to the previously published work, and it is done in a thoroughly scholarly manner.

THE BOOK OF PRAISE—FOR Sunday-schools. Compiled by R. V. C. W. Shinn, D.D., and H. B. Day, Organist; pp. 262. 20 cents. New York: Thomas Whittaker. Toronto: Rowell & Hutchison.

For a Sunday-school nothing could be more convenient or useful. The opening and closing services are simple and suggestive, short, direct and full of life to arrest the attention of the youngest. The two hundred hymns are well chosen and set to good swinging tunes. There is an attractive look about even the neat blue cardboard covers, and altogether the small volume is very satisfactory.

#### THE BROTHERHOOD OF ST. ANDREW.

*Report of Committee on the State of the Brotherhood*—We have studied the present state of our Brotherhood as it is reflected in the reports committed to us. We find as a result of our examination great cause for thankfulness and encouragement, great cause for sincere and deep dissatisfaction, but no cause for apprehension or anxious care for the future of the Brotherhood in Canada. A fair and even a severe calculation has revealed the fact that we have at the present moment one thousand active

members in our ranks—one thousand men banded together to pray daily for the spread of Christ's kingdom among young men—One thousand men pledged to try every week to endeavor to lead, each, another man within the influence of the gospel message. Brothers, we long for the day when this number will be many times multiplied. Yet we cannot but feel that even as it is, the number is sufficient to assure us that the present is full of power and the future full of hope. The granting of 29 new charters in 20 months and the revival of 7 dormant chapters tell us of sufficient and healthy progress, together with the possibility of recovery where Brotherhood work had apparently ceased and failed. The increase of attendance at Bible classes, and the increase of interest in work among boys, prove that our efforts generally are directed along wise and right lines. The profitableness to the Brotherhood of work among boys is clear from the fact that in one case the Boys' Chapter has passed wholly into the senior chapter of the parish. We notice also that the work of local councils, where they exist, has been powerful for good. We recommend the extension, wherever possible, of these means of strength. Brothers, you will welcome these causes for thankfulness. They are, however, also in the present state of our Brotherhood causes for sincere dissatisfaction. You are humble enough and strong enough to note them, take them to heart, and seek to amend them without falling into the sin of discouragement. The lack of business promptness in answering letters and sending in reports, acts as a real check upon the success of our work, and occasions waste of money which might be profitably spent in aggressive work of the Brotherhood. The fault can be and must be quickly remedied. The number of chapters marked dormant remains sadly large. Efforts to reach and re-awaken them should not be relaxed. Many causes, not a few of them quite beyond our control, may lead a chapter to suspend its work. There will probably always be dormant chapters. Yet some of these would be prevented if the time of probation required of those who ask for charters were lengthened sufficiently to serve as a greater guarantee for the permanence of the work. Brotherhood literature must be studied by all; *St. Andrew's Cross* must be read by all, if all are to be equipped for the service. Brotherhood men must rise to a sense of work in close membership with the whole body, and have an express interest and sympathy beyond each one's own particular sphere. Brotherhood men must rise each one to a sense of his own personal responsibility, and learn to stand side by side with his parish priest, to help and support him, and not only to lean upon him for support and help. We commend these faults and facts to all for self-examination and for prayer. Finally, Brothers, for the future we have no anxious care. We have, side by side, with us, helping us at every point, the great Brotherhood of the United States. We thank them for their sympathy and help. We send to them also our experience and progress and sympathy as a message of encouragement. We look forward with eager hope to the International Convention of 1897. Meanwhile let each of us receive a message from this convention; let him take it to his own heart and repeat it to every member of his chapter at home. We have heard the voice of our Master, "Son, go work to day in my vineyard." In working, be prayerful, be patient, be persistent and we shall be made strong.

(Sd.) J. CHARLES ROPER,  
Chairman.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

#### MONTREAL.

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

MONTREAL.—*St. George's*.—The annual public meeting of the St. George's Young Men's Christian Association was held 19th Nov., in St. George's school-house, Stanley street. The lord bishop presided; the annual reports for the year were presented, and addresses delivered by the Very Rev. Dean Carmichael, Mr. G. C. Wells and Dr. Johnson, the renowned African explorer.

*Christ Church*.—The Rev. W. P. R. Lewis, B.A., the popular assistant in Christ Church Cathedral, has accepted the rectorship of Malone, N.Y., in the Diocese of Albany, N.Y., and will enter upon his new sphere of usefulness about the middle of December next.

*St. Martin's*.—The Sunday Bible-class for young men heretofore held in the church in the morning will in the future be held at 8 p.m., in a room at 466 St. Urban street, opposite the church, the latter being fully occupied on the afternoon with other

classes. Mr. Troop extends a cordial invitation to young men not now members of this class to become such.

**ST. HENRI.—St. Simon's Church.**—The lord bishop of the diocese held a confirmation service at the above church on Sunday, November 22nd, when twenty one candidates presented themselves for the rite of confirmation, at the conclusion of which his lordship delivered a very earnest and impressive address to the candidates and congregation. The attendance was very large at both services, notwithstanding the rain. At the Communion service the bishop was assisted by the rector, the Rev. Mr. Charters and the Rev. Mr. Waller.

**WESTMOUNT.—St. Matthias.**—Last Wednesday, Nov. 25th, the rector utilized for a special thanksgiving service (iii. chapter I Cor., verse 21), "For all things are yours." Thanksgiving for temporals was the object of our present service. Some people's religion is too much in the sky; it would be better if they made it a more practical every-day matter.

*Church of the Advent* prefaced Thanksgiving Day by a well attended entertainment in Elm Hall, in aid of the Organ Fund, 25th November.

ONTARIO.

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

**KINGSTON.**—A conference of the Archbishop, clergy and laity of the Rural Deanery of Frontenac was held on Wednesday, Nov. 18th, to discuss the working of the Mission Fund. A full attendance of the clergy and very representative body of laity were present. The Archbishop gave some very interesting statistics in his address. At his consecration there was no church except at Sydenham, between Kingston and the North Pole. During the last 25 years an average of five new parishes or missions had been opened yearly and about 300 churches had been built. He had confirmed about 40,000 people, of whom 10,000 were converts from the various sects, and in his opinion opposition to the Church was fast dying out. These figures showed the value of the Mission Fund and the excellence of the machinery by which it was accumulated, but of late that machinery had grown rusty and needed oiling and polishing up. He wanted the diocese to give \$6,000 this year in place of the \$4,000 odd given hitherto. In order to attain this end he suggested, 1st, that the parochial collections be made by responsible laymen and women, instead of being entrusted to the young people of 16 years or thereabouts; 2nd, that with a view to economy, each Rural Deanery arrange its own missionary meetings; 3rd, that the clergy should stick more closely to the subject at missionary meetings and give plain business addresses, and should also preach at least once a year on the subject of missions. The Diocesan Mission Fund should be the first consideration in every parish. Major Stewart and Mr. H. Wilkinson spoke, both expressing willingness to give their services for the work. Rural Dean Carey thought that the same amount was given as formerly, but much of it was diverted from the Church to non-denominational fads. The Archbishop replied that this would not happen if the clergy pressed the cause of missions as other people did their various societies. Dr. E. H. Smythe deplored the lack of pains taken to secure good meetings in many places, illustrating from experiences of his own. One mission he knew gave \$150 a year to the Fund, while a rich city parish gave only \$50. The Rev. R. N. Rayson said he had found a difficulty in obtaining information as to the needs of the mission field. The Church newspapers gave very little information on this point. He suggested an annual report which should give necessary information for the deputations. He also suggested the use of boxes such as were used by the S.P.G. The Rev. A. W. Cooke spoke briefly on the subject, and the Rev. C. L. Worrell asked the laity to bring the whole subject before those who had not attended the conference. Mr. Freeborn sketched the work done in the parish where he was warden, Sydenham. The Rev. W. Bate, Sydenham, also gave a report of the work done. Mr. Waddington, Cataraqui, complained of the paucity of churches, which caused many to attend meeting and eventually leave the Church for other religious bodies. It was finally moved by Dr. Wilkinson and seconded by Mr. Murton, that the collections for home missionary work ought to be made by representative laymen and women, assisted by the clergy.

**BROCKVILLE.—Trinity Church.**—In the absence of Rev. Dr. Nimmo, Rev. Mr. McTear, of Maitland, preached in this church on Nov. 22nd from the text, "Or ever the silver cord be loosed or the golden bowl be broken." Mr. McTear preached a scholarly and forcible sermon upon the spiritual opportunities of this life and upon the life beyond the grave. He

also conducted the services in the evening. Judge McDonald, lay reader, took Mr. McTear's evening service at St. James' Church, Maitland.

**St Peter's.**—The first parochial reunion of the season was given on Wednesday evening, Nov. 25th, in the school house of St. Peter's Church. These efforts to bring together all sections of the congregation in a social entertainment deserve the encouragement of the Church public. The reunion was under the management of Mrs. Sherwood and Miss Cochrane, assisted by the young ladies of St. Mildred's Guild, and gave much satisfaction to a large audience. Delightful recitations and readings were given by Mrs. Murphy, Mr. Pakenham and Judge McDonald, while the music was supplied by the Archdeacon, accompanied by Miss Callaghan. Excellent coffee and cake were provided for the visitors by the ladies of St. Peter's Guild, and a very pleasant evening's entertainment closed at 10 p.m.

**LEEDS REAR, MORTON.**—A social was given by the Ladies Aid at the home of Mrs. John Dobbs on the evening of Wednesday, Nov. 18th, and although the winds blew and the rain fell in torrents, the house was filled at an early hour by a happy laughing party of friends and neighbours, all bent on having as good a time as possible. About twenty "stout hearts and brave" drove over from Lyndhurst, a distance of eight miles, among whom were the rector, Messrs. Johnson, Nixon and Cook, and a goodly number of the handsomest and best of Lyndhurst's many handsome and fair ladies. The programme was varied and quite impromptu, and during intermission tea was served. At 12 o'clock the party was brought to a close.

**ATHENS.**—A general thanksgiving service was held on Tuesday evening, Nov. 24th, in Christ Church at 7 o'clock p.m. After services there was a reunion of the members of the congregation and their friends in the lecture room of the church. Refreshments were served and a short programme of vocal and instrumental music given. A correspondent of the *Brockville Times*, writing from the parish of Leeds Rear, says: "The writer with a friend drove to Athens on Friday, Nov. 20th, to hear Prof. Clark, of Trinity College, Toronto, lecture on "Books and Reading." We have come home firmly resolved never to talk any more, as Prof. Clark says "reading does away with excessive talking." We are also resolved to found a library at once on the list of books recommended by the able lecturer, who was in such a happy mood as to hold the packed room spell-bound as long as he chose."

**BELLEVILLE.**—The rural-dioconal meeting opened at St. Thomas' Church, Tuesday the 24th, with a good attendance of the clergy, delegates from the outlying parishes and representatives of the city congregations. The meeting opened with an impressive celebration of the Holy Eucharist at 10 a.m., with the archbishop as celebrant, assisted by Rev. Canon Burke and Rev. D. F. Bogart. The clergy present were: The Archbishop of Ontario, Rev. Canon Burke, Rev. T. Godden, Shannonville; Rev. C. T. Lewis, Tweed; Rev. Thos. Leech, Bancroft; Rev. W. W. Burton, Madoc; Rev. J. H. Coleman, Deseronto; Rev. John Fisher, Thomasburg; Rev. E. Costigan, Queensboro; Rev. A. G. Smith, Tyendinaga; Rev. D. F. Bogart, Rev. C. J. H. Hutton, Rev. A. L. Geen, Belleville. Representatives of the laity who were present were: Messrs. J. J. Porritt and J. James, Tweed; Mr. C. C. Long, Shannonville; Messrs. C. M. Stork, R. Caldwell, H. Carr and B. A. Coudery, of St. Thomas' parish; Mr. R. Bateman, of Christ Church parish, and others. Besides the gentlemen, a number of ladies of the Belleville congregation were present. At the close of the service an address of welcome was presented to the archbishop, which was read by Rev. Canon Burke, B.A., and was signed by the clergy, lay delegates and church wardens. The archbishop, in most suitable and kindly words, thanked those present for the address, after which he requested Rev. A. L. Geen to act as secretary of the Conference. The archbishop then addressed the meeting on the needs of the diocese, referring to the recent division, on account of which, he said, the present Diocese of Ontario was almost purely a missionary jurisdiction. In the past, five missions had been opened in the diocese every year, and he was anxious to open five more this year, and he asked that a special effort be put forth to provide sufficient funds. Instead of leaving the work of collection to young and inexperienced girls, the archbishop thought it should be done by prominent ladies and gentlemen, and that the subscribers should be asked to subscribe an amount yearly for three years. He suggested that the first great effort should be for the diocesan mission funds, and that the clergy should lay this more clearly before their congregations. Canon Burke spoke briefly, and referred to the great help he had received from the ladies in the past, and promised extra effort for the coming year. The following

resolution, moved by Rev. A. L. Geen, and seconded by Mr. B. A. Coudery, was passed: "That in the opinion of this Conference, it is desirable to change the name 'Diocesan Mission Fund' to some more appropriate name, to distinguish it from other missions." Rev. D. F. Bogart, rector of St. John's, addressed the meeting, and gave his experience in collecting funds. Mr. James, of Tweed, spoke of the necessity of withdrawing grants from rich missions, and he was followed on the same subject by Rev. E. Costigan and Rev. C. T. Lewis. Rev. C. J. H. Hutton also spoke on the subject of contributions to the Mission Fund. The Conference then adjourned to the church hall, where an excellent luncheon had been prepared by the ladies of the congregation, and a most pleasant hour was spent. At 2.30 the Conference re-assembled in the church, when Rev. Canon Burke took the chair at the request of the archbishop. In a short address Canon Burke referred to the lamented illness of Rev. Dean Stanton, of Deseronto, which prevented him from being present. Rev. T. Leech, of Bancroft, spoke at length on missionary work in his parish, which consists of eighteen different stations. He urged that the needs of his field be considered. Canon Burke spoke highly of Mr. Leech's work in North Hastings, after which the question of appointing deputations for the missionary meetings was considered. The following resolution, moved by Rev. W. Barton, of Madoc, and seconded by Rev. C. T. Lewis, of Tweed, was unanimously passed: "That the thanks of this Conference be tendered to the ladies of Belleville for their very kind reception and entertainment." Rev. E. Costigan, of Queensboro, spoke on the subject of rural deans, after which a resolution expressing the sympathy of the Conference with Rev. Rural Dean Stanton in his illness, which was introduced by Rev. W. Burton and Rev. A. L. Geen, was unanimously passed, and the Conference closed. Evening was sung at the church at 8 p.m., at which a number of people attended. Rev. D. F. Bogart conducted the service, the lessons being taken by Rev. Mr. Leech and Rev. Mr. Costigan. Short addresses, full of interest and highly appreciated, were given by the two latter clergymen and Canon Burke.

OTTAWA.

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

**HAWKESBURY.—Trinity Church Jubilee, 1846 1896.**—Never, since the Anglican Church of the Holy Trinity at Hawkesbury was opened for divine service, has there been greater rejoicing within its walls than took place there on Sunday and Monday, November 15th and 16th, in connection with its jubilee celebration. It is the oldest church between Lachine and Ottawa, on the south shore, and the mother of six others in the county of Prescott, which have been built since its foundation-stone was laid, viz., at Vankleek Hill, Alfred, Fenaghvale, Plantagenet, East Hawkesbury and L'Orignal. As the jubilee year approached, it was decided to mark the event by additions and improvements, completing the architect's design, and costing not less than \$1,000, as a memorial. Instead of this, upwards of \$1,800 have been spent, of which amount not more than about \$100 is required, and as it stands to-day, the Church property is admitted to be one of the finest in the Dominion. A fine new organ chamber has been built, to which the organ has been removed and put in thorough repair by Warren & Son, of Toronto. The chancel has been elaborately decorated by Spence & Son, of Montreal. A memorial window has been added by A. T. Higinson, E.q., also the work of Spence & Son. A sedilia, the gift of Lady Abbott, and made by the Carnovsky Co., Kingston, has been placed in the chancel. The children of the parish provided a new carpet for the chancel and aisles. The nave, porch and tower were put in a thorough state of repair, and a pulpit, the gift of Mr. S. Brock and Son, is in course of construction. "Only two or three things," as his lordship remarked in his address, "remain to make it all that the heart can desire," and these, no doubt, the generosity of those who have been or are worshipping here, will supply. The jubilee was made the occasion of the first visitation of his lordship, the Bishop of Ottawa, to this his birth-place, besides whom there were present and assisting, the Venerable Archdeacon Lauder, the Revs. E. P. Crawford, M.A., Halifax; Arthur Jarvis, M.A., of Nananee, former incumbent of this parish; the Revs. T. Garrett, St. Luke's, Ottawa; C. Harris, of Grenville; F. W. Ritchie, of Fenaghvale, and T. H. Lloyd, Vankleek Hill. A very much larger number were prevented by parochial and other engagements from being present, and sent regrets; others were discouraged by the condition of the roads and the sleet, which threatened the jubilee with failure. There was a celebration of the Holy Communion on both mornings at 8 o'clock. This was followed on Sunday by a special service at 11 a.m., at which the Rev. A. Jarvis was the preacher, and delivered an

appropriate sermon on "Symbolism in Worship." At 7 p.m., the lord bishop held a confirmation, when 28 candidates received the apostolic rite of laying on of hands. The church was crowded to the doors, the aisles being full of people standing, from a little past 7 o'clock till 9 50. In two eloquent and forceful address his lordship touched and won the hearts of all who heard him, leaving deep and lasting impressions on the large congregation, as well as on the candidates themselves. On Monday again the church was filled to its utmost capacity by people drawn from all parts of the county, for the jubilee service, at which the Rev. E. P. Crawford preached an eloquent and appropriate sermon. At this service 86 received the Communion, making the total number for both days 148. After the morning service luncheon was served at the town hall, at which all who came were welcomed by the Hospitality Committee. The hall had been prettily decorated with bunting and scrolls—on either side being "1846-1896, Trinity Church Jubilee," together with the Hamilton crest. Over the platform hung a banner bearing the scroll "1846-1896, Welcome to our Jubilee." Upwards of 300 sat down at tables laden with an abundance of good things, contributed by Anglicans and their friends from all parts of the county, enough being held in reserve to supply the wants of as many more had they come. Too much praise cannot be given to those who so ably managed it, and it was freely accorded by bishop and clergy. Luncheon ended, addresses were presented to his lordship. First came the civic address presented by the Mayor and Corporation of Hawkesbury.

If his lordship had been impressive at the church, in his reply he was if possible even more happy, cleverly blending humour with pathos, and carrying all with him of whatever denomination or condition in life. Then followed addresses from the clergy and churchwardens representing the Missions of Plantagenet, Vankleek Hill, the mother parish of Hawkesbury, to all of which the bishop replied in words of grateful, hearty appreciation, and wise counsel and encouragement. His lordship was followed by the Venerable and popular Archdeacon Lauder, whom we all love, and whose words of cheer touched all hearts from the oldest to the most youthful. Then stirring addresses were delivered by Rev. E. P. Crawford and T. Garrett, followed by the rector, Rev. A. Phillips. At half past four o'clock the proceedings at the town hall were brought to an end by all singing the Doxology, some dispersing to their far off homes, and others returning to Trinity Church for Evensong. "From first to last," many were heard to say "I enjoyed it," "It was a great success," "A grand jubilee," and from the bishop downwards one and all felt that it was true, and that Trinity Church jubilee had been an unequalled success. Beautiful services—ungrudging hospitality—the greatest harmony and good will, all combined to create a feeling of perfect satisfaction in the hearts of those who had seen the corner-stone laid 50 years before, and also of hope in those who, full of the vigour of youth, look forward to the next jubilee.

MANOTICK.—The new rectory was finished last week, and the rector and his family have taken possession. The building is pleasantly situated on the summit of Kar's Hill, and it is justly considered one of the best rectories in the diocese. The total cost has been \$3 500. Of this sum upwards of \$2 500 has been subscribed by the parishioners, and the remaining \$1 000 the Rev. Mr. Empringham is raising by lecturing.

#### TORONTO.

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

Miss Lizzie A. Dixon acknowledges with thanks the receipt of \$5 from Ketchum Hall Bible class for Rev. H. Robinson, Peace River, Athabasca, per. C. Y.

*St. Albans Cathedral.*—The Board of Degrees in Divinity in connection with the Church in Canada was held in the Cathedral library. The Lord Bishop occupied the chair, and the others present were: Rev. Prof. Allnatt, D.D., Lennoxville; Rev. J. P. Sheraton, D.D., Wycliffe College; Rev. Provost Welch, D.C.K., Trinity University; Rev. Provost Watkins, M.A., Huron College, London, and Rev. Canon Mockridge, D.D., secretary of the Board. It was announced that the successful candidates in the recent examinations were as follows: Second (final) examination for the degree of bachelor of divinity, Rev. T. H. Hunt, M.A., King's University, Windsor, N.S.; Rev. Wilson McCann, B.A., Wycliffe College; Rev. J. C. H. Mockridge, M.A., Trinity University; Rev. W. J. Wilkinson, M.A., King's University. First examination for degree of bachelor of divinity, Rev. W. McCormack, Wycliffe College. Preliminary examination, class II., Mr. L. H. Donaldson, Wycliffe College; Mr. W. Hunter, Wycliffe College; Rev. A. S. Madill, B.A., Trinity

University; Mr. C. J. H. Mockridge, B.A., Trinity University; Mr. W. J. Southam, Wycliffe College; Mr. C. W. Vernon, King's University, Windsor, N.S.; Messrs. Donaldson, Hunter, Mockridge, Southam, Vernon and Rev. A. S. Madill obtained over 50 per cent. of the aggregate number of marks in the preliminary examination, and are therefore held to have passed the first examination for B.D. as well.

*St. Matthias.*—The many friends of the Rev. R. Harrison will be pleased to hear he is gradually improving in health and is now able to sit up for several hours each day.

*St. James' Cathedral.*—A united thanksgiving service was held in this church on the evening of Thanksgiving Day. A very able sermon was preached by Bishop Sullivan from the text, "Thou crownest the year with Thy goodness." The musical portion of the service was exceedingly well rendered. There was a very large congregation.

*St. Phillip's.*—We are very pleased to hear that the Rev. Canon Sweeny is rapidly recovering from his late illness. The Rev. J. L. P. Roberts has had charge of the parish during the Canon's illness.

*St. Matthew's.*—This congregation responded nobly to the special appeal of the rector for \$1,200. Over \$1,000 was contributed in the offertory on Sunday.

Provost Welch presided at a well attended meeting of the Trinity College Missionary and Theological Society, which was held in Convocation Hall last week. Rev. W. C. Gemmill, who for the past five years has been connected with one of the Government colleges in Tokyo, and who is returning there to join the University mission, gave a brief sketch of the history of Christianity in Japan, from the time of the early Jesuit missionaries down to the present day, and concluded with an appeal for sympathy in the work. In the course of his address, Rev. Mr. Gemmill, who is himself a Trinity man, mentioned the names of several other Trinity graduates who are now acting as missionaries in Japan. Rev. F. H. Hartley, of Young's Point, who spoke about the diocesan missions, supported at some length the clergy house system, and also advocated the celibacy of missionaries, whom, he said, should also give up all idea of preference and surrender themselves entirely to their work.

*Humane Work.*—One of the most active of those thrice blessed agencies for good, the Bands of Mercy at Toronto, is the Olive Band, organized and instructed by that zealous humane advocate, Mrs. Softley, of 87 Gladstone avenue. At a recent gathering of the Olive Band of Mercy, lantern-slides, lent for the occasion by the Toronto Humane Society, were exhibited for the instruction and delight of about one hundred children.

PICKERING.—The harvest home services in St. George's Church this year were very well attended. Mr. E. A. Anderson delivered appropriate addresses, while the music was in keeping and carefully selected. We cannot in words convey the taste displayed in the handsome decorations. Over the chancel-rail were three arches, emblematic of the Divine Trinity, formed of oats, wheat, evergreen, leaves and such like, and trimmed with small fruit, while at various places upon the walls were single and double triangles of various colours and formations. The chandeliers were handsomely trimmed as were the large shades, and these latter decorations served in a measure to cast a shade over the other decorations in the evening, that but added to their beauty. It was by all odds the most handsome piece of harvest home decoration heretofore attempted in Pickering, and reflects great credit upon the designers, as well as upon those who had patience to execute the tedious work. The ladies of the congregation intend holding a bazaar some time about December 1st, of which due notice will be given.

#### NIAGARA.

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

MILTON.—The first anniversary of the opening of the new church.—Thursday, the 19th October, was a red-letter day for the congregation of Grace Church, His Lordship the Bishop of Niagara making his first visit to them. Divine service was held at 11 a.m. and 7 p.m. In the morning the bishop preached from Acts xx. 7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." From this text a most earnest and eloquent appeal was made for the regular and consistent observance of "the Lord's Day," the weekly attendance at the Lord's Table, and an earnest attention to the preaching of God's Word, as the threefold obligation laid upon the shoulders of professing Christians. In the evening, the apostolic rite of confirmation was admin-

istered to a class of 17, several of the candidates being quite advanced in years. At this service the beautiful church was packed to the doors, members of all the Christian bodies being present in the congregation. Once more the good bishop earnestly and faithfully expounded the Scriptures to all present, encouraged the large class of candidates to a faithful observance of their vows, and to full confidence and assurance in "Father, Son and Holy Ghost" for power to live the Christian life. The Rev. P. T. Mignot was assisted by the Revs. Seaman, of Lowville, Fatt, of Burlington, and Divinity student Cooper, of Trinity College. The churchwardens, choir-master and choir, together with their rector, are all entitled to much commendation for the successful manner in which everything connected with the services was carried out.

NANTICOKE.—A farewell meeting of the Women's Auxiliary was held at the parsonage on Thursday, Nov. 12th, when the members of the Auxiliary presented their president, Mrs. Garden, with a purse. Mrs. Garden is leaving for her home in New Brunswick. She will be greatly missed by the Auxiliary, as she is an energetic worker in every department of Church work. The Rev. A. W. Garden gave a very touching farewell address at the close of the meeting. It is with deep feelings of regret that we realize their severance from us. But we feel sure that in whatever missionary work they may be engaged, they will never cease to take a loving interest in the work and prosperity of the Nanticoke branch. We pray that God's blessings may ever be upon them, and that through grace they may be spared many years of usefulness in His Church.

ROCKWOOD.—It is with great pleasure that we can record the growth and prosperity of the Church in this part of this missions of Acton and Rockwood. On Friday, the 20th ult., the lord bishop of the diocese visited the congregation of St. John's Church, Rockwood, and administered the holy apostolic rite of confirmation. The incumbent, Rev. J. K. Godden, M.A., presented to his lordship 18 candidates, having been under preparation for a long time, four of whom are converts from Methodism. Although the service was on a week day afternoon, yet the church was well filled with an attentive congregation, and listened for the first time to his lordship, who gave a strong and impressive address. After the confirmation a celebration of the Holy Communion followed, whom 46 persons in all partook of the sacred mysteries. His lordship expressed his delight not only at the size of the class and simple beauty of the service, but also at the large number of communicants, which will be still augmented on Communion Sunday, and which consists largely of young people. May God's Holy Spirit evermore be poured forth upon this parish, building up His people in our most holy faith, increasing them daily in His Holy Spirit more and more until they come into His everlasting kingdom. It is with pleasure also we mention that the Bible class has recently re-furnished the vestry of the church with a beautiful new carpet, table-cloth, &c., purchased with the proceeds of an "at home" last month.

HAMILTON.—The Rev. C. E. Whitcombe, rector of St. Matthew's, who has been confined to his bed for four weeks with a broken thigh, we are very pleased to hear is improving as well as can be expected, but it will be ten weeks before he will be fit for duty.

HAMILTON.—*St. Mark's.*—On Wednesday evening, the 25th Nov., a special service of praise, illustrating the seasons of the Church's year, was held in this church, the musical portion of the service consisting of Psalm 150, Maundy's Magnificat and Nunc Dimittis in C., Advent hymn, "Lo He comes with clouds descending," Christmas anthem, "While Shepherds watched," by Best. During the offertory Plummer's arrangement of hymn 240 was sung, followed by the Lent hymn, "Christian, dost thou see them?" Passion hymn, "O come and mourn with me awhile;" Easter anthem, "Why seek ye the living," by Francis; Easter carol, "The world itself keeps Easter Day;" Easter hymn, "Alleluia, hearts to heaven and voices raise." The preacher was the Rev. Canon Bland, who took for his text, II. Chronicles, chapter v., verses 11-14, and delivered a most eloquent and impressive sermon on music, its divine use and proper place in the beautiful services of the Church.

#### HURON.

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

AMHERSTBURG.—The renovation of the old parish church of Amherstburg has made rapid progress this year, nearly \$1,000 being expended on repairs and improvements. The church, which dates back to the beginning of the century, was built of good



material—limestone foundation, brick walls, and roof of good old-fashioned timber. But want of drainage and neglect of the fabric for several years, had reduced it to a sad state of dilapidation. The building is now in a sound condition, the roof recovered, and the foundations thoroughly drained. The interior has been painted, the windows remodeled, the ventilation improved, and the old oil lamps replaced by incandescent light. A handsome altar of walnut and maple, with complete set of altar linen, and a walnut prayer desk have been presented. Twelve muffled stained glass windows replace the former unsightly windows of the nave, and a very handsome memorial window was placed in the chancel a few days ago, bearing the following inscription: "In loving memory of the Rev. Alexander S. Falls, B.A., T.C.D., Canon, 18 years Rector of this parish, entered into rest Jan. 21st, 1889. Also Anna M. Falls, entered into rest, May 29th, 1869. Erected by their sons, 'A.D. 1896.'" The subject is the ascension of our Lord, and is well represented, the figures being nearly life size, and the colouring excellent. Above the figure of Christ is suspended a brilliant crown, surmounted by a dark cross, and under the picture is the text: "The Lord my God shall come, and all the saints with thee," Zechariah xiv. chap., 5th verse. The window is gothic, ten feet high and five feet wide, and has a rich border of opalescent glass studded with crystal jewels. The congregation are gratified to have in their church such a suitable memorial to their late rector, who was deeply respected by the entire community of Amherstburg. A "masonic" window and a "sailors'" window will shortly be placed in the nave of the church, and further improvements are contemplated by the Church Workers' Association, who deserve much praise for what they have already accomplished.

BRANTFORD.—*Grace Church*, Nov. 23rd.—Provost Welch seems to have won the hearts of Church people in Brantford. The Provost delivered a lecture on "George Eliot" to a crowded house in Grace Church school-room on Friday, 20th inst., and one seldom hears more general expressions of satisfaction both with the matter of a lecture and the personality of the lecturer. On Sunday the Provost preached in Grace Church morning and evening, and in the afternoon at St. John's, West Brantford.

St. John's, the youngest of the three missions of Grace Church, is now entering upon its third year under very favourable circumstances. Sunday, 22nd ult., was the Dedication Festival and the services, celebration of the Holy Communion in the morning, and Evensong in the afternoon, were well attended, and liberal offerings were made for the Building Fund of the church. The Church Boys' Brigade is about to be organized in Brantford, and in the meantime some forty boys have been drilling enthusiastically in Grace Church School-room, under the direction of Major Leonard, of the Dufferin Rifles.

KINCARDINE.—The rector, Rev. Mr. Miles, B.A., is arranging to have a mission chapel on the south side of the town. This is much needed, and by the earnest continuous attention of the rector will doubtless do much good.

CARGILL.—The station master, Mr. Ray, who represents the county of Bruce on the Executive of the Anglican Lay Workers' Convention, shows what a devoted layman can do. His employment with the railway company does not afford him much spare time, but on Sundays he is always busy for the Church, lay-reading or doing something in the way of preaching and teaching. His activity is one of the fruits of his membership in the Brotherhood of St. Andrew. When he joined that society he promised his rector to do whatever he was asked to do, if he could; and he has not shrank from his work ever since, even when the demands were heavy and unexpected. A few laymen like him would gladden any parson's heart.

#### RUPERT'S LAND.

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

WINNIPEG.—*Holy Trinity*.—The most successful anniversary ever held in the history of this parish was marked by a social in the school-house Monday evening, the 16th November. It was crowded to its utmost capacity. In enthusiasm the gathering surpassed anything held in this way in the parish. The members of the congregation deserve to be congratulated upon the happy state of all departments of its work. The Ven. Archdeacon Fortin occupied the chair, making an address expressing the delight at this gathering on the 21st anniversary of his coming to the congregation. He spoke of the growth of the church and the able assistance of the Rev. Mr. Owen. The wardens spoke very encouragingly of the state of

the finances of the church and the progress of the Sunday-school. Canon Rogers spoke as the oldest member of the congregation. Said he had attended the Archdeacon's Church in Montreal 25 years ago, and said in all these years he was ably assisted by his better half, Mrs. Fortin. The Archdeacon was presented with an address, a beautiful gold watch and a purse containing \$100 in gold. Mrs. Fortin was presented with an onyx piano lamp, a five o'clock tea table and several library chairs. The Archdeacon made a feeling reply. The proceedings were brought to a close by singing the Doxology. On the 19th ult. the Primate of all Canada conferred the degree of D.D. on the Archdeacon.

#### SELKIRK.

WILLIAM C. BOMPASS, D.D., BISHOP UPPER YUKON RIVER.

PROFESSOR C. A. CARUS-WILSON, of McGill University, who is Hon. Secretary of the Montreal C.M.S. Committee, sends us the following most interesting letter for publication. It is addressed to him by the Bishop of Selkirk, who for more than thirty years has been labouring continuously for the evangelization of the north-western extremity of the Dominion of Canada, as a missionary of the Church Missionary Society. Last spring, a reinforcement went out to him from Eastern Canada, consisting of the Rev. H. A. Naylor, B.A., of McGill University, and son of Archdeacon Naylor, of Shawville, with his newly married wife, both from Montreal; and Mr. F. F. Flewelling, of Wycliffe College, from Rothesay, N.B. Mr. Naylor was the third missionary who went to C.M.S. fields in N. W. Canada from the Montreal Diocesan College; a fourth has since gone thence, likewise to N. W. Canada. We understand that three other candidates already accepted for the C.M.S. will shortly be going out from the Montreal Diocesan College, but the destination of two at any rate of these will be not N. W. Canada, but "Africa and the East," the field of labour for which the Church Missionary Society was in the first instance organized almost one century ago.

Buxton Mission, Upper Yukon River, British Alaska, Canada.

MY DEAR SIR,—I thank you for your kind letter of 11th May last, and especially for the interest and enthusiasm with which yourself and friends have equipped and dispatched the Rev. H. A. and Mrs. Naylor for work in this diocese. It is very pleasant to hear of so much kind appreciation of our humble efforts here.

I must not ask for any more agents at present without some promise of funds for their support, and I fear our present income is insufficient for our necessary expenses. I should be glad, therefore, to hear if your committee could see their way to make us an annual grant toward the support of the Canadian mission agents now in the field. Such a sum as they have kindly contributed this year to the Rev. H. A. Naylor's equipment, if continued annually, would be a great help to us. The Rev. H. A. Naylor is appointed to remain at present here at Buxton Mission, and to work chiefly among the miners, the Rev. B. Totty staying here also for the Indian work. For myself, I hope to remove (D.V.) shortly to Pelly River, with Mr. Flewelling, for work among another tribe with a different language. I have still room for more agents, if funds are provided for their support. I would specially plead for a school and schoolmaster. For, where the population is sparse, as here, a good school will, in a few years, leaven the whole country with evangelical truth, and the fruits of it will probably be far more permanent than mere evangelizing. Can our Canadian friends help us in this matter? I have requested Archdeacon Canham to apply to the Canadian Government for aid towards educating the Indians, and I believe the miners would contribute for the education of white children. Two or three schools ought to be at once started in the diocese, and if I could find encouragement in any quarter towards incurring the expense, I would at once endeavour to set them going.

I trust the reports given by the Rev. H. A. Naylor and Mr. Flewelling of their work will soon be such as to encourage our friends to send us more assistance, and I hope God's blessing will the more attend our earnest efforts. I take it as a great compliment that the Ven. Archdeacon Naylor should allow his son to settle in our midst. This connection seems to form a pleasant bond of union between us and the Canadian clergy. I am very glad to find that the supporters of the Church Missionary Society are so strong in Canada. So much interest and enthusiasm shown in our work by your Association is very cheering, and I hope this will encourage us to more lively efforts in the great cause. I would wish to present our acknowledgments through you to all the friends who have kindly contributed to Mr. Naylor's equipment and who have so warmly cheered his departure. This is the extremity of the Dominion where there are still unevangelized Indians,

and I could wish all the efforts of the whole Dominion were concentrated here until such a blot were fairly and completely wiped out, as I hope, by God's help, it soon will be. Believe me to remain very faithfully yours,  
W. C. BOMPASS, D.D.  
Prof. Carus-Wilson.

#### British and Foreign.

The Bishop of Lebombo has arrived in England. His address will be Firwood, Chalford Glos.

On a recent Sunday the Rev. F. Richardson, vicar of Bollington, near Macclesfield, expired suddenly in church just prior to the children's service.

A large clock has just been placed in Wolverhampton parish church. It has been made by John Smith & Sons, of Derby, from general designs of Lord Grimthorpe.

The first section of the new tower of Emmanuel Church, Compton Gifford, was dedicated recently by Bishop Knight Bruce, assistant bishop of the Diocese of Exeter.

Special services were held recently to celebrate the seventh anniversary of the Church Training College for Lay Workers, which was founded, and is maintained, by the S.P.C.K.

An interesting series of windows, consisting of a five-light one in the east, and two in the chancel on the north and south sides, have just been fixed in St. Paul's Church, Broughton, near Wrexham.

The Rev. T. Sleeman, rector of Maindee, Newport, and formerly Archdeacon of Gibraltar, died at Weston-Super-Mare, last week. He had been unwell for some time; he was 83 years of age.

The Bishop of Edinburgh has returned from his tour in America. He speaks in terms of the highest appreciation of the kindness he received at the hands of American Churchmen during his stay in the United States.

Among those with long services in the Church's ministry, mention might be made of the reverend vicar of Horbury, Canon Sharp, who, at the end of last month, completed his 86th year, and also his 62nd year as vicar of Horbury.

The Rev. H. Montague Villiers, Prebendary of St. Paul's, and vicar of St. Paul's Knightsbridge, has been requisitioned by a large number of clergymen to allow himself to be nominated as Proctor in Convocation for the Diocese of London.

The rector of St. John's, Dumfries, Rev. J. R. Denham, has withdrawn his conditional offer of £4,000 as an endowment for that church, owing to the unwillingness on the part of some of the authorities to make the church entirely free and open.

Canon Robert McLarney, rector of Clonfert, Banagher, Ireland, suggests that a suitable memorial to the late Bishop of Killaloe and Clonfert would be to complete the restoration of the ancient cathedral of Clonfert, for which the sum of £1,100 is still required.

Someone has discovered that Bishop Mandell Creighton has officiated as "postmaster," which is true enough, but it may be stated that the post in question has nothing to do with the royal mail, but is a title given to the scholars of Merton College, Oxford.

From the particulars of the moneys raised and expended in connection with the Bishop of St. Andrew's Fund, it appears that from the date of its inception in 1894, the sum of £3,524 has been received, of which £522 has been expended on mission work in the diocese.

A ten days' mission for the town of Derby was begun recently by a service in St. Werburgh's Church, at which the Bishop of Southwell welcomed the various missionaries who have assembled to take part in the mission. It is ten years since the last general mission was held.

St. Paul's Cathedral will probably be the scene of the great thanksgiving service in commemoration of the completion of the Queen's sixtieth year on the throne next June. Westminster Abbey was chosen for the Jubilee service in 1887, largely because of its association with the Queen's coronation, but St. Paul's is historically the place for all special occasions of royal thanksgiving.

The George Herbert Church at Bemerton, near Salisbury, has just been reopened after complete restoration. In the church there remains little of the work of the famous pastor of Bemerton, except the oak door. The bell which rang in his day still hangs in the wooden turret.

Archdeacon Lightfoot, of Capetown, sailed for home in the ship "Tartar" on Saturday week, after a visit to England for the purpose of seeking clergy to go out and work in South Africa. During his voyage the archdeacon will take pastoral charge of members of the Church among the passengers.

The Bishop of Liverpool has fixed his annual "Quiet Day," for meeting those priests he has ordained since the formation of the See, for January 13th, next year, when papers will be read by the Rev. J. R. Eyre, vicar of Sheffield, and the Rev. F. J. Chavasse, principal of Wycliff Hall, Oxford.

The Bishop of Ely, at the recent opening of the new Church Army Labour Home in Cambridge, said it was one of those very valuable works which were being done by the Church Army in a great many forms throughout the kingdom, and he was exceedingly glad to be present and assist at the opening.

The Bishop of Stepney writes concerning the East London Church Fund: "This year we have so far received a little over £12,000, a few hundreds more than we had received up to the same date in 1895. But we must yet receive £6,000 before December 31st, if the average income of the fund is to be maintained.

Recently, within the octave of All Saints', the Archbishop-designate of Canterbury ordained three deaconesses in the community chapel of the London Diocesan Deaconess Institution, of which he has been president and visitor throughout his episcopate in the Diocese of London, and has admitted twenty-three deaconesses to their office.

The Bishop of Peterborough gave a most interesting address on the Orthodox Russian Church, comparing it with the Roman Church in principle and in detail; the one as a depository of the faith, the other as an organization. A vote of thanks to the Bishop of Peterborough was proposed by the Bishop of Durham (one of the episcopal referees of the society), and seconded by the Bishop of Stepney, both of whom made feeling reference to the bishop's appointment to the See of London.

The death of Dr. Wynne, Bishop of Killaloe, following so closely, and with like suddenness, that of the Primate of England, has given a great shock to Irish Churchmen. The late bishop was a universal favourite with all classes. Gentle in his manner, considerate, conscientious in his dealings with everyone with whom he had to do, he won the hearts of all. A funeral service was held in his old church, St. Matthias', Dublin, which was attended by many of his friends still attached to the church, as well as by hundreds of the clergy of all the dioceses. A most impressive and touching sermon was preached on the occasion by the Archbishop of Dublin.

#### BRIEF MENTION.

Lord Rosebery, England's late Premier, has an income of over \$1,000,000 a year.

The new English Church at Chesley is nearly completed, and it is expected that the Bishop of Huron will open the church on December 6th.

The estate of the late George DuMaurier, amounting to forty-seven thousand pounds, is all left to his widow with a reversion to their children.

Queen Margherita, of Italy, is writing a drama, which is to be put on the stage before the holidays.

Charles Dickens lived fifty-eight years, from 1812 to 1870. His literary life began in 1835 and ended with his death, thus covering a period of thirty-five years.

Rev. W. P. R. Lewis, B.A., the popular assistant at Christ Church Cathedral, Montreal, has resigned in order to accept the rectorship of Malone, N.Y.

Lady Henry Somerset and Mrs. O'miston Chant are preparing to found a school in England for the instruction of women in public speaking.

The famous medal presented by Charles I. to Bishop Juxon on the scaffold was sold recently for £770.

It is said that the domestic pets of the world carry 30 per cent. of the common contagious diseases from house to house.

French two-cent postal cards, issued for the Czar's visit to Paris, are now sold for one dollar, if they bear the postmark of the day of the Czar's arrival.

A very beautiful work of art, a Christ in ivory, now on view in Paris, is to be presented to the Czar

by the clergy of France. It weighs seventy-five pounds, is composed of a single piece of ivory, is exquisite in design and perfect in workmanship. It is valued at \$40,000, and was once the property of the unfortunate Queen Marie Antoinette.

Miss Ellen Terry always has a basketful of clothes for the poor in her home, in South Kensington, and when callers come she produces the basket and makes them knit, sew or crochet while they talk.

A telephone has just been placed in the pulpit of St. Michael's, Chester square, in order that Canon Fleming's sermons may be heard by the inmates of the neighbouring hospitals and by invalid parishioners.

The longest period during which there have been three contemporary queens, is from 1837 to 1853, when, besides Queen Victoria, Isabella ruled in Spain, and Maria da Gloria in Portugal.

Rev. C. J. H. Hutton, rector of Christ Church, Belleville, has been appointed diocesan secretary of the Men's Help Society, with headquarters at London, England. The president of the society in the Diocese of Ontario is Archbishop Lewis. The organization has been established in Ontario Diocese for some time and where it has been introduced has accomplished much good.

"The Raising of Lazarus," by Benjamin West, which was the altar piece under the reredos of Winchester Cathedral, is offered for sale, because the restoration of the reredos makes the picture unsuitable. As it is the only picture by an American that has ever been used as such a decoration for an English Church, it would seem that patriotic natives of America might purchase it for some home museum, as an historical, if for no other reason of value.

In Ely Cathedral, on a recent Sunday morning, during the prayers, a robin kept flitting about the building, joining occasionally in the service with a modest "chirrup." When the clergyman ascended the pulpit and began to speak, the robin deliberately perched himself on one of the pinnacles of the chancel screen, quite close to the orator, and the louder the pastor preached the louder did the robin sing, much to the amusement of the congregation.

In the Chapter House of Canterbury Cathedral, London, the Right Rev. Frederick Temple, Archbishop of Canterbury, was formally appointed Primate of all England. The quaint formalities of the 17th century were observed.

The consecration of the Rev. Canon Thornloe, of Sherbrooke, as third Bishop of Algoma, will take place in the cathedral of the Holy Trinity, Quebec, on Wednesday, January 6th, 1897.

Rev. Canon Arnold and Mrs. Arnold, who reside at Niagara, celebrated the 52nd anniversary of their marriage on Thanksgiving Day. Canon Arnold is 91 years of age and continues vigorous in mind and body.

## Correspondence.

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

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

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

### Irreverently Conducted Services.

SIR,—Below is an extract from a letter received by the rector of a parish from a parishioner recently removed to another parish: "The services here are frightful. I sometimes think that *dissentant* (sic) services would be conducted in a more seemly and reverent manner." *Apropos* of above is something that I heard extracted from a similar letter from a parishioner to former parish priest: "There is no High Church here, so we are going to the Presbyterians." E. S.

### The Sacraments.

SIR.—In answer to "Puzzled Layman," he will find in the homily on Common Prayer and the Sacraments the following words: "Neither it, nor any other Sacrament, be such Sacraments as Baptism and the Communion are." This is with reference to Holy Orders. Then again, "Abolition is no such Sacrament as Baptism and the Communion are," and in another homily matrimony is similarly spoken of. It is evident from this that these lesser rites are regarded by the Church of England as Sacramental, though not on a level with the two great "Sacraments of the Gospel," and not generally

necessary to salvation. So Bishop Jeremy Taylor writes: "It is none of the doctrine of the Church of England that there are two Sacraments only, but that two only are generally necessary to salvation." The homily above quoted makes the distinction that whereas Baptism and the Communion have an outward sign and a promise of remission of sin, Absolution and Holy Orders have only one of these characteristics definitely ordained by Christ.

AN ENGLISH CATHOLIC.

### Extracts from Browne on Thirty-Nine Articles.

FIRST COMMUNICATION.

SIR.—The Bishop of Nova Scotia is reported to have uttered in his General Synod sermon delivered this year at Winnipeg, the following weighty words: "We must endeavour to disarm the suspicion which most certainly exists that the Church has become careless about the truths which were specially emphasized in the Reformation of the XVI century, . . . and is prepared to re-adopt the doctrines and practices which were then discarded, the multitude of which were so great that the estate of Christian people was in worse case concerning that matter than were the Jews." The clear proclamation of what are known as the *doctrines of grace* must be secured amongst us if our trumpet is to give no uncertain sound when we endeavour to reconcile those who ought never to have been suffered to depart from us." The Archbishop of York seems to have had the same thought in mind when he pointed out at the Shrewsbury Congress, that our aim should be, not the utterance of a shibboleth, nor adherence to a party, but personal allegiance to Jesus Christ. Bishop Whipple said words to much the same effect in a letter to the "Spirit of Missions," written a few years ago, when he remarked that he was always glad when the old, old story of the Saviour's love was preached, whether by Father Damien on a leper island or by a Salvation lassie in the slums. The same thought, finds clear expression in the Catechism in the question and answer following the Creed. They teach us that the chief lesson of the Creed is to believe in the three persons of the Blessed Trinity in their three fold relation of creation, redemption and sanctification. Were the "Doctrines of Grace" and of personal surrender to Jesus Christ kept ever in the forefront of all our preaching and work, we would hear less of hair-splitting definitions or of party bitterness. Preaching the doctrines of grace and redemption involves moderation and proportion in stating the various doctrines of the Christian religion. Examples of such moderation are abundant in the writings of the great Doctors of the Church. In illustration of this, I may refer to Harold Brown's great work on the Thirty-nine Articles, a work which I have heard described as partisan, but in which caution and moderation are everywhere manifest. I have made the following selections for myself, and they will not, I trust, be without interest to others.

1. *Authority of Councils.*—"The question then arises, of what use are universal Synods? and what authority are we to assign them? The answer is, that so far as they speak the language of the universal Church, and are accredited by the Church, so far they have the authority . . . of deciding in controversies of faith. Now we can only know that they speak the language of the Church when their decrees meet with universal acceptance, and are admitted by the whole body of Christians to be certainly true. . . . Now the first six, or at least the first four, general councils have received the sanction of universal consent to their decisions . . . but those Synods have universal authority only when they receive catholic consent. When the Church at large has universally received their decrees then are they truly general councils and their authority equal to the authority of the Church itself" (on Art. XXI). If the decrees of councils were always judged by the test of "catholic consent," we would not find them quoted so freely as they sometimes are.

2. *Prayers for the Dead.*—"Of all the passages from the canonical Scriptures, II. Tim. i. 18 is the only one that has any appearance of really favouring prayer for the dead. No doubt some Protestant commentators (e. g. Grotius) have believed that Onesiphorus was dead. But if it be so, St. Paul's words merely imply a pious hope that, when he shall stand before the judgment seat (in that day) he may obtain (mercy of the Lord) and receive the reward of the righteous and not the doom of the wicked." A "single doubtful" passage of Holy Scripture is what this writer finds to be the extent of Scriptural authority for prayers for the dead. (On Art. XXII)

3. *Relations to Rome.*—"The tone and temper of the Church of England appears, therefore, to be that of a body earnestly and steadfastly protesting against Romanism, against all the errors, abuses and idolatries of the Church of Rome, and the usurpation of the See of Rome; but yet acknowledging that, with

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a fearful amount of error, the churches of the Roman Communion are still branches of the universal Church of Christ . . . it is infinitely to be desired that there should be no relaxation of our protest against error and corruption, but the force of a protest can never be increased by uncharitableness or exaggeration. Let Rome throw off her false additions to the Creed, and we will gladly communicate with her; but so long as she retains her errors we cannot but stand aloof, lest we should be partakers of her sin." The novelties and heterodoxies contained in the Creed of Pope Pius IV., or of the "Council of Trent," are thus reckoned up by Dr. Barrow: "(1) Seven Sacraments; (2) Trent Doctrine of Justification and Original Sin; (3) Propitiatory Sacrifice of the Mass; (4) Transubstantiation; (5) Communicating under one kind; (6) Purgatory; (7) Invocation of Saints; (8) Veneration of relics; (9) Worship of images; (10) The Roman Church to be the mother and mistress of all Churches; (11) Swearing obedience to the Pope; (12) Receiving the degrees of all Synods and of Trent. . . . Now the Church of England holds all of them to be false." (On Art. XIX.)

(To be Continued.)

## Family Reading.

### A Prayer.

Grant I may ever at the morning ray  
Open with prayer the consecrated day,  
Tune Thy great praise, and bid my soul arise,  
And with the mounting sun ascend the skies;  
As that advances, let my zeal improve,  
And glow with ardour of consummate love:  
Nor cease at eve, but with the setting sun  
My endless worship shall be still begun.  
And oh! permit the gloom of solemn night  
To sacred thought may forcibly invite.  
When this world's shut, and awful planets rise,  
Call on our minds, and raise them to the skies;  
Compose our souls with a less dazzling sight,  
And show all nature in a milder light;  
How ev'ry boisterous thought in calm subsides?  
How the smoothed spirit into goodness glides?  
Oh, how divine! to tread the milky way  
To the bright palace of the Lord of day.  
His court admire, or for His favour sue,  
Or leagues of friendship with His saints renew;  
Pleased to look down and see the world asleep—  
While I long vigils to its Founder keep.  
YOUNG, 1681-1765.

### Helpful Ministry.

We are in no condition for good work of any kind when we are fretted and anxious in mind. It is only when the peace of God is in our heart that we are ready for true and really helpful ministry. A feverish heart makes a worried face, and a worried face casts a shadow. A troubled spirit mars the temper and disposition. It unfits one for being a comfort to others, for giving cheer and inspiration, for touching other lives with good and helpful impulses. Peace must come before ministry. We need to have our fever cured before we go out to our work. Hence we should begin each new day at the Master's feet, and get His cooling, quieting touch upon our hot hand. Then, and not until then, shall we be ready for good service in His name.

### An Ambassador in Bonds.

The ministers of Christ are more or less ambassadors in bonds, that is to say, they have not merely to contend with difficulties, but the difficulties they contend with are not fair ones. They do not get an equal hearing. But whatever difficulties from without beset the ambassador of Christ, he knows full well that the greatest of his difficulties are within: that his own tongue falters when it should speak plainly; that his own standard of holiness varies even in his thoughts, much more in practice; that long habits of self-indulgence paralyze him when he would exhort others to self-denial; that faults of temper mar his work and lose him the confidence of others; that in these and many other ways he loads himself with difficulty, rivets his own chains. These difficulties, he feels, are unfair ones in the way of his Master's cause. He is an ambassador in bonds. But are we not all, without exception, from the first years of sense and intelligence, distinctly and without a metaphor, sent out as am-

bassadors of Christ in the midst of an adverse world? The difficulties are great; the difficulties are such as may even rouse indignation in us. But there is risk in all noble attempts. The difficulty may be just overcome, the bar be only just surmounted; but that is as good for our purpose as though the walls fell down before us, or as if we floated proudly into harbour with a hundred fathoms of blue water underneath the keel. Though in bonds, His ambassadors you are. Speak, then, in your Master's name; remember that the word of God is not bound.—*Archbishop Benson.*

### Just Three Things.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he would have become an infidel but for three things: First, I am a man. I am going somewhere. To night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream. Third, I have three motherless daughters (and he said it with tears in his eyes). They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel."

### Ye Did it Not.

We are too apt to neglect opportunities of helping others and of relieving distress, never thinking that through these opportunities the door is opened for serving Christ. "Ye did it not," is the charge in our Lord's picture of the Judgment, against those who are bidden to depart. The things we have failed to do will be the things that shall turn the scales on that great trial-day. We must meet our neglects as well as our positive sins.

### Chureh Terms Explained.

*Verge*.—Originally the man who carried the "verge" or staff before a cathedral or college dignitary, but now the same as a Sacristan.

*Versicles and Responses*.—Little verses uttered by the reader and replied to by the congregation as:

V. O Lord open Thou our lips.

R. And our mouth shall show forth Thy praise.

*Vestments*.—From an early date, if not from the very first, it was the custom of the Christian Church, as God had expressly ordained for the Jews, and as natural instinct had taught the heathen, for those set apart to minister in holy things to wear a distinctive and symbolical dress. The white linen surplice which is common both to clergy and choristers, is the appropriate garment for the choir offices of Morning and Evening Prayer.

### An Open Stand.

You will not be able to go through life without being discovered; a lighted candle cannot be hid. There is a feeling among some good people that it will be wise to be very reticent and hide their light under a bushel. They intend to lie low all the war-time, and come out when the palms are being distributed. They hope to travel to heaven by the back lanes, and skulk into glory in disguise. Rest assured, my fellow Christians, that at some period or other, in the most quiet lives, there will come a moment for open decision. Days will come when we must speak out, or prove traitors to our Lord and to His truth. You cannot long hold fire in the hollow of your hand, or keep a candle under the bed. Godliness, like murder, will out. You will not always be able to travel to heaven incog.

### Only To-Day.

Yesterday now is a part of forever,  
Bound up in a sheaf, which God holds tight,  
With glad days and sad days and bad days, which  
never  
Shall visit us more with their bloom and their  
blight,  
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot relieve them,  
Cannot undo and cannot atone;  
God in His mercy forgive, receive them!  
Only the new days are our own,  
To day is ours, and to-day alone.

—Susan Coolidge.

### How the Christian is to Walk.

"Walk in love." (Ephesians v. 2) Here we have a command founded upon a reason: "Walk in love, as Christ hath loved us." Yes, of all forces, love is the most powerful as a force to act upon others. Pure, disinterested love is all but irresistible, all but, not quite; for if it were quite irresistible, then the world had been converted long ago. I think St. Augustine was right when he said that the most wonderful thing he knew was that God could love man so much, and man could love God so little. It looks sometimes as if God had never loved the world, as if Jesus had never died for the world, as if there were no such thing as love at all. But when we come to the other command: "Walk as children of light." (Ephesians v. 8.) Now light, of course, is put for knowledge, as darkness is put for ignorance. Well, the light shows us what otherwise could not be seen; it reveals to us what otherwise were unknown. Now the one who walks as a child of light sees the things that it is needful for him to behold, if he too would avoid the perils, would escape the evils of the journey, and direct his way aright towards the everlasting home. But then, again, remember that the light shines. It falls on others. The child of light not only walks wisely and safely, but he shines; he is a reflected light, not like the sun, which shines with its own inherent intrinsic light, but like the planets, which shine with borrowed light. It is Christ shining on them, and in them, which makes Christian people to walk as children of light.—*Bishop Walsham How.*

### The Hasty Word.

To think before you speak is so wise an axiom that one would hardly think it needful to emphasize it by repetition. And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and the pain of the swift stiletto! Singularly enough, the hasty word oftentimes wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust. We know the weak points in the armour of our kinsman and our friend; we are aware of his caprices, and ordinarily are tender and compassionate even of his vanities and his small fancies and whims; but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving. We are cold, or tired, or hungry. We are anxious over unpaid bills, or our expected letters have not arrived, or one of the children is ailing and we dread the outcome of the malady. Our politeness fails us, fortitude is vanquished, philosophy is in abeyance, and we say that which we repent in sackcloth and ashes. But though the hasty word may be forgiven, it is not at once forgotten. It has flawed the crystal of our friendship; the place may be cemented, but there is a shadowy scar on the gleaming surface. O if the word of haste had but been left unspoken; if the strong hand of patience had but held back the sword as it was about to strike!—*Margaret Sangster.*

—Mr. J. H. Plummer, publisher of *Woman's World and Jenness Miller Monthly*, offers \$150 in prizes to the persons making the largest number of words from the word "Industrious." See his advertisement in another column.

## Evening Praise.

BY MARGUERITE HOWARD.

Father in heaven, I thank Thee  
For Thy love and Thy care this day:  
These showers of blessing have helped me  
To throw my own trouble away—

The trouble which, in the morning,  
Appeared so heavy and hard,  
It seemed that I couldn't endure it,  
Except with Thy staff and Thy rod.

But these showers fell so abundant,  
They came down so thick and so fast,  
That keep them alone I just couldn't,  
I shared them with others who passed.

And as to each I gave of Thy blessing,  
My trouble grew lighter to bear:  
They were weary with cares deep, oppressing,  
But Thy love was so sweet, so rare,

That it brought to each one a pleasure,  
It drove away grief and despair.  
Dear God, give me more of this treasure,—  
Not to keep, but with others to share.

## Sweetness of Character.

Unless our religion has sweetened us to a very considerable extent—given us the control of our temper, checked us in our moments of irritation and weakness, enabled us to meet misfortune, and, in a measure, overcome it, developed within us the virtues of patience and long-suffering, making us tender and charitable in our judgments of others, and generally diffusing about us an atmosphere that is genial and winsome—whatever else we may have gained, one thing is sure, religion is not having its perfect work in us; and even though our Christian life is clear and positive, it is only as a gnarled and twisted apple tree that bears no fruit, only as a prickly bush that bears no roses, and the very thing which of all others we should have is the very thing in which we are most deficient. A Christian life without sweetness is a lamp without light, salt without savour.

## The Art of Being Agreeable.

There are people who are welcome everywhere. Their mere presence is enough to make a festive gathering successful, for they diffuse around them an enlivening influence, which the dullest person can not quite escape. We say of them that they make a party or a dinner "go off well."

Nor is it alone at festive gatherings that they shine. We all like them in the pulpit, in the school-room, on the platform, in the convention—everywhere.

They are cheerful people. Such men as Franklin and Sydney Smith do not please merely because they say witty and amusing things. They possess a contagious cheerfulness and genuine friendliness. They are not afraid to raise their voices and laugh heartily at the fun they make themselves.

"Glorify the room, Saba," Sydney Smith would shout to his daughter when he came downstairs in the morning.

He meant to open the shutters, draw aside the curtains, and let in the glorious light of day. Everyone feels at home in the presence of a joyous spirit like this.

Such cheerfulness cannot be feigned. Don't try it. Nothing is indeed such a damper to festive joy as the presence of a person who affects high spirits. Any kind of humbug is death to social delight. The densest stupidity can be endured, provided it does not pretend to be wisdom, and even sadness does not offend when it is genuine and has an adequate reason.

Of all the causes of social failure, the most common is the show-off spirit. The most frightful bores are the people who cannot forget themselves, but must always be trying to produce an effect upon the company. There is no gayety in them, and they cannot promote the gayety of others. Some are uneasy about their clothes, others about their attitudes, others about their parts of speech. Some strive to be smart, others to be dignified, some are perpetually chattering about nothing, and many are always enacting an imaginary character.

In society, as in all other modes of expression, sincerity is the basis of success. Add to sincerity a little true benevolence, and you can hardly fail to be agreeable. The most experienced person who goes into company resolved to contribute all he can to the enjoyment of others will almost always "have a good time," and help others to have one. If he makes mistakes they will not offend, for everyone will perceive that he is doing his best.

Nevertheless, we seriously advise our readers, young and old, to study the art of being agreeable, especially at home. If you read a good story, save it up to tell at meal times, and do not be above taking the trouble to tell it well. How pleasant is a good incident or interesting fact told in the right way! It not only gives pleasure, but calls forth other nice tid-bits of knowledge and fancy.

## Blessings.

In the world to-day there is an increasing disregard for the requirements of God, a perpetual ingratitude for the most common blessings of life.

Air, food, clothing, home-comforts, and many other blessings, are the gifts of heaven bestowed upon the children of men; but if they stop to give the subject a thought, they very quickly forget that it is only through the great mercy of the Lord that they are permitted to live, and it is He, too, who gives them power to use the gifts that He has so generously bestowed.

If all could realize their utter dependence upon a divine power, and that if it were removed for an instant they could not live, would they not feel a deeper sense of gratitude, and be led to acknowledge the bountiful Giver?

What blessing is of greater value than health? The one who has it is rich indeed, and the one who does not possess it would be willing to give for it all the wealth at his command. A certain millionaire of New York, who was stricken with a fatal disease, said to a friend: "I would give all I am worth to be as well as you are."

The duty of every one who has health is to do all that can be done to preserve it by careful attention to the laws which regulate the intricate machinery of the body. Health is an element necessary for the highest success in the spiritual life, as well as in temporal pursuits.

What can we render to the Lord for all His benefits? The heart's best service, only, is acceptable to God—a service with the whole strength of mind and body, according as He has intrusted to us His great blessing.

"He who does the best he can, does well." The strength of God is made perfect in human weakness. With Him all things are possible; for He can save in weakness or in strength. He says, "My grace is sufficient," and that is enough.

All are accountable to the great King, and strict obedience to His requirements is rightfully demanded; and all who will not obey Him must place themselves in a position of open rebellion to His authority. They will at last be punished for such base ingratitude, and for the misuse of the blessings of health, means, or talents, which should be used for the service of fallen humanity.

## The Spiritual Life within Us.

Though from one point of view man is but a shadow which easily departeth, yet what a foreshadowing of futurity there is in the higher parts of man! What mysterious powers man finds in himself! What lessons are taught us by the marvellous capacities which a man is conscious of as existing within himself from time to time!—powers and capacities which he cannot fully understand, and which are not even at all times fully under his control, and yet are possessed of a power and a strength which at times positively startle him. Look at that impalpable thing we call a soul. Without entering on any definition of that mysterious power of existence, we can yet learn many lessons from it. We learn that there is within us, so to speak, an existence which shall live consciously through all the ages of eternity, and in this life is now only very partially within

our power; but within us there is a spiritual life which can be exalted or debased, conformed more to the image of God or to the image of Satan, according to our behaviour in this world, and the measure of grace given to us, and our use or abuse of that grace. There is an illumination of the heart for which all should crave. There is One, gentle in speech, tender in manner, loving in heart, who has declared Himself the enlightener of all that come to Him. It matters not to what stage of the spiritual life we have yet attained: we all need that light to guide us "ever more and more unto that perfect day." Fear not if that light seem to be long in coming. Let us be ever striving manfully towards that light, and then, though at times storms may beat upon us, yet for us, too, at length there will come the rift in the cloud, and for us at eventime it shall be light.—*E. Wilberforce.*

## Best Under Pressure.

There are human lives that never learn to sing the songs of faith and peace and love until they enter the darkness of sorrow and trial. Would it be true love for these if God answered their prayer for the removal of every sorrow and pain? There is no promise for the prayer that God would take out of our life the hindrances, the griefs, the bitternesses. If we pray such a prayer, it must be simply a humble, shrinking request, which we shall refer at once, without undue urging, to the wise and perfect will of God.—*Selected.*

## Hints to Housekeepers.

To clean lamp tops and burners, take common salt and strong vinegar mixed, and rub them well, then rinse in soapsuds, and rub dry; they will look like new ones, and this does not cost much.

CREAMED POTATOES.—Mash the potatoes in the usual way, but add more milk than usual and beat in the whipped white of an egg. Mound in a pie-plate and set in the oven for five minutes before serving.

Clear boiling water will remove tea stains and many fruit stains. Pour the water through the stain and thus prevent it spreading over the fabric.

POTATO SOUP.—This recipe requires the following ingredients: Twelve potatoes, pared and quartered, one onion, sliced, a tablespoonful of minced parsley, one cupful milk, two tablespoonfuls butter, one tablespoonful corn starch, one teaspoonful sugar, two quarts boiling water, pepper and salt to taste. Parboil the potatoes ten minutes; throw off the water, and return them to the fire with two quarts boiling water. Add the onion, and boil one hour, replenishing the water as it boils away. Rub through a fine colander, return to the saucepan, add the seasoning, and when the soup is again boiling hot, stir in the cornstarch dissolved in cold milk. Lastly, add the boiling milk, and serve at once.

APPLE JELLY.—Pare and cut in thin slices three or four juicy, sour apples, place a layer of the slices in a bowl, sprinkle them liberally with sugar, put in another layer of apples and sugar, and so until the apples are all used, having sugar on the top. Place a cover over the dish and bake for two hours in a moderate oven. When this is cold it will turn out like a mould of jelly. Serve it with a nice boiled custard of whipped cream.

Frozen bananas are very nice served as a sweet course at a luncheon in the place of ices or ice cream. Get the best bananas you can find with the skins as perfect as possible. Peel one section, that is, turn it back carefully without separating from the rest of the skin, and take out the fruit. Mash the pulp, and to each cupful of it add a pint of whipped cream and sugar to taste. Fill the banana skins with the mixture, shaping it as much like the fruit as possible. Cover so that the skins will not appear to be broken, and pack in an ice cream can. Make a freezing mixture of salt and ice as for ice cream, and let them stand from two to three hours. If you choose, the pulp may be coloured with strawberry juice, but not be thinned too much or there will be trouble in packing the fruit.

**Children's Department.**

**The Evening Hour.**

BY MRS. WILLIAM B. BODINE.

Shadows have lengthened,  
Daylight is done,  
Night cometh o'er us,  
Stars there are none;  
Darkness I dread not,  
Nothing I fear,  
Deep in my heart I feel  
Jesus is near.

Curtains drawn closely,  
Lights soft and dim,  
Echoes still lingering  
Of the lullaby hymn:  
Little babe in her crib,  
Unconscious of fear,  
Slumbering so sweetly,  
O! Jesus, be near!

Each little cross I bring,  
Each little care,  
Telling Him all I feel  
As I kneel there;  
Thinking of sin and self,  
How dark and drear!  
Looking away, how bright!  
Jesus is there.

O through the heat of day,  
Toiling and all,  
How sweet and comforting  
To come at His call!  
To lay every burden down,  
Dry every tear,  
Casting all at His feet,  
Jesus is near.

**For Little Folks.**

BY AUNTIE.

The Spirit of Cold blew his ice-trumpet and the winds sailed to the echo. Again the Spirit blew the icy notes and the birds shivered and flew away to the warm South-land.

"Ah, but the flowers cannot fly!" cried the Spirit, and he touched every pretty blossom with his frosty fingers. And some of the flowers died when he touched them; but others fell asleep, saying: "We shall awake next spring!"

"The beasts cannot fly," said the Cold Spirit, and again he blew a blast from his trumpet of ice. But the wild

**Exhaustion**

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Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

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

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**A CANADIAN REPORT**

St. Johns, Que., Canada, Feb. 19, 1896.

**NEURALGIA.** I have now used the pocket Electropoise in my family since last August, and cannot speak too highly of its merits. I fully believe it does all you claim for it. My daughter, who has been an invalid for the past three years from spinal trouble,

**SPINAL TROUBLE.** ble, partial paralysis, and neuralgia, and had the best medical advice that St. Johns and Montreal could give, has greatly benefited by the use of this wonderful little instrument; she is now able to walk about and come down stairs

**PARTIAL PARALYSIS.** alone; she looks forward, and with good reasons too, to a complete restoration to health. I have also tried it on myself for muscular rheumatism, and on others for inflammatory rheumatism, cramps in

**RHEUMATISM.** the stomach, inflamed sore throat, indigestion and other ordinary ailments; in all cases the effects were so convincing that I cannot speak too highly of its curative powers.

**DYSPEPSIA.** I have recommended it to a number of my friends, and to my knowledge they all speak highly of its virtues. I consider it invaluable in a family if the directions are faithfully carried out.

Very truly yours,  
R. C. MONTGOMERIE

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beasts ran away to their caves and dens, where the cruel Spirit could not follow them, and the tamed beasts were cared for by men who gave them shelter.

"Ah, these men!" cried the Spirit of Cold in anger. "They have no feathers, no leaves, no fur; but they make clothes from flax and from cotton and from the wool of sheep. I will kill these men."

Then he blew shrill notes from his trumpet, and laughed when he saw men's noses turning blue with cold and little boys and girls blowing upon their cold, stiff fingers. But the great mill-wheels turned faster and faster, and more wool was spun into yarn, and yarn woven into cloth and flannel, and cloth and flannel out and sewed into warm garments for men and women and boys and girls. And from the skins of beasts were made gloves and shoes to keep out the cold. So

when the Cold Spirit blew again every one had warm clothes, and the icy breath only brought roses to pale cheeks. Indeed there were so many rosy-cheeked girls and boys that the Spirit of Cold could not help saying, "How pretty! Did I paint that pink color on those young faces?"

But the Spirit grew naughty again, and ran down Poverty-Alley, where clothes were thin and where cheeks were pale. And the Cold Spirit sounded his trumpet of ice, and poor little starved babies shivered and died, and poor women wept and wanted to die, too, and little girls and boys were hungry and cold and sick.

"Oh, ho!" laughed the cruel Spirit. "I will kill all these people!"  
But good men and women came with milk and bread and meat and warm clothes, and the poor men grew brave and the women and children became strong, and no more little babies died in Poverty-Alley that winter. The poor little girls and boys ran out, too, like other children, and laughed at the Cold Spirit when he blew the pretty roses into their cheeks.

"I must work harder," thought the Spirit of Cold. And he made a new trumpet of ice, and he blew a keen North Wind through it. And it was so cold that every one ran indoors. But the Spirit went to the doors and windows, and blew the Northern blast through cracks and keyholes, crying: "I will freeze all mankind."

But men had gone down deep into the earth and brought up millions of tons of coal; they had gone to the forests for car-loads of wood, and when the Cold Spirit came they were ready for him—with glowing fires that warmed every corner of their houses. And the people gathered at the cheerful fireside, and the Spirit of Cold heard many saying: "How good God is to give us coal and wood to burn, that we may drive away the cold. Ah, but we must not forget the poor. We must send a ton of coal and a load of wood to Poverty-Alley."

And the Spirit of Cold ran away, crying: "They have my old enemy, the Spirit of Fire, for their servant. He will kill me if I linger."

So the Cold Spirit went to the river. "Here fire cannot come," he said. "The Spirit of Water is the foe of the Spirit of Fire."

"No, no!" cried the Water Spirit. "Fire is my good friend now. He turns me into the Spirit of Steam. When I am Water I can only turn slow mill-wheels, but when I am Steam I can pull boats and trains, and work great city mills and heat houses and—"

"How dare you speak of heat?" cried the Spirit of Cold angrily. And He took out his icy key and locked up the Water Spirit beneath a great door of ice. But the boys and girls ran out and skated merrily on the frozen river.

"I have only given them a new game," said the Cold Spirit. "But I will kill them yet. I will kill them with snow."

**That Tired Feeling**

Makes you seem "all broken up," without life, ambition, energy or appetite. It is often the forerunner of serious illness, or the accompaniment of nervous troubles. It is a positive proof of thin, weak, impure blood; for, if the blood is rich, red, vitalized and vigorous, it imparts life and energy to every nerve, organ and tissue of the body. The necessity of taking Hood's Sarsaparilla for that tired feeling is therefore apparent to every one, and the good it will do you is equally beyond question. Remember

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Is the best—in fact the One True Blood Purifier.

**Hood's Pills** cure liver ills, easy to take, easy to operate. 25 cents.

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You want **Scott's Emulsion**. If you ask your druggist for it *and get it*—you can trust that man. But if he offers you "something just as good," he will do the same when your doctor writes a prescription for which he wants to get a special effect — play the game of life and death for the sake of a penny or two more profit. *You can't trust that man.* Get what you ask for, and pay for, whether it is Scott's Emulsion or anything else.

Scott & Bowne, Belleville, Ont. 50c. and \$1.00

Then he poured the white flakes all over the streets and roads and roofs and fields. But the children played with balls of snow and made snow men, and coasted down hill on their new sleds.

"Only more fun for every one," cried the Spirit of Cold. "It seems that I can do no harm. Perhaps I'd better try to do good."

"So he ran off to a Southern Country, where the heat was killing people, and he blew gently on his trumpet

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and drove disease away from the land, and every one said, "God bless the Spirit of Cold."

#### Keep in Good Humor.

Keep in good humor. It is not great calamities that embitter existence; it is the petty vexations, the small jealousies, the little disappointments, the minor miseries, that make the heart heavy and temper sour.

Don't let them. Anger is a pure waste of vitality; it is always foolish and always disgraceful, except in some very rare cases, when it is kindled by seeing wrong done to another; and even then a noble rage seldom mends the matter. Keep in good humor.

No man does his best except when he is cheerful. A light heart makes nimble hands, and keeps the mind free and alert—no misfortune is so great as one that sours the temper. Until cheerfulness is lost nothing is lost. Keep in a good humor.

#### More Curative Power

Is contained in a bottle of Hood's Sarsaparilla than in any other similar preparation. It costs the proprietor and manufacturer more. It costs the jobber more and it is worth more to the consumer. It has a record of cures unknown to any other preparation. It is the best to buy because it is the One True Blood Purifier.

—Hood's Pills are the best family cathartic and liver medicine. Gentle, reliable, sure.

#### Politeness Pays.

"I have often heard my uncle," said the nephew of a noted lawyer who died lately, "dwell upon the fact that he owed much of his success in life to a habit of invariable politeness, without any element of toadyism, which had been instilled into his nature by the teaching of a wise mother.

"His first start in his profession came through an old scrub-woman who was employed about the house where he boarded when a young man. One morning he passed out as she was scrubbing the front stairs and he saluted her politely, as usual. She stopped him.

"They tell me ye are a lawyer," she said.

"Yes."

"Well, I know a poor widdy woman that wants a lawyer and if you give me your address I'll tell her."

"The 'poor widdy' proved to be the chief heir to a large estate in Delaware county, Pa. My uncle became her attorney and trustee of her children, recovered her interest in the estate and derived a good income from its management for many years."

#### Look Out for Heroes.

"Oh, Johnny, robbers again!" cried an anxious mother to her boy. "Why do you never read about anything but crimes and fights when you read the newspaper? There are stories of good people and the good things they do, as well as of bad people and bad ones. Why don't you read about them? I should think you would enjoy reading heroic deeds?"

"People don't seem to do any," Johnny protested; "at least I never find them in the papers."

Now it is unfortunately the fact that, though heroic deeds do find their way to the papers, they do not hold the conspicuous positions accorded to narratives of crime. This is partly due to the fact that it is in some sense a safeguard to society to have its enemies and their methods described, partly because it is to the interest of police and detectives that their successes should be made known, and greatly because the horrors resulting from crimes, violence, and elaborate tricks and plans, offer an easy chance to the sensational reporter to interest the public. While often a striking narrative of equal length could be readily made from a good act as from a bad one, it is too seldom done. The acts which are brave and splendid are usually also brief and simple, and a hurried reporter crowds them into a paragraph. But such paragraphs are worth watching for.

The day after Johnny's conversation with his mother, he found a marked passage in the morning paper. It described the rescue of a father and son, both entangled in a lily pond where they had been bathing, by an invalid who knew when he plunged into the water that he ran not only the risk of being himself entangled, or of being pulled under by the drowning pair, but of dying at any moment simply from the excitement or the shock of the cold water.

A few days later another paragraph was marked: a gallant engineer had died at his engine, losing his life for the sake of his passengers, when he knew a collision was impending.

"We can hardly help knowing something of men who do wrong in the world," said the wise little mother when Johnny spoke of these incidents; but don't let us allow them to make us overlook the men who do right. If we must read of the weak and the guilty, let us not forget the brave and the strong. Let us look out for the heroes."

In one household, at least, this suggestion has borne fruit. There is a blue scrap-book upon the sitting-room table which Johnny is always ready to show and explain to visitors. It is filled with newspaper cuttings and is labelled on the back in gilt letters of his own drawing; "Brave Deeds," and he never tires of gathering new and noble items for its pages.

—Why not profit by the experience of others who have found a permanent cure for catarrh in Hood's Sarsaparilla.

#### "Heaps o' Trouble."

Brunk Davis was a barefooted boy who lived down in Scott county, Ill. His smaller brother, Fletcher, was his constant companion, not only in the old swimming hole and the rabbit chase,

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by seeing that all your ordered clothing is interlined with Fibre Chamois. It will not add weight and only costs a few extra cents, but it gives a grateful comforting warmth to men's, women's and children's clothing which will defy the coldest blasts of winter.

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Who can form the greatest number of words from the letters in INDUSTRIOUS? You can make twenty or more words, we feel sure, and if you do you will receive a good reward. Do not use any letter more times than it appears in the word. Use no language except English. Words spelled alike, but with different meaning, can be used but once. Use any dictionary. Plurals, pronouns, nouns, verbs, adverbs, prefixes, suffixes, adjectives, proper nouns allowed. Anything that is a legitimate word will be allowed. Work it out in this manner: In, into, industrious, no, not, nuts, dust, dusts, us, sit, sits, etc. Use these words in your list. The Publisher of WOMAN'S WORLD AND JENNIES MILLER MONTHLY will pay \$200 in gold to the person able to make the largest list of words from the letters in the word INDUSTRIOUS; \$1200 for the second largest; \$1000 for the third; \$800 for the fourth; \$500 for the fifth; and \$200 each for the twenty-five next largest lists. The above rewards are given free and without consideration for the purpose of attracting attention to our handsome woman's magazine, twenty-four pages, ninety-six long columns, finely illustrated, and all original matter, long and short stories by the best authors, price \$1.00 per year. It is necessary for you to enter the contest, to send 12 two-cent stamps for a three-months' trial subscription with your list of words, and every person sending the 24 cents and a list of twenty words or more is guaranteed an extra present by return mail in addition to the magazine, of a 200-page book, "Doris's Fortune," by Florence Warden, a love story of intense interest. Satisfaction guaranteed in every case or your money refunded. Lists should be sent at once, and not later than Jan. 20. The names and addresses of successful contestants will be printed in February issue, published in January. Our publication has been established for nine years. We refer you to any mercantile agency for your standing. Make your list now. Address JAMES H. PLUMMER, Publisher, 905 Temple Court Building, New York City.

but in his mental excursions as well; for twelve-year-old boys have imaginations as vivid as those of any freuzied poet.

One hot summer day, Brunk and Fletcher were walking the dusty lane that led from Winchester to their country home. They were playing wishing, a juvenile exercise that has never died since the days of Aladdin's lamp. Brunk had wished for several things that had almost overpowered Fletcher, they were so astonishingly great.

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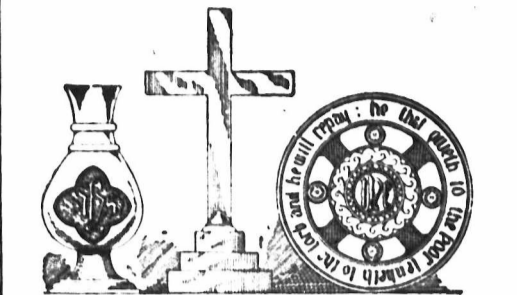
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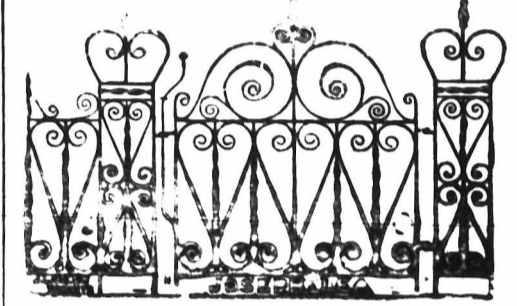
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