

November 16, 1899.

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Canadian Churchman

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The Church of England Weekly Family Newspaper.
ILLUSTRATED.

Vol. 25] TORONTO, CANADA, THURSDAY, NOVEMBER 23, 1899. [No. 45.

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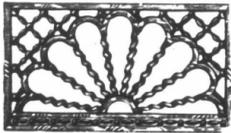
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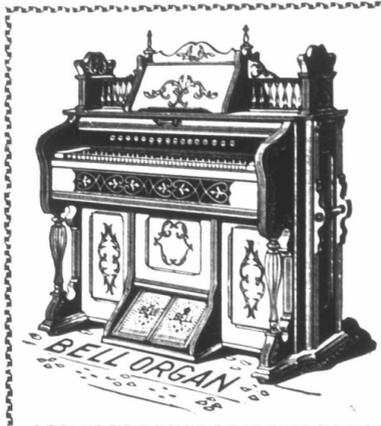
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Canadian Churchman.

TORONTO, THURSDAY, NOV. 23, 1899.

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(If paid strictly in Advance, \$1.00.)

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

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

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

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

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

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

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

LESSONS FOR SUNDAYS AND HOLY DAYS.
TWENTY SIXTH SUNDAY AFTER TRINITY.
Morning—Eccles. 11 and 12; S. James 5.
Evening—Haggai 2. 1-10, or Mal. 3 and 4; S. John 9. 39 to 10. 22.

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

TWENTY-SIXTH SUNDAY AFTER TRINITY.
Holy Communion: 294, 309, 314, 315.
Processional: 391, 392, 446, 532.
Offertory: 293, 522, 536, 539.
Children's Hymns: 332, 536, 565, 568.
General Hymns: 299, 306, 512, 537.
FIRST SUNDAY IN ADVENT.
Holy Communion: 203, 313, 314, 320.
Processional: 46, 49, 217, 268.
Offertory: 51, 52, 205, 362.
Children's Hymns: 281, 335, 342, 343.
General Hymns: 48, 50, 53, 477.

A Hint to Correspondents.

We are always most grateful to correspondents, who send us reports of meetings held in the various dioceses, and other interesting items of news. May we, while recording our sense of gratitude for favours in the past, remind them, one and all, of the Latin proverb: "Bis dat qui cito dat," the gift is doubly valuable, which comes quickly. Our object is to supplement the daily and weekly secular press by giving to our readers, week by week, the most recent news of what is going on in the Church, a matter of which the secular press takes but scant account.

Christian Socialism.

There is a socialism which is very far from Christian, and which has for its outward signs, agnosticism and anarchy; such as brings dis-

credit on the name of "socialist" and the doctrine of the "brotherhood of man." But yet there is a true socialism, which may well be called Christian, for it lays its foundation in the bed rock of the sublime teaching of the Sermon on the Mount. Canon Scott-Holland, addressing the Edinburgh branch of the Christian Social Union, on the "Demand for Christian Citizenship," pointed out the difficulty which besets the minister of Christ, who would speak of the love of the Saviour to men and women, whose environment is a living contradiction of the "love of the brotherhood" being a distinct mark of Christianity. His words are: "We feel that we cannot go on much longer attempting to preach this great Gospel of peace and goodwill in the face of facts here on earth, which absolutely deny it. We cannot talk of a God of love to those who have never seen a sign of anyone who loves them. We cannot expect them to believe that there is a God Who cares for their souls when they cannot believe that there is anyone who cares for their bodies. It is impossible for us to carry our Gospel forward unless human conduct tallies with the message that we have to deliver. We must have here in Great Britain a love which speaks of the Gospel that comes as good news to men, a love which bears witness of Christ."

The Dean of Ely's Ideal.

Dr. Stubbs has the same lofty ideal as to what should be the principles guiding those who are entrusted with the administration of civic and municipal affairs. His words are as follows: "Surely it is the duty of the Church to insist that civic administration shall be undertaken in the spirit of service to our Lord the King. It is her duty, as an Interpreter of Life, as a preacher of Christ's Kingdom on earth, to speak in such manner that everyone shall feel that it is a point of honour and of Christian obligation to build up, as far as his influence extends, the life of the great civic brotherhood to which he belongs, and of every sphere of action which it contains, in justice, righteousness and the fear of God."

A Soft Answer.

In one of Anthony Trollope's novels, which forms one of the Barchester series, there is skillfully portrayed a Bishop's wife, who assumes the rule of the diocese of Barchester, as the Bishop's better half; and an excellent scene occurs at which an outraged clergyman revolts against her dictation, and bids her "go mind her distaff." The irrepressible Lady Wimborne and Lady Chichester have just received a more courteously-worded rebuff, though equally pointed, from the Bishop of Chichester, who must inherit some measure of his great father's wit. In answer to a resolution passed at a meeting of the Ladies' League and forwarded to His Lord-

ship, expressing their determination to resist any return to doctrines and practices not in harmony with the Reformation Settlement, His Lordship replies that he is able to agree with the wording of that resolution, but that the whole question turns on what exactly are or are not doctrines and practices not in harmony with that settlement; and His Lordship adds: "You must pardon me for saying that I do not think it comes within the province of the Ladies' League to determine that question." The Church Times, commenting on the incident, says: "There is one point which we think the Ladies' League has successfully proved, and so far we deem it entitled to respect and gratitude; it is that the donkey in church is not only an illegal ornament, but also a very undesirable one."

Montreal Cathedral.

The rector of Christ Church Cathedral in Montreal, in a recent sermon, gave his hearers an interesting account of the original cathedral church, built in another part of the city, on a site given by King George III., who also presented to the old church a fine organ, which, with the old church, was destroyed by fire in 1856. He also told his hearers that when the present cathedral church was built, the builders of the old organ reproduced the present organ from the original specification of the former one. There is no fault to be found with the present building (except for its non-orientation); and the organ, by the application of the most improved mechanism, has been made an almost perfect instrument, and will soon be further improved by the addition to which we alluded in our last number. But something more is wanted besides Gothic architecture and a perfect organ. From the wealth of Montreal we have a right to expect better things than a pew-rented cathedral church, in which a choir of young ladies, vested in cassocks, surplices and college caps, masquerade as choir boys at the Sunday services, and the organ-playing is the chief attraction of the church.

Our Marching Orders.

The question is often raised: "What is the good of Foreign Missions?" One answer to this question can be given, which is similar to the question lately put: "Why should Great Britain make war against the Boers?" The answer to the latter is: "For the good of the Boers themselves, who are unable to govern themselves on the lines of civilization, which demands for all subjects just and equal laws; under which alone freedom can flourish, and commercial prosperity be secured; blessings, which we believe South Africa will enjoy under the rule of Great Britain, as she has never enjoyed them before. And so with the work of Foreign Missions; we believe that where the religion of Christ is allowed to have free course, lust, oppression and crime

melt as snow before the sunshine of summer; and truth, law and order prevail. But the Church has a further answer to give; we have our marching orders, delivered on the Mount of Ascension, and to debate the wisdom of our orders is treason to our Leader; our duty is not to question the orders, but to obey them.

The Mission Work of the Century.

The century which is now fast drawing to its close, particularly the latter half of it, has witnessed a marvellous awakening of the Church out of the slumber that was her reproach in the days of our great-grandfathers; for all this let us thank God and take courage. But dare anyone say that the Church is even yet doing one-tenth part of the duty which lies before her of carrying the light of the Gospel into heathen lands. On the other hand, was there ever a time in all history when the world was so wonderfully prepared by the providence of God for receiving the Gospel message. The Empire of Great Britain is at the present time giving visible proof of its union under one common standard; the solidarity of the Empire is the crowning glory of the last years of this century. Is this a time when Churchmen should rest on their oars, and cease their efforts to extend the Kingdom of the Master, and, while holding on firmly to the fields laid under cultivation in past years, gather in fresh fields to be ripened for the final harvest?

An Object Lesson in Canada.

We have in our own land an object lesson which should teach us not to despise the day of small things. The work of missions must be slow, but if we are true to ourselves, it should be steadily progressive. Could any prospect look more hopeless than the task which lay before Charles Inglis, when he first landed in Nova Scotia? Yet how marvellously has God blessed with an increase of an hundred fold his work, and the work of each of the early pioneers of the Church in our fair Dominion. Shall we let the light of our lamp die out for lack of oil to feed the flame, and so have no lamp in our hands to greet the Bridegroom at His second Advent? The dawn of the Son of Righteousness is at hand; already the patches of light on the dark mountains give the promise of the coming Day. Is the dawn of the Eternal Morning to be delayed by our own neglect to foster the preaching of the Gospel throughout all the world, which is to be a sure sign of the coming of the Son of Man?

Party Strife.

A collect in the Prayer-Book speaks of the great dangers we are in by our unhappy divisions; and prays that hatred and prejudice, and whatever else may hinder us from godly union and concord, may be taken away. No one reading the Church papers of the day can fail to be struck with the thought that much time and energy, which might well be turned into a better channel, are wasted in mere party strife. A more hopeful view is taken by some, namely, that time is not ill-spent in attempts to master the rights and

wrongs of the various questions which are perplexing the Church. The danger is that the relative importance of trivial questions, not affecting the deep truths of our religion may be overlooked, and an undue prominence given to them, out of all proportion to their true importance; while the weightier matters of sound doctrine, and the spread of the Gospel in the crowded cities, and (most important of all) in foreign lands, be left uncared for in the wrangle of mere party strife, Christian Unity.

We published last week a communicated article on the subject of Christian Unity. We ought, perhaps, to have mentioned that this article was the outcome of the Canadian Society for the promotion of Christian Union. This society was originated by the Rev. H. Symonds, who was its first president, and has been from the first its animating spirit. Mr. Symonds, we may further observe, has just published an important work on the subject of Church Union, to which we hope soon to direct special attention. But at present we wish to mention a very interesting exemplification of the desire for unity in the fact that a lecture on Christian Science was delivered last Thursday (November 16th), before the Missionary and Theological Society of Trinity College, by the Rev. Dr. Chown, of the Wesley Church, Dundas St., Toronto. Of the lecture itself we hear nothing but the highest praise. Dr. Chown has made himself thoroughly acquainted with the writings of Mrs. Eddy—the High Priestess of Christian Science—and showed that her theories were opposed alike to the testimony of Sacred Scriptures, to common sense, and to sound philosophy. Dr. Chown's hearers showed themselves in thorough sympathy with his utterances from beginning to end; and an enthusiastic vote of thanks was passed to him. But the fact of such a lecture being delivered in Trinity College is a remarkable testimony to the vitality and power of the movement in behalf of unity and union.

ADVENT.

The Season of Advent, like all the Christian Seasons, has distinct characters of its own, and it has certain special peculiarities—more particularly in the blending of solemnity and joyful expectation by which it is distinguished. In this respect it is akin to that other great Season, the Season of Lent, inasmuch as both are seasons of humiliation and of preparation for a great festival in which they terminate—Easter coming at the end of Lent and Christmas at the end of Advent. But there is this difference, that Lent is pervaded by the sense of sorrow—by the thought of the Man of sorrows, acquainted with grief, and ends in the Holy Week, which commemorates the Passion of our Blessed Lord, whereas Advent is throughout raised up from that which might otherwise be its pervading gloom by the perpetual remembrance of the coming glory. Lent and Easter are mainly concerned with the commemoration of the past, with the celebration

of the great Feast of the Resurrection; whilst Advent not only leads up to the commemoration of the Feast of the Nativity, the coming of the Son of God to visit us in our low and lost estate, but is also pervaded by the thought, The Lord is at hand. Behold, He cometh in the clouds, in great glory. These are thoughts on which we may profitably dwell in preparation for the great Season of Advent on which we are now entering. But there is one other thought which may profitably be associated with them—the thought that we are now entering upon a new Christian year, making, as it were, a fresh start in Christian life. Dr. Pusey, who said many wise and deep things concerning the life of devotion, has somewhere remarked that the Christian Life is a series of beginnings. And this, after all, differs little from the utterances of St. Paul, when he speaks of forgetting those things which are behind and pressing forward unto those which are before. A series of beginnings—what does this mean? It means, in the first place, that we are not satisfied with the past, that we are not contented that our life in the future should be a mere going onwards from the point which we have attained. If we are dissatisfied with the past, we feel that we must make a fresh start. And most men, who know themselves, and know themselves wisely, are dissatisfied with their past. They recall ideals which they set before themselves at some serious moment in their lives when the claims of God and man and of their own true being presented themselves before them with peculiar vividness and strength. These ideals have often been present to their minds; and their consciences have approved and confirmed them. They have said in their hearts that they could accept no lower ideals of Christian life than these, which they had formed in the light of God. Yet, as they have survived the details of their actual life, they have become painfully aware that they had fallen short of their own aspirations and resolves. They could look back with considerable satisfaction on that which they had purposed, but with deep disappointment on what they had achieved. With what emotions, therefore, must they consider the commencement of a new period in their lives? Only as the occasion for a fresh start in life. Some repeat, life is a series of beginnings; and this Advent now before us must be, for every one of us, a fresh beginning, a new start in our Christian course. And this must mean several things. It must mean, in the first place, a deep consideration of the meaning of our life, as a life of communion with God and of devotion to His service. A life which has not these characteristics is not a Christian life at all. Let us put it in another way. The life of grace is a life of preparations for the coming of our Lord. We are His disciples, imitators, stewards. He has entrusted us with certain talents, gifts, graces, opportunities, to be used in His service—of which we shall give account when He appears. Here are two views of what we may call the general character of the Christian Life. And these bring with them considerations of the

special and detailed duties which devolve upon us individually—the avoidance of every form of moral evil, the careful performance of every duty, the cherishing of a loving and gentle spirit, the practice of reasonable and loving self-denial, both as a personal self-discipline and as a means of influencing others for good. Let us stop here. Let us deal quite seriously with ourselves. It is not, perhaps, well to multiply these rules and tests. It will be better to deal earnestly with those which are plain and unmistakable. Let us, then, in regard to these duties, consider first, how we are to put them into practice during the year on which we have now entered, and secondly, how we should desire to be found when our Lord shall appear. This is the thought of Advent. The Lord is at hand. He Who came to us in great humility will soon return in great glory. Are we prepared to meet Him? Are we preparing? Be ye ready, for in such an hour as ye know not, the Son of Man cometh.

CRIMINAL SENTIMENTALITY.

There is a report in circulation that some women have sent or attempted to send flowers to the man who is now in prison, charged with the murder of Varcoe, the Queen St. grocer, and who undoubtedly did murder him. It is also reported that the authorities refused to convey these offerings to the prisoner. We sincerely hope that there is no truth in the story, and that if such things were sent to the man, they were promptly refused by those who had charge of him. But whether the story is true or false it deserves to be commented upon, because such things have quite recently been done more than once, and it is high time to put a stop to them; and perhaps we may comment more freely upon a supposed case of this kind than upon one which has actually taken place, since we shall thus give less pain—and we have no wish to give needless pain. The case supposed—whether true or not in regard to the murderer of Varcoe—has occurred more than once, not very long ago, in this Province of Ontario; and it is a very significant fact in more ways than one. The occurrence of a murder is no new thing. Murders have been committed by violent and malicious men through all ages, since the death of righteous Abel to this day. Murders have been committed by men greedy to possess their neighbours' goods, and ready to take the lives of the owners. We have indeed been hoping that such crimes might cease or become fewer, as education became diffused and humanity was more widely recognized. We believe moreover, that the number of murders has very much decreased in every civilized land; but this only makes the perpetration of such a crime more heinous, and especially in the case of so brutal a crime—not in any way perpetrated in self-defence, as the recent murder in Queen St. One should suppose that such a crime would excite no emotion save one of horror and indignation, or on the other hand of deep compassion for the members of the family which had been bereaved;

but how any kind of respect should be shown to the cruel and remorseless murderer, passes our comprehension. It is really high time that this sort of thing should be put an end to. And how to do this is an interesting question. It has been suggested that the names should be published of those women who do dishonour to their sex and to humanity by showing their sympathy with murderers and with murder. This may seem strong, but it is not too strong. What are we come to, when the sacredness of human life is forgotten, when the murderer is not merely pitied, which, especially in some cases, may not be altogether blameable, but is petted and treated as a kind of hero. It is most shocking. It would not then be a proceeding without justification if the names of these women were to be published in the daily press. Yet one may well shrink from inflicting such disgrace upon families, even if the individuals may deserve such treatment; and we think there is a more excellent way. In the first place, the clergy should draw attention from the pulpit to the disgraceful nature of such conduct; and in the second place, they might well pay a pastoral visit to those individual women who take part in such demonstrations. We are quite serious in this suggestion. Indeed, we can hardly understand the value of pastoral visitation, unless it could be applied to such cases. So far we had written when we received the assurance that flowers had actually been sent or offered for the man now in custody, who was taken red-handed at the slaying of Varcoe. It is distinctly stated that such offerings were rejected with horror and indignation by the Deputy Attorney-General, who very properly declared that he abhorred such morbid sentimentality, and supposed that a man must commit a murder before a certain class could be interested in him.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

By Rev. Prof. Clark, LL.D., Trinity College.

Homiletical Hints on the Collects.

The First Sunday in Advent.

The beauty of the Collects in the English Book of Common Prayer recognized by many outside the boundaries of our own Communion. The origin of most of them is unknown, but they date back to the first six or seven centuries, and some of them are very early in this period. As regards the form, we are probably indebted most to Archbishop Cranmer, although many of the renderings probably came from other hands. In expounding these Collects, we are called to notice, in many cases, their correspondence with the subject and significance of the Day to which they belong. In some cases they reflect the Gospels or Epistles for the day. But we must beware of pressing this correspondence too far.

In taking up the Collects for the Season of Advent, the general subject is so clearly prescribed to us that we have only to follow the guidance of the various prayers.

i. The general structure of the Collect is very simple. After an address to the Most High, then comes a petition or a series of petitions, which are connected with the season or with the general thought of the prayer, and enforced by suitable considerations.

ii. In regard to the Collects for Advent, they all refer directly or indirectly to the stupendous events which are set before us during that Season—the coming of Christ in the past history of the world and His future coming in glory.

iii. The Collect for the first Sunday commemorates the time when Jesus Christ came to visit us in great humility, and points forward to the future coming. Note time.

1. The first Advent was a coming in great humility. (1) Compare statement in Phil. ii., 5, ff. (2) Consider the striking representation in the Gospel for the day (St. Matt. xxi., 1, ff.).

2. The thought of this Advent imposes certain duties upon us. (1) Cast away the works of darkness. Frequently evil, ignorance, sin thus represented. (2) Put upon us the armour of light. (3) The present the time for this work.

3. The fulfilment of these duties enforced by consideration of the future. (1) The coming again of the Lord. (2) A coming in great glory—in glorious majesty. (3) A coming to judge. (4) Also by the hope of rising to the life immortal.

Thoughts full of instruction, warning, comfort.

REVIEWS.

Church Work in British Columbia. By Rev. H. H. Gowen, F.R.G.S. Price, \$1. London: Longman's, 1899.

This is a "Memoir" of the Right Rev. Dr. A. W. Sillitoe, the first Bishop of New Westminster, one who made full proof of his ministry in a difficult field of work, and who was well and favorably known throughout the Dominion. The writers are clergymen, who have worked in the diocese of British Columbia, and one of whom works there still. Their work has been revised and compressed by the clergyman whose name appears on the title page. The qualification claimed by Messrs. Edwards and Small is that they loved and still love him who was their Bishop—one of the best of qualifications. The book is by no means perfect. We find gaps in it which we should like to have filled up. Perhaps the picture is slightly idealized. Yet we recognize the original, and we commend the finished work. Here readers will learn something of the difficulties of the breaking of ground in the climes, and here they will learn to admire those who have gone before.

With God in the World. A Series of Papers. By C. H. Brent. Price, 50 cents. New York: Longman's, 1899.

Mr. Brent is a Canadian, who has been settled for a considerable time in Boston, as rector of St. Stephen's Church. But his reputation has extended far beyond his own parish, so that he has often been invited to conduct missions and to hold Quiet Days. The papers here collected were prepared for the St. Andrew's Cross Society and are of general interest. They begin with "the Universal Art"—the difficulty of prayer, in a very thoughtful, terse, impressive address. Then follow seven chapters on Friendship with God and Friendship in God, one on the Church in Prayer, one on the great Act of Worship. The address on "Witnesses Unto the Uttermost Part of the Earth," is of special value to the members of the brotherhood, and indeed to all who profess and call themselves Christians; for, if we are not witnesses, we are nothing. We have nothing but commendation for these addresses. Even the occasional Americanisms, which the author has learnt on the other side, are quite inoffensive.

The Disappointment of Jesus Christ. Being a Tractate on the Causes and Remedy of the Disunion of Christendom. By Rev. A. S. Crapsey, Rochester, N.Y. Price, 20 cents. Published by the Author, 1899.

Never has the subject of Christian Divisions and Christian Union occupied so large a place in the mind of the Church; and this is a good sign and must lead to results in time. There is a great deal

in this paper which points out the errors that have been committed in the past, and there is something which indicates a better way. If that something is slightly vague, it is perhaps none the worse for this; and the tone and spirit of the essay are admirable.

Introduction to the New Testament. By E. Godet, D.D. Price, 6s. Edinburgh: T. & T. Clark, Toronto: Revell Co., 1899.

We have already drawn attention to the first half of this volume, dealing with the Collection of the Four Gospels. We now turn to the latter part, treating of the Gospel according to St. Matthew. Our readers will see at once that Professor Godet regards St. Matthew as the earliest of the four, in this respect differing from many, perhaps the majority, of modern critics who consider St. Mark as the first. The full reason for this decision will appear, when the author comes to consider the second Gospel. The treatment of St. Matthew in this volume forms a work of enthralling interest, such as we venture to assert that few could expect on such a subject. The carefulness, the earnestness, and the sobriety of his treatment are simply wonderful. Our readers will remember the old difficulty connected with the original language of St. Matthew, stated (for example), but not solved by Dean Alford. Papier relates that St. Matthew wrote the discourses of Jesus in Hebrew, whilst the internal evidence of the first Gospel proves that it was written in Hebrew. The solution of the difficulty is now supposed to be found. These Logia (discourses) form the principal part of the present Gospel, but not the whole of it. They were written in Hebrew (Godet believes), by St. Matthew himself. They are, in fact, the work of all the apostles, whilst St. Matthew communicated them to writing, being that one of the earliest apostles who was, by his education, qualified for that work. These Logia were translated, at a very early date, into Greek, and certain other documents were added to them. The Logia were produced between 50 and 60 A.D., as Godet shows by many cogent arguments, the Gospel certainly before A.D. 70. The immense importance of these results will be obvious, and we believe they are here completely established.

The Twentieth Century from Another Viewpoint. By the Hon. D. J. Brewer, LL.D. Price, 30 cents. New York and Toronto: Revell Co., 1899.

We have here the substance of an excellent address delivered before the Y.M.C.A., of Yale, and other societies. Its tone is judicious, devout, and earnest. Dr. Brewer, while not ignoring darker symptoms, is yet hopeful in regard to the future; and among other things he predicts (1) that the twentieth century will be noted for greater unity in Christian life; (2) that it will be noted for greater economy in Christian work; (3) that it will develop a clearer recognition of what religion is, and how its growth may be most surely promoted. These theses are put forth with great power.

The Great Appeal. By J. G. K. McLure, President of Lake Forest University. Price, 75 cents. New York and Toronto, 1899.

The "Great Appeal" is that put forth by Almighty God, expressing His desire for the love of His children and for their being brought into fellowship with Him. Several forms of this appeal are given here in seven chapters, which really form seven excellent sermons. They are, 1. the Appeal to the Intellect; 2. the Appeal to the Heart; 3. the Appeal to the Conscience; 4. the Appeal to the Memory; 5. the Appeal to the Imagination; 6. the Appeal to the Self-interest; 7. the Appeal to the Will. We have here an excellent set of subjects well treated.

Bible Manners and Customs. By Rev. G. M. Mackie, M.A., Church of Scotland Missionary at Beyrout for twenty years. Price, \$7. New York and Toronto: Revell Co., 1899.

On the present of the subject there can be no question, or of the help which it brings to the intelligent study of the Scriptures. Mr. Mackie had large opportunities of making himself acquainted with Oriental customs, and he has made good use of them. As far as we are able to judge, the reader may trust himself to the author's guidance. The successive essays deal with, 1. Climate, Seasons, Scenery, and Weather; 2. Shepherds and Peasants; 3. Trades and Professions; 4. Domestic Life and Family Relationships; 5. Social, Political and Religious Life.

Magazines. The Methodist Magazine (November), begins with a paper on "Albert Durer," from the competent hand of Dr. W. Lubke. There is also an excellent engraving of the well-known likeness of the artist by himself. A very interesting and valuable article by Chancellor Burwash sets forth the contrast between 1700 and 1800, and the outlook for the future. The Chancellor is, on the whole, optimistic, as he has reason to be. "The world movement of Christ's Kingdom is advancing to-day with a clearer vision of truth and duty, with a purer and so a stronger faith, and with a wiser discernment of right ways and means than ever before." The other articles are good and timely.

THE CHURCH CLUB, TORONTO.

The Church Club of the diocese of Toronto held its annual meeting on Friday, 10th November, at the Synod room. The report, submitted by the Executive Committee, formed the basis of the matters discussed at the meeting, and steps were taken by appropriate resolutions to give practical effect to each of its recommendations. A matter of public concern was also brought up for discussion, the present manner of observing Thanksgiving Day, which is proclaimed by the Government as a religious festival, but observed as a secular holiday. A suggestion was made, and referred to the Executive Committee to promote, that the Government be requested hereafter to proclaim Thanksgiving Day as a double observance, a religious festival on Sunday and a public holiday on Monday. The following officers and committee were elected: Chairman, Rev. T. C. S. Macklem; committee, Rev. Canon Farncomb, Rev. John Gillespie, Rev. F. J. Lynch, Rev. Herbert Symonds, Rev. G. M. Wrong, John Cowan, N. F. Davidson, F. E. Hodgins, J. C. Morgan, G. R. Parkin, LL.D.; secretary-treasurer, W. D. Gwynne. Report of the Standing Committee of the Church Club of the diocese of Toronto, made at the general meeting of the club, on Friday, 10th November, 1899: The last report of the Standing Committee of the Church Club of the diocese of Toronto was made at the general meeting, held in St. Philip's School-house, on 19th May last. We have, therefore, only a little over half a year upon which to report. The earlier portion of that period embraced the annual session of the Synod, followed by the mid-summer holiday. Consequently the matters calling for special notice have to do almost exclusively with Synod affairs. During the month preceding the Synod, your committee met with great frequency, and studied the business of the Synod carefully and thoroughly. Keeping steadily in view number 3 of the objects set forth in the constitution, we brought our best efforts to bear in the direction of making the proceedings of the Synod as effective for the good of the diocese, and as free from party bias, as it was in our power to make them. We sought to do this in the first instance by the influence of members of our club on the several Synod committees, and secondly by means of open debate and vote on the floor of the house. We have not sought to exercise any secret influence in any way, shape or form. Everything we have done was open to the free investigation and criticism of everyone concerned. We have no party or private ends to serve; we work along lines clearly defined, and for principles which are best served by the

freest and fullest discussion. Whatever course of action we wished to see adopted by any committee of the Synod was openly advocated at the meetings of such committee by some member of the club or other committee man sharing our views. As to the proceedings in the Synod itself, we published a circular just before the session containing a synopsis of all matters the club was supporting in the Synod. Everything recommended in the circular had received full discussion, first at meetings of the Standing Committee, and afterwards at meetings of the whole club. The issuing of the circular gave to those members of the club who had not been able to attend these meetings a clear outline of the main matters advocated by the club, but there was no attempt or desire to pledge or bind the individual vote of any member. We have never wished for, and we believe we have never received one vote in Synod given in contradiction of the private and independent judgment of the voter. We are not, and we shall take care never to become a voting machine. After the adjournment of the Synod, your committee received several letters from both city and country members of the Synod expressing their satisfaction with the work done by the club, before and during the session, and stating their convictions that the Synod of this year exhibited less party feeling, and greater unanimity, than had been known for many years past. Let us turn now to the work that lies before us: 1. At the general meeting, held on 19th May last, the club promised its hearty support to the resolution as to lay help, of which notice of motion had been given by Mr. J. C. Morgan, and which was afterwards, on his motion, seconded by the Rev. John Gillespie, unanimously carried in the Synod, as follows: "Whereas, it is desirable that lay help in the diocese should be organized and extended. Resolved, that a committee be appointed to prepare and carry out, under episcopal sanction, a scheme for organizing and extending lay help in the dioceses." Your committee respectfully submits that some practical step should be taken at the present meeting to further this important matter. 2. At one of the meetings, held shortly before the last Synod, it was proposed that the Synod should be asked to appoint a Standing Committee on the State of the Church, and that to this committee should be referred, at each session, the Bishop's address, to report thereon to the same session of the Synod. Owing to the pressure of other work, this proposition was not followed up, but it is too good a suggestion to be lost sight of. To have such a committee, and to refer to it the address of the presiding officer, is customary in almost all bodies similar to our Synod. The custom we have so long been following, of merely listening to the Bishop's address and taking no action upon it, does not seem to us either wise or courteous. The address almost always contains reference to matters of great moment to the Church, which, for lack of just such a committee as now proposed, are too often fruitless of practical results. The Synod loudly applauds practical suggestions put forth by the Bishop, and then in the rapid succession of the ordinary routine of business they are forgotten. We should see to it that in this ordinary routine of business there is provision made for the reference of all such matters to a proper committee. 3. The great increase in the number of special committees of the Synod has had the unhappy effect of postponing the consideration of notices of motion to so late a period in the session as to often preclude adequate discussion of them. Two remedies seem to us worth trying: (1) The introduction of a standing order, setting apart the afternoon and evening of Thursday to the consideration of matters, of which notice has been given through the Executive Committee. (2) The formation of a Standing Committee, which might be entitled "Committee on Practical Movements," to which should be referred the various philanthropic and other practical movements which it is our present custom to refer to a number of separate committees, as for example the Prisoners' Aid Association, the Gothenburg System, Systematic and

Whatever course of d by any committee ted at the meetings mber of the club or our views. As to self, we published a ion containing a lub was supporting commended in the sion, first at meet- and afterwards at The issuing of the s of the club who se meetings a clear ocated by the club, desire to pledge or ny member. We ve believe we have mod given in con- dependent judgment we shall take care ine. After the ad- committee received nd country members satisfaction with the e and during the nctions that the s party feeling, and en known for many o the work that lies ceting, held on 19th s hearty support o of which notice of J. C. Morgan, and motion, seconded manimously carried Thereas, it is desir- ese should be ved, that a com- nd carry out, under for organizing and eses." Your com- at some practical resent meeting to 2. At one of the e last Synod, it was ld be asked to ap- n the State of the ittee should be re- ishup's address, to sion of the Synod. er work, this pro- but it is too good f. To have such a the address of the n almost all bodies om we have so long ing to the Bishop's upon it, does not eous. The address ice to matters of which, for lack of proposed, are too ults. The Synod stions put forth by apid succession of they are forgotten- is ordinary routine made for the refer- proper committee- ber of special com- the unhappy effect n of notices of session as to often them. Two reme-) The introduction part the afternoon e consideration of een given through The formation of might be entitled ements," to which philanthropic and h it is our present of separate com- soners' Aid Asso- n, Systematic and

Proportionate Giving, Personal Service Society, etc. 4. One more matter your committee wishes to submit for the consideration of the club. In the American Church, the archdeacons are diocesan officers simply, having no parochial charges. Would not the adoption of this plan with us be a great practical advantage? The city clergy, and to a lesser extent the country clergy also, are so overburdened with diocesan duties that they often have to neglect their own parochial work more than is wise or right. If we could make plans by which, when successors have to be appointed to the archdeaconries of York and Peterboro, these two dignitaries would be paid altogether out of diocesan funds, and charged only with diocesan duties, the gain to the diocese would surely be great. The matter seems to us worthy of the fullest investigation and discussion. Your committee note with pleasure that some of the clerical members of the club, living in cities or large towns, have manifested their personal interest in the mission work of the diocese by personal visits to certain of the missions. This is an encouraging sign along the lines of No. 2, of the objects of the club. Your committee is satisfied that a large amount of good would be accomplished by the clergy in the cities and large towns making a point to visit, and, if possible, spend a few days in at least some one of our country missions every year. In conclusion, your committee invites the fullest discussion of the contents of this report. They have spoken their minds freely and fully, and will be grateful to all members of the club who will do the same. Intelligent and friendly criticism is one of the greatest aids to advancement and progress. It is the regret of your committee that for the greater part of the year they cannot consult with the club as a whole; there is the more reason, therefore, that at the annual meeting of the club, they should receive the fullest advice, direction and suggestions.

Dated 10th November, 1899.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

Ll. Jones, D.D., Bishop, St. John's.

The Bishop has appointed Sunday, Nov. 26th, to be observed throughout the diocese as a Day of Thanksgiving to Almighty God for the mercies, temporal and spiritual, of the year drawing to its close. He recommends that the thankofferings of the congregations be devoted to the Home and Foreign Mission Fund.

Cathedral Parish of St. John the Baptist.—On Tuesday, 26th September, the sale of work, held under the management of the Cathedral Women's Association, was opened by Lady McCallum. The sale, though not as large as usual, was a very successful one and realized \$325. The treasurer of the association has handed over \$300 of the proceeds to the churchwardens, to be used for parochial purposes.

St. Thomas'.—On the 20th Sunday after Trinity, sermons were preached on the subject of "Sunday School Work," and a special prayer, sanctioned by the Bishop, used at the services. In the afternoon a short service of intercessory prayer was held for the teachers, after the children's service, in the church. On Monday morning, October 16th, there was a celebration of Holy Communion in the cathedral, at which a goodly number of teachers from all the Sunday schools in the city were present.

Harbor Grace.—St. Paul's.—On the evening of the 20th Sunday after Trinity, the Bishop held a confirmation, when twenty boys and thirty-six girls were confirmed.

Bay of Islands.—The Rev. A. G. Wagborne is compelled by ill-health to leave for Jamaica.

Island Cove.—The Rev. J. Shirley Sanderson is leaving for England, in consequence of ill-health.

Mission of Random.—The following interesting sketch of his work is given by the missionary: In Smith's Sound three churches have been erected, at the following places: Burgoyne's Cove, Lance Cove, and White Rock, almost entirely by the people themselves; and as a matter of course repairs are necessary each spring, thus one or two days' voluntary labour are bestowed on Church property by the members of the said churches. This year it was most gratifying to see the old and young men working in unison for God's temple. At Burgoyne's Cove the church fence was completed, and a small sum of money contributed by each man enabled us to buy sufficient paint for the church. In fact, everything was set in perfect order before our hardy fishermen betook themselves to the Labrador, for the people had a mind to work. At Lance Cove and White Rock the same willing spirit hovered around God's House, and the work was admirably done. I must now pass on to describe the other portion of my mission—Random New. Here I found that the people were most willing to help in the noble work. At St. Alban's church, very early one morning, men could be seen repairing the fence encompassing the church. Everything here was satisfactorily done. At Hodge's Cove great praise certainly is due to all the men, for they responded well to the call given to finish the tower and the fence. At Long Beach the Churchpeople, though few in number, have a keen desire to erect a place of worship, apart from the school-house. This fall we hope to make a long stride towards the completion of the church, and I feel sure that every man will do his utmost. At northern Bight the Church members lent me a willing hand to repair the school-room for the teacher. It would certainly be amiss if I neglected to mention the help given by the women, for the cemeteries were beautifully tidied and the churches well cleaned by them. Throughout the mission the people willingly offered their services for Church work.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Cape Breton.—Trinity Church.—Wednesday, the 8th inst., was a day which will not be forgotten in this parish, being the occasion of the visit of the Bishop. In the morning he held private confirmations for the sick. In the afternoon at 3 o'clock a portion of land added to the burial ground was consecrated; and in the evening the Bishop held a public confirmation in the church. The number of candidates, twenty-two, was the largest number presented in the history of the parish, and the congregations were good, in the evening the church being literally packed. The Rev. C. W. Vernon, M.A., of North Sydney, acted as Bishop's chaplain. The addresses given by the Bishop at each of the four services were specially appropriate and helpful, and the day's services mark a distinct advance in the work of the Church in this place.

Halifax.—St. Paul's.—The Rev. L. J. Donaldson, M.A., of Guysboro, has been appointed curate in the place of the Rev. Leo. Williams. Mr. Donaldson is a graduate of King's College, Windsor, taking his M.A. in 1895.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

St. John.—The Rev. Arthur Murphy is holding a mission in St. James' church. It began in the second week in November, and is proving very successful. The missionary was detained for a day

or two after the appointed date for the mission to open, and the rector was ably assisted during that period by Rev. J. W. Richardson, rector of Trinity. On Sunday, November 12th, a very successful afternoon meeting for men was held in the Opera House, Rev. W. O. Raymond, of St. Mary's church, took part.

Rev. Sub-dean Whalley is leaving Fredericton, having been appointed rector of the Cathedral in Calgary. It is a cause for very deep regret in Church circles in Fredericton. Mr. Whalley was greatly beloved, and by his energetic and devotional labour, not only in Fredericton, but also in New Maryland, he has greatly strengthened the Church's position, and it is felt that it will be difficult to find a priest to succeed him.

Hopewell Hill.—The mission of Albert County was visited by the Bishop the first week in November. He spent a week there confirming at Hillsboro, River View, Hopewell Hill and New Ireland. He confirmed in all twenty-three candidates. On Sunday, November 5th, he consecrated All Saints' church, Hopewell Hill. Church work was begun at this place in 1874 by the late Canon Medley; the little church stands to his memory. Rev. Allan Smythers is missionary of the parish, and is doing a very successful work against very great odds. Rev. J. Fullerton, rector of Petitcodiac, was present at the consecration service.

St. George.—Rev. J. M. Spike, of St. John, took service in St. Mark's church on Sunday, November 5th. The new rector is expected in a few days.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal.—The Executive Committee of the Synod met last week in quarterly session, the Bishop presiding. Among those present were: Ven. Archdeacon Mills, Ven. Archdeacon Evans, Rural Dean Longhurst, Rural Dean Sanders, Rural Dean Robinson, Rev. Canon Mussen, Rev. Canon Norton, Rev. Dr. Ker, and Rev. J. G. Baylis, secretary; Messrs. A. F. Gault, Chancellor Bethune, George Hague, Dr. L. H. Davidson, W. Drake, Dr. Alex. Johnson, Major E. L. Bond, Dr. T. P. Butler, E. R. Smith, Mr. J. McKinnon, E. A. Dyer, Richard White, and Charles Garth, treasurer. The treasurer, in presenting his report, referred to the fact that the new houses, which had been erected on part of the Shelton estate, would readily rent, to the great benefit of the Mission Fund. The Synod, he said, might expect to receive between \$4,000 and \$5,000 revenue from this estate in future. A resolution was passed, by the terms of which the homestead now occupied by Mrs. Shelton will be given over to the Synod, under an agreement suggested by Mr. Walter Drake, and unanimously adopted by the committee. The mission plan committee reported that twenty-four parishes were in arrears in the sum of \$2,000 to the Mission Fund. Before the meeting adjourned, a pleasant incident occurred, when the congratulations of the committee were extended to Chancellor Bethune, on his having attained his seventy-eighth birthday. In this connection, the following resolution was passed, on the motion of Ven. Archdeacon Mills, seconded by Mr. J. McKinnon, That this committee desires to congratulate the Chancellor of the diocese on having attained his seventy-eighth birthday, and to express the hope that God may spare him for many years to come, to aid the diocese by his wise counsels, which he has always been so ready to give to all who require them.

Stanbridge.—The annual missionary meeting was held in the parochial hall last week. Besides the rector, the Rev. W. Harris, there were present: Rev. Rural Dean Nye, of Bedford; Rev. Canon Davidson, of Frelighsburg; Rev. H. Plaisted, of Dunham; Dr. L. H. Davidson, of Montreal. The Rev. H. Plaisted, lately appointed rector of Dun-

ham, delighted all by his friendly and informal opening address. His remarks led up to the importance of the mind being provided with elevating thoughts, and that Christian work supplied them. Dr. L. H. Davidson delivered an address on "Domestic and Foreign Missions," which created a wholesome enthusiasm among those who were so fortunate as to be present at this meeting, and a generous collection, in money, and several subscriptions for the Canadian Church Magazine and Mission News, was the immediate result. The Rev. Rural Dean Nye closed the meeting with a few graceful and appropriate remarks.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Ottawa.—The several committees of the Synod will meet in St. John's church, on Tuesday and Wednesday, 21st and 22nd inst.

Wales.—The special services at St. David's, on Sunday last, in celebration of the restoration of the church, were very largely attended. The Very Rev. Dean of Ottawa was the celebrant at the Holy Communion at 7.30 a.m. Rev. R. W. Samwell, rector, officiated at the morning prayer and Holy Communion at 10 a.m., the Dean preaching a forcible and practical sermon from the text: "God is not unrighteous to forget your work and labour of love, which ye have done toward His Name." In the course of the sermon, he congratulated the congregation upon the excellent and thorough manner in which they had carried out the restoration of the exterior of their church, and urged them to make every effort to defray all its cost by next Easter. In the evening, the Dean preached a powerful harvest sermon from the text: "It is a good thing to give thanks unto the Lord." The music of the services was of a special character, and the choir and organist acquitted themselves remarkably well. The offerings at all the services were for the restoration fund, and amounted to the large sum of \$317.36. There is every reason to believe that the congregation, with their usual liberal spirit, will wipe out the whole cost of the work (some \$1,100), by next Easter. The work of restoration, which has made St. David's one of the prettiest churches in the district, was carried out with the assistance of J. W. H. Watts, R.C.A., of Ottawa, as architect, and under the superintendence of Rev. R. W. Samwell, assisted by the following committee: Colborne Markell and O. Raymond, churchwardens; G. Adams, D. Ransom, H. Hoople, G. Gillard, J. G. Adams and A. Klugh. In addition to the repair and pointing of the decayed brick work, etc., the church has been vastly improved by the construction of projecting eaves (the buttresses being built up to support them), and a picturesque wood finish on the upper part of the west gable. The new spire rises 40 feet above the brickwork of the tower and has four dormer windows.

Renfrew Deanery.—The tenth annual conference of the clergy, churchwardens, lay delegates to Synod, Sunday school teachers, members of the deanery, was held in the parish of Renfrew on Women's Auxiliary and other Church workers of the 9th and 10th of November, all the clergy being present, together with two or three laymen and fifteen members of the Women's Auxiliary, most of the latter being new members just formed into a branch of the W.A. in Renfrew, by Miss Greene, the diocesan organizing secretary from Ottawa. The conference was presided over by the Bishop, and was preceded by a service in St. Paul's church on the Thursday evening, at which addresses were given by Rural Dean Bliss, the Rev. A. H. Coleman, and by the Bishop, the Holy Communion being celebrated next morning by the Bishop. After the appointment of secretary (Rev. G. D. McCallum), and Press Committee, the first order was the Bishop's address. His Lordship opened his address with the announcement that in appointing

Rural Dean Bliss to the parish of Pakenham he had also transferred that parish from the Lanark deanery to the Renfrew deanery in order to retain Mr. Bliss in the office of rural dean. The Bishop then proceeded at some length to deal with two important subjects: (1) The need of increasing the endowment of the W. & O. Fund, particularly at the present time, when a bequest of \$500 was dependent on the sum of \$4,500 being subscribed and paid in the diocese before the first of December, and (2) the needs of Trinity College. Considerable time was devoted to the conference to the discussion of these two matters, and the result will no doubt, be favorable to both interests. The rural dean's report was then presented, after which the reports from parishes were read by their respective incumbents, and carefully considered. This is one of the most interesting features of our conferences, and much practical good is sure to result from the practice, as the reports generally lead to some discussion, and the actual state and need of the Church throughout the deanery are brought each year under public observation. This year for the first time some light was let in on our Sunday school work, which has not been a strong feature in any previous parochial reports. On examination it is found that while all the clergy cannot report favorably on the condition of actual Sunday school work, yet religious instruction is carefully and systematically given the children. One of the missionary clergy (Rev. G. D. McCallum), explained that while not possible to organize Sunday school work throughout his widely scattered field, yet the children were carefully examined and instructed by him. He placed in the hands of the parents the Bishop Doane Manual, inviting and urging them to see that the children studied the lessons week by week, and then whenever he paid a visit to the home he carefully examined the children, and "heard their lessons." This was considered an excellent plan, and one which is followed by many clergy, who are unable to organize Sunday schools in their missions. The following subjects were then brought before the conference in very interesting papers, but time did not permit of any material discussion of them: By Rev. A. H. Coleman, "The Relationship of the Church to the various Christian Bodies around us, Our True Attitude to their Members, and the Best Way of Winning them to Share Our Privileges." By Rev. W. M. Quartermain, "The Church in Britain prior to A.D. 597." By Rev. G. D. McCallum, "The Best Illustrations of the Fact that at the Reformation the Church of England sought to Release Herself from Doctrines and Practices which were Modern and Peculiar to the Church in Western Europe, while she Carefully Retained all that the Catholic Church prior to the Papal Systems had always Taught and Observed."

The Bishop has just completed his annual visitation of the deanery, which occupied one week, and involved some long journeys over not very good roads, but all undertaken by our good Bishop with such cheerful readiness as to almost make one feel that he really preferred it to any other and more comfortable mode of locomotion. Such cheerfulness and brightness on the part of our Bishop, with other marked characteristics, have won him a warm place in the affections of people and clergy, whose only fear is that his loving zeal and earnestness may lead him to overtax his strength. In addition to establishing at Renfrew a strong parochial branch of the W.A. Miss Greene also acted for the junior organizing secretary by starting a Junior auxiliary with some twenty members.

Carleton Place.—The annual conference of the deanery of Lanark met on Oct. 31st, the Bishop presiding. All the clergy of the deanery but one were present, and a considerable number of laity from the different parishes. A most interesting and profitable day was spent in discussion on the different subjects of the programme. The needs and prospects of Trinity College, the Church of England University of the Province, were talked over,

and it was unanimously decided that the conference should petition the Synod of the diocese to appoint a Sunday in each year, when the subject of education and the position and claims of Trinity should be set before the congregations of the diocese, and an opportunity afforded to all who might be willing to contribute to the funds of the University. Rev. Rural Dean Read, of Almonte, read a brief but comprehensive paper, "How to Extend the Church and Her Influence in City and Country," emphasizing especially visitation, Sunday school work and the larger use of lay help. The formation of a new mission in the county to be formed out of the mission of Tennyson and the parish of Clayton, was recommended by the conference to the consideration of the mission board. The Rev. R. B. Waterman gave an interesting and able address, giving some illustrations of the fact that at the Reformation the Church of England sought to free herself from doctrines and practices which were modern and peculiar to the Church in Western Europe, while she carefully retained all that the Catholic Church in her purer centuries prior to the Papal system had been wont to teach and observe everywhere and always. A paper was read by Rev. E. A. Anderson on "The Church in Britain prior to the coming of Augustine in 597 A.D.," and Rev. R. N. Jones read an interesting paper on "The Relationship Between the Church and the Various Religious Bodies around us." It was decided to have a "question box" at the next meeting. Votes of thanks were passed to the town council for the use of the council chamber, and to the ladies of the Carleton Place W.A. for their kindness in entertaining the members of the conference.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

We have seen a criticism on our article on St. James', saying we have been misinformed. The writer does not say in what respect, and we are unable to discover. Will he specify the points on which we have been misinformed?

Trinity College.—A well attended meeting was held on Thursday evening, Nov. 16th, by the Missionary and Theological Society, to hear a lecture by the Rev. S. D. Chowne, D.D., of the Dundas street Methodist church, on the subject of Christian Science. The Provost occupied the chair, and in a few well chosen words welcomed Dr. Chowne, the president of the Canadian Society of Christian Unity. The lecture was an able effort and endeavoured to show what a serious position the devotees of this particular belief were placed under. In a charitable manner, the lecturer pointed out that the Christian Scientist was the victim of a delusion, antagonistic to the whole conception of Christian revelation. After some discussion upon the topic a hearty vote of thanks was moved by Prof. Clark, seconded by Prof. Cayley, and unanimously given by the audience to Dr. Chowne.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Rev. C. Scudamore, rector of York; Rev. R. Ker, rector of St. George's, St. Catharines, and Rev. E. A. Irving, rector of Dundas, have been appointed Rural Deans of Haldimand, Lincoln and Wentworth, respectively, for a period of three years.

Caledonia.—Rev. Wm. Bevan has been appointed rector of Caledonia, vice Rev. H. Mellish, deceased.

Thorold and Jarvis.—Rev. P. L. Spencer and Rev. Fred. Piper have exchanged parishes.

Hamilton.—St. Peter's.—The Rev. W. J. Andrews, of Beamsville, is now in charge of this parish.

Arthur.—Grace Church—Rev. F. A. P. Chadwick, the rector, recently received a grant of Prayer

books from the Church Bible and Prayer Book Society, which are being personally distributed amongst the congregation, and are, in that way, very useful. The Prayer book thus placed in people's hands is one of the best missionaries of the Church, and the Prayer Book Society should receive much approbation for the good work which it is thus rendering for the Church.

Grand Valley.—The Rev. J. Allan Ballard, formerly curate of St. George's church, Guelph, recently assumed the charge of this parish, where his energetic work has already met with much success. Harvest thanksgiving services were held in all the churches on Sunday, Oct. 29th, the rector preached at Bowling Green, the Rev. E. W. Pickford, of Mono, at Grand Valley, and Rev. F. A. P. Chadwick, of Arthur, preached at Colbecks, at 3 p.m. and 7 p.m., the church being taxed to its utmost capacity at both services; a "supper was held at Colbecks on Monday evening, which netted \$85, which is to go towards the improvement of the church. An entertainment was held in Grand Valley the next night under the auspices of the Young People's Association, at which \$50 was cleared, and a very successful concert was held at Bowling Green on Nov. 6th, when the proceeds amounted to \$55. We hope that the work thus successfully begun may be so continued with the blessing of God.

Port Maitland and South Cayuga.—The Bishop administered the rite of Confirmation in this parish on Wednesday, Nov. 8th; the service was held in St. John's church, and 22 candidates were presented. The Bishop's chair from the old St. John's church, Cayuga town, which, though a very proper one, was found unsuitable for the new church, has been purchased by Miss F. J. Docker, and presented to the South Cayuga St. John's, and was used for the first time on the occasion of the Bishop's visit.

Bartonville.—The 18th anniversary of St. Mary's church was celebrated here on 5th inst. It was also our harvest thanksgiving. The double festival was entered upon with marked zest and earnestness. Rev. Mr. Waller took the early celebration, at which a goodly number of communicants were present. At the evening service, besides the usual chants, was sung Mammet's "Deus," and Miss Flock sang "Abide with me," Ambrose, during the offertory. The offerings were for church improvement, and amounted to over \$65. The Rev. C. E. Belt, the incumbent, took as his subject the Harvest, and pointed out that there was a harvest for our thoughts and actions as well as for the grain, and urging the necessity of sowing well kindly, pure and noble deeds. The decorations of the church were particularly chaste and appropriate.

Stony Creek.—The 23rd regular meeting of the Ruri-decanal Chapter of Wentworth was held in this village on the 13th, Rural Dean Irving presiding. Besides him were Revs. Jos. Fennell, Jno. Fletcher, S. Bennetts, R. Cordner, G. B. Bull and C. E. Bell. Rev. Canon Clark was unavoidably absent and sent his regrets. A letter was read from the Bishop accepting the deanery's nomination of Rev. E. A. Irving as rural dean for the ensuing three years. A communication was read from the Haldimand deanery suggesting that the two deaneries unite, for meetings, or that the three deaneries, of Halton, Wentworth and Haldimand be made into two, as was the case some years ago. This deanery, however, felt that the reasons which led to the changes to three deaneries were still operative, and that it was not advisable to revert to the former plan. On the invitation of the good people of Woodburn, through Rev. G. B. Bull, it was decided to hold our next Sunday school convention in that pretty little village on Tuesday, January 16th, 1900. The following subjects were approved of: (1) The Relation of the Sunday School to the Church; (2) What to Teach; (3) How to Teach; (4) How to Retain the Older Scholars. The next meeting of the deanery will be held at Tapleystown on Monday, February

12th, when Rev. Jno. Fletcher, M.A., of Chedoke, will preach.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster.

Vancouver.—The Synod of the diocese of New Westminster met Nov. 8th and 9th in St. James' parish, Vancouver. The Bishop was so much better that he was able to preside at all meetings. The first service was a Choral Evensong in St. James' church, the preacher being Rev. Ernest P. Flewelling, vicar of St. Paul's, Kamloops. Holy Communion was celebrated in St. James' church, Wednesday, Nov. 8th at 8 a.m., the Bishop being celebrant, assisted by Ven. Archdeacon Small, superintendent of Indian Missions, and Rev. J. B. Haslam, curate of the church. Those present were afterwards entertained at breakfast by Sister Frances, at St. Luke's Home, next to the church. The Synod assembled at 10 a.m. in the church, when the opening office was said by the Bishop, and then proceeded to the school house. The roll of clergy and lay delegates was called, and a quorum of each order found to be present. The attendance of lay delegates was particularly good. After adoption of the minutes, Rev. W. B. Allen was re-elected clerical secretary; Mr. J. G. Cory-Wood was elected lay secretary; Rev. Walter Taylor was re-elected treasurer. The Bishop then read his charge, in which he said: "I have consecrated the churches at Revelstoke and Agassiz, and have held confirmations at Sapperton, Revelstoke, Chilliwack and St. James', Vancouver. The Bishop of Columbia, during my absence, and, subsequently, when I was unable to travel on account of illness, kindly took confirmations in Vancouver, Yale, Nelson, Ainsworth and Kelowna. On September 24th, the Bishop, at my request, ordained, at Nelson, the Rev. C. A. Procunier to the priesthood, and on the same day I ordained deacon the Rev. C. A. Mount, in St. Paul's, Vancouver. We have lost one clergyman by death, and one by transfer to another diocese; their places have been filled up, and nine others have been added to the list; raising the number now working in the diocese to thirty-seven. Arrangements have been made for the opening of an S.P.C.K. depository in Vancouver, by which it is hoped that a long-felt want will be supplied. The venerable society continues to aid us with its liberal grants; over \$1,200 have been received from it during the past year towards the building of mission churches, besides the yearly grants to Yale and the Indian Hospital at Lytton. The trustees of the Colonial Bishopric Fund have made a grant of £1,000 towards the £10,000 required for the Bishopric endowment. The standing committee of the S. P. C. K. have also granted the same amount. After £800 had been collected, the two societies together will complete the £1,000, and so on until the whole amount has been raised. The Colonial and Continental Society has made us three additional grants of £50 a year each, for new missions in the Boundary Country. It is hardly necessary to say that these grants are a great stimulus and encouragement in the work of planting the Church amongst our increasing population of settlers and miners. The new churches that have been opened during the last year are twelve in number, and one of them, St. Saviour's, Nelson, is a fine stone building, and, I believe, the largest church in the diocese after Christ church, Vancouver. Moreover, two parsonages have been built, and two others bought for their respective parishes. You will, I am sure, agree with me, that we have great reason to be thankful for these indications of progress since last Synod. Results of work are summed up in very few words, but we are well aware that many of those just referred to could only have been accomplished, under God's blessing, by enthusiastic zeal, self-sacrifice, and patient perseverance." The Ven. Archdeacon Pentreath, who has been acting as commissary-general the past year, read his report, showing a remarkable record of progress, especially in the Kootenay district. Twelve new churches had been built; licenses

granted to nine additional clergymen; five parsonages had been provided, one of them provided by the liberality of an American churchman, and licenses had been granted to two lay readers. Increased contributions from the diocese, and the valued aid of the English Association had enabled the work to be extended, until now there were 38 clergy in the diocese, just double the number the Bishop found when he was consecrated in 1895; and there were two vacancies. When these were filled there would be 40 clergy at work. The contributions sent to the treasurers for the Home Mission Fund for the year amounted to \$843. Besides this the sum of \$320 by an oversight was not sent until after the close of the treasurer's books, Sept. 30th. This would have made the contribution of the diocese \$1,163.

Rev. L. M. Tucker then read his report as Deputation to the Provincial Synod of Canada in 1898. The report of the Executive Committee was read by Mr. Nicolai C. Schon, hon. secretary, and adopted. Ven. R. Small, Archdeacon of Yale, in charge of Indian Missions, then read his report on his work. The New England Society has undertaken to build and equip an Indian industrial school at Lytton, on condition of a capitation grant being given by the Dominion Government. A committee was appointed to draft a memorial to the Government, and a committee on the school was subsequently appointed.

The report of the Chinese Committee was read by Rev. L. M. Tucker, and led to an interesting discussion. The Chinese question is a vital one in British Columbia, and the social and economic questions are scarcely appreciated by those not troubled by an influx of these Orientals. It was decided to be in the interest of the work that the Executive Committee should control the management and funds as a part of diocesan work. The report of the committee on the division of the diocese was made the order of the day at 3 p.m. The election of the Executive Committee was then proceeded with. The Bishop appointed Rev. H. J. Marshall and Mr. G. H. Cowan, and the Synod elected: Clerical, Ven. Archdeacon Pentreath, Rev. H. G. Fennis-Choton, Rev. L. V. Tucker; Messrs. N. C. Schon, G. N. DeWolfe, Walter Taylor. The clerical and lay secretaries are ex-officio members. The treasurer then laid his report on the table. It was a most satisfactory statement. The summary of receipts is:

English Association	\$2,403 12
S.P.G.—Stipend of Bishop	1,440 00
S.P.G.—Missions	4,060 00
C. & C. C. Society	540 00
S. P. C. K. (church building)	1,416 00
Marriott bequest	864 00
Sundry English sources	97 35
Total received from England	\$10,820 47
From Canada—D. & F. M. S.	\$1,146 55
From Canada—W. A.	291 58
From Canada—Sundry sources	181 65
From Diocesan sources	1,740 00
From U. S. A.	251 50

Grand total	\$14,431 75
Disbursements—	
Paid for stipends	\$9,698 21
Paid for church building	2,714 30
Chinese Mission	671 00
Remitted S. P. G.	230 95
Remitted S. P. C. K.	186 65
Synod expenses	250 20
Grant to Yale Indian girls from S.P.C.K.	240 00
Sundries	392 42

Total \$14,389 73
This leaves a balance to credit of \$42.02 on the year's work. Besides this there is a balance of the parting gift of the S.P.G., which is held as a reserve for emergencies—and extension of work, and maintenance this year is part of Indian Missions. The Synod then adjourned for lunch in St. Luke's

... provided by the ladies of the various parishes in Vancouver.
(To be continued).

British and Foreign.

Bishop McLaren has called a special convention of the diocese of Chicago for the election of a bishop coadjutor; it will meet in the Cathedral on 6th January.

It is stated that the Bishop of Liverpool will be entitled to a retiring pension of £4,200 a year, which sum, with a residence, is the full income of the bishopric.

At a recent confirmation held by the Bishop of St. David's, some of the candidates had reached the advanced ages of 94, 93, 81, 78, and 77, the majority of them being over 30.

The total amount subscribed for the Bishop Walsham How Memorial is £10,500 16s. 1d., of which £15,831 18s. 8d. is contributed for the enlargement scheme of Wakefield Cathedral.

The Bishop of North Queensland reports that he has completed the sum fixed upon for the endowment of the new See of Carpentaria, but further funds are required for a residence for the Bishop.

The death is announced of Sir Arthur William Blomfield, the well known church architect, son of a former Bishop of London. His greatest work was the restoration of St. Saviour's, Southwark.

The Very Rev. Dean Bunbury was consecrated Bishop of Limerick, Ardferd and Aghadoc, in Limerick Cathedral, on All Saints' Day, by the Archbishop of Dublin and the Bishops of Cork and Killaloe.

The Archbishop of Canterbury summoned a meeting of Bishops last week, when cases of clergy who do not conform to the opinion of the Primates in the use of incense and portable lights were, inter alia, considered.

The Bishop of Stepney, preaching at St. Paul's Cathedral two weeks since, made an eloquent appeal for funds on behalf of the wives and children and also for the widows and orphans of the soldiers and sailors engaged in the war in South Africa.

The Bishop of Worcester has opened a large block of new buildings at the Worcester Cathedral King's School. They have been erected at a cost of over £3,000, and include five class-rooms, a science laboratory, reading-room and masters' rooms.

Among those who crowded the quay at Southampton, on the occasion of the departure of troops for South Africa, might have been seen the Bishop of Rochester, whose son, sub-Lieutenant Talbot, as well as his first cousin, Captain Talbot, both of the Rifle Brigade, were on board a transport.

The Duke of Westminster has once more shown his generosity and confidence in the management of the Woodard Schools in the Midlands, of which the Rev. Arthur Talbot is Provost, by a donation of £1,000 to the building fund of St. Oswald's College, at Ellesmere, where a Public School education is given at a cost of £25 a year.

The death is announced of the Rev. Charles Mackeson, vicar of All Hallows, North St., Pancras, London, who did excellent work for the Church as a layman before taking Holy Orders, as a lay reader, and as sub-editor of Church Bells, under Canon Erskine Clarke. He was ordained

in 1885. His name is perhaps best known as the author of the "Guide to the Churches of London."

The twentieth anniversary of the dedication of St. Mary's Cathedral, Edinburgh, has just been celebrated by special services, at one of which Canon Scott Holland, of St. Paul's, was the preacher, who also addressed a meeting of the Edinburgh branch of the Christian Social Union in the Freemasons' Hall on the Monday evening; his subject was: "The Demand for Christian Citizenship."

The Bishop of Grahamstown was enthroned in his cathedral on the first Sunday in August. Business delayed him there till the first week in October, when he paid his first visit to Port Elizabeth, and was installed and enthroned as provost of St. Mary's Collegiate church. The Bishop has begun his work in troublous times for South Africa, his diocese is now thronged with refugees from Johannesburg, and the Transvaal and Orange Free State.

Four years ago it was decided to demolish the parish church of Moss-side, near Manchester, and construct a new one. Three-fourths of the new building has been finished, at a cost of over £9,000, and was consecrated at the end of last month by the Bishop of Manchester, who mentioned that one man, whose name was not mentioned, had given one-half of the whole expense of the work which had been done, and had made generous promises for the future.

In the library of Canterbury Cathedral a handsome pall to cover the coffins of persons who may be buried in the cathedral, was presented to Dean Farrar by Mr. W. H. St. John Hope, on behalf of the ladies of Kent, by whom the funds to provide it had been subscribed. The Dean accepted the gift on behalf of the Chapter, and expressed the hope that Canterbury Cathedral would in future days, as in the days of old, be filled with the tombs of illustrious Englishmen.

The Rev. H. N. Bridge has been appointed the Missions to Seamen chaplain, to minister to the crews of the transports whilst in South African ports. Mr. Bridge proceeded to Capetown from Southampton the last week in October, taking with him Mr. Norman Keyte, late of the S.P.C.K. Training College. They will act under the advice of the Rev. Alan Williams, Seamen's chaplain for Table Bay, as to the port where they will officiate.

The Bishop of Sierra Leone has left London for his diocese. Before leaving he addressed a crowded meeting at the Church House, Westminster, at which he announced that the daughter of the late Dr. Livingstone would accompany him for six months, in order to work amongst the women of the diocese. He pleaded for young men to go forth, and said there was never a better opportunity than the present for good and fruitful work in Western Africa.

A humble appeal has been prepared and already bears the signature of many holding high places in the Church in England, to be sent to the Archbishop of Canterbury, with reference to the recent ruling on the incense and processional lights, pleading, "that the interpretation given to the rubrics should be as wide and free as their language will reasonably permit; and that a stringent uniformity, however impartially enforced, is the last thing which the needs of the day require."

The Archbishop of Canterbury has received from the Patriarch of Constantinople a reply to His Grace's letter of last August, full of expressions of brotherly love, and desire for closer relations between the Churches, announcing that an edition of the Holy Gospels has been recently prepared with great care by a committee of divinity pro-

fessors of the theological college, and will before long be distributed in many thousands among the Orthodox population which bears the name of Christ, and praying His Grace to discountenance aggressive proselytism at the hands of indiscreet agents of the Scriptures.

The high altar screen of St. Alban's Cathedral, England, has been at last completely restored, and was dedicated by the Bishop at Evensong on All Saints' Day. After two centuries and a half of ruin, this work has been restored through the munificence of Lord Aldenham, better known to Churchmen as Henry Hacks Gibbs, an ex-governor of the Bank of England, at a cost of not less than £15,000. The colossal silver crucifix, which formed the chief ornament of the old screen, is now replaced by one of stone; the other statues, which adorned the screen, have been restored as nearly as possible to correspond with the original design.

Archdeacon Phair, of Rupert's Land, was to have advocated the cause of Church Missions at the parish church, Whitechurch, Salop, but a most unfortunate accident prevented his doing so. When going along the rectory drive the billet of one of the reins gave way, and the driver having no control of the horse, the near wheel of the 'bus ran up the hedge-bank, and the 'bus was thrown completely over, the driver being pitched on to the top of the hedge. The Archdeacon was badly hurt, and Dr. Gwynn found contusions about the head, shoulder, etc.; but the most serious injury was to the back of the neck, the spine being involved. Archdeacon Phair was unable to swallow, and altogether his condition is serious, though a slight improvement was reported.

The east window of St. Saviour's, the parish church of Connor, County Antrim, has recently been altered and enlarged to admit a stained-glass memorial, the gift of Miss Maud Reford. "The Last Supper" forms the subject of the design, and runs through the three lights. The figure of our Lord, bending forward with outstretched chalice, occupies the centre, whilst St. John and St. Peter are depicted on the left and right. The background represents jointed masonry and timbered ceiling; through a semi-circular arched opening, the sun, setting behind a darkened landscape, suggests a glory round the head of the Saviour. The tone of colour is subdued throughout, and the accessories Eastern in form and arrangement. Beneath, on a white ground, the nature of the Eucharist is emphasized by the text: "This do in remembrance of Me," bordered by alternate lilies and passion flowers. The work has been most satisfactorily executed and fixed by Messrs. Mayer & Co., of Munich, and of 17, Hanover Square, London, to the design and instruction of Mr. Blount, Waring-street, Belfast. Messrs. Adair & Son, of Ballymena, carefully carried out the structural alterations.

Correspondence.

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

REV. G. B. SAGE'S STATEMENT.

Sir,—I see in the report of the October meeting of the Board of the Domestic and Foreign Missionary Society the following statement: "A letter was read from the rector of St. George's church, London West, declining to state whether he gave notice beforehand that the Epiphany collection in that church would be appropriated for the benefit of the Canadian Church Missionary Association." I

I beg to state that I wrote no such letter. I did, however, write to the secretary of the D. & F.M. board, declining to give any additional information to that already supplied by the secretary-treasurer of this diocese. The Epiphany collection for 1898 taken up for the C.C.M.A. had through an error been sent to the treasurer of the D. & F.M. society. The secretary-treasurer of the diocese of Huron wrote to that official informing him of the mistake and making such explanations as he deemed necessary. This the treasurer of the D. & F.M. society chose to disregard, and referred the matter to the D. & F.M. board, apparently supposing that there had been some irregularity. I was asked by the secretary of the D. & F.M. board through our secretary-treasurer to state whether notice had been given beforehand that the amount contributed would go to the C.C.M.A. As it was simply a question of routine requiring no investigation, I naturally refused to place myself upon trial before the D. & F.M. board, even though it were to satisfy the suspicions and gratify the zeal of the D. & F.M. society treasurer. I may state for the information of the public that the appeal was read and the fullest liberty granted to the congregation to contribute to either society. It so happens, however, that the actions of the D. & F.M. board have not always been characterized by such unmixing wisdom and freedom from party spirit that one need take its utterances very seriously. G. B. SAGE.

London, Nov. 1st, 1899.

DAY OF INTERCESSION.

Sir,—As His Lordship the Bishop of the diocese of Toronto does not deem it necessary to issue a pastoral letter every year drawing attention to the Day of Intercession for Foreign Missions, will you allow me as a member of the D. & F. M Board to point out that the Eve of St. Andrew's Day will fall this year on Wednesday evening, Nov. 29th. The special missionary prayers authorized for the occasion can easily be brought into the ordinary Wednesday evening service, even if nothing more be done to mark the Day of Intercession. In this manner there can be united prayer throughout the whole diocese. F. H. DuVERNET.

PRESENT CONDITION OF THE CHURCH.

Sir,—In your edition of the 2nd inst. there appears an interesting letter under the above caption from one of the most prominent laymen in the diocese of Huron, hinting at a possible laxity of Episcopal oversight being in a manner responsible for the lack of success on the part of some of our clergymen, and concluding: "Let us so recreate our dioceses that Episcopal oversight will no longer be a farce but something real and efficient." You add editorially, "No doubt more systematic supervision is required, but it should begin with the rural deans." If you had stopped here you would have suggested the proper remedy, but you go on to state: "Who should make periodical reports to the Archdeacons, who in their turn should report delinquents to the diocesan. Episcopal visitation of every parish is almost impossible considering the vast area of some of our dioceses. Rural deans and Archdeacons can do much to assist their Bishops in this respect. The rural deans should be the drill sergeants, the Archdeacons the commanding officers, the Bishops the field marshals." This sentiment, Mr. Editor, sounds all very proper, and is worthy of you, but surely you have overlooked the manner of appointment of rural deans and Archdeacons in many of the dioceses. Were the nominations made on business principles, as I venture to assert they should be, and foolish sentiment laid aside, your theory would work out all right, but what do we find to be the actual state of the case? Usually the oldest incumbent, that is in length of service in the deanery, is chosen as rural dean; and a somewhat similar method is followed in the selection of Archdeacons (if the appointment is made at all), without respect to the particular fitness of the man for the position, and in a great many cases, I

will not say the majority, an incompetent man receives the appointment and the parishes of the arch-deaconry suffer accordingly. As a plain matter of fact business man I contend that sentiment should have no part in clerical appointments, and the honours and higher offices of the Church should be allotted to the best men, irrespective of all other considerations. In this manner alone will we ever succeed in building up the Church. The Executive control is the very life and being of our success, and the whole matter comes down to the plain business proposition that promotion should only be offered to those men who show the greatest aptitude for the particular office to be filled. In the parish in which I live I do not remember having seen either the rural dean or an Archdeacon in our Church at any time during the past four years, in fact I do not, although a regular Church goer, know the name of the Archdeacon, who might claim jurisdiction in the parish, and I am sorry to say that, as a layman, I find it hard to hold any respect for the rural dean, who is an old man without influence with the clergy or laity, and a total failure in his own parish. This is just a single example, but others are not wanting, and I cannot but feel that your correspondent is perilously near the truth when he suggests that "there is something rotten in the state of Denmark." In the particular instance of the diocese of Huron, where the writer of the letter resides to which I refer above, I am informed that the office of rural dean is merely an empty honour, the Bishop in his commission having expressly restricted the jurisdiction and functions which the position has always been supposed to convey.

LAYMAN.

CANADIAN CONTINGENT.

Sir,—In a previous issue appears a letter under the above caption from Mr. Fessenden, which in justice to the Church of England calls for a word of reply. It is not correct to say that the spiritual welfare of our men was left by the Church to the haphazard incident witnessed at the Cathedral in Quebec on the eve of embarkation. It is quite true that all efforts to secure the appointment of an Anglican chaplain had, up to this hour, failed; and that the impressiveness of his service, and the fact that more than 300 men out of the number able to attend (many were engaged receiving and unpacking goods), partook of the Holy Communion on that morning, furnished an argument of which the Minister of Militia was until then ignorant, and which he found it difficult now to meet. Yet efforts to secure her just rights in this matter had long been made by the Church in our various cities. The Bishop of Ottawa at the Capital used every effort and argument to uphold our claim; and, though as he may have imagined, unsuccessfully, yet doubtless the weight of his influence was not lost. For many days prior to the Sunday service referred to most persistent efforts had been made in Quebec, led (in the unavoidable absence of the Bishop), by the dean. Not only was Dr. Borden approached in person, but the active intercession of Sir Henry Joly Lotbiniere, Col. J. Bell Forsyth, and the Hon. R. R. Dobell was brought to bear. Yet in vain. The Bishop of Quebec, after three services on that Sunday, drove 20 miles to catch a midnight train, and travelled 150 miles by rail, in order to interview the Premier before the men embarked. It is due to Sir Wilfrid Laurier to say that when the true state of the case was put before him he fully admitted the justice of the Church's claim, and promised to lend it his support. The Hon. Mr. Fitzpatrick also gave us the full weight of his influence. Yet a decided answer was not obtained until within an hour of sailing. Our man, however, was on the wharf ready for a favourable message to step on board. And we were ready, in this event, with a box of 200 Prayer books, and about the same number of hymn books, from our Church depository, supplemented by 50 from the Cathedral, to put on board with his luggage. We were delighted to find that most of our men were already in possession, each of a Bible and a Prayer book. While it may be desirable that the

next Provincial Synod should appoint one or more of its leaders to watch for emergencies and act promptly in the Church's interest, yet I hold that the Church has not been so wanting in her duty on this occasion as your correspondent implies.

Quebec, 15th Nov., 1899. A. J. BALFOUR.

THE ST. JAMES'S RECTORY, TORONTO.

Sir,—As one of a great many persons who are interested in the well-being of the Church of England, I beg to thank you for your various articles on the most important subject of the appointment to St. James's. So much nonsense has been spoken and written on this subject that it is a positive relief to find a clear statement of the merits of the case, based upon principles which all reasonable people must needs acknowledge. What are the facts of the case? The Bishop has the power of appointing, and therefore he has the duty of appointing. This is a responsibility which he can in no way set aside. He is answerable to God and the Church for his decision, and not to any persons or group of persons. He is, indeed, bound to consult the committee, as you have pointed out, and he has given them a much longer period than they were entitled to, in order to make up their minds; he has been rewarded by a course of conduct unjustifiable. Such, at least, is the judgment of every one whom I have heard speak on the subject. It is quite likely that you will be assailed and misrepresented because of your utterances on this subject. A great many persons are unable to understand a principle, however plainly it may be put before them, and decide every question according to their personal preferences. Not what ought to be do they approve of, but what they want to be, what they personally prefer. There is no reasoning with such people; and therefore you must make your appeal to those who are willing patiently to consider the whole merits of the case. By so doing you will add to the favours already conferred upon the Church, and lay all right thinking men under obligation to you. ANGLICANUS.

THANKS.

Sir,—Will you kindly allow me through the medium of your valuable paper to express my sincere thanks to Miss K. E. Arkland, of Toronto, and to an unknown lady of Montreal, for papers kindly and regularly sent, with the hope that they may continue to send them.

REV. J. F. COX, Missionary.
Sioux Mission, Griswold, Man., Nov. 10th.

Family Reading.

"BEHOLD THE LAMB OF GOD."

Lamb of God! when the heart is weary

With its load of sin—

When all without is black and dreary.

And hope is faint within—

Faith looks up to Thee to bear

All that load of sin and care;

Thou canst give the soul repose

From its guilt and from its woes.

Lamb of God! when the hour is near me,

Terrible to all,

By Thy love for sinners, hear me

When to Thee I call.

Through the darkness of that night,

Be my comfort and my light,

From the victory of the grave

Thou canst rescue, Thou canst save.

Lamb of God! when my trembling spirit,

In that direful day,

Waits the judgment, may Thy merit

Plead for me I pray.

On Thy sacrifice most holy

Rest I my redemption solely;

Thy precious blood my great salvation;

Thy death my life; Thy Cross my exaltation.

—J. F. Waller.

THE MESSAGE OF THE LEAF.

Only a crimson maple leaf,
That flutters down at my feet
From the bending bough above me,
Where sunshine and shadow meet.

Yet the silent message it bears
Is fraught with a note of pain;
It tells of the waning summer,
Of harvested golden grain;

Of fading primrose and daisy
Adown the shadowy lane;
Of the marsh with its bracken brown,
And the streamlet's hushed refrain.

It whispers of wind-swept forests
Where is heard no cooing dove
Plaining its song at eventide,
Or telling its note of love.

Ah, leaflet! your face is aglow
With kiss of the summer sun;
Why waken a gloomy thought
Of the days that must surely come?

I list, as the leaf makes answer—
"Fear not; though darkness enshroud,
The day-star of Hope lights to-morrow,
There's silver beneath every cloud."

THE VOICE OF CONSCIENCE.

"Receive with meekness the implanted Word." What does that mean? No doubt in its first meaning to St. James it was that message of Christ which at least he had received, which was the basis and foundation of the Christian Church; and, yet that is not the beginning of God's work upon us. Back behind the message of Christ in the flesh, behind all His previous working through the prophets who led the way to Christ, there was that fundamental dealing of God with the human soul in the conscience. There is the root and beginning of this sort of religion—conscience. It is not right to speak of it as the voice of God, for it may be so distorted, it may be so ignorant, that it may be a very fallible guide as to what we ought to do. But conscience is at least that faculty in us by which we may be brought into contact with the will of God. There we come to know that we are face to face with a Divine Guide and Judge. Here we are brought in contact with something different from our own interests, here with something different even to all that is best for man and society. No doubt, if you take a great number of men, what is best in them is simply a generous desire to do what is best for society round about them. And a very great deal of good living and noble action can be based on the desire to love our neighbour as ourselves by itself; but in its highest reaches, such love of our neighbours must have in it the love of God.—Canon Gore.

THE WORD OF SYMPATHY.

Said a young girl in my hearing:

"I never know just what to say to people who are in sorrow, so I never say anything if I can help it. And the more I feel, the less I can say. I can write a note of condolence quite easily, for the stilted phrases slip easily from the pen, even when I know that they are, useless, for they never comfort the least little bit. But when I am face to face with bereavement I am dumb, although my heart may ache. Still, it makes little difference; words don't help people in grief. And if they did, all I could say would be: 'I am sorry.'"

As if that were not the best thing to say!

That simple phrase carries with it more true sympathy than dozens of stilted expressions. When we were in sorrow, and felt as if we were numbed by the awful loneliness of our grief, that seemed ours and ours only, what did it mean to us when our friend came, and putting her arms about us, sobbed: "Oh, my dear, I am so sorry! so sorry!" That genuine unpremeditated outburst brought sympathy that softened grief, although nothing could lessen it. It is a mistake to think that so-called letters of condolence do no good. Of course they cannot relieve sorrow, but to the grief-stricken there is great comfort in knowing that somebody cares; that the thoughts and prayers of friends are with her who walks in the Valley of the Shadow of Death. And to one in sorrow the world in general seems such a heartless, careless place.

Let us not feel that because dozens of other people have written letters or spoken phrases of pity to the bereaved friend, our little note or word is unnecessary. It may be just the touch of sympathy that will soften the rebellious grief and bring much needed tears; it may be just the drop of sweet in the cup of bitterness that, but for that tiny drop, would be intolerable.

WHEN THE SUN IS UNDER A CLOUD.

Have you ever noticed how some canaries will keep silent if the day is dark and gloomy, but will break into song the moment the sun comes out? Perhaps this is no more than we should expect of birds, but it is certainly rather strange that boys and girls should be no wiser.

Music is welcome at any time, but we prize it most on dull, dreary days, when the sun has gone under a cloud. If the yellow-coated songster in his gilded cage wants to be a valued member of the family, let him sing when the sunshine has vanished and we feel in need of being cheered. And on the same principle, though bright faces and pleasant words and cheerful laughter are always above par, they are never worth so much as when the sky is dark and threatening. One of the secrets of helpfulness is the simple art of making music when the sun is under a cloud.

WHERE MOTHER-OF-PEARL COMES FROM.

The mother-of-pearl fisheries of the Red Sea extend the whole length of that water. About three hundred boats are employed by the Arab tribes, who are engaged in the work—open undecked boats, of from eight to twenty tons burden, carrying a lateen sail, manned by crews of from five to twelve men, and each provided with a number of small canoes. There are two fishing seasons of the year, one of four and the other of eight months, during nearly the whole of which the boats keep to sea. Fatal accidents are said to be unknown among the divers, and they are remarkable for their strength and good health, considering the nature of their work. They dive between the ages of ten and forty years, and the practice is said to have no ill effects. Operations are conducted only in calm weather, when the shell can be discovered by the eye at a depth varying between seven and fifteen fathoms. Of late years empty petroleum tins, with the ends knocked out and a sheet of glass inserted in one end, have been used to assist the eye. The glazed end of the tin is submerged under the sea, when a much clearer and deep vision of the sea's floor is thereby obtained.

During the last twenty years, the find is said to have diminished, owing to the dearth of shells, from 10 to 20 per cent. in quantity. Shells brought to Jeddah for sale are disposed of at public auction in heaps of about half a hundred-weight each. As preliminary inspection is not allowed, the bidding is purely speculative. The bulk of the shells are sent to Trieste, some to London, a few to Havre, and some of the finest and largest shells are purchased for exportation to Bethlehem, where they are engraved and sold to the pilgrims to that famous spot.

PATIENCE.

Patience has a reference to ourselves as well as to others. Have we committed a mistake, or fallen into a sin? Then it is ours to bear with patience the consequences of our own acts, while we struggle with a noble impatience against the spirit that made them possible. Have we contracted an evil habit? Then we must not expect to get rid of it in an hour or a day. If God is patient with us, and obeys His own law in expecting "first the blade, then the ear, and then the full corn in the ear," surely we can afford to be patient with ourselves, and watch for the leading of the Divine hand, and the emergence of the growing beam. Howsoever often defeated and overthrown, rise again strong in the resolve to conquer.

HINTS TO HOUSEKEEPERS.

Oyster Croquettes.—Take the hard ends of the oysters, leaving the other end for a soup or stew; scald them, then chop fine, and add an equal weight of potatoes rubbed through a colander; to one pound of this combination add two ounces of butter, one teaspoonful of salt, half a teaspoonful of pepper, half a teaspoonful of mace, and one-half gill of cream, make in small rolls, dip them in egg and grated bread, fry in deep, hot lard.

Broiled Oysters.—Drain select oysters in a colander. Dip them one by one into melted butter, to prevent sticking to the gridiron, and place them on a wire gridiron. Broil over a clear fire. When nicely browned on both sides, season with salt, pepper, and plenty of butter, and lay them on hot buttered toast, moistened with a little hot water. Serve very hot. Oysters cooked in this way and served on broiled beefsteak are delicious.

Mince Meat for Pies.—Three pounds of boiled beef, one pound of suet, three pounds of brown sugar, one-half peck of apples, two pounds of raisins, one and one-half pounds of currants, one pound of citron, one nutmeg, grated; mace, 5 cents worth of powdered; allspice and cinnamon to suit the taste. Chop the meat, suet and apples fine. Then put them with the seasoning. Slice the citron fine. Pour on sweet cider to make a thick batter of it, and warm thoroughly. It is seasoned through much better.

Baked Tongue.—After soaking a salt tongue, wipe it, and place in an earthenware pan, spreading butter over the top. Cover with a flour and water crust, and bake in a steady oven till cooked. Take the tongue, straighten it, fastening it through the root and tip with skewers. When cold, brush over with glaze, and garnish with slices of cut lemon and parsley.

A loaf of stale bread can be turned into new bread again by merely dipping it in cold water for a moment or two. Afterwards you must put it in a pan, and bake it in a good oven for three-quarters of an hour. It will taste quite as good as fresh bread.

Children's Department.

WHERE?

Why, where are you going, my dear?"
Asked the Seal of the white Polar Bear;
For he seemed just about on a trip to
start out,
With luggage to last him a year.

He fastened his pack with a pin
Then said, with a sorrowful grin,
"I'm sure I don't know, but somewhere
I'll go
Where folks won't make rugs of my skin!"

"Good, I'll join you myself," said the Seal;
"Her languor replaced by great zeal—
"Or the fur on my back may become a
long sacque,
"To which an objection I feel!"

"I'll go with you, friends!" cried the Mink;
"I don't need a moment to think,
Let me go where minks' tails don't com-
mand such large sales—
A traffic from which I so shrink."

The Grey Squirrel tilted his head:
The move is expedient," he said,
"For I learn from friend Wind, cloaks
with quirels are lined—
A fash¹⁰ n I certainly dread!"

"Mybreast and my wings, I have heard,
Are coming in style!" screamed a bird;
"So let me go too, I shall not hinder you,
A Gull's not a troublesome bird!"

"Very well, then, let's start," growled the
Bear;
"For we haven't a moment to spare;
There is no knowing when those terrible
men
With guns and harpoons will appear."

So led by the white Polar Bear,
The procession set forth. But oh, where
Will they find that new zone, where man
is unknown?
Can any kind friend tell them where?
—A.L.H.

HE USED THE PIECES.

Many years ago there lived and
worked in Italy a great artist in
mosaics. His skill was wonderful.
With bits of glass and stone he
could produce the most striking
works of art, works that were
valued at thousands of pounds.

In his workshop was a poor lit-
tle boy, whose business it was to
clean up the floor and tidy up the
room after the day's work was
done. He was a quiet little fel-
low, and always did his work well.
That was all the artist knew about
him.

One day he came to his master
and asked timidly: "Please, master,
may I have for my own the bits of
glass you throw upon the floor?"

"Why, yes, boy," said the artist.
"The bits are good for nothing.
Do as you please with them."

Day after day, then, the child
might have been seen studying the
broken pieces found on the floor,
laying some on one side and throw-
ing others away.

He was a faithful little servant,
and so, year after year went by,
and saw him still in the workshop.

One day his master entered a
store-room little used, and in look-
ing round came upon a piece of
work carefully hidden behind the
rubbish. He brought it to the
light, and, to his surprise, found
it a noble work of art, neatly
finished. He gazed at it in speech-
less astonishment.

"What great artist can have hid-

den his work in my studio?" he
cried.

At that moment the young ser-
vant entered the door. He stop-
ped short on seeing his master, and
when he saw the work in his hands
a deep flush dyed his face.

"What is this?" cried the artist.
"Tell me what great artist has hid-
den his masterpiece here?"

"Oh, master!" faltered the aston-
ished boy, "it is only my poor
work. You know you said I might
have the broken bits you threw
away."

The child with the artist sou-
had gathered up the fragments,
and patiently, lovingly wrought
them into a wonderful work of art.

Do you catch the hint, little
people? Gather up the bits of time
and opportunity lying all about,
and patiently work out your life
mosaic—a masterpiece by the
grace of God.

GOD'S VOICE.

Some time ago, up in the Berk-
shire hills, on a lonely mountain
road, there was a lonely traveller,
who had come to a fork in the
mountain path, and did not know
which road to take. If he took the
path to the left, he would only be
following a blind track which led
to a clearing of wood up the moun-
tain side. If he took the path to
the right, he would get on to the
highway again, which led from
Lanesboro to Williamstown, and
which was the post road. While
he was debating with himself
which road to take, some people
in a picnic-party at the celebrated
Balance Rock near by, seeing his
uncertainty, as he stood at the
fork in the road called to him
through a huge megaphone which
they had with them: "Take the
road to the right, and you are safe;
take the road to the left, and you
will go to destruction." The peo-
ple with the megaphone were near-
ly half a mile from the perplexed
traveller; and as they hid them-
selves in the bushes, they could not
be seen by the man who had lost
his way. The man heard the
voice, but no one was in sight.
Presently, taking off his hat and
kneeling down, he thanked God
for the direction given him by the
voice, and then took to his heels
as quickly as possible in the right
way. I suppose that poor man
really thought it was God's voice
which was speaking to him—and
after all, it was; for God had put
it into the hearts of the people to
speak to him through the mega-
phone, and save him from going
astray upon the mountain side.

A MATTER OF STANDING.

A little girl, who went to school
one day, saw that the figure 9,
when upside down, was just a 6.
She laughed and thought it very
fine. When grandma said: "How
old are you?" what do you think
the lassie said? "I'm 9 when
standing up like this, and 6 if I
stand on my head."

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A LACK OF APPETITE.

One cold and stormy day in
winter, a little before noon, a girl
clad in a mackintosh and rubber
boots started from her home in the
direction of the nearest butcher's.
The walking was bad, but she
floundered bravely through the
drifts and accomplished her errand.
When she came back her cheeks
were glowing, her eyes bright, and
her appetite remarkably keen.
"Virtue is its own reward," she an-
nounced laughingly, as she passed
her plate for a second helping. "If
I hadn't worked for my dinner I
shouldn't have wanted it."

Very often we fail to relish good
things because we have done noth-
ing to "work up an appetite." Per-
haps on Sunday we sit listening to
the sermon with that half-hearted
attention which never yet benefited
anybody. Or in our Bible-reading
our eyes pass mechanically from
verse to verse, without appropriat-
ing one of the truths we read. In-
tellectually we may realize that
this is the Bread of Life, but we
are not hungry for it. We have no
appetite.

Often the explanation is that we
have been feeding on something
which has impaired our digestion.
Trashy reading or harmful com-
panionship will quickly spoil our
taste for purity and truth. And
still more frequently we fail to be
hungry because we have been in-
active. If we shut ourselves up in
our room, directly after breakfast,
and remain there without any sort
of exercise till time for the next
meal, we shall have very little de-
sire for food, and it will be of al-
most no benefit to us. And so those
who shut themselves up in their
own selfish interests, and engage
in no kind of Christian service,
quickly lose their appetite for
spiritual food. Not those who sit
down and fold their hands, but only
the workers, know the craving of a
hunger for righteousness or the
joy of being satisfied.

HABITS THAT HURT.

Almost all loose habits are con-
tracted without effort. At first
they might be easily dropped; but,
persisted in, they become a second
nature. Stop and think before you
form them. Disagreeable habits of
the body, scowling, twisting the
mouth, biting the nails, continually
picking at something, drumming
with the fingers, screwing and
twisting a chair or whatever you
can lay hands on—do not acquire
any of these things. Learn to sit
at ease, like a gentleman, I was go-
ing to say, but I am afraid even
women fall into such tricks some-
times.

Of course there are worse habits
than these—habits which become
vices, habits which convert good
men into bad ones—but I am now
speaking of very little things,
which are only annoying when
they are persisted in.

There are habits, too, of speech,
with "you see," or "you know,"
"now-a," "why-a," "sez he," or
"sez she," "tell me now," etc.—
indistinct utterances, sharp tones, a
slow drawl. Avoid them all. Stop
and think what you wish to say,
and then let every word drop from
your lips clearly and distinctly.

Have a care about your man-
ner of walking, sitting, and stand-
ing. Before you know it you will
find your careless habits have
hardened into a coat of mail of
which you cannot rid yourself with-
out much trouble. If you do not
rid yourself of it, the time will
come when you cannot help per-
ceiving that your society is no
longer sought by former friends,
for the majority of people do not
care to be bored by the peculiari-
ties of their neighbours.—Selected.

—Kindness is a precious oil that
makes the crushing wheels of care
seem lighter.

BABY'S SHOES

Two tiny black shoes,
With two tiny straps,
Treasured as gems
Through all mishaps.

Shiny with tears
Over them she lay,
Bringing back memories
Long ago fled.

O English mother!
Why are they there,
While ether feet
Are cold and bare?

Little dead feet
Feel not the cold,
Warmly tucked in
With a rich brown mould

A child-angel
Pleas "Heaven is warm,
Give them to feet
Feeling the storm"

A GIRL WHO SAVED A FORT.

We are often told of the courage of men and boys, and the wonderful things they do, but we do not so often hear of the courage of girls and women. It is true that the rougher work that is to be done in the fields and plains is to be done by men and boys, and this is seen and known, but I don't think that where real courage comes women and girls are a bit behind the men and boys. Indeed, from what I can see, I am often led to believe it is just the other way about, only it is generally done in a quieter way.

I want to give you an example of a girl who showed a wonderful daring to save others from being killed.

It was in the year 1777 that a band of North American Indians attacked a small fort, named Fort Henry. It was a border outpost on the Ohio river.

The band of Indians numbered about five hundred men; cunning and fierce, as all Indians were at that time. The whole force of the garrison in the fort consisted of only forty-two men. Of this small number, thirty had ventured outside the fort, and were lying in ambush, when they were discovered by the Indians and immediately slaughtered with pitiless cruelty. Thus, only twelve men were left in the fort, and their case seemed hopeless, but they resolved to fight to the last.

Worse things, however, were in store. They kept up a rattling fire for a time, but it was then discovered that nearly all the stock of powder in the fort was exhausted. When only a few charges were left to each man, the commander called his little band together and told them how matters stood, then added that there was a keg of gunpowder in a house at some distance outside the fort, and which the Indians had not dared to enter, but the risk of getting it was such that he could not order any man to go for it. It was almost certain death. As it was their only hope, he would be glad if any man would volunteer to go.

Instantly three or four of the brave men offered to go, but before it could be decided which of

them should run this terrible risk, a girl of seventeen, named Elizabeth Lane, who was in the fort at the time, came forward, and said that she would go for the powder. At first, no one would hear of it, her parents and friends, as well as the men, objected, but she said if she were lost, it would matter little, and not a single man could be spared. And so she had her way.

When all was ready, the gate was opened, and Elizabeth walked quickly across the open space to the house where the powder was kept. Those who were inside the fort could see that the Indians were watching her, but for some reason, probably out of curiosity or mercy, not a shot was fired until she reached the door of the house, and entered. Her friends breathed a sigh of relief, but they knew the return journey would be much

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To Our Readers

The readers of the Canadian Churchman are appealed to to use every effort this year to double the circulation of the Canadian Churchman as a testimonial to Mr. Frank Wootten, the proprietor, to show their appreciation of his very arduous and self-denying work in this his twenty-fifth year of conducting this paper. Let each subscriber do his best to get one or more additional subscribers, and they will earn the gratitude not merely of the proprietor, but of the true friends of the Church of England in Canada. For sample copies, &c., address

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more hazardous. And so it turned out to be.

As soon as she came out of the house, it was seen that she had put the gunpowder in a tablecloth and then tied it round her waist. But the wily Indians saw this as well as her friends, and guessed the object; immediately they sent a perfect shower of bullets and arrows at her as she ran swiftly across the space to the fortress. Fortunately, not one touched her, and she passed inside the fortress-gate with her treasure. By means of the powder she had brought, and the courage her bravery had inspired in the men, the fort was held until relief came to their aid.

This is the record of the deed of one brave girl, but deeds just as brave are being done daily, though in different ways, and it should be the determination and effort of every boy and girl to be just as brave and good in the place God has put them, and in doing just the duty that comes to their hands.

—Look not mournfully into the past; it comes not back. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear, and with a manly heart.—Longfellow.

A BIRD'S JOURNEY.

The crane is a large bird, rarely to be seen in this part of the world. It has long legs and a very sharp bill, which it knows how to use most unpleasantly as a dagger; it usually attacks the eyes of its assailant, and is then very dangerous.

Great numbers of these birds are to be found in the northern parts of Europe and Asia. In the winter they migrate to warmer climes, and can be seen flying in large flocks and usually at a great height, through the air.

Slatin Pasha, the unfortunate Austrian officer, who was for twelve years a prisoner in the Mahdi's camp, tells us of a curious adventure which he had with one of these birds.

During his captivity he was attached as a slave to the person of his master, the Khalifa, the object of the latter being to keep him under constant and strict surveillance. At one time, Slatin had been heavily ironed and thrown into prison. Here he languished for a considerable period and endured great hardships.

The Khalifa guessed that his captive was constantly making plans to escape, a suspicion by no means without foundation. If he could have obtained proofs that his surmise was correct, Slatin well knew that his life would probably pay the penalty. One day he received a summons to the Khalifa's presence. When he entered the room he was rather dismayed to find the court judges, known as the "Kadis," all assembled. Evidently something was wrong.

His master, in a severe voice, bade him be seated, and then handed him a small metal case, about the size of a small revolver cartridge, to which was attached a little brass ring.

"Open that and read what is contained in it," commanded the Khalifa.

Slatin took it with a trembling hand. What if it should indeed prove to be a communication from his friends, who were, he knew, doing their utmost to contrive his escape! He opened the case very slowly, all the time trying to think what he should say if the contents were what he expected. He drew out two tiny scrolls of paper, and, with a sigh of relief and thankfulness, read the inscription, which was written in English, French, German and Russian.

"Well, what is it? Make haste!" said the Khalifa, impatiently.

Slatin explained that the case had evidently been attached to the neck of a bird, and the writing was to the effect that the owner of the bird had let it loose in South Russia, and would be glad if the person who either caught or killed the crane would communicate with him.

"Your words are true," remarked the despot, somewhat mollified; "it was found by a native near Kassaia, fastened to the neck of a crane." Then he added, contemptuously, "This is just like the fool-

ishness of these unbelievers. A Mohammedan would never attempt to do such a silly thing!"

The papers were handed over to the secretary, and Slatin was dismissed, secretly congratulating himself that the little adventure had had no worse ending.

As he returned to his hut he repeated the address of the Russian gentleman over and over again to himself, to impress it on his memory, for he was not allowed any writing materials, and he resolved, if he should ever regain his liberty to let him know the strange history of his crane.

Three years afterwards he at last succeeded in escaping from his long and cruel captivity in Omdurman. A few days after his arrival in Cairo, he was seated in the balcony of the Austrian Agency. Looking down at the garden, he noticed a large, tame heron stalking sedately among the flowerbeds. Instantly the story of the crane and the address of its owner was recalled to his memory. Slatin wrote to him, and soon afterwards received a letter from the "foolish unbeliever," thanking him warmly for his information, and inviting him to pay a visit to the large estate in the Crimea, from which that enterprising crane had started on its long journey.

BLESSED BEGGARY.

"Oh, dear! There's Bertha. Now I suppose I shall be asked either to give something or do something."

The supposition proved entirely correct. Indeed, the energetic young woman, who rang the bell, laughed a little when her friend opened the door.

"Probably you've guessed that I have come to ask for something," she announced, without embarrassment. "You know our missionary society has a deficit of nearly ten dollars, and I'm trying to raise it by asking each member to contribute a dime or a quarter, larger offerings not declined."

The girl thus appealed to produced her purse and paid her quarter with a martyrlike air which did not disappear when her friend had departed.

"It's always something!" she reflected, impatiently. "Last week she asked for ten cents to help pay for the new carpet at the parsonage; and if it isn't money, she wants you to teach a class at the mission Sunday-school, or to collect old magazines to send to some hospital. I never saw such a beggar."

Not a few of our readers will recognize something familiar in this girl's mental attitude. Probably all of you count among your acquaintances someone who is always asking you to do something. She is interested in the Sunday-school, and the young people's society, and home and foreign missionary work, and the temperance reform. She knows numberless places where a little help is needed, and she does not hesitate to call your attention to your opportunity for

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lending aid. She understands how soon small contributions make up large deficiencies, and she readily undertakes to raise the considerable sum of money needed in some worthy cause by the simple process of asking you, along with others, to contribute your little share of the necessary amount. But is it quite fair on this account to refer to her as "a beggar?"

Just stop a minute to think of the fate of all kinds of Christian work if it were not for these people who not only are ready to lend a hand themselves, but are willing to ask others to lend a hand. You are glad to help that struggling mother by doing a little sewing for some member of her family, but were it not for those more observant than yourself you would never have known of her destitution. You are ready to take a class in the Sunday-school, when the superintendent comes and asks you, but you would never dream of going to him and asking if there was a chance for you to be of use. You are glad to contribute your mite toward carrying on Christ's work, but you are decidedly unwilling to ask your next neighbour to do the same.

The people who love Christ well enough to beg for him are the ones who collect the scattered energies of Christians and combine them into a whole. We all remember the story of the fagots which could be broken so easily taken one by one, but which in a bundle resisted every pressure that could be brought to bear upon them. The people who gather the fagots together contribute the human share toward rendering Christianity irresistible. Make them welcome to your homes. Thank God for them. Even when you cannot do what they ask, treat them with all honour as those who bear the heaviest part of the burden of Christian work and make possible that which is accomplished for God in the world.

—Make a rule, and pray God to help you to keep it, never, if possible, to lie down at night without being able to say, "I have made one human being, at least, a little wiser, a little happier, or a little better this day." You will find it easier than you think, and pleasanter.

—It is doubtless true that the past "comes not back again," but we do believe that everything good and true that lies buried in the past will have a glorious resurrection.

—Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—Bishop Hall.

and great? Not a life to provide say nothing of luxuries, for the death of their North American women—there make the best of future of one's

Wm. McCabe, Managing Director

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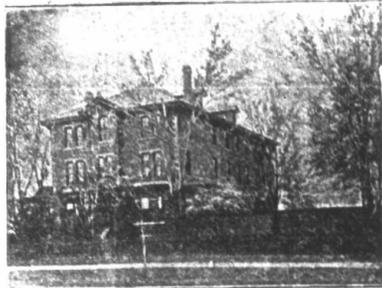
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